



**“EXPOSITION OF YOGA TENETS IN THE PURĀṆAS -
A CRITICAL AND COMPARATIVE STUDY”**

**A Thesis submitted to
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(in Sanskrit)**

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CERTIFICATE

This is to certify that the Ph.D. thesis entitled, “**EXPOSITION OF YOGA-TENETS IN THE PURĀṆAS- A CRITICAL AND COMPARATIVE STUDY**” submitted by Mr. Ritesh U. Joshi for the degree of Doctor of Philosophy, in Sanskrit is the result of independent investigations carried out by the candidate himself, under my guidance and supervision.

The work embodied in the thesis is his original work and has not been submitted anywhere else for any other degree or diploma.

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DECLARATION

SOURCES, INDEBTEDNESS AND ORIGINALITY

A list of books consulted and utilized for thesis entitled- EXPOSITION OF YOGA-TENETS IN THE PURĀṆAS- A CRITICAL AND COMPARATIVE STUDY- has been given in the Appendix (Bibliography). The researcher has gratefully acknowledged, at proper places, his indebtedness to the authors and works, where from the quotations and references have been reproduced and as a natural sequence, logical, reasonable and judicious conclusions, have been arrived at, after having given due importance to the evidences and general information available, during the course of referring, studying and scrutinizing the textual and allied material.

(Ritesh U. Joshi)

Signature of the Candidate

PREFACE

Yoga is a technical subject and the main philosophical text of it is the *Yogasūtra of Patañjali*. *Yoga* philosophy is very important and ancient one. Though its first important and systematic text is available in *Patañjali's Yogasūtras*, references to *Yoga* tenets and philosophy, the subject matter of *Yoga* is also available in the various texts like the Upaniṣadas, the *Bhagavadgītā*, the *Mahābhārata*, Purāṇas and the *Tantraśāstra*.

Many people are interested in *Yoga*, but they have not paid much attention to and studied deeply and comparatively the *Yoga* tenets in the Purāṇas. The term *Yoga* and many tenets related with it, like *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*, *Yogasiddhis*, *Yoga -Antarāyas* etc., are found described in majority of Purāṇas like *Viṣṇupurāṇa*, *Bhāgavatapurāṇa*, *Lingapurāṇa*, *Agnipurāṇa* etc. Some Upapurāṇas also expound *Yoga* knowledge, sometimes in a Tāntric-code language. It is not easily understandable, though indications are given there.

In the *Yogasūtras*, Patañjali has expounded this philosophical knowledge along with many rules and regulations of practical utility in a *Sūtra* form. These are followed by Purāṇas and explained in a simple and mostly in *Anuṣṭubh* metre. Sometimes, these Purāṇas have added more explanations and divergent ideas. The question arises what is the cause behind it, and it needs an exploration regarding how they follow and why they differ? Why should they select different terminology? What are the similarities and different points in the Purāṇas? What kind of exposition Purāṇas give for study about *Yoga*?

Yoga philosophy is very important philosophy, because at present situation *Yoga* is very effective medicine. People face many problems in day to day life due to stress and tension. They are facing physical and mental or psychological problems. *Yoga* is a kind of medication, without any side effects and monetary expenses. It is for

moving on to higher ideal state. *Yoga* is one such technique to get physical and mental strength. It also contributes to spiritual upliftment and ultimate emancipation. This is what all souls' desire. At present situation, many Western people are attracted towards *Yoga* and great scholars like Shri Shri Ravishankar Maharaj, Swami Ramadev Maharaj, Bhagawan Osho, Shri Aurobindo, Shri Shri Paramahansa *Yogananda*, Mahrshi Mahesh Yogi etc. are advocating *Yoga* in practical life. They have created a whole class of *Yoga* followers.

Yoga is meant for all and is not restricted to any caste, community or religion. Its philosophy is universal and applicable to all and at all times and places. That is why everyone can choose and follow the path of *Yoga*.

In the *Purāṇas*, all these techniques are given, because they believe that the essential goal of life is to get emancipation through devotion etc. Basically *Yoga* is very useful at present situation to improve our health. Our body is the medium to attain Supreme Soul or Power.

All types of people believe in *Yoga*. It is a technical method. In our scriptures many paths are available like *Bhaktimārga*, *Jñānamārga*, *Karmamārga* or *Yogamārga* (path). Our classical dance, gesture and postures are also forms *Yoga* and they are related to *Yoga* (in the *Bharata-nāṭyam* also). At present, scientists and Doctors also believe in the importance and efficacy of *Yoga* and the scientific proofs are also being investigated. Hence now it is not a matter of faith, but of truth of science. Doctors also believe in *Yoga* and recommend it to cure some physical ailments and mental problems.

Attempt is made in this thesis to study exposition of *Yoga* tenets in the *Purāṇas*. Special attention is given to explanations of *Purāṇas* and contribution to the *Yoga*. It is our effort to compare the same to that of Patañjali. Thus a comprehensive, minute and comparative study is tried. The original texts of *Purāṇas*, books and monographs on them and texts of *Yoga* and other secondary material are taken into consideration for collecting relevant data. *Purāṇa* is a very wide term and sometimes *Upapurāṇas* are

also given prime importance like the Purāṇas. Hence relevant material from some Upapurāṇas is also considered. Thus this is the special kind of attempt to study the philosophical tenets of *Yoga*, in the light of the Purāṇas and their practical contribution to this type of very important and present day relevant branch of the philosophy.

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Ritesh U. Joshi

Sanskrit

Alphabet with English Transliteration

अ	आ	इ	ई	उ	ऊ
a	ā	i	ī	u	ū
		ए	ऐ	ओ	औ
		e	ai	o	au
ऋ	ॠ	ऌ	अं	अः	
ṛ	ṝ	ḷ	aṁ/añ/an/aṁ	aḥ	
क	ख	ग	घ	ङ	
ka	kha	ga	gha	ṅa	Guttural
च	छ	ज	झ	ञ	
ca	cha	ja	jha	ña	Palatal
ट	ठ	ड	ढ	ण	
ṭa	ṭha	ḍa	ḍha	ṇa	Cerebral
त	थ	द	ध	न	
ta	tha	da	dha	na	Dental
प	फ	ब	भ	म	
pa	pha	ba	bha	ma	Labial
य	र	ल	व		
ya	ra	la	va		
श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña

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7.*Dhyāna*

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Chapter-1. Introduction

1.1. Indian Philosophy:

India is a land of philosophers. Right from the Vedic period, there have been discussions on the philosophical matters about *Jīva*, *Jagat* and *Brahman* and how to be happy in the life by following the ideal way of life. The philosophy is not only a simple matter of the discussions and deliberation but also a way of life and ideal behaviour. The Upaniṣads are the most important ancient treatises of this type. The students obtained the esoteric knowledge by sitting in front of the preceptor in his hermitage. The philosophy means love for knowledge. It tries to know and understand the deeper meanings of life, from where we have come? Where are to go? What is the way of life? What is this world? How is the God? Does God exist? etc. Philosophy is *Tattvajañña* in Sanskrit terminology. *Tattva* means reality or principles. It is also designated as *Darśana* or vision of a particular sage or a system of philosophy as much he could realize it. How many are the realities or principles in the world? To have the perfect knowledge about them is philosophy. By the knowledge of which we are not only relieved of worldly worries and pains but get positive happiness or bliss as per Vedāntic philosophy, yet most believe deliverance from pains and sufferings.

In the Indian philosophy, there are several philosophical systems. They are divided into *Āstika* and *Nāstika Darśanas*. *Āstika* means those who believe in the authority of the Vedas and the *Nāstika* means those who do not accept the authority of the Vedas. The *Nāstika darśanas* are *Cārvāka*, *Jain* and *Bauddha* and the *Āstika Darśanas* are six: *Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, *Yoga*, *Mīmāṃsa* and *Vedānta*. *Yoga* is one of the *Āstika darśanas* of philosophy. *Patañjali's Yogasūtras*

is the systematic treatise expounding the *Yoga* philosophy. However, the *Yoga* and its several tenets are very old and are found expounded in the early literature also.

Man has made a tremendous progress in almost every work of life. Objects once considered impossible to be achieved have now been achieved by us. What we have achieved and accomplished today could not have been imagined in their dreams by our past generations. Today, we can claim that we are modern and civilized but cannot claim that we are genuinely happy. We, today, use tranquillizers for sleep, pills for purgative and tonics for vigour. Longing for material wealth has hardened our heart. "Human values are declining. Work to time, competition and commotion have made us suffer from stress and strain. Mental or strain produces undesirable consequences. Stress and strain are the causes of physical as well as psycho-logical diseases such as diabetes, cancer, migraine and hypertension".¹

How can we prevent ourselves from being strained and degenerated? Should we discard science and scientific inventions? Should we return to the cave-life? As a matter of fact, to do this is neither practical nor necessary. *Yoga* has the surest remedies for man's physical as well as psychological ailments. *Yoga* makes the organs of the body active in their functioning and has good effect on internal functioning of the human body. *Yoga* is universal, evolutionary science which was derived from the *Tāntric* and Vedic traditions. It has been transmitted down through the ages in a broken lineage of *Yogins*, *ṛṣis* and seers, who developed this science for the expansion and libration of human consciousness.

Yoga stands essentially on the fact that in this world we are everywhere, yet divided from the infinite existence which we call God, Nature or *Brahman*. *Yoga*,

¹ Sharma, P.D.; *Yoga: Yogasana and Pranayama for health*. pp.201-220

generally is the power which the soul in one body has of entering into effective relation with other soul, with parts of itself which are behind the walking consciousness, with forces of Nature and objects in nature with the Supreme Intelligence, Power and Bliss which governs the world either for the sake of that Union in itself or for the purpose of increasing or modifying our manifest being, knowledge, faculty, force or delight. Any system which organizes our inner being and outer frame for these ends may be called a system of *Yoga*.

"*Yoga* is not a religion, as it neither encourages nor imposes any kind of religious dogma or belief. It is a philosophy of life based on certain psychological facts and its aim is the development of a perfect balance between the body and the mind that permits Union with the divine, i.e., a perfect harmony between the individual and the cosmos".² *Yoga* does not always imply a retreat from the world for the great *Gurus* and Sages of India, the founders of *Yoga*. All the sacred writings of India (the Vedas, the Upaniṣads, the Purāṇas and the Tantras) are full of exploits by men and women of all castes, creeds and religions; people from all walks of life that arrived at the highest degree of knowledge through the discipline of *Yoga*- while carrying on their various occupations. Scriptures on *Yoga* declare that the aim of human life is a dedication to the service of humanity, free from all self-interest. The *Bhagavadgītā* tells us that "the *Yoga* of action is superior to the *Yoga* of renunciation".³ The great spiritual leaders of India have also drawn their inspiration from the Vedas and Upaniṣads.

Therefore, at present the focus is to highlight that, *Yoga* is passing through a momentous period of growth and expansion with rapid integration into modern society. *Yoga* is being applied in different facets of life in a variety of new ways,

² Kumari, M.; *Yoga for Health and Happiness*.pp.15-20

³ Sri Ananda; *The Complete Book of Yoga Harmony of Body and Mind*.pp.55-58

for example, as a form of therapy, a technique for health and stress management. In order to obtain a more comprehensive view of *Yoga* and its potential utility within society, we need to go much deeper.

The Philosophy of *Yoga*:

The Sanskrit term *Yoga* has a wide range of different meanings. It is derived from the Sanskrit root *yuj*, “to control”, “to yoke”, or “to unite”. Common meanings include “joining” or “uniting”, and related ideas such as “union” and “conjunction”.⁴

Yoga is partly metaphysics and partly philosophy, with a strong physical base. *Yoga* is only philosophy or theology but also a practical Science. It is also technology for attaining perfection and purification of Mind-body and soul. *Yoga* is about seeking the universal truth through simple practices and bodily techniques that tie in to its fundamental theme of *yoking* (connecting) the body with the infinite spirit of the universe.

According to *BKS Iyengar*⁵, proponent of a popular *Yoga* form explains – “*Yoga* is the method by which the restless mind is calmed and the energy directed into constructive channels.”⁶ Indeed, the Indian sage *Patañjali*, who is revered as the Father of *Yoga* by all practitioners, defines purpose of the *Yoga* as “*Yogaścittavṛttinirodhaḥ*.(Y.S.I.2)” This Sanskrit phrase is translated as “*Yoga* begins when thinking stops.” The word ‘*Yoga*’ is derived from the Sanskrit root ‘*yuj*’ which also means *Samādhi* i.e. integration of personality on all the levels. The word ‘*samādhi*’ means deep trance like state of ‘self-awareness. *Samādhi* is a

⁴ Rai Ramkumar, *Encyclopedia of Yoga*, p.246

⁵ BKS Iyanger, *Lights of Yoga*, p.21

⁶ Kotak, Heena.B.; *Yoga in the Upaniṣads-A study*.pp.235-238

state of mind which comes in the course of time, leading to the integration for personality at all the levels: physical, breathing, *prāṇic*, mental, emotional, social, intellectual and spiritual.

Concept of *Yoga*:

1. The Physical Body: *Yoga āsanās* (postures or poses) help condition your body. There are many *Yoga* poses called *Kriyās* (actions), *Mudrās* (seals) and *Bandhas* (locks). A *kriyā* focuses on the effort necessary to spread more energy up and down the spine; *Yoga mudrā* is a gesture or movement to hold energy or concentrate awareness; and a *bandha* uses the techniques of holding muscular contractions to focus awareness.

2. The Mind (*Citta*): *Yoga* focuses on the mind by teaching us to concentrate on specific parts of the body. This awareness keeps the mind-body connection sharp. The focus is internal, between the head and body. An example is *Śavāsana* (the corpse posture), here one lies on his back with eyes closed and let the entire body sink into the floor. The idea is not to fight with any thoughts, a person may have, but to let them come and go. The result is to drift into a peaceful, calm and relaxing state. *Śavāsana* is generally the final pose of *Yoga* session before final chanting and/or breathing exercises.

3. The Spirit: *Yoga* uses controlled breathing as a way to merge the mind, body and spirit. The breathing techniques are called *Prāṇāyāmas*; *prāṇa* means energy or life force and *yama* means control. It is believed that the controlled breathing of *prāṇāyāmas* will control the energy flow in body. It is experience that controlled breathing helps to focus on muscles that are working and during *Śavāsana* it slows down the heart rate, calms the mind and leads to a deep, inner calm and sense of relaxation.

In other words one may also say that *Yoga* shows us the path of liberation from this birth and way towards unification to the ultimate supreme truth, '*Brahman*', i.e. the way of attaining *Samādhi* or *Kaivalya* or *Mokṣa* (Emancipation). *Yoga* teaches us how to identify ourselves in the right perspective and how to differentiate between *Prakṛti* (the materialistic world around us including our own body, ego) and *Puruṣa* (the supreme reality- *Brahman*).

Yoga is the experience of complete peace of mind and self-knowledge. It trains the mind psychologically and increases the power of perception. According to the *Bhagavadgītā*, the practice of *Yoga* fixes the mind on God, thereby giving complete peace to the soul. In such a state, a man experiences unalloyed joys: his mind stops wavering and worldly temptations lose all meanings for him. This state of mind is *Yoga*. One who attains this state becomes a *Yogin*. He attains eternal peace of mind. His mind is free from sins and worldly temptations. He then becomes one with God, free from the bondage of *karmas*. Aurobindo explains the meaning of *Yoga* in the following words: "*Yoga* is a methodized effort towards self perfection by the expression of the potentialities- talent in the being and a Union of the human individual with the universal and transcendent existence, we see partially expressed in man and in the cosmos" and further says, "All religion is a flower of which *Yoga* is the root, all philosophy, poetry and the works of genius use, it consciously or unconsciously as an instrument. We believe that God created the world by *Yoga* and by *Yoga* he will draw it into himself again".⁷

Yoga has theoretical as well as practical sides but more emphasis is laid on the practical aspects. Every *Yogin/Sādhakā* perceives truth for himself during the practice of *Yoga*. The reason why there is so much sorrow in the world is that man

⁷ Joshi, K.; *Philosophy and Yoga of Sri Aurobindo and other essays*.pp.200-205

has befriended with *Māyā* (attachment), but has forgotten his other friend the Supreme person God. If he is able to establish his relationship with God, he would achieve the object of his life. But to establish this relationship, he has to take the path of *Yoga*, the physical aspect is not neglected but along with this, there is a continuous march towards Emancipation or Salvation.

Yoga is a great dynamo of power which we have to tap to become a master of our self and the world. The greatest power and energy is within us, not without us. *Yoga* is fully capable of giving the humanity physical and mental health. When one is sound of mind and body, one is one's own self. And when we are the master of ourselves, we do not have to indulge in vices like deception, vulgarity or obscenity or telling lies. Indeed, we can maintain serenity even under the worst kind of provocation.

These are formulated on the basis of multifarious psychological understanding of human personality. The practice of *Yamas-Niyamas* i.e. harmlessness towards all living beings, truthfulness, honest, celibacy, non-hoarding of worldly objects, cleanliness, contentment, austerity, control of lust, anger and infatuation, study of holy books and practice of *Japa* and selfless action—all these pave way for increasing the power of concentration, mental purity and steadiness.

There are iconographic images of men sitting in lotus pose that date back 2500 years. The rich material in Vedic, Hindu, Jain and Buddhist traditions on *Yoga*. The *Yoga āsanās* produce their beneficial effect on the organs and glands in three ways:

- The position of the *āsana* causes an increase in blood circulation to the specific target organ or gland.

- The position of the *āsana* often produces a slight squeezing of the organ or gland. This has the effect of massaging the organ or gland and stimulating it.
- Deep breathing and visualizing the target area sends an extra supply of *prāṇa* to the area.

Yoga's effect on the spine is to increase its flexibility. This ensures a good nerve supply to all parts of the body, since the nerves from the spine go to all the organs and glands. Just as bathing is necessary for the purification of the body, similarly *Prāṇāyāma* is essential for the purification of the mind. It helps to improve retention power and concentration power; this in turn leads to soundness of mind and soundness of body.

The group of *Dhāraṇa*, *Dhyāna* and *Samādhi* is called the internal *Yoga* in the Science of *Yoga*. The first five stages- *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma* and *Pratyāhāra*- constitute the External *Yoga*. There is all-round progress in human life, physical, intellectual and spiritual and man attains physically fitness and mental equanimity or peace.

1.2. Historical Survey:

The Vedic Literature:

The Vedas are the most ancient and the earliest treatises of our tradition and culture. The Term Veda is derived from the Sanskrit root '*vid*' or विद् (to know). The verb '*vid*' also is found in many other senses of Existence, thinking, Consciousness, Delivering and residence.

Sattāyām Vidyate jñāne vetti vinte vicāraṇe

Vindante-vindati-prāptau Vedayate (cetanākhyānanivāseṣu)

Vid has its cognates in *Greek* (*Idā*), *Latin* (*videre*), *German* (*wissen*), and *English* (*wit*), the term *Veda*, philologically meaning knowledge. There are four main Vedas: *R̥gveda*, *Yajurveda*, *Sāmaveda* and *Athrvaveda*. There are *Samhitās* of these four Vedas of various recensions. Then the Vedic literature is also having *Brāhmaṇas*, *Āraṇyakas* and *Upaniṣads*. All this comprehensive Vedic literature has some references and expositions of the *Yoga* tenets.

The sage Dīrghatamas has realized the *Vāk* with its four forms (*ṚV. 1.164*). The three-fourth part of the *vāk* is hidden in secret and only one fourth of it can be spoken and heard by a common man (*ṚV.1.164.45*). The four forms of *Vāk* as explained by the commentators are: *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*.

There is no written record of who invented *Yoga* because it was practised by *Yogins* (*Yoga* practitioners) long before. *Yogins* over the millennia passed down the discipline to their students and many different schools of *Yoga* developed as it spread. They were genuine *Yogins*, for they had not only complete mastery of the mind and body, but also what are known as supernatural powers and arts. The great *Yogins* gave rational interpretation of their experiences about *Yoga* and brought a practically sound and scientifically prepared method within every ones reach.⁸

Images of a meditating *Yogin* from the Indus Valley Civilization are thought to be 6 to 7 thousand years old. The earliest written accounts of *Yoga* appear in the *Upaniṣads*. It is difficult to establish the date of *Yoga* from this as they were orally transmitted long before. The first *Yoga* text dates to around the 2nd Century B.C. and one of the oldest texts in existence, is generally believed to be written by *Patañjali*. *Patañjali* is credited with writing the *Yogasūtras* (*sūtra* means 'thread' in Sanskrit), which are the principles, philosophy and practices of *Yoga* that are still

⁸ Banerji, S.C.; *Studies in the Mahapuranas*, p.12

followed today. Although many schools of *Yoga* have evolved over the centuries, they all follow the fundamental principles described by *Patañjali* more than 2000 years ago.

The first quasi-rational full description of the principles and goals of *Yoga* are found in the Upaniṣads, thought to have been composed between the eighth and fourth centuries B.C. Buddhism⁹ and other Eastern spiritual traditions use many of the *Yoga* techniques or derivations of those techniques. Ancient texts establishing the basis for *Yoga* include the Upaniṣads, *Yogasūtra* of *Patañjali*, the *Bhagavadgītā*, the *Mahābhārata* and many others, which specify the criteria of having successfully mastered a particular *Yoga* technique. Dr. Raj Kumari Trikha has specially studied the *Yoga* aspect in the *Mahābhārata* in her book- *Mahābhāratame Yogavidyā*. It is also believed that *Yoga* is a 5000 years old science whose teachings were first imparted not only in class-rooms or *Gurukula*, but also on the battlefield. In the epic *Mahābhārata*, the sage, Lord Kṛṣṇa is first said to have imparted the teachings of *Yoga* to his despondent student *Arjuna*.

The Upaniṣads:

There are ten or thirteen principal and important Upaniṣads.

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतित्तिरिः।ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा।।

Among them *Śvetāśvatara* and the *Maitreyī* are also important ones. Among these principal Upaniṣads, *Muṇḍaka* and *Śvetāśvatara* have dealt with some aspects of *Yoga*.

Besides, these principal Upaniṣads, there are more than 100 Minor Upaniṣads. The Adyar library, Madras has published several minor Upaniṣads. Among them, they have also published *Yoga* Upaniṣads. Dr. Heena B. Kotak has

⁹ Negi; Wangchuk Dorjee, *Yoga in Buddhism, Theh-Journal*, XLVI

made a study of all such *Yoga* Upaniṣads, in her Ph.D. thesis, submitted and approved by the M.S. University. She has dealt with the following *Yoga* Upaniṣads.¹⁰

List of Yoga Upaniṣads:

1. *Advayatāraka*
2. *Amṛtanāda*
3. *Amṛtabindu*
4. *Kṣurika*
5. *Tejobindu*
6. *Trisikhibrāhmaṇa*
7. *Darśana*
8. *Dhyānabindu*
9. *Nādabindu*
10. *Pāśupatabrahmaṇa*
11. *Brahmavidyā*
12. *Maṇḍalabrāhmaṇa*
13. *Mahāvākya*
14. *Yogakuṇḍalinī*
15. *Yogacūḍāmaṇi*
16. *Yogatattva*
17. *Yogaśikhā*
18. *Varāha*
19. *Sanḍilya*
20. *Hamṣa*.

¹⁰ Kotak, Heena.B.; *Yoga in the Upa-nisads-A study*. pp.18-22

Date of *Yoga* literature:

The *Yoga Sūtra* of *Patañjali* is the oldest textbook of the *Yoga* school. It has four parts, of which the first treats of the nature and aim of *Samādhi*, or meditative absorption called *samādhīpāda*, the second explains the means of attaining this end (*sādhana pāda*), the third gives account of the supernormal powers that can be attained through the *Yoga* practices (*vibhūtipāda*) and the fourth sets forth the nature of liberation (*kaivalyapāda*).

1. According to *Yājñavalkya Smṛti*, *Hiraṇyagarbha* is the founder of the *Yoga* system, and *Mādhava* points out that this does not contradict *Patañjali*'s authorship of the *Yogasūtra*, since *Patañjali* calls his work “*Anuśāsana*”, where the preposition “*anu*” implies that his statement follows a primary revelation, and is not itself the first formulation of the system.

2. *Patañjali*, the grammarian, is assigned to the middle of the second century B.C.

3. His identity with the author of the *Yogasūtra* is not proved.

4. *Vyāsa*'s commentary on the *Yogasūtra* (fourth Century A.D.) gives the standard exposition of the *Yoga* principles. *Vācaspati* wrote a glossary on *Vyāsa*'s *Bhāṣya* called *Tattvavaiśārādī* (ninth century). *Bhoja*'s *Rājamārtaṇḍa* is a work of considerable value. *Vijñanabhikṣu*'s *Yogavārttika*, a running commentary on *Yogabhāṣya* and *Yogasārasaṅgraha* are useful manuals. The author criticizes *Vācaspati*'s views on some points and attempts to bring the *Yoga* system nearer the methods of *Yoga* in its own interests.¹¹

¹¹ Radhakrishnan, S.; *Indian philosophy*. pp.18-20

Two great Indian Epics:

Rāmāyaṇa:

The *Rāmāyaṇa* is *Mahākāvya* of seven *kāṇḍas*, containing varing *Sargas* and more than 24000 verses, ascribed to *Vālmīki*. Though *Rāmāyaṇa* does not directly contain description or exposition of the *Yoga* tenets, in the *Sundara kāṇḍa*, *sarga*-1, 2 and 26 contains the description of *Hanūmān*'s character, exploits and flights which indicate that he was a great *siddha* and *Yogin*, who had accomplished eight types of *Siddhis*, especially *Aṇimā*, *Mahimā*, *Laghimā* etc. so that he could make his body small or large . He was real *Brahmacārī* and *Samyamī*, who had no perturbation in his mind even while observing the beauty of the sleeping ladies in the *Rāvaṇa*'s heram. He could make a big flight on the ocean, become small to enter the mouth of the female demon and while entering the *Rāvaṇa*'s palace. He could change his form also as and when required. He could enlarge his tail and could sit on it or burn the *Laṅkā*.

Mahābhārata:

The *Mahābhārata* is the most extensive epic of 18 *parvas* and lacs of verses, ascribed to *Vāyasa*. To make study of the scattered material on *Yoga* from this extensive epic is really a difficult task. Dr. Rajkumari Trikha has studied the entire material in her book- *Mahābhārata me Yogavidyā*, in eleven chapters and three appendices. Mostly the *Sāntiparvan* and the *Bhīṣmaparvan* (*Bhagavadgītā*) contain important descriptions of *Yoga*. For reasons of space, we simply make a reference to it.

SMṚTI:

Among the *Smṛtis*, *Manu*, *Yājñavalkya*, *Yogayājñavalkya*, *Bṛhadyoga-yājñavalkya*, *Devala*, *Dakṣa*, *Hārīta*, *Śaṅkha* etc. contain expostion of *Yoga* tenets. M.M. P.V. Kane has dealt with some of these aspects. Prof. Dr. M.L. Wadekar has

profusely discussed the contribution of Devala to *Yoga*.¹² Pt. Udyavira Shastri has collected some passages of *Hārīta* on the *Yoga* Aspects. The Study of all *Smṛtis* from the point of *Yoga* is separate topic and can be presented in the form of a thesis or a book.

Hemacandrācārya:

Hemcandrācārya has written a separate treatise on *Yoga*. There are also other books viz. *Yogaviṃśikā*, *Yogabindu*, *Yogadr̥ṣṭi*, etc., which expound *Yoga* from the Jaina point of view. Proper ethical behaviour is given special importance in the Jain philosophy through *samyakcaritra* and *aṣṭāṅhika mārga*. The virtues like *Satya*, *Brahmacarya*, *Aparigraha*, *Ahimsā*, *Asteya* are also given prime importance in Jaina philosophy. Jaina *Yoga* is thus a complete course of moral discipline which leads to the purification of the mind and is hence different from the traditional Hindu *Yoga* of *Patañjali* or even of the Buddhists.¹³

Buddhist Philosophy:

Buddha practised *Yoga* in both its senses. He underwent ascetic austerities and practised the highest contemplation. According to *Lalitavistara*, numberless forms of ascetic austerities were in vogue in Buddha's time, some of the teachers of Buddha, like Alaraka, were adepts in *Yoga*. The Buddhist suttas are familiar with the *Yoga* methods of concentration. The four states of *dhyāna* of Buddhism correspond roughly to the four stages of conscious concentration in the classical *Yoga* (Y.S.I.17).

According to Buddhism, the possession of the five qualities of faith, energy, thought, concentration and wisdom, enables one to attain the end of *Yoga*, and the

¹² Wadekar.Mukund.L.;*Deval Smṛti*.pp. lxxiii-lxxviii

¹³ Dasgupta, Surendranath; *A History of Indian Philosophy*,pp.199-203

Yoga accepts this view. The *Yogācāra* school of Buddhism openly combined Buddhist doctrine with the *Yoga* details. The later Buddhistic works assume a developed *Yoga* technique. The Vajrayana Sect has incorporated several *Dhyāna*, *Sādhana*s, *mudrās* etc., which can be understood from Buddhist works like *Sāadhanamālā*.¹⁴

¹⁴ Ibid, p.839-840

Chapter-2. Introduction to *Yoga*

2.1.Types of *Yoga*:

The word *Yoga* is associated with many other concepts and hence we find different kinds of *Yoga* mentioned in our works:

Haṭhayoga: the path of disciplined balance

Karmayoga: the path of service, as said in the *Bhagavadgītā*.

Bhaktiyoga : the path of devotion

Mantrayoga: the path of chanting mantra

Jñānayoga: path of knowledge

Kuṇḍalinī or *Tantra*, *Layayoga*: the path of Tantra

Dhyanayoga: the path of meditation

Rājayoga: the Royal path of *Yoga*

Followers of *Patañjali's Yogasūtras* are practicing *Aṣṭāṅga* or *Rāja* or Royal *Yoga*, of which there are several different branches. Historically, tradition divided the paths of *Yoga* into intellectual, emotional or physical paths or “*mārgas*” like: *Jñāna*, *Bhakti*, and *Karma*.

There are dozens of types of *Yoga*. They evolved over the centuries as different *Yogins* developed their own philosophies and approaches and taught them to eager students, who then passed them on to their own students and disciples. Fundamentally, all *Yoga* types lead to the same outcome a unification of Mind, Body and Spirit, although they may differ in their philosophy and even in the *āsanas*. It is common to speak of each form of *Yoga* as a "path" to enlightenment.

Thus, *Yoga* may include components of Love and devotion (as in *Bhaktiyoga*), knowledge and discernment (as in *Jñānayoga*), selfless work (as in *Karmayoga*) or an eight limbed system of disciplines emphasizing meditation (as in *Rājayoga*). These practices occupy a continuum from the religious to the scientific. They need not be mutually exclusive. (A person who follows the path of selfless work might also cultivate knowledge and devotion).

The great sages of India have perfected several methods, each adapted to a different temperaments, so that everyone may reach the goal according to his own mental and physical capacities. Although these *Yoga* methods appear to be different, their aim is the same: Self-realization. In practice all the *Yogas* are in fact mixed to a lesser or greater extent. The main point is that, all the ways of *Yoga* teach discipline and self-control without which such methods are useless.

By and large, there are four types of persons in the world: the intellectual, active, emotional and contemplative. Those who are intellectual follow the way of *Jñānayoga*, the way of wisdom and discernment. Those who are active follow the way of *Karmayoga*, the way of action and service rendered without selfish motives, e.g., Mahatma Gandhi, who showed the world that one could find God by serving man. While those who are emotional follow the way of *Bhaktiyoga*, the path of devotion and love, where the personality is dissolved and the individual becomes completely unselfish. Those who attach the greatest importance to contemplation follow the path of *Rājayoga*, i.e., the way designed to control and master the mind by mental concentration. *Rājayoga* recommends suitable methods and the practice of postures and breathing control, called *Hāṭhayoga*, with a view to finding calm, mental balance and peace of mind.

There are many other *Yogas*: Union with the divine power (*Kuṇḍalinīyoga*), mastery of thought through meditation (*Dhyānayoga*), repetition of sacred recitations (*Mantrayoga*), control of the will (*Layayoga*), control of the forces present in human nature (*Tantrayoga*), use of symbolic gestures during meditation (*Mudrāyoga*), realization of a mystic experience and many more. All these variations belong to one of the four main *Yogas*, which sometimes seem so similar that it is difficult to distinguish one from another.

2.2. *Yogasūtra* of Patañjali:

About Patañjali:

It is believed that *Maharṣi* Patañjali was the incarnation of Ādi Śeṣa - the Infinite Cosmic Serpent upon whom Lord *Viṣṇu* rests. He is considered to be the compiler of the *Yogasūtras*, along with being the author of a commentary on *Pāṇini's Aṣṭādhyāyī*, known as *Mahābhāṣya*. He is also supposed to be the writer of a work on the ancient Indian medicine system, *Āyurveda*.

योगेन चित्तस्य पदेन वाचा मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ।। राजमार्तण्ड^{१५}

His Life:

The life history of Patañjali is full of legends and contradictions. There are no authentic records regarding his birth. As per one legend, he fell (*pata*) into the hands (*añjali*) of a woman, thus giving him the name Patañjali.

¹⁵ Pandya Bhagavatiprasada, Patanjali na Yogasutro, *Svadhyaya Journal*, Oriental Institute, M.S.University, Vadodara, p.130

B. *Yoga Sūtras*:

It is said that once, while watching a dance by Lord Śiva, Ādi Śeṣa found it unbearable to support the weight of Lord Viṣṇu. Amazed at this, he asked Lord Viṣṇu the reason for the same. Lord Viṣṇu said that this was because of his harmony with Lord Śiva's energy state, owing to the practice of *Yoga*. Realizing the value and benefits of *Yoga*, Ādi Śeṣa decided to be born amongst humans as 'Patañjali', to teach them the great art.

Yogasūtras are considered to serve as the basis of the Yogic techniques. *Maharṣi Patañjali*, "The Father of *Yoga*", compiled 195 *Sūtras*, which serve as a framework for integrating *Yoga* into the daily routine and leading an ethical life. The exact date of the compilation of the *Yoga Sūtras* is not known. However, it is believed that they were written somewhere around 200 B.C. The core of Patañjali's teachings lies in the eightfold path of *Yoga*. The path shows the way to live a better life through *Yoga*.

The *Yoga Sūtras* of Patañjali are one of the six *darśanas* of *Vedic* schools and, alongside *Bhagavad-Gītā* and *Gheraṇḍa Samhitā*, are a milestone in the history of *Yoga*. *Yoga-Sūtras* are a set of aphorisms (*Sūtras*), which are short and easy to memorize. They are part of an ancient oral tradition, which means you do not learn by reading and reasoning alone but you listen and chant. Though brief, the *Yoga Sūtras* are an enormously influential work that is just as relevant for *Yoga* philosophy and practice today as it was when it was written.

The title of the Patañjali's work consists of two Sanskrit words: *Yoga* and *Sūtras*. '*Yoga*', as used by Patañjali, refers to a state of mind wherein thoughts and feelings are held in check, and '*Sūtras*' means thread. It refers to the thread of a

mala, upon which the *Yoga* aphorisms are strung like beads. For that reason the title is sometimes rendered in English as the '*Yoga Aphorisms*'.

Yoga as a system of thought and practice has a primary reference to the philosophical system that flows from the teachings of the ancient Indian *Yoga* philosopher, Patañjali. Other great works elaborating on *Yoga* are the *Śīvasamhitā*, the *Haṭhayogapradīpikā* and the *Gheraṇḍasāhita*. *Śīvasamhitā* is the fundamental work on *Yoga*, said to have originated from Lord Śiva, the founder of *Yoga*. The *Gheraṇḍasāhita* is much more practical. It comprises of seven lessons covering aspects such as *āsanas* (32 of them to be specific), how to perform them and their effects; *mudrās* (25 of them), the control of senses, *prāṇāyāma* (breath control), meditation, and super consciousness. The *Haṭhayogapradīpikā* by Svāmī Svātmārāma is a much later text (16th Century) which deals with the pre-requisites of *Yoga*, the *āsanas*, *prāṇāyāma*, *mudrās*, *bandhas* and *Rājayoga*.

The Patañjali's *Yogasūtra* provide terse treatment to the complex subject of *Yoga* and covers aspects such as types of *Yoga*, practice of *Yoga*, powers of *Yoga* and the ultimate aim or result of *Yoga*. *Yogasūtra* deals with the subject matter at a psychological, psychosomatic and metaphysical level. Although a spiritual document, *Yogasūtra* does not deal with specific Gods, *Cakras*, *Bandha*, *Mudra*, *kuṇḍalinī* or other varied *Tāntric* and Yogic traditions. It does not even elaborate us on how to perform any posture. In all, *Yogasūtra* comprises of 195 aphorisms divided into four chapters or *Pāda*, as follows:

- 1) *Samādhipāda* (51 *Sūtras*)
- 2) *Sādhana-pāda* (55 *Sūtras*)
- 3) *Vibhūtipāda* (55 *Sūtras*)
- 4) *Kaivalyapāda* (34 *Sūtras*)

Patañjali's *Yoga* also incorporates '*Aṣṭāṅgayoga*' (*Aṣṭāṅga* means eight limbs). In *Sādhana-pāda*, Patañjali narrates eight limbs of *Yoga* practice. Interestingly, only one of them deals with physical postures and that too, mainly with seating positions. The eight limbs are as follows:

1) *Yama* (abstentions) are five: *Ahimsā* (non-injury), *Satya* (truth), *Asteya* (non-stealing), *Brahmacarya* (celibacy) and *Aparigraha* (non-covetedness).

2) *Niyama* (observances) is also five: *Śauca* (purity), *Santoṣa* (contentment), *Tapas* (austerities), *Svādhyāya* (study) and *Īśvarapraṇidhāna* (surrender to God).

3) *Āsana* (posture): *Āsana* literally means 'seat' but in broader sense they refer to various bodily postures. Patañjali simply refers to comfortable and sound seating posture in *Yogasūtra*.

4) *Prāṇāyāma*: Control of *prāṇa* or vital breath

5) *Pratyāhāra* (Abstraction): Control of the senses from sense organs so that they do not follow nature of mind.

6) *Dhāraṇā* (Concentration): Fixing the attention on a single object.

7) *Dhyāna* (Meditation): A state of quiescence, wherein mind dissolves and becomes free of all thoughts.

8) *Samādhi*: Super-conscious state or state of liberation.

In spite of the *Yoga Sūtra* being by far the most definitive text on the philosophy of classical *Yoga*, very little is known about its author, Patañjali himself. In fact, the identity of this sage scholar is still being debated in academic circles. Patañjali is believed to have compiled his *Yogasūtras* around the 3rd or 4th century B.C. but archaeological evidences and the study of ancient scriptures suggest that *Yoga* was practised in ancient India as early as 3000 B.C.

Chapter-3: Introduction to Purāṇas

3.1. Major Purāṇas

The study of Yoga tenets in Purāṇas is mainly based upon eighteen major Purāṇas and some available minor Purāṇas. Hence in this chapter general introduction to Purāṇas is presented as collected from some standard works of earlier scholars like Prof. H.H.Wilson, R.C.Hazra, MM.P.V.Kane, Pt.Baladeva Upadhyaya, etc. The eighteen major Purāṇas are enumerated in the famous verse.

मद्वयं भद्वयं चैव बत्रयं वचतुष्टयं । अनापलिङ्गकूस्कानि पुराणानि पृथक् पृथक् ।।दे.भा.१.३.२

1) *Brahmapurāṇa*:

The *Brahmapurāṇa* is the first of the eighteen *Purāṇa*. The *Brahmapurāṇa* may be regarded as the earliest of the series, at least in the estimation of the writers of the *Purāṇa*. According to Balambhaṭṭa, it is consequently known by the name of *Ādi* or First *Purāṇa*. It is said to contain 245 *adhyāyas* and twentyfive thousand verses. Dr.Wilson opines that the actual number is about seven thousand five hundred.

The verses of the *Brahmapurāṇa*, forming an address to Hari and Puruṣottama, clearly declare its sectarial character and indicate it to be a *Vaiṣṇava* work. It does not figure in the list of *Vaiṣṇavapurāṇas* as given by the *Padmapurāṇa* but is referred to in the *Śākta* class, in which the worship of *Śakti*, the personified female principle, is more particularly inculcated, and in which *Rajas* (passion) is predominant.

On being asked by the sages to narrate them an account of the origin, existence, and destruction of the universe, Lomaharṣaṇa Suta, reported the *Brahmapurāṇa*, like Brahma to Dakṣa and others. The first chapter of *Purāṇa*

describes the creation. It also states in brief the solar and the lunar dynasties. All these details occupy fifteen chapters. Next five chapters contain descriptions of the divisions of the earth and of the several *dvīpas*, of *Pātāla*, of Hells, of the spheres above the earth, the size and distances of the planets and constellations and the influence of the sun and the moon in producing rain and fertility. Part of the twentieth chapter takes up the subject of *Tīrthas* or places of pilgrimage. Then follows a short-geographical description of *Bhāratavarṣa*, its mountains, rivers, inhabitants and merits. Then are spread over in eight chapters which also contain the description of Utkala, of the origin of the twelve Ādityas, the story of Vaivasvata's birth from the Sun by his wife Sañjñā. The legends of the Pārvatī are described in great detail. It comprised many *Tīrthas*, as Viraja, Kapila and others. Next is described the Puruṣottamakṣetra. It is followed by an account of Indradyumna, king of Avantī who erected temple of Viṣṇu and installed the image of Jagannātha. The text then passes on to the story of Mārkaṇḍeya explaining the sanctity of the Puruṣottamakṣetra, called the lake of Mārkaṇḍeya. The merits of living and dying at this place are then expatiated upon. The subject matter of the chapters from the sixty-fifth to the eightysixth is the legends of Kṛṣṇa, Balarāma, Pradyumna and Anirudha.

A series of chapters then ensues on *Śrāddhas* or obsequial sacrifices, on ceremonial and moral observances, on the duties of the several castes, and on the merit of worshipping Viṣṇu on *Ekādaśī*. These subjects are dealt with in sixteen chapters. We then have a particular detail of the division of time, the duration and influence of four *Yugas* and the degeneracy of mankind in Kali age, and describes absolute and final destruction. Then commences a mention of *Yoga* by which final liberation is secured. Vyāsa describes means of obtaining emancipation with this view he gives a sketch of the *Sāṅkhya* system of philosophy. After describing the

condition of the *Sāttvikabhāva* attained by these means, he becomes identified with Vāsudeva or Kṛṣṇa. The work ends with a panegyric upon itself. All classes of men can read it or hear it.

2) *Padmapurāṇa*

Always securing the second place in the enumeration of the Purāṇas, the *Padmapurāṇa* derived its name from an account of the period when the world was golden lotus(*Padma*). In respect of volume and size, it is only second to the *Skandapurāṇa*. It contains fiftyfive thousand verses. The extant *Padmapurāṇa* which is the result of several recasts that have come down to us in two distinct recensions: (1)North Indian, (2)South Indian. The North Indian recension is considered older than the other recension. It contains five *Khaṇḍas* or books arranged in the following order- (1) *Sṛṣṭi* (2) *Bhūmi* (3) *Svarga* (4) *Pātāla* and (5) *Uttara*. The South Indian recension has been published by the Anandashrama and Venkateshvara Press. Both these editions are found to consist of six *Khaṇḍas*. The Anandashrama edition arranges these *Khaṇḍas* in the following order- (1) *Ādi* (2) *Bhūmi* (3) *Brahma* (4) *Pātāla* (5) *Sṛṣṭi* or *Prakriyā* and (6) *uttara*. The Venkateshvara arranges them as (1) *Śṛṣṭi* (2) *Bhūmi* (3) *Svarga*(4) *Brahma* (5) *Pātāla* and (6) *Uttara*. The *Ādikhaṇḍa* in the former edition is the same as the *Śvargakhaṇḍa* in the later. These editons are spread over 628 chapters. The arrangement and titles of the *Khaṇḍa* in the Venkateshvara edition (now from Nag Publisher Delhi-7) are intended most probably for making the *Purāṇa* conform as far as possible to the old tradition.

We now take up the contents of the *Padmapurāṇa* as given by the Nag Publisher editon. The *Sṛṣṭikhaṇḍa* is really the first of the set. The *Purāṇa* commences with treatment of primary creation out of the cosmic egg. It contains

the story of *Brahmā* and *Sāvitṛī*. This story shows that the motive of the *Brahmā* worshippers was to revive Brahma cult which was in a decadence. Many of the worships of *Brahmā* accepted Saivism, and the worship of the god was growing obsolete. This section is also called *Puṣkarakhaṇḍa* as *Brahmā* performed the sacrifice at *Puṣkara* in Rajasthan. Some chapters of this *khaṇḍa* are *Vaiṣṇava* and *Śaiva* in character. Several chapters betray the influence of *Tāntrism*.

Bhūmikhaṇḍa treats geography in 125 chapters. It is a book entirely of legends. These legends have been introduced in order to prove the sanctity of various holy places and show how Prahlāda became a devotee of Viṣṇu and why a teacher, a father, or a chaste and devoted wife is called a *Tīrtha*. In connection with these legends and glorifications the duties of *Āśramas*, gifts, duties of women, vows and holy places have been treated. The river Narmadā which is also called Revā has been glorified more than once and declared to have a sanctifying power much greater than that of the Gaṅgā, Sindhu etc.

The *Śvargakhaṇḍa* is purely *Vaiṣṇava*, begins with a short account of the creation of the universe. It then on to the geography of the earth, deals with the glories of various holy places and rivers and with a few chapter on *Viṣṇubhakti*, and the duties of the members of the different castes in different stages of their life.

The *Brahmakhaṇḍa* is related by Sūta and Śaunaka. It is a short one consisting of 26 chapters only. It is concerned with the description of *Vaiṣṇava* feasts and festivals. Thus, it treats of the merits of besmearing a Viṣṇu temple with cowdung and of burnining of a lamp there at night, the observances during the month of *Kārttika*, the *Jayantīvrata* etc. The merits of the observance of these festivals having illustrated with various stories. The churning of the ocean has been narrated in connection with the birthday festival of Rādhā.

The *Pātālakhaṇḍa* begins with Śeṣa and Vātsyāyana as interlocutors, their interlocution being reported by Sūta to sages. Chapters 1-68 are avowedly related to Rāma. It deifies Rāma and conceives him as Viṣṇu incarnate. Sītā is identified with Lakṣmī. These chapters describe Rāma's return from Laṅkā and celebration of the horse sacrifice. Chapters 69-99 deal with *Kṛṣṇacarita*. From chapter 100 to the end give an account of Rāma's life after the horse sacrifice.

3) *Viṣṇupurāṇa*

The *Viṣṇupurāṇa* is eminently *Vaiṣṇava* and considers Viṣṇu as the supreme being, Supreme Brahma and *Paramātmā*. It is a sectarian work, but of a much more sober character than such works generally possess and appropriates to legend and panegyric a comparatively in significant portion of its contents.

From the philosophical point of view, it stands next to the *Bhāgavatapurāṇa* which is generally accorded the first place in philosophical works. Being the main source of the *Vaiṣṇava* philosophy, it has been profusely quoted as an authority and examples have been cited from it, by Ācārya Rāmānuja in his '*Śrībhāṣya*'.

The *Viṣṇupurāṇa* is small in size but great in importance. It contains six *aṁśas* or books, divided into 126 *Adhyāyas* (chapters). According to the *Nāradyapurāṇa*, it consists of 24000 verses but Ballalasena speaks of 23000 verses. The Present Viṣṇu contains only 6000 or 7000 verses. Three important commentaries of Śrīdhara's '*Śrīdharabhāṣya*', Viṣṇucitta's '*Viṣṇucittīyā*' and Ratnagarbha's *Vaiṣṇavākūṭacandrikā* have come down to us, All the other *Purāṇa* being compilations, the *Viṣṇupurāṇa* can boast of its original character. It is the only *Purāṇa* which conforms to the five characteristics of the *Purāṇas*. Prof. Wilson assigns 10 Century A.D. as the probable date of this work, while Prof. Upadhyaya places it in 2 century B.C.

The *Viṣṇupurāṇa* is supposed to be related by Parāśara, the grandson of Vasiṣṭha, to his disciple Maitreya.

The first book opens with the dialogue between Maitreya and Parāśara. He states himself to be the son of Śakti, the son of Vasiṣṭha. The first book mainly contains an account of creation. The second book consists of the usual account of the division of the earth into *Dvīpas*, and the formation of seven *Pātālas* and *Narka*, with the situation and course of the planets and the description of their several stars; that of sun is very fully and curiously detailed. The third book deals with the systematic classification of the contents of a *Purāṇa*, fourth, treats of reigns of the different Manus and their descendants. The remainder of the section is occupied with the detail of the duties of different tribes and orders and terminates with *Yama-Gītā*. The fourth book deals with the genealogies of the royal families, commencing with lineages of the sun and moon, and terminating with kings of the Kali age. The fifth book is appropriated to the history of Kṛṣṇa, although the story is told in the usual strain, yet there is peculiarity. He is only an incarnation of Viṣṇu. The last book of the *Viṣṇupurāṇa*, after describing the divisions of the time into *Kalpas*, etc. expatiates on the various pangs and directs mankind to only remedy for them, faith in Viṣṇu as the Supreme.

4) *Vāyupurāṇa*

The *Vayupurāṇa* has *Adhyāyas* 112 and 11000 verses. It is said to have four *khaṇḍas*, which are known as ‘*pāda*’.

1. *Prakriyāpāda*,
2. *Anuṣṭhapāda*,
3. *Upoddhātāpāda*,
4. *Upasamhārpāda*.

The *Purāṇa* includes description of Natural *āśrama* system; geography etc. there is a special description of *Jambu* and other islands (*dvīpa*). It has descriptions of branches of Vedas. Descriptions of *Prajāpativamśa*, *Kāśyapīya* *Prajāśarga*, *Rṣivamśa*, *Śrāddha*, music, old dynasties etc. It also includes information regarding praise of Paśupati in *Śarvastava*, devotion of Dakṣa for Lord Śiva is beautifully given in it.

The *Purāṇa* in which *Vāyu* has declared the laws of duty, in connection with the *Śvetakalpa*, and which comprises the *Māhātmya* of *Rudra*, is the *Vāyavīyapurāṇa*; it contains twenty-four thousand verses. The Śiva or *Śaivapurāṇa* is, as above remarked, omitted in some of the lists; and in general, when that is the case, it is replaced by the *Vāyu* or *Vāyavīya*. When Śiva is specified, as in the *Bhāgabata*, then the *Vāyu* is omitted; intimating the possible identity of these two works. This, indeed, is confirmed by the *Matsya*, which describes the *Vāyavīyapurāṇa* as characterized by its account of the greatness of Rudra or Śiva; and Balambhaṭṭa mentions, that the *Vāyavīya* is also called the Śiva, though according to some, the latter is the name of the *Upapurāṇa*. The *Śaiva* is considered to be an *Upapurāṇa* or minor *Purāṇa*.

The *Vāyupurāṇa* is narrated, by *Sūta*, to the *Rṣis* at *Naimiṣāranya*, as it was formerly told, at the same place, to similar persons, by *Vāyu*. The last portion, the *Upasanihāra* describes briefly the future *Manvantaras*, the measures of space and time, the end of the world, the efficacy of *Yoga*, and the glories of Śiva or the dwelling of the Śiva, with whom the *Yogin* is to be united. The *Purāṇa* concludes with a different history of the successive teachers of the *Vāyupurāṇa*, tracing them

from *Brahma* the *Vāyu*, from *Vāyu* to *Brhaspati*, and from him, through various deities and sages, to *Dvaipāyana* and *Sūta*.¹⁶

5) *Śrīmadbhāgavatapurāṇa*

The *Bhāgavatapurāṇa* is a work of great celebrity in India and exercises a more direct and powerful influence on the mind and thoughts of the people than perhaps any other of the *Purāṇas*. It ranks fifth in all the list of the *Purāṇas* except the *Padmapurāṇa* where it is given the eighteenth place. The work is divided into twelve *Skandhas* containing three hundred and thirty two chapters. It consists of eighteen thousand verses. Since it glorifies *Bhāgavata* or *Viṣṇu* so it is called *Bhāgavatapurāṇa*.¹⁷ It is the very soul of the *Bhaktiśāstra*. In order to explain the secret meaning of this work, every *Vaiṣṇava* school has given its own interpretation.

The *Bhāgavata* is communicated to the *Rṣis* at *Naimiṣārṇya* by *Sūta* as usual, but he only repeats what was narrated by *Sūta*, the son of *Vyāsa* to *Parīkṣita*, the grandson of *Arjuna*, at the time of his death. It is in reply to *Parīkṣita* question, what a man should do who is about to die? He related this *Purāṇa* to him; for nothing secures final happiness so certainly as to die whilst the thoughts are wholly engrossed in *Viṣṇu*.

The narration starts with a cosmogony which is more largely intermixed with allegory and mysticism, and derives its tone more from the *Vedānta* than from the *Sankhya* philosophy. The doctrine of active creation by the Supreme as one with *Vāsudeva* is more distinctly asserted with a more decided enunciation of the effects being resolved into *Māyā* or illusion. Above forms the subject matter of the first

¹⁶ Banerji, S.C.; *Studies in the Mahapuranas*, p.12

¹⁷ Kewalia, M.L.; *The Science of Divinity (A digest of Srimad Bhagavatam)*, pp.11-16

two books of the *Bhāgavata*. In the third book the interlocutors are changed to Maitreya and Vidura. Maitreya again gives an account of the *Sṛṣṭilīlā* or sport of creation in a strain partly common to the *Purāṇas*. Again the narrator is changed to śeṣa. The creation of *Brahmā* is then described and the divisions of time are explained. A long account is given of the Varāha incarnation of Viṣṇu, which is followed by the creation of the Prajāpatīs and Svāyambhūva. The *Manvantara* of Svāyambhūva and multiplication of the patriarchal families are described in the fourth book. The tradition of Dhṛva, Veṇa, Pṛthu and other princes are the other subjects and are continued in the fifth book to that of the Bharata who obtained salvation. The remainder of this *Skandha* deals with the universe. The sixth *Skandha* contains a variety of legends of a miscellaneous description, intended to illustrate the merit of worshipping Viṣṇu.

The seventh book mostly occupied with the legend of Prahlāda. In the eighth, we have an account of the remaining *manvantaras*. The ninth book narrates the dynasties of the *Vaivasvata Manvantara* or the princess of the solar and lunar races to the time of Kṛṣṇa. The tenth book is characteristic part of this *Purāṇa* and the position upon which its popularity is founded. It is devoted entirely to the history of Kṛṣṇa. The eleventh book describes the destruction of the Yādavas and leaving the mortal world by Kṛṣṇa. Here Kṛṣṇa instructs Uddhava in the performance of *Yoga*. The twelfth book continues the lines of the kings of the Kali age prophetically to similar period as in the *Viṣṇu*. The *Bhāgavatapurāṇa* ends in a series of commendations of its own sanctity and efficacy to salvation (*mokṣa*).

The *Bhāgavatapurāṇa* is not only a philosophical gem but also a literary excellence. A variety of figures of speech and metres give added charm to its narratives.

6) *Nārdīyapurāṇa*

The *Purāṇa* narrated by the sage Nārada is called *Nārada* or *Nāradīya Purāṇa*. It contains twentyfive thousand verses and describes the duties which are to be observed in the *Bṛhatkalpa*. It is a compilation, intended to support the doctrines of *Bhakti* or faith in Viṣṇu, various prayers addressed to various incarnation of Viṣṇu are found in this work. It also contains different legends illustrative of the efficacy of devotion to Hari. The *Purāṇa* consists of two parts- *Pūravabhāga* and *Uttarabhāga*. The first part of the work consists of 125 chapters and the second portion contains 82 chapters. The former is again divided into four subsections. In the *Nāradapurāṇa* we have the stories of Dhruva and Prahlāda; the latter told in the words of Viṣṇu, while the second portion of it is occupied with a legend of Mohinī, the will born daughter of a king called Rukmāṅgada; beguiled by whom, the king offers to perform for her whatever she may desire. She calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Viṣṇu or to put his son to death; and he kills his son, as the lesser sin of the two. This shows the spirit of the *Nāradapurāṇa*.

The *Nāradapurāṇa* is purely a sectarian work lacking all the characteristics of the *Mahāpurāṇa*. It describes the *Vaiṣṇava* feasts and ceremonies illustrated by various legends and certain chapters on the glorification of Gaṅgā, the duties of castes and *Āśramas*, the funeral sacrifices and expiation and so forth. It is a work on *Viṣṇubhakti* which is said to have ten gradations, viz, *Tamasadhama*, *Tamasamadhyama* etc. This *Bhakti* is repeatedly declared by the *Purāṇa* to be the only means of salvation.

7) *Mārkaṇḍeyapurāṇa*

Ranking seventh in the list of *Mahāpurāṇas*, the *Mārkaṇḍeyapurāṇa* is one of the oldest and the most important of the extant *Purāṇas*. The *Matsyapurāṇa* declares that *Purāṇa* in which, commencing with the story of the birds that were acquainted with right and wrong, every thing is narrated by *Mārkaṇḍeya*, as it was explained by holy sages in reply to the question of the *Muni*, is called the *Mārkaṇḍeya*, containing nine thousand verses. This *Purāṇa* has a character different from that of all the others. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and new parables, so far off from the spirit of the old, that they are disinterested creations of imagination, having no particular motive, being designed to recommend no special doctrine or observance. They are most probably for the greater part at least original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the *Purāṇas* in general, with exception of the *Bhāgavata*.

As noted above the *Mārkaṇḍeyapurāṇa* consists of nine thousand verses spread over one hundred and thirty seven cantos. The contents of the *Purāṇa* are clearly classified into three parts; the first part constituting cantos one to fortyfour. In these the sage Jaiminī is referred by *Mārkaṇḍeya* to the wise Birds and they directly explain to him the four questions and some connected matters that perplexed him. Though the Birds expound questions, poised by Jaiminī (*Adhyāyas* 10-44), yet the real speakers are Sumati, named Jaḍa and his father. The second part is formed by *Adhyāyas* 48-11 and 93-136. In these cantos the interlocutors are the sage *Mārkaṇḍeya* and his disciple *Krauṣṭukī*. The third portion is supposed to be formed by *Adhyāyas* 82-92. It contains *Devīmāhātmya*, in which the speaker is a

Ṛṣi named Medhas and which is only repeated by Mārkaṇḍeya. The concluding *Adhyāyas* (137) is a necessary corollary to the first part.

8) *Agnipurāṇa*

The *Agnipurāṇa* is eight in the list of the Purāṇas. As it originated as a composition in praise of Agni, so it is called the *Agnipurāṇa*. It is narrated as usual by his disciple Sūta, and received by him from the sage *Vasiṣṭha*, to whom it was communicated by Agni. According to its own declaration, it contains fourteen thousand verses. But the *Bhāgavata* and the *Matsyapurāṇa* give 15000 and 16000 respectively as the number of its verses. It actually contains 11457 verses. The *Purāṇa* is divided into 883 chapters, treating a variety of subjects. It claims to be an epitome of all branches of knowledge, classified into *parā* and *aparā*. Thus the compiler of the work intends to impart the essence of all the worldly as well as divine knowledge which may help the people to attain success in this life and salvation. It is a *Vaiṣṇavapurāṇa* because it incorporated the doctrines of the *Pañcarātra*, the *Vedānta* and the *Gītā* etc. It lays down stress on the worship of Kṛṣṇa as Nārāyaṇa or Viṣṇu. The *Agnipurāṇa* deals with the incarnations of Viṣṇu, the *Māhātmyas* of the sacred places, the astronomy or astrology, the politics, weaponry and archery, judicature, perusal of the Vedas, the gift making, the medicine, the mystic rites, poetry and rhetoric, grammar etc. Of all the rivers the Gaṅgā occupies attention of the *Agnipurāṇa*. A whole chapter is devoted to it, and besides being extolled every where it is declared to be capable of destroying all sins only if people remember it. Gayā is pronounced to be the best of all the places. The river Narmadā is described purifying an individual if he simply looks at it.

The *Agnipurāṇa* gives summaries of the stories of the *Harivaṃśa*, the *Mahābhārata*, the *Rāmāyaṇa*, the *Vaiṣṇava* and the *Śaiva āgamas*. It lays down the worship of *Līṅga* and several of the *Tāntric* forms of Durgā.

Many chapters of this *Purāṇa* deal with the description of Indian continent and other parts of the world, India and other geographical places. They are followed by chapters which dwell upon astrology, astronomy, palmistry and other branches of astrology leading to the king's victory on the battlefield. Auspicious and inauspicious asterisms for perforating the ears of a child are also discussed.

The duties of the four *Varṇas*, of the four orders, expiations, sacraments, *vrats*, gifts are discussed with great care. The *Purāṇa* treats at considerable length, and with many interesting particulars of the duties of princes, beginning with the ceremonies of their coronation, and comprehending their civil and military obligations. The importances of four expedients and of six measures of royal policy are given in full details. Next follow chapters on judicature. The genealogies of the Sun and Moon are detailed in several chapters.

Agnipurāṇa deals in chapter on medicine, with the treatment of individual, horses, animals. Its classification of diseases under four heads, physical, mental, accidental and natural is logical and scientific. It borrows its material on medicine from *Suśruta* and *Caraka*.

Chapters on grammar, phonetics, lexicography, drama, figures of speech and metres are valuable for the students of language and literary criticism. Thus *Agnipurāṇa* presents an essence of all the branches of knowledge and is an encyclopaedia of all that existed.

9) *Bhaviṣyapurāṇa*

The *Bhaviṣyapurāṇa* is given an important place among the Major Purāṇas. The *Matsyapurāṇa* says, “The *Purāṇa* in which *Brahma* having described the greatness of the Sun, explained to *Manu* the existence of the *Aghora Kalpa*; that is called the *Bhaviṣya*; the stories being for the most part the events of a future period. It contains fourteen thousand five hundred verses”. This Purāṇa, as the name implies should be a book of prophecies foretelling what will be (*Bhaviṣyati*). It often contains a vitiated account of genealogies. The work is indebted to the *Manusmṛti*. The description of the creation as given in the work and which was used at other places also was borrowed from the *Manusmṛti*. A Major portion of the work is devoted to the description of religion, conduct, *Varṇāśramadharma* and so on.

The *Bhaviṣyapurāṇa* consists of hundred and twenty six short chapters. They are repeated by *Sumantu*, a king of the *Pāṇḍu* family. According to him it originated with *Svayanbhū* (*Brahmā*). The first portion, indeed, treats creation; but it is little else than a transcript of the words of the first chapter of *Manu*. Religious rites and ceremonies cover the whole of the remaining portion. The ten *saṁskāras*, (sacraments), the performance of *sandhyā*, the reverence to be shown to a *Guru*; the duties of the different *Āśramas* and castes, and a number of *Vratas* (observances of fasting) and the like, appropriate to different lunar days, are explained in detail. A few stories propound the series of precepts. The lengthy episode of the sage *Chyavana* as told in the *Mahābhārata* served as the basis of the one given in the work. Various types of snakes are described in connection with the *Nāga-Pañcami* (a festival of serpents). They occupy about one third of the chapters, the remainder of them conform in subject to one of the topics referred to by the *Matsyapurāṇa*. They chiefly represent conversations between *Kṛṣṇa*, his son

Sāmba, who had become a leper by the curse of Durvasā, Vasiṣṭha, Nārada and Vyāsa, upon the power and glory of the sun and the manner in which he is to be worshipped. The matter relating to the Magas, silent worshippers of the sun from *Śākadvīpa* form a part of the last chapter of the work. The work is very important for knowing about the intricacies of the Sun worship and for the history of kings born in the *Kali* age.

10) *Brahmavaivartapurāṇa*

The *Purāṇa* which is related by Sāvarṇi to Nārada and contains the accounts of the greatness of Kṛṣṇa, with the occurrences of the *Rathantara-kalpa*, is called the *Brahmavaivartapurāṇa*, and contains eighteen thousand verses. The *Brahmavaivartapurāṇa*, as it now exists is narrated not by Sāvarṇi but the sage Nārāyaṇa, by whom it is communicated to Vyāsa: he teaches it to Sūta, and the latter repeats it to the sages at Naimiṣāranya.

The *Purāṇa* is perhaps the most decidedly sectarian work of the whole collection and has no other object than to recommend faith in Kṛṣṇa and Rādhā. It records a great variety of legends of their glorification of which no traces can be found in any of the *Purāṇas*. It throws more light than any similar work upon the worship of the female principle or *Prakṛti* as well as of Kṛṣṇa and Rādhā.

The *Brahmavaivartapurāṇa* is divided into four *Khaṇḍas* the *Brahmakhaṇḍa*, the *Prakṛtikhaṇḍa*, the *Gaṇeśakhaṇḍa* and *Kṛṣṇajaimakhaṇḍa* treating separately of the nature and acts of the supreme; of the female personification of matter ; of the birth and adventures of *Gaṇeśa*; and of the birth and actions of Kṛṣṇa. The *Brahmakhaṇḍa* consists of thirty chapters. It begins with the creation of the universe by Kṛṣṇa. Its sixteenth chapter deals with medicine of *Āyurveda*. The *Prakṛtikhaṇḍa* relates to *Prakṛti*, the passive agent in creation,

personified matter or the goddess nature. The Primeval *Prakṛti* resolved her self, by command of Kṛṣṇa into five primitive portions viz. Durgā, Lakṣmī, Sārasvatī, Sāvitrī and Rādhā. In this section the episodes of Sāvitrī and Tulasī and Rādhā. In this section the episodes of Sāvitrī and Tulasī are given in great details. The *Gaṇeśakhaṇḍa* gives an account of the birth and action of the deity in a series of legends.

An account of the birth of Kārttikeya also finds a place in this portion. Here Gaṇeśa is described as the incarnation of Kṛṣṇa. The last section, the *Kṛṣṇajanma-khaṇḍa* is very voluminous, containing 132 chapters. It gives an account of Kṛṣṇa's birth and his exploits as narrated by Nārāyaṇa to Nārada. According to this *Purāṇa*, the original cause of Kṛṣṇa incarnation was his love of Rādhā.

11) *Līṅgapurāṇa*:

The *Purāṇa* in which Maheśvara explained (the object of life) virtue, wealth, pleasure and final liberation at the end of the *Agnikalpa*, was called the *Līṅgapurāṇa* by Brahmā himself. It consists of eleven thousand verses.

It begins with an account of elemental and secondary creation, and of the patriarchal families, in which, however, Śiva takes the place of Viṣṇu as the indescribable cause of all objects. Brief account of Śiva's incarnations and proceeding in different *Kalpas* next occur, offering no interest except as characteristic of sectarial notions. The appearance of the great fiery *Līṅga* takes place, in the interval of the creation, the separate Viṣṇu and Brahmā, who not only dispute the palm of supremacy, by fight for it, and put them both to shame; as after travelling upwards and downwards for a thousand years in each direction, neither could approach its termination. Upon the *Līṅga* sacred monosyllable *Om* is visible,

and the Vedas proceed from it by which Brahmā and Viṣṇu become enlightened and acknowledge and eulogise the superior might and glory of Śiva.

A notice of creation in the *Padmakalpa* then follows. Śiva repeats the story of incarnations, twenty-eight in number. The story of Dadhīci, a worshipper of Śiva is given to prove the superiority of Śiva over Viṣṇu. A description of the universe and of the regal dynasties of the *Vaivaṣvata Manvantara* to the time of Kṛṣṇa runs through a number of chapters. After this the work narrates legends and enjoins rites, prayers, for honouring Śiva under various forms. Although the *Līṅga* holds the prominent place amongst them, the spirit of worship is, a little influenced by the character of the type prevailing in the period. The *Līṅga* is twofold, external and internal. The ignorant who need a visible sign, worship Śiva through a mark or type, which is the proper meaning of the word *Līṅga*, of wood or stone; but the wise look upon these outward emblems as nothing and contemplate in their minds on the invisible indescribable type which is Śiva himself.

12) *Varāhapurāṇa*

The *Varāhapurāṇa* is twelfth in the list of the Purāṇas. It is narrated by Viṣṇu as Varāha, or the boar incarnation, to the personified Earth. It is a religious manual almost wholly occupied with the forms of prayer and tales for devotional observances, addressed to Viṣṇu; interspersed with legendary illustrations, most of which are peculiar to itself. Many of them, rather incompatibly with general scope of the compilation relate to the history of Śiva and Durgā. A considerable portion of the work is devoted to descriptions of various sacred places of *Vaiṣṇava* pilgrimage and one of Mathurā enters into a variety of particulars relating to the shrines of that city, constituting the *Mathurāmahātmya*. In the sectarianism of the *Varāhapurāṇa*, there is no leaning to the particular adoration of Kṛṣṇa nor are the

Ratha-yātrā and *Janmāṣṭami* included amongst the observances. Here great stress is laid upon the accounts of *Svarga* and *Narka*.

The extant *Varāha* is a comparatively late work. It is not the *Varāhapurāṇa* which the *Matsya*, the *Skanda* and the *Agnipurāṇa* noticed. According to the descriptions the older *Varāhapurāṇa* was declared by Viṣṇu and was connected with the *Mānavakalpa*, but in the extant *Purāṇa*, the boar himself is the narrator and there is no mention of the *Mānavakalpa*. Moreover, of the five characteristics of the *Purāṇa*, there is very little in it. Its account of creation bears the stamp of comparatively late age. The *Manvantaras* and the genealogies of kings and sages have been neglected. The *Sūta* reports the interlocution between the Boar and Earth abruptly and without any introduction.

The extant *Varāhapurāṇa* consists of four distinctive sections; 1. Chapters 1 to 112, 2. Chaps. 113-192, 3.chaps.113-212, 4.chaps.213-217. It contains 9654 verses. They are most probably the works of different hands hailing from different ages. In the first section *Sūta* is the reporter, and the interlocutors are the Boar and the Earth. It is primarily the work of *Pañcarātras*. Here the highest deity is Nārāyaṇa. It was written with a view to popularising the *Pañcarātra* system which was losing popular favour in Northern India. In the second section *Sūta* is the general reporter of what the Earth said to Sanatkumāra and others after she had been raised by the Boar. This section bears a distinct *Bhāgavata* stamp and is meant for guiding the *Bhāgavatas* especially in their religious observances. This part is named ‘*Bhāgavacchāstra*’ in the colophons of almost all the chapters and its contents are called ‘*Bhāgavata-proktadharma*’ or ‘*Viṣṇu-proktadharma*’. In the third section *Sūta* is the reporter as usual, the interlocutors being the king Janamejaya and the sage Vaisampāyana. It is named *Dharmasaṁhitā* and it constitutes distinct unit by itself. It deals with *Karma-vipāka* and the region of

Yama. The fourth section is related by the Sūta and the interlocutors are the Santat Kumāra and Brahmā. This section is strictly Śaiva, It treats of the origin and glorification of Uttara Gokarṇa and other holy places in Nepal, which are sacred to Śiva, It also glorifies Śiva.

13) *Skandapurāṇa*

The name of the *Skandapurāṇa* is obviously derived from the story of Skanda, son of lord Śiva, narrated in the text of the extant *Purāṇa*. Skanda along with his other names like Ṣaṇmukha, Jayanta, Viśākha, Subrahmaṇya, and Mahāśena, is frequently referred to in the Sanskrit literature. These names suggest that he was the same god who later on becomes famous by the name of Kārttikeya. In the earlier stage of the development of Skanda cult, Skanda had no relation with Śiva. He was closely related with Agni and so sometimes mentioned as the son of Agni. From the stories regarding the birth and exploits of Skanda, occurring in the *Rāmāyaṇa* and the *Mahābhārata*, it seems that he was already accepted as the son of Śiva. The *Purāṇa* had totally forgotten the relation that existed between Agni and Skanda.

The *Purāṇa* considers Skanda as the son of Śiva and Pārvatī. The story of Skanda formed a part of a big story along with that of *Dakṣayajña-vidhvansa*, *Śiva-Pārvatī-Pariṇaya*, and *Madanadahana*. The various forms of the story of Skanda's birth as found in the *Purāṇic* literature can be divided into two categories. To first belong the stories describing his birth as an outcome of the search for a commander-in-chief for their army. In the second category fall the stories which describe the fear of gods on account of long love sports of Śiva and Pārvatī.

The *Skandapurāṇa* is usually assigned the thirteenth place in the list of the eighteen Purāṇas. The Venkateshvara edition of the *Skandapurāṇa* comprises of seven *khaṇḍas* (books) - *Māhesvara*, *Vaiṣaṇva*, *Brāhma*, *Kāśī*, *Āvantya*, *Nāgara* and *Prabhāṣa*. The *Māheśvarakhaṇḍa* also has *Aruṇācalakhaṇḍa*. The *Aruṇācala* is again classified into two portions *purvārdha* and *Uttarārdha*. The *Viṣṇukhaṇḍa* contains *Mahātmyas* of *Veṅkaṭācala*, *Puruṣottamakṣetra*, *Badarikāśrama*, *Kārttika-māsa*, *Mārgaśīrṣa-māsa*, *Vaiśākha-māsa*, and *Ayodhyā*. The *Brahma-khaṇḍa* consists of *Setumāhātmya*, *Dharmāranyakhaṇḍa* and *Uttarakhaṇḍa*. The *Kāśīkhaṇḍa* is in two parts called *Purvārdha* and *Uttarārdha*. The *Āvāntyakhaṇḍa* contains *Avantīkṣetra-māhātmya*, *caturaśīti- Liṅgamāhātmya* and *Revākhaṇḍa*. The *Nāgarakhaṇḍa* consists of *Tīrthamāhātmya*. The *Prabhāsakhaṇḍa* contains *Prabhāsakṣetramāhātmya*. *Vastrāpathakṣetra-māhātmya*, *Arbudakhaṇḍa* and *Dvārikā-māhātmya*.

The extant *Skandapurāṇa* contains about 86000 verses. The division and sub-division of the work show that the *Purāṇa* grew up into a huge bulk with the addition of parts which could never come from the same hand or belong to the same age that the *Khaṇḍas* which now constitute the printed *Skandapurāṇa*.

The *Skandapurāṇa* throws welcome light on society, religion, mythology, philosophy, education, iconography, geography, history and archaeology and statecraft. Each *khaṇḍa* of the *Skandapurāṇa* stands as an independent book in itself. The encyclopedic nature of the *Skandapurāṇa* makes it an indispensable guide for the students and scholars for the study of different facets of Indian culture.

14) *Vāmanapurāṇa*

In the list given in a number of the *Purāṇas* and in its own the *Vāmanapurāṇa* occupies the fourteenth place. It is named after Vāmana (the dwarf) the first human incarnation of Viṣṇu, earlier being the Varāha, Kūrma and Matsya. It is the only *Purāṇa* which gives a detailed and comprehensive account of the *Avatāras* wherefrom it obtains its designation along with a large number of topics, characteristics to the *Purāṇas*. The *Vāmanapurāṇa* consists only of 5813 verses and five prose pieces which are *stotras*. It is said that it contained two parts but we are left with extant *Pūrvabhāga* consisting of about 6000 verses only.¹⁸

The subject matter of this work is hinted at in its very beginning, where Nārada asks Pulastya about the assumption of the form of Vāmana by Viṣṇu, waging of war by Prahlāda, though a Bhāgavata, against gods acceptance of wifehood of Śiva by Satī, the daughter of Dakṣa, the glory of the places of pilgrimage, account of *Dāna*, *vrata*, *upāsana* etc. This shows that though the *Vāmanapurāṇa* is originally a *Vaiṣṇavapurāṇa*, it gives equal reverence to *Shaivism* and other religious sects. The legends, stories and episodes in the *Vāmanapurāṇa* are interesting and didactic in character. Its glorification of the land, rivers, forests and *tīrthas* and connection with its glorification, legends of gods and demons have been narrated.

The extant Vāmana deals with *Karmavipākā*, the duties of castes and *āśramas*, general customs, eatables and noneatables, purification and impurity and Viṣṇu worship. It lacks, however, almost all the five themes characteristic of the older *Mahāpurāṇas*. The contents of the *Purāṇa* do not agree with the information regarding the *Vāmanapurāṇa* contained in the Matsya and the Skanda. According

¹⁸ Agrawala, Vasudeva.S.; *Vamana Purana-A study*, p.112

to these *Purāṇas*, that in which the four-faced god (*Brahmā*) taught the three objects of existence in connection with the greatness of Trivikrama, which treats, also *Kūrma-kalpa* and which consists of ten thousand verses, is called the *Vāmanapurāṇa*. There is no mention of the *Kūrma-kalpa*, nor is the *Purāṇa* said to have been narrated by *Brahmā*. On the other hand it is narrated by Pulastya to Nārada and not even by Lomaharṣana to sages of the Naimiṣāranya, as is generally the case with the other *Purāṇas*. The Śaiva materials in the present *Vāmana* as contrasted with the title and contents given in the *Matsya* and the *Skanda*, show that the *Purāṇa* in its earlier form was a *Vaiṣṇava* work, and that it was later recast by the Śiva worshippers who changed the work with additions and alterations in such a way that very little of its earlier contents was retained.

The *Vāmana* contains much material on geography, sociology, history culture and philosophy of ancient India. The *Purāṇa* exhibits a variety of metres and poetic embellishments.

15) *Kūrmapurāṇa*

The *Purāṇa*, in which Janārdana in the form of tortoise, in the regions under the earth, explained the objects of life, duty, wealth, pleasure, and liberation, in communication with Indradyumna and the *Rṣis* in the proximity of *Śaṅkara*, which refers to the *Lakṣmī-kalpa* and contains eighteen thousand verses is the *Kūrmapurāṇa*. But the number of verses, as given above by the *Matsyapurāṇa* does not tally with the number of verses found in the present *Kūrmapurāṇa*; which are six thousands. It seems that the *Purāṇa* had four *Samhitās*- (1) *Brāhmī* (2) *Bhāgavatī* (3) *Saurī* (4) *Vaiṣṇavī*. Only *Brahmasamhitā* is available.

Śiva is described as the prominent god among the gods. It does not believe in any difference among *Brahmā*, *Viṣṇu* and *Śiva*. They are the three different

forms of Brahmā. It places a great stress upon the worship of *Śakti*. Thousand names of *Śakti* are enumerated in this work. The importance of Śiva is emphasized by the description of securing of Jāmbavatī by Kṛṣṇa through the grace of Śiva.

The *Kūrmapurāṇa* comprises of two parts. The first part contains 52 chapters and the second part consists of 44 chapters. In the first part an account of creation, of the *Avatāras* of Viṣṇu, of the solar and lunar dynasties of kings to the time of Kṛṣṇa, of the universe, and of the *manvantaras* are given, in general, in a summary manner. With these are bended hymns addressed to Maheśvara by Brahmā and others; the defeat of Andhakāśura by Bhairava; the origin of four *Śaktis*, *Māheśvarī*, *Śivā*, *Satī* and *Haimavatī* from Śiva and other Śiva legends, several chapters form a *Kāśīmahātmya*, a legend of Benaras.

In the Second part there are no legends. It is divided into two parts- the *Īśvara-Gītā* and *Vyāsa-Gītā*. In the former the knowledge of god, that is, of Śiva through contemplative devotion, is taught. In the latter the same object is enjoined through works or observances of ceremonies and precepts of the Vedas.

16) *Matsyapurāṇa*

The *Matsyapurāṇa* is so named because the subject of the *purāṇa* was communicated by Viṣṇu, in the form of Fish to Manu. It contains about 15000 verses divided into 219 chapters. The first subject is the creation, which is that of Brahmā and the patriarchs. Some of the details are peculiar, especially those relating to manes. The regal dynasties are next described. Then follow chapters on the duties of different orders. It is in relation to those of the householder, in which the duty of making gifts to Brahmins is recommended. It is meritorious to have copies of Purāṇas and give these away at particular occasions. Special duties of the householder, *Vratas* or occasional acts of piety are then described at considerable

length, with legendary illustrations. The account of the universe is given in the usual strain. *Śaiva* legends ensue; as the destruction of Tripurāsūra; the war of the gods with the Tāraka and the Daityas, and the consequent birth of Kārttikeya, with the various circumstances of Umā's birth and marriage, the burning of Kāmadeva and other events involved in the narrative, the destruction of the *Asura's-māyā* and Andhaka; the origin of the *Matṛs* and the like; interspersed with *Vaiṣṇava* legends of the *Avatāras*. Some *Māhātmya* are also introduced; one of which, the *Narmadā-māhātmya* contains some interesting particulars. There are various chapters on laws and morals and one which gives directions for building houses, and making images. We then have an account of the kings of future periods. The *Matsyapurāṇa* concludes with a chapter on gifts.

Thus the *Matsyapurāṇa* is a miscellaneous compilation, but includes in its contents the elements of a genuine *Purāṇa*. Although a *Śaiva* work, it is not exclusively so and it has no such sectarial rigidity as the *Kūrma* and *Līṅga*. It is a composition of considerable interest.

17) *Garuḍapurāṇa*

The *Garuḍapurāṇa* is enumerated in all the lists of the *Purāṇas* on account of its importance and popularity. The authors of digests and philosophical treatises quote extensively from the *Garuḍapurāṇa*. It is a *Vaiṣṇavapurāṇa* and it holds a unique place in this class of works. That *Purāṇa* which was told by the *Garuḍa* was called the *Garuḍapurāṇa*. It is also known by name Tārksya or Vainateya in the digests. There is nothing in this work to justify the name. The extant *Garuḍapurāṇa* is related by Sūta to the assembled sages. According to *Matsya* and *Nārada**purāṇas*, it consists of 1800 and 1900 verses respectively. But the recent edition of this work does not agree with the above statement of the *Purāṇas*. The

Venkateshvar edition of the Purāṇa contains two parts: 1. *Pūrvakhaṇḍa* of 240 chapters, 2. *Uttarakhaṇḍa* consisting of *Pretakhaṇḍa* or *Dharmakhaṇḍa* of 49 chapters and *Brahmakhaṇḍa* of 29 chapters. The greater part of this work is devoted to the description of creation, of vows, of self restraint, of the Sun, to Śiva, to Viṣṇu, astronomy, astrology, palmistry, precious stones and medicine. It also throws light on the life after death, birth, *Śrāddhas* etc.

The *Garuḍapurāṇa* is more condensed than the *Viṣṇu* and the *Bhāgavata-purāṇas*. It gives an account of Purūravā, Aikṣvāku, Bṛhadratha dynasties. Śūdraka and Āndhra and Gupta kings are mentioned among future rulers of the earth. It enumerates Lord Buddha as the twentyfirst incarnation of the God. The vast nature of the subjects treated in this work, make it an encyclopaedia of knowledge. This is evident from the fact that it summarises the *Rāmāyaṇa*, the *Mahābhārata* and the *Harivaṁśa*. It frequently deals with the topics of the *Dharmaśāstras*. The account of the duties of the *varṇas* (chapters 93-106) as given in the *Garuḍapurāṇa* is actually based on a similar description found in the *Yajñavalkyasmṛti*. A gist of the *Parāśara-smṛti* is given in the 107th chapter of the work.

The first section of *Uttarakhaṇḍa* called the *Pretakalpa* or *Dharma-khaṇḍa* is meant for the performance of obsequial rites. It is generally recited during the mourning period so its importance is self-evident. The *Brahmakhaṇḍa* consisting of 29 chapters is found in the other editions of the *Garuḍapurāṇa*. The first chapter opens with three questions; “How firm devotion can be had towards Hari”. Sūta answered the question thus posed by Śaunaka by describing the procedure of saluting Hari, difference between *Sattva*, *Rajas* and *Tamasa* classification of gods. The following chapters give an account of unity of Viṣṇu, Brahmā and Śiva activities of the God, birth of Brahmā, creation, important incarnations of Viṣṇu

and of Lakṣmī etc. The last chapter deals with *Dharma*, its origin from Brahmā, and real nature of the God.¹⁹

Thus it throws welcome light on different aspects of Indian life and works. The mention of Viṣṇu, Śiva, Durgā, Sūrya and Gaṇeśa and their worship renders the *Gruḍapurāṇa* more secular in approach than others of the class.

18) *Brahmāṇḍapurāṇa*

The *Brahmāṇḍapurāṇa* was revealed by Brahmā. It describes the magnificence of the egg of Brahmā in twelve thousand verses. It also contains an account of the future *Kalpas*. As it is called the *Vāyavīya Brahmāṇḍapurāṇa*, so it seems that this work was originally a form of the *Vāyupurāṇa*. It is possible that the original *Purāṇa* is lost to us because the available manuscripts of the *Purāṇa* consist of a variety of *khaṇḍas* and *Māhātmya*, *stotras* and episodes professing to be derived from it. A version of this *Purāṇa* was published by Venkateshvara Press, Bombay, in 1906. The recension is divided into four *pādas* or sections. They are *Prakriyā-pāda*, *Ānuṣaṅgākhyā-pāda*, *Upodghāta* and *Upasamhāra*.

In the *Prakriyāpāda* is given a detailed and interesting description of the geography of the universe. Many chapters are devoted to an account of the *Jambudvīpa* and its mountains, rivers etc. In several chapters, a description of the *Bhadraśva*, the *Ketumāla* the *Candra-dvīpa*, the *Kuśa-dvīpa*, the *Krauñca-dvīpa*, the *Śāka-Dvīpa*, the *Puṣkara-dvīpa* etc. Similarly, planets, constellations and *Yugas* are extensively dealt with in the *Purāṇa*. The third section of the work is very important from the point of history as it contains the history of the famous *Kṣatriya* dynasties of India.

¹⁹ Wilson, H.H.; *The Metaphysics of Puranas*, pp.-28

A well known work named the *Adhyātma-Rāmāyaṇa*, which considers absolutism and *Rāma* worship as the chief means of salvation, formed a part of this *Purāṇa*. It is also divided into seven *khaṇḍas* bearing same names like the *Rāmāyaṇa*. Apparently, it is historical *kāvya* but in reality it is a *Tantrika-bhakti* text. *Rāma* is identified with supreme being. The Naciketā episode also formed a part of it.²⁰

3.2. Minor Purāṇas

The *Upapurāṇa* literature and its Origin:

The Purāṇas are generally considered to be eighteen in number. They are said to have five or even ten characteristics. Some of them like *Viṣṇupurāṇa* contain such characteristics, while *Bhāgavatapurāṇa* is designated as *Mahāpurāṇa*, incorporating ten characteristics. Some Purāṇas are of encyclopedic in nature like the *Agni Purāṇa*. The Purāṇas like *Skanda* and *Padma* contain more information about *vratas* and *Sthala Māhātmyas*.

It is traditionally believed that the seers were not satisfied with these *Purāṇas* and they wanted to have still more information, hence the *Upapurāṇas* came into existence.

अन्याश्च संहिताः सर्वाः मारीचकापिलादयः । सर्वत्र धर्मकथने तुल्यसामर्थ्यमुच्यते ॥ बृहद्धर्म. १/२५/२७

अन्यान्युपपुराणानि मुनिभिः कथितानि तु । अष्टादशपुराणानि श्रुत्वा संक्षेपतो द्विजाः ॥ कौर्म. १/१/२६

अष्टादशपुराणानि श्रुत्वा सत्यवतीसुतात् । अन्यान्युपपुराणानि मुनिभिः कीर्तितानि तु । स्कन्द. सुतसंहिता. १/२२

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥ १.४

²⁰ Singh, Nag Sharan, *An Introduction to Puranas*, pp.3-25

ब्रह्मादीनां पुराणानामुक्तमेतत्तु लक्षणम् । एतच्चोपपुराणानां खिलत्वाल्लक्षणं स्मृतम् ।। सौर. ९. ५^{२१}

The word "*Upa*" means subsidiary or minor. It may also suggest the additional or supplementary character of these Upapurāṇas. The Upapurāṇas are generally enumerated to be eighteen in number and are listed in several lists found in different Upapurāṇas and other literature. Dr. R.C. Hazra has made an exhaustive study of most of such *Upapurāṇas* in his book of two volumes on Upapurāṇas. He has rightly remarked in his book. In these days when all Indologists are feeling the want of a true history of Indian life and thought of the past and our able antiquarians are directing their attention and energy towards its reconstruction, it is a matter of great surprise and disappointment that very little is known and still less has yet been said about those valuable records of Indian life and thought which are known as Upapurāṇas (secondary Purāṇas). He has then given a number of list of 'eighteen' Upapurāṇas collected from different sources. These lists supply us with the titles of many more Upapurāṇas than eighteen. It is to be noted that some are known in name only and some in quotations, while only a few are actually available. Moreover, besides the Upapurāṇas mentioned in these in these lists, there were many others, of which some are available in printed forms, some still exist in manuscripts, some are known only from references and quotations and some must have been lost altogether without leaving any trace of their existence. Still whatever is available is again valuable like the principal Purāṇas since this incorporate information about our religion, changing customs, Philosophy, Political organizations, Geography, *Vāstu*, *Jyotiṣa* and many other branches of knowledge besides *Yoga*, the topic of our research. Though designated as Upapurāṇas, they may be later in date, but not less important in contents and number. On the basis of the verses of the *Kūrmapurāṇa* which contain the list of

²¹ Tripathi, Kapildev; *Parasaroppuranam*, pp.13,25,24

'eighteen *Upapurāṇa*', are found quoted in *Raghunāṇḍana's Smṛti-tattva* (I,pp.792-793), *Mitra Miśra's Vīramitrodaya* (*Paribhāṣā-prakāśa*, pp.13-14), *Hemādri's Caturvarga-cintāmaṇi* (I,pp.532-533,II.i,p.21). the *Dānasāgara* of *Ballalasena* referring to the lists of *Upapurāṇas*. Dr. Hazra further observes that the date of formation of the group of 'eighteen' *Upapurāṇas* as found in the *Kūrmapurāṇa* should be placed not later than 850 A.D. and the upper limit of this date seems to be supplied by *Matsyapurāṇa*.-chap.53, which refers only to four *Upapurāṇas* viz. *Narasimhapurāṇa*, *Nandipurāṇa*, *Sāmbapurāṇa* and *Ādityapurāṇa*, 'well-established in society', the date of formation of the group of eighteen should be placed approximately between 650 and 800 A.D. However, this can be applicable to all such *Upapurāṇas*, some of which may belong to later date.

The *Matsyapurāṇa* theory that the *Upapurāṇas* mere subsection (*Upabheda*) of the *Purāṇas* and that the works, 'different' (*pr̥thak*) from the eighteen *Purāṇas*, are considered to have come out from one or other of these *Purāṇa* is partially admissible, since some works, traditionally considered to be attached to some, like the *Skandapurāṇa*- the encyclopedic one. These *Upapurāṇas* are also sometimes found to be written in the form as *Purāṇas* and write themselves to be *Purāṇa* in the colophons etc.

Regarding the contents of the *Upapurāṇas*, the *Saurapurāṇa* says, "A *Purāṇa* has five characteristics, viz., creation, re-creation, genealogy of gods-kings and sages, period of Manu, and History of royal dynasties and the families of sages. These are the characteristics of the *Purāṇas* such as the *Brahma* etc. These, again, are known to be the characteristics of the *Upapurāṇas* because of their supplementary character". Regarding the contents of these *Upapurāṇas*, it is to be noted that some of them contain five characteristics of the principal *Purāṇas*, while some of them are also Sectarian like the *Gaṇeśapurāṇa*, *Devīpurāṇa*, *Parāśara-*

purāṇa, *Narasimhapurāṇa* etc. Some of them are containing eulogy of a particular caste and the place of pilgrimage, river, mountain or the particular deity. These are sometimes called as *Sthalapurāṇas*, *Jātipurāṇas* or *Māhātyas*. Though of a very sectarian character, they are historically very important for the knowledge of the particular sect, chaste or pilgrimage place or deity of worship. Though some Upapurāṇas are considered to be of very early date, it is to be noted that these *Sthalapurāṇas* are of later date. The *Dattapurāṇa* is composed by Śvāmī Vāsudevānanda in the nineteenth century.

About the valuable material in the Upapurāṇas, Dr. Hazra has rightly remarked “the Upapurāṇas are of inestimable value from the point of view of the history of religion and culture, and on this head alone they deserve far more careful study than has been devoted to them. They not only mythology, its idol-worship, its theism and pantheism, its love of God, ethics, but also supply us with important information about the different branches of science and literature which were developed in ancient India and at the same time render us inestimable help in reconstructing some of those monumental works of the Sanskrit literature which have been lost for ever. In these respects the Upapurāṇas are sometimes more important than the Mahāpurāṇas. For our study also, it is to be found that the Upapurāṇas also have ample information on the *Yoga* and its several tenets.

1. Śivapurāṇa:

The *Śivapurāṇa* is related by Sanatkūmāra to Vyāsa and the sages at *Naimiṣāranya*. It contains about 23000 stanzas.

The extant Śiva *Purāṇa* is a comparatively late work. It is rather a manual of prayers and rules for the Śiva-worshippers. Scholars are inclined to include it in the Upapurāṇas. It is mentioned by Alberūni and cited by *Ballālasena* the author of

Dānasāgara. It consists of seven *Samhitās*: 1.*Vidyeshvara*, 2.*Rudra*, 3.*Śatarudra*, 4.*Koṭirudra*, 5.*Umā*, 6.*Kailāsa*, 7.*Vāyavīya*. The *Rudra-samhitā* contains five sections viz, *Śṛṣṭi*, *Sati*, *Pārvatī*, *Kumāra* and *Yuddha*. The description given in the *Pārvatī* section of *Rudra-samhitā* is similar to that of the one given by the *Kumārasambhava*. In the *Śatarudra-samhitā* of 42 chapters, an account of twelve *Jotirliṅgas* which are declared as the incarnation of Śiva, is given. The *Koṭirudra-samhitā* of 35 chapters describe a thousand name of Śiva. The *Kailāsa-samhitā* of 12 chapters takes note of the circles of worship, *mudrās* and *nyāṣas*. The *Vidyeshvara-samhitā* of 18 chapters contains the description of the origin of *Liṅga*, worship of *Liṅga*, creation of *Liṅga*, worship of Śiva by *Brahmā* and *Viṣṇu*, the *Mahātmya* of Śiva-kṣetra, the conduct of *Brāhmaṇas*, the glorification of *Rudrākṣa* etc. The *Umāsamhitā* contains an account of *Umā's* penance, marriage etc. The last *saṁ hitā* named *Vāyavīya* is divided into two parts: 1.*Pūrvabhāga* and 2.*Uttarabhāga*. The first and the second part of this *saṁ hitā* contain 30 chapters each. The Venkateshvar edition of this *Purāṇa* contains only six *saṁ hitās*-*Vidyeshvara*, *Auma* or *Jñāna*, *Kailāsa*, *Vāyavīya*, *Dharma* and *Sanatkumāra*. The *Śivapurāṇa* was written, probably, with a view to propagating the doctrines and tenets of the *Śaivism*.

2. Viṣṇudharmottara-purāṇa

The *Viṣṇudharmottarapurāṇa* is the most popular and most important of the extant *Upapurāṇas*. It is sometimes considered as a portion of the *Garuḍapurāṇa*. But it is more of an independent *Upapurāṇa*. Alberuni has referred many times by using the word is *Viṣṇudharma*.

The *Purāṇa* contains three *Khaṇḍas*. The first *khaṇḍa* of treatise consists of 269 chapters. Chapters 52-65 form the *Śaṅkara Gītā*. The first part deals with

general topics such as cosmogony, geography, astrology, time-cycle, genealogies, glorification (*stotra*), vows and observances, and funeral rites. The first three chapters describe process of creation. These chapters speak of the birth of *Hiraṇyagarbha*, *Varāha* etc. The next chapters 4-13 contain description of divisions of the earth and of several *dvīpas* of which it consists, of *Pātāla* or the regions under the earth, of spheres above earth. Most descriptions of the *Jambudvīpa* and *Bhāratavarṣa* with its mountains, rivers, cities are included in the geographical details. Chapter 13th gives an account of *Ikṣvāku* lineage (*varṣa*). Chapters: 14-56 contain episodes of *Madhukaiṭabha*, *Dhundhumāra*, *Gaṅgā-vataraṇa*, *Sagara*, *Rāma*, etc., account of incarnations, such as *Dattātreya*, *Varāha*, *Nṛsiṃha* etc., description of the origin of *Lakṣmī*, *Vaḍavāgni* etc. Chapters 57-61 deal with fruits of fasting, fasting procedure and definition of *Bhakti*. Chapters 62-65 contain an account of material and time for sacrifice, time for self-study. Chapters from 66-82 consist of material mainly on the *Manvantaras*, *Kalpas*, *Yugas* etc. Chapters 83-107 contain a description of asterism and constellations. Next comes chapters 108-121 the description of lineage of *Dakṣa*, *Bhṛgu*, *Angīrasa*, *Atri*, *Vasiṣṭha*, *Viśvāmitra*, *Kaśyapa*, *Dharma* etc. Chapters 124-136 deal with the episodes of *Vārāṇasī*, origin of *Maruts*, *Varāha* etc. Chapters 137-144 are on funeral rites, their time and place. Chapters 145-156 deal with miscellaneous subjects like *Vṛṣalakṣaṇa*, *Himālaya*, etc. Chapter 157-164 are on *Dvādaśīs* such as *Kāmadvādaśī*, *Tiladvādaśī* etc. Chapters from 165-175 deal with glorification of *Gāyatrī* of giving of *dīpa*, *upalepana*, *ananta* and worship of month, constellations etc., episodes of *Lalitā*, *Māndhātā*, *Śakra* etc. Chapters 176-189 contain a description of *Manvantaras*. Chapters 190-269 take into account the description of *Rāma*, of sea, *Viṣṇukavaca*, of *Viṣṇupañjara*, of seasons etc.

The second *khaṇḍa* consists of 183 chapters mainly concerned with the principles of statecraft. It contains several chapters on medicine, warfare, astronomy and astrology etc. The *Purāṇa* treats many particulars, of the duties of the princes, beginning with the ceremonies of their coronation and comprehending their civil and military obligations. The glorification of king, characteristics of a king, weapons, omens and prognostications etc. are the subjects discussed in detail in several chapters. There are chapters 25-31 on the construction of fort, place, house etc. and also on their maintenance. Certain chapters 32-40 on the glorification of *Brāhmaṇas*, good and chaste women, worship of female deities, and *Sāvitṛī* episode also occur in this part. There are chapters 63-60 on the treatment of horses, cows, elephants, men etc. A chapter 63 on eatables is also found in this *Purāṇa*. Chapters 69-79 on gift-making, judicature, expiations, *Śrāddhas*, purification of objects etc. are also available in this work. The duties and functions of the *varṇas*, mixed castes, emergency duties, business different lords, *tīrthas*, bathing time, worship of gods, hospitality sacraments etc. are dealt with in the remaining chapters.

The third *khaṇḍa* contains 355 chapters. Chapters 227-342 constitute the *Hamṣa-Gītā*. This *khaṇḍa* deals with miscellaneous topics. It contains many chapters 1-98 on painting, iconography, sculpture, grammar, metrics, poetics, dance, music, architecture, and lexicography etc. It includes the erection of images or idols or Viṣṇu, Śiva etc. in various forms, of temples, houses etc. Next is the description of *Pañcagavya*-rite, the vehicles, garments of the gods, *mantras* and material for the worship of gods, *madhuparka*, construction of the main-gate, time and place for the worship of gods. Chapters 214-226 deal with the worship and the fruits of fasts, dialogue of Aṣṭāvakra etc. The *Hamṣagītā* 227-342 speaks of *Varṇas*, different orders, impurity procedure, purification of objects, edible and

non edible, the conduct, great sins, expiations, the fleetingness of Lakṣmī, demerits of arrogance, greed, anger, purity, demerits of impurity, telling lies, killing, the glorification of knowledge, *Dharama*, service of teacher, giving of girl in marriage etc. the *Hamsagītā* ends with a prayer to Viṣṇu. The chapters 343-355 give an account of Kaśyapa, prayer of Viṣṇu by him, *Stotra* of Varuṇa by Vasu, Nārada's voyage of Śvetadvīpa, *Stotra* of Nārada etc.

The analysis of the contents of the *Viṣṇudharamottarapurāṇa* shows that the text owes much to the various branches of literature of early times and is specially indebted to the Vedas, *Upaniṣads*, Epics, *Kalpasūtras*, *Smṛtis*, *Purāṇas*, philosophical treatises, works on medicines grammatical and lexicographical texts.

3. *Devībhāgavatapurāṇa*:

The title of the work shows that it deals with the praise of *Devī* as the highest deity and the Energy, *Śakti* of all the gods and others. It contains 12 *Skandhas* divided into two halves of six *Skandhas* each and opens with a *Devī-Gāyatrī*: *Sarvacaitanyarūpam tam ādyam vidyām ca dhīmahi Buddhim yo naḥ pracodayet.*

In the first *Skandha*, the first three chapters deal with the praise of Sūta by Śaunaka for having studied the eighteen *Purāṇas* from Vyāsa. It refers to the classification of all the *Purāṇas* and other Śāstras into three classes, viz. *Sāttvika*, *Rājasa* and *Tāmasa*. On the request of Śaunaka, Sūta narrated the fifth *Purāṇa* called '*Bhāgavata*'. According to him *Devī-bhāgavata* contained 18000 verses divided in 318 chapters and 12 *Skandhas*. He then explained the five topics of this *Purāṇa*. In *Sarga*, *Bhagavatī* who, in her supreme (*turīya*) state, is '*nirguṇa*', '*nitya*', and '*Yoga-gamya*', takes to the *guṇas* and manifests herself, for the sake of creation as *Sāttvikī*, *Rājasī* and *Tāmsī Śaktis* in the forms of *Mahālakṣmī*, and

Mahākālī respectively, by *pratisarga* is meant the origin of Brahmā, Viṣṇu and Rudra for creation, preservation and destruction respectively, *vaṁśa* means the genealogies of the kings of the solar and lunar dynasties as well as those of *Hiraṇyakasipu* and others, *manvantara* involves the description of the periods of reign of different *Manus* and *Vaṁśānucarita* consists of the accounts of the descendants of these *Manus*. Sūta said that the twenty eighth Vyāsa wrote the *Śrīmad-bhāgavatapurāṇa* and taught it to his son Śuka who was born from an *araṇī* and was indifferent to the world from his very birth. From 4-19 chapters Sūta narrates the story of Śuka. Last chapter deals with Śantanu's marriage with Satyawatī, birth of Vyāsa, and the birth of Citrāṅgada and Vicitravīrya, Citrāṅgada's death, and so on.

The second *Skandha* contains 12 chapters. It consists of birth of Matsyagandhā. Story of Parāśara his union with her, birth of Vyāsa, story of king Mahābhiṣa and Gaṅgā's union with Śantanu and the birth of eight Vasus as her sons, birth of Gāṅgeya, birth of Dhṛtarāṣṭra, Pāṇdu and Vidura, names of the wives and descendants of Pāṇdavas extinction of Yādavas, story of the meeting of Kaśyapa and Takṣaka on their way to Parīkṣita's residence, Janamejaya's accession to the throne, his marriage etc. Vyāsa's narration of the *Devībhāgavatapurāṇa* and worship of Devī and her praise.

The third *Skandha* contains 30 chapters dealing with Janamejaya's wish to know about *Devī* and her worship, Nārada's description of what he heard from Brahmā on the same topic, description of *Devī Śrī Bhuvaneśvarī* who is called *Kumarī*, *Mahāvidyā*, *mahāmāya*, *Purnāprakṛti*, *Devī's* transforming of Brahmā, Viṣṇu and Śiva into girls, Śiva's description of her own self, description of *Nirguṇa Śakti* and *Nirguṇa Śiva* who are but one, nature of the these *guṇas* and mode of

their operation, praise of *Mahāsarasvatī*, *Mahālakṣmī* and *Mahākālī*, story of Utaṭhya, summary of the story of the *Rāmāyaṇa*.

The fourth contains 25 chapters. It narrates the story of Janamejaya, Vyāsa, Kaśyapa's birth as Vāsudeva and Aditi's birth as Devakī, Cyavana, Prahlāda, Kāvya, exploits of Kṛṣṇa and Balarāma, Story of Pradyumna etc. The fifth *Skandha* consists of 31 chapters. It deals with the description of Kṛṣṇa, *Devī-māhātmya*, story of the demons Śumbha and Niśumbha, story of Suratha and a *Vaiṣya* who heard *Devī's māhātmya* and the method of *Devī* worship.

The sixth *Skandha* contains 31 chapters consisting of Tvaṣṭṛ's creation, Indra's killing of Viśvarūpa, Vṛtra's war against Indra, gods' eulogy of *Devī*, story of Nahuṣa, names of holy rivers, mountains, lakes and places which are sacred to *Devī*, nature and power of *māyā* and so on.

The seventh *Skandha* contains 40 chapters. It gives an account of origin of Brahmā, his worship of Mahādevī, Kaśyapa's descendants, Cyavana, Śaryātī, Vikukṣi, Māndhātā, Triśaṅku, Hariścandra, Devībhuvaneśvarī, Dakṣa, Satī etc, method of outer Tāntric worship and origin of Lakṣmī and so on.

The eighth consists of 24 chapters. It treats of creation, Viṣṇu's incarnation of boar, Manu's sons and daughters, geography of earth's worship of *Devī*, movements of moon and other planets, hells, method of *Devī* worship.

The ninth *Skandha* consists of 50 chapters. It deals with description of *Prakṛti*, origin of universe from Kṛṣṇa, origin of *Mahāvirāṭ* from the egg, eulogy of Sarasvatī, story of the quarrel among Lakṣmī, Sarasvatī and Gaṅgā the wives of Viṣṇu, story of Gaṅgā, story of Tulasī, story of Sāvitrī, hells, story of Durvāsā etc.

The tenth contains 13 chapters. It describes the origin of Svāyambhuva Manu from Brahmā, other Manus, story of Sāvarṇī, Manu's worship of *Devī*, names of the six sons of Vaivasvata Manu.

The eleventh contains 24 chapters dealing with *sadācāra*, method of *bhūta śuddhi*, *Tripunḍra Pañcāyatanapūjā*, five great sacrifices, penances etc. The twelfth contains 14 chapters. It gives an account of Gāyatrī, glorification of *Devī*, identification of *Devī* with Gāyatrī, story of Gautama, maṇidvīpa, praises of *Devībhāgavata*.

The above-mentioned contents clearly show that the *Devī-Bhāgavata* is avowedly a *Śākta* work. It conceives of central goddess called *Devī Śrībhūvaneśvarī*.

4.Ekāmrapurāṇa:

Like *Nīlamatapurāṇa* of Kashmir, the *Ekāmrapurāṇa* is regarded as an *Upapurāṇa*. It deals with the cultural history of *Ekāmra-kṣetra*, Bhuvaneśvara and is regarded to be the earliest Sanskrit work for the reconstruction of the history of Bhuvaneśvara from 6th to 15th century A.D.

The *Purāṇa* contains 70 chapters and is divided in 5 *Amśas*(parts) comprising of 10,22,14,16 and 6 chapters respectively and calls itself a *Samhitā*. The first part deals with the origin of creation through Śiva. The second deals with the myths relating to the origin of *Tribhuvaneśvara*, *Brahmeśvara*, *Bhāskareśvara*, *Yameśvara*, *Siddheśvara*, *Indreśvara* etc. The third describes the annihilation of two demons viz. *Kṛti* and *Vāsa* by *Pārvatī*, rise of *tīrthas*, procedure of worshipping a crore of *Śivaliṅgas* is depicted. The last part deals with myths and *Yātras*. The *Purāṇa* aims at cultural synthesis and coexistence.

5. *Vāsukīpurāṇa*

This *Purāṇa* is the literary representation of the *Nāga* cult striking a synthesis between Buddhist and *Śaiva* Schools. The author has tried to bridge the gulf between the *Śaivas* and *Vaiṣṇavas* by propounding the doctrine of trinity.

It is also an attempt to synthesis the doctrine of Salvation as laid down in Buddhism and *Śaivism* and it lays emphasis on purity, renunciation and self study in thought, word and deed, while strengthening the precepts of Brahmanism. Thus the work represents the medieval values. Along with a synthetic attitude the *Purāṇa* prefers *Pravṛtti-mārga* in preference to *Nirvṛtti-mārga*.

6. *Ādipurāṇa*:

Vāyu 104.7 mentions an *Ādika* among the 18 principal *Purāṇas* (including the *Brāhma*). Alberuni's list (which mixes up *Purāṇas* and *Upapurāṇas*) mentions an *Ādipurāṇa*. *Ādipurāṇa* is published by the Venkateshwara press in 29 chapters. Hazra in 'Studies &c.' vol.I.pp.279-303 deals at length with this and tries to establish that there was an earlier *Ādipurāṇa* of which no mss. are yet available (p.211) and holds that it is to be dated between 1203 to 1525 A.D. (Studies,p.28). *Ādi* and *Ādya* mean the same thing. But Kullūka on *Manu* II.54 quotes some verses from *Ādi* which are ascribed to *Brahmā* by *Gṛhastharatnākara* p.314. The digests make a confusion between *Ādi* and *Ādityapurāṇa*. vide Hazra in 'Studies' vol.I.pp.302-303. The printed one is a late compilation and none of the verses quoted by *Lakṣmīdhara* and *Aparārka* occur therein (vide 'Studies' vol.I,pp.286-289).

7. *Ādityapurāṇa*:

It is mentioned by *Matsya* 53.62 and Alberuni (*Sachau* I.pp.130,229,248). It is quoted by *Kṛtyakalpataru* on *Rājadharmā* (about 2 verses), *Dāna* (about 125), *Śrāddha* (about 20), *Vrata* or Vow (about 22), the *Smṛticandrikā* quotes many verses on *Āhṇika* and *Śrāddha* from both *Ādi* and *Āditya* and quotes both separately on '*śauca*' on the same page (I.p.94). *Aparārka* also quotes many verses from both *Ādi* and *Āditya*. The *Dānaśāgara* quotes about forty verses from both the *Ādi* and *Āditya Purāṇas*.

8. *Kālikāpurāṇa*:

This is published an *Upapurāṇa* in 93 chapters by Venkateshwar Press, Bombay, vide Hazra in A.B.O.R.I. vol. xxii, pp.1-23, Sharma in I. H.Q. vol.23 pp.322-326 (holding that *Kalikā* was completed during the reign of King Dharmapāla of Kāmarūpa), Hazra distinguishes between an earlier version and the extant one and places the latter in the 10th or 11th century, on the words of *Matsya* 53.60-64 '*tad-etebhyo vinirgatam*', the *Kalpataru* explains '*vinirgatam*' as '*udbhūtam*' (sprung from) and gives the *Kalikā* as an illustration (*Brahmacārī* p.30) of an *Upapurāṇa* sprung from Mahāpurāṇas, the *Kalpataru* quotes from it about 100 verses on *vrata*, on *dāna*, 14 on *gṛhastha*, 12 on *vyavahāra* (witness and ordeals), 5 each on *niyatakāla* and *tīrtha* and 2 on *brahmacārin*, *Aparārka* quotes it on pp.15, 226,377 (15 verses on marriage and house settlements for *Brahmins*), 924, the *Smṛticandrikā*. II,p.442 quotes one verse from it. The Venkateshwara edition mentions *Viṣṇudharmottara* in chapter 91.70 and 92.2, the extant *Kalikā* would have to be placed before 1000 A.D. Prof.A.N.Jani has edited *Kālikāpurāṇa*

which is a caste *Purāṇa* belonging to Gujarat and deling with the Kansara caste of Gujarat.²²

9. *Kalkīpurāṇa*:

It is described by Hazra in 'Studies &c.' vol.I,pp.303-308. There are three editions, all from Calcutta, Hazra remarks that it is a late work not quoted by any writer (p.308) and that it is not to be placed later than the 18th century A.D.

10. *Devīpurāṇa*:

It is an *Upapurāṇa* vide Hazra in NIA vol.V,pp.2-20 (assigning it to the latter half of the 7th century A.D.). The *Dānasāgara* refused to utilize it, it is quoted by *Bhujabala-nibandha* (about 1040-50 A.D.) on how *Śaṅkānti* when occurring at different parts of the day affects different people. *Kalpataru* quotes *Devīpurāṇa* in several *kaṇḍas* viz. about 210 verses in *Rājadharmā* (88 verses on fortified capital), 37 verses on worship of *Devī* on raising a banner in honour of *Devī*, 10 verses on *gāvotṣarga* on *Kārtika-amāvāsyā* &c., in *Vratākāṇḍa* about 80 verses on passage, 245 verses on *dāna* (such as 28 on *Tiladhenu* and *Ghṛtadhenu* pp.147-151, 56 verses on *Vidyādāna* pp.201-107, 98 verses on the construction of *kūpa*, *vāpī*, *dīrghikā*, etc. pp.289-299, 27 verses on laying out a park and planting tress pp. 300-303, 10 verses on building a rest-house for ascetics &c. pp.312-313, in *Tīrthakāṇḍa* 103 verses (20 verses on *śrāddha* at a *tīrtha* without examining character and learning of *brāhmaṇas*), *Niyatakālakāṇḍa* quotes 30 verses, *Brahmcārikāṇḍa* quotes only a few, *Gṛhasthakāṇḍa* quotes 6 verses, *Śrāddhakāṇḍa* p.21 34 verses (3 of which on qualifications of a *sthāpaka* are

²² Jani, Arunodaya Natvaralal; *Kālikāpurāṇa*, Kalikapurana Sansodhan board Adhyaksho, Vadodara, 1973

interesting,p.16), as they require that he should possess a knowledge of the *Vāma* and *Dakṣiṇa* paths, of the *Māṭṛ*-cult, of *Pañcarātra* and *Śaiva sāstras*.

The *Devīpurāṇa* is one of the most important of the *Śākta* Upapurāṇas. This *purāṇa* is edited by Dr.Pushpendra Kumar Sharma and is published by Shri Lalbahadur Shastri Kendriya Sanskrit Vidyapeeth, Newdelhi in 1976. It deals, in 128 chapters, mainly with the exploits and worship of *Devī* (the great goddess), who is incarnated in the *Vindyas* as a maiden mounted on a lion, and who, in spite of her independent existence as the '*Yoga-nindrā*' and the primal and pre-eminent Energy (*ādyāparā śakti*-7,20), is principally the *Śakti* (Energy) of *Śiva*, though also identified with the *Śaktis* of other gods as well as with the *Māṭṛs* and other female deities such as *Umā*, *Dākṣāyaṇī*, *Kālī*, *Caṇḍī*, etc. It also gives us important information about the different incarnations of *Devī* and her original nature and relationship with *Śiva* and other gods, about *Śākta* iconography and the *Śākta* vows and worships, about Śaivism (as related to Śāktism), Vaiṣṇavism, Brahmaism and Gaṇapatyaism, about warfare as well as the construction of towns and forts and the means of their protection, about the different Vedic schools as well as the Upavedas, Aṅgas, Upāṅgas etc. about the science of medicine, about manuscripts—the method of copying, the script and materials to be used for the purpose, the characteristics of the scribes, and the method of making gifts of these, about holy places (in connection with which many countries and towns of historical interest have been named), about different kinds of gifts, about customs and usages, and so on.

11.Nandipurāṇa:

The *Nandipurāṇa* is *Upapurāṇa* vide Hazra on '*Bṛhan-nandikeśvara* and *Nandikeśvara*' in Dr. B.C. Law Presentation Vol. part II, pp.415-419 and in JGJRI

vol. II, pp. 305-320; Prof. Rangaswami Aiyangar in NIA vol. IV, pp.157-161 on *Nandipurāṇa* (holds that the original *Purāṇa* is probably lost, that verses quoted from it by *Lakṣmīdhara* are almost all on gifts of various kinds. *Kalpataru* on *dāna* quotes over 200 verses from it on *dāna* (of which 140 are on *Vīdyādāna* pp.207-222, 12 verses on *Ārogyadāna*, which provide for the establishment of an hospital with a physician knowing the eight *aṅgas* of *Āyurveda* and provided with drugs etc.) *Aparārka*, pp.396-403 quotes about 100 verses on *Vīdyādāna* agreeing with those in *Kalpataru* and also quotes pp. 365-366, the same verses on *Ārogyadāna*, *Kalpataru* on *Niyatakāla* quotes 13 verses from this *Purāṇa* advocating total abstention from flesh-eating, p.323 and abstaining from flesh at least on the 4th, 8th, 12th, 14th and 15th *tīṭhis*, on *Ṣaḍaśīti* and sun's passage from one rasi to another etc.

As this is one of the four Upapurāṇas expressly named by the *Matsya*, as Alberuni mentions a *Nandapurāṇa* which appears to be the same as *Nandi* and as it is largely quoted by *Lakṣmīdhara*, *Aparārka* and *Dānasāgara*, it is one of the earliest Upapurāṇas and may have been composed in the 8th or 9th century A.D.

12.Narasimhapurāṇa:

Prof. Dr. Siddheswar Jena has edited the *Narasim hapurāṇam* and is published by Nag Publishers, Delhi in 1987. This *Purāṇa* advocates the worship of *Narasimha*, hence is called *Narasimhapurāṇa*. This Upapurāṇa has been dealt with in *Kalpataru* on *vrata* quotes 29 verses from it (22 on *Gaṇeśacaturthī* pp.84-87 almost all of which are found in the current work, chap. 26.2-20), *Kalpataru* on *Tīrtha* quotes 66 verses from it, almost all of which are in chap. 65.2-31, 66.1-9, 20-45 of the current work, *Kalpataru* on *Niyatakāla* quotes 65 verses almost all of which are found in chap. 58, *Kalpataru* on *Mokṣa* quotes 57 verses, which can be

traced in chapters 17,58,59,60,61. The *Dānakāṇḍa* of *kalpatarū* quotes 13 verses (found in chap. 30.27ff.), and *Brahmacārikāṇḍa* quotes four verses, *Aparārka* quotes about 40 verses from *Narasimha*, of which 16 concern yati *Dharma* pp.951,965 from chap. 60 12ff., 17 verses deal p.140, with *arghya* to the Sun from 58.91-93 by the employment of the 16 verses of the *Puruṣasūkta* for *Nyāśa* on the different parts of the body and also the sixteen from chap. 62. 5-14 *Upacāras* from *āvāhana* (invoking to come) to *visarjana* (bidding adieu) in worship, 5 verses on *Narasimha-pūjā* with the *mantra* 'Om namo Nārāyaṇāya' 63.3 & 6. out of 3.5 verses on p.125 dealing with evening *sandhyā* and *homa* attributed to this *Purāṇa* two are the same as *Dakṣa-smṛti* (II.28-29). *Smṛticandrikā* quotes 27 verses on *Āhnika* from *Narasimha*. It appears that both *Kalpataru* and *Aparārka* had a much longer version before them than the present *Purāṇa*. It may be noted that *Kṣemaka*, who was the last king of the *Aila-vamṣa* (acc. to *Vāyu* 99.432 and others), is described in the *Narasimhapurāṇa* chap.23, as the son of *Naravāhana* and grand son of the famous ancient couple *Udayana* and *Vāsavadattā*. The extant *Purāṇa* may be assigned to about 9th century A.D. Prof. Siddheswar Jena has edited and studied this *Purāṇa* in his book.²³

13.Br̥haddharmapurāṇa:

This is Upapurāṇa, it is described by Hazra in Journal of University of Gauhati and 'Studies &c.' vol.I. pp. 115 and 277. It is a work of Maya of the 13th or 14th century A.D.

14.Sāmbapurāṇa:

This is Upapurāṇa published by Venkateshvara press. vide Hazra in '*Sāmbapurāṇa* through the ages' in JASB vol. 18 (1952) pp.91-111, 'on *Sāmbapurāṇa*: a

²³ Jena Siddheswar, *The Narasimha Puranam*, Nag Publishers, Delhi7, 1987

'Śaiva work' in ABORI vol. 36 (1955) pp.62-84 and 'Studies &c.' vol.I, pp.32-108. This *Purāṇa* is hardly ever quoted by early digests such as the *Kalpataru*, *Aparārka* or *Samṛticaṇḍrikā*. Only four verses from it are quoted by the *Dānaśāgara*. Prof. Hazara's propositions that the *Bhaviṣya* pp.68-82, and *Brahmapurāṇa* (present) borrow from the *Sāmba*, are not at all acceptable to MM.P.V.Kane, particularly in view of Dr.Hazra's admission in 'studies &c.' vol.I. p.68, that the present *Sāmbapurāṇa* consists of different units belonging to different climes and ages. All that can be said positively is that a *Purāṇa* called *Sāmba* is mentioned by Alberuni in 1030 A.D.²⁴

15.Śivadharmapurāṇa:

This *Upapurāṇa* is described by Hazra in JGJRI vol. X.pp.1-20, *Aparārka* p.274, on *Yājñavalkya* I.193, quotes one verse from it which is a paraphrase of *Yaj.*

16.Saurapurāṇa:

This is *Upapurāṇa* described by Hazra in N.I.A. vol. vi.pp.103-111, and 121-129, in B.V. vol. IV. pp.212-216, and 'Studies &c.' vol.I. p.348. It is edited by Dr. Krsnamani Tripathi and is published by Chukhamba Sanskrit series, Krishnadas Academy, Varanasi in 1983.

17.Kriyāyogasāra:

This work claims to belong to the *Padmapurāṇa*, its same as one of the *Khaṇḍas* of the latter and printed accordingly in the Venkatesvara(Edition). It begins like other independent Purāṇic works and styles itself '*Upapurāṇa*' in its concluding verses and now here in the body of its text there is no reference to its connection with the *Padmapurāṇa*. The *Nāradyapurāṇa* also, though giving the

²⁴ Kane, P.V.; *History of Dharmasastra*, vol.I, pp.887-912

names of Upapurāṇas does not mention the *Kriyāyogasāra*. It contains chap.1 to 26.

The *Kriyāyogasāra* begins with three verses containing salutations to Hari, Lord of *Lakṣhmī*, who is said to have assumed various forms including that of Vyāsa, the author of the Purāṇas. It then states that once Sūta came with his pupils to Naimiṣāranya where the sages were holding a meeting for the good of the world. One of these sages, Śaunaka by name, referred to the evils of the Kali age and requested Sūta to tell them how people could be highly devoted to Hari. Consequently, Sūta reported to the sages what Vyāsa had said to Jaimini on ‘*Kriyāyogasāra*’ (i.e. the essence of *Yoga* by work), which was furnished with various stories as well as with discourses on *Nārāyaṇa*.

The *Kriyāyogasāra* is not a very early work. Its quite familiar with the names of the zodiacal signs, praises the *Tulasī* plant on many occasions, mentions the Buddha incarnation in two places, and recommends the study of the *Rāmāyaṇa*, the *Mahābhārata* and the *Bhāgavatapurāṇa*. In chap. 17 it contains a story which is clearly an imitation of that of *Bilvamaṅgala*. Hence the *Kriyāyogasāra* cannot be dated earlier than 700 A.D. Again, a Ms of this work is dated 1556 *śaka*. Hence the *Kriyāyogasāra* must have been written at least two centuries earlier, i.e. not later than the eleventh century A.D.

A study of the *Kriyāyogasāra* shows that at the time of composition of this work there was a great spread of the ‘*Pāṣaṇḍas*’ who disregarded Viṣṇu and encouraged people to neglect the Vedas and the Purāṇas, to dispossess Brahmins of their landed property, to punish honest men, and to do various other acts of violence. It should be mentioned here that by the term ‘*Pāṣaṇḍa*’ the *Kriyāyogasāra* means those people, especially the red-robed Buddhists, who were

regardless of the Vedic injunctions and followed the non-Vedic rites and customs. As the spread of these *Pāṣaṇḍas* was unfavourable to the *Varṇāśramadharma* and *Viṣṇu*-worship, the *Kriyāyogasāra* advised people not even to speak with these ‘*Pāṣaṇḍas*’. It decried those who took beef, and preached the Vedic rites and lawful (*dharmya*). It should be noted that in trying to popularize his religious faith as well as to establish the Vedic rules of life and conduct, the author of the *Kriyāyogasāra*, like those of the *Mahābhāgavata* and the *Bṛhaddharmapurāṇa* utilized the river *Gaṅgā*, which he regarded as much sacred as *Viṣṇu*. Although this river has played a very prominent part in the religious and cultural life of India, no importance was attached to it by the followers of the heresies. The authors of the *Purāṇas* spared no pains to establish the sanctity and divinity of this river and to connect it with the Vedic ideas on the one hand and their respective deities on the other.

18. *Puruṣottamapurāṇa*:

This *Upapurāṇa* has not yet been printed, we do not know of any other Ms of this *Upapurāṇa*, nor does its title occur in any of the lists of *Upapurāṇas*. It is only the *Kālasāra* of *Gadādhara* which ascribes a verse to the ‘*Puruṣottamapurāṇa*’. It contains the glorification of *Puruṣottama*-kṣetra (*Puri*) as well as with the method and praise of the worship of *Kṛṣṇa*, *Balarāma* and *Brahmā* there. As this quoted verse, in which *Kṛṣṇa* himself seems to be the speaker, is found neither in the chapters on *Puruṣottama*-kṣetra of the present *Brahmapurāṇa*, the *Puruṣottamapurāṇa* drawn upon by *Gadādhara* must have been a distinct work. *Gadādhara*’s quotation from this work shows that it was written not later than 1200 A.D.

19. *Bṛihannārādīyapurāṇa*:

This work, which was printed on more occasions than one, can hardly claim to have had a very early origin. Yet it attained considerable popularity as an interesting hand book of religious and ethical value, and this is evident from the discovery of its Mss from different parts of India.

Being meant exclusively for the *Vaiṣṇavas* it begins with a salutation, in two verses, to Upendra (Kṛṣṇa) of Vṛndāvana, who is said to be the original deity (*ādi-deva*) consisting of pure consciousness and also appearing in parts as Subhadrā, Viṣṇu, Maheśa and others for the sake of creation. Thus it contains chapter no.1 to 34 in which Nārada proclaims religious duties in the world as were connected with the *Bṛhatkalpa* and which contains 25000 verses is called “*Nārādīya*”. In the chapter no.31 deal with the Final liberation (*mokṣa*) elaborately with *Yoga* consisting of *Kriyā-Yoga* and *Jñāna-Yoga*, of which the former requires the worship of all-pervading Viṣṇu in images forms the preliminary step to the realization of the god and is meant for ‘ignorant people, who always worship the Lord of the Universe in images of stone etc.’ It takes *jñāna* to be the same as *buddhi* purified by the total destruction of sins by supreme faith (*parā śraddhā*) and extols *Yoga* saying that it is only the *Yogins* who acquire *jñāna* yielding *Mokṣa*. On the authority of the *Atharvaveda* it distinguishes *Ātman* (or *Brahma*) into *Para* and *Apara*, of which *Para Ātman* is beyond the *Guṇas* and *Apara Ātman* has *Ahaṅkāra* and *Yoga* is said to be the perfect realization of the unity of *Para* and *Apara Ātman*.

Though being a comparatively late work and having its origin in a society which saw a great spread of Buddhism and Tāntricism, the *Bṛhanārādīyapurāṇa* is entirely free from Tāntric influence. It recommends the drawing of the

Sarvatobhadra-maṇḍala and its painting with various hues in certain religious rites but does not include the Tāntric *Yantra* among the mediums of worship, nor does it prescribe any Tāntric *Mantra* or symbol or recognize the authority of the Tāntric works. It perhaps for this reason that this work refers very often to the use and gift of betel-leaves and denounces the stealing of betelnuts and makes no mention of the rivers and holy places of Maya, Orrisa or Mithila.²⁵

20. *Mahābhāgavata*:

It is a famous *Vaiṣṇava Mahāpurāṇa* called *Bhāgavata*, which sometimes called '*Mahābhāgavata*'. It is an interesting *Upapurāṇa* dealing with the praise of *Devī* and her worship. Although it is a comparatively late work and is not mentioned in any of the *Purāṇas* and *Upapurāṇas* except the *Bṛhaddharmapurāṇa* it deserves to be studied for information about the conterminous state of religion and society in Maya, especially in its eastern part which was adjacent of Kamarūpa.

In the remaining chapters *Sūta* is found to reproduce the dialogue between Mahādeva and Nārada on the glory of Durgā in the same way as it was reported by Vyāsa to Jaimini. It is evident that the *Mahābhāgavata* advocates Śāktism. The *Mahābhāgavata* was written in Maya and most probably in its eastern part which was adjacent to Kamarūpa. According to this work, it is *Kālī* who is *Param-Brahma* as well as *Parā Prakṛti*. Though '*sacidānanda-vigraha*', '*suddha-jñānamayi*', '*nitya*' and '*arūpa*', *Kālī*, as *Prakṛti*, assumed, for creation, the form of a young and beautiful female seated on a lion and having a collyrium-dark complexion, four hands, red eyes, disheveled hair, and the quarters as her clothes *digambarā*. She created a *Puruṣa* as an embodiment of the three *guṇas* and

²⁵ Hazra, R.C.; *Studies in the Upapuranas*, vol.I, pp. 8-28

contaminated into him a wish for creation. From the three *guṇas*, viz. *Rajas*, *Sattva* and *Tamas*, of this *Puruṣa* were born Subhadrā, Viṣṇu and Śiva respectively. *Prakṛti*, on her part, divided herself into *Māyā*, *Vīdyā* and *paramā*, and became Satī, Gaṅgā, Durgā, Sāvitrī, Lakṣmī, Sarasvatī and others. Dr.Hansa Bhatt has made critical study of this *Purāṇa* in here published thesis.²⁶

21. *Dattatreya-purāṇa*:

The other *Purāṇas* are ascribed to Vyāsa but this *Purāṇa* is composed by P.P.Vasudevananda Sarasvati Maharaja in Pauranic style. Swamiji has written more then twelve books and two hundred *stotras* in Sanskrit and Marathi language. This *Purāṇa* contains description of the life and activities of the principle deity viz. Dattātreya the son of Atri and Anasūya, still the *Purāṇa* also contains all the five characteristics of a *Purāṇa* as is explained by Swamiji himself in his self composed commentary on the said work. There are like *R̥gveda*, eight *Aṣṭakas* of sixtyfour *Adhyāyas* having three thousand five hundred verses and one lac twelve thousand letters. Two *Aṣṭakas* are having *Jñānakāṇḍa*, two *Aṣṭakas* *karmakāṇḍa* and four *Aṣṭakas* *Upāsanākāṇḍa*. There are several verses that incorporate Vedic *mantras*, the work exhibits the scholarship of this great saint. He was not only a great poet and Vedic scholar but also well versed in Sanskrit language and grammar. His style is exuberant with various *Chandas* and *Alaṅkāras*. Besides different legends and stories about the lord Dattātreya. The *Purāṇa* contains exposition of religious and moral teaching. The work also gives us extensive useful exposition about *Yoga* and *Yogāṅga*.

²⁶ Bhatt Hansa.B.; *A critical study of Mahabagavatapurāṇam*, Bharatiya Kala Prakashan, Delhi, 1st edition, 2004

22. *Mudgalapurāṇa*:

The *Mudgalapurāṇa* is a religious text dedicated to the Lord Gaṇeśa. It is an *Upapurāṇa* that includes many stories and ritualistic elements relating to Gaṇeśa. The *Gaṇeśapurāṇa* and the *Mudgalapurāṇa* are core texts for devotees of Gaṇeśa, known as *Gāṇapatyas*. These are the only two Purāṇas that are exclusively dedicated to Gaṇeśa. There is little agreement on the date of the *Mudgalapurāṇa*. R.C.Hazra suggested that the *Mudgalapurāṇa* is earlier than the *Gaṇeśapurāṇa* which he dates between 1100 and 1400 A.D. Thapan (pp.30-33) reviews different views on the relative dating of these two works and notes that the *Mudgalapurāṇa*, like other Purāṇas, is a multi-laid work. She says that the kernel of the text must be old and that it must have continued to receive interpolations until the 17th and 18th centuries as the worship of Gaṇapati became more important in certain regions. The eight incarnations of Gaṇeśa are described. Like the *Gaṇeśapurāṇa*, the *Mudgalapurāṇa* considers Gaṇeśa to represent the ultimate reality of being. As such, Gaṇeśa's manifestations are endless but eight of his incarnations are of most importance. The eight incarnations are introduced in *Mudgalapurāṇa*.1.17.24-28. The text is organized into sections for each of these incarnations. These are not the same as the four incarnations of Gaṇeśa that are described in the *Gaṇeśapurāṇa*.

The incarnation described in the *Mudgalapurāṇa* took place in different cosmic ages. The *Mudgalapurāṇa* uses these incarnations to express complex philosophical concepts associated with the progressive creation of the world. Each incarnation represents a stage of the absolute as it unfolds into creation. Along with the philosophy, typical Purāṇic themes of battles with demons provide much of the story line. The incarnations appear in the following order: 1.Vakratuṇḍa, The purpose of this incarnation is to overcome the demon Matsarāsura (envy, jealousy). His mount (*vāhana*) is a lion. 2.Ekadanta, the purpose of this incarnation is to overcome the demon Madāsura (arrogance, conceit). His mount is a mouse. 3.Mahodara, The purpose of this incarnation is to overcome the demon Mohāsura (delusion, confusion). His mount is a mouse. 4.Gajavaktra or Gajānana, The purpose of this incarnation is to overcome the demon Lobhāsura (greed). His mount is a mouse. 5.Lambodara; The purpose of this incarnation is to overcome the demon Krodhāsura (anger). His mount is a mouse. 6.Vikāṭa; The purpose of this incarnation is to overcome the demon Kāmāsura (lust). His mount is a

peacock. 7. Vighnarāja, The purpose of this incarnation is to overcome the demon Mamāsura (possessiveness). His mount is the celestial serpent Śeṣa. 8. Dhumravarṇa, The purpose of this incarnation is to overcome the demon Abhimanāsura (pride, attachment). His mount is a horse.

23. Viṣṇudharmapurāṇa

It contains of more than 4000 verses in divided Chapters-1 to 105. It has very little of the principal characteristics of a *Purāṇa*, and although it deals exclusively with the religious rites and duties of the *Vaiṣṇavas* and consequently calls itself a *Śāstra*. Obviously the later *Purāṇas* turned into religious books, caring much more for religious matters than for accounts of ancient history.

The text of the *Viṣṇudharma*, that we find now in Mss, does not agree completely with those used by the commentators and Nibandha writers. A very large number of verses ascribed to the “*Viṣṇudharma*” in these works is not found in the present text of this work. Only 37 are traceable in the present text of the same, and among the verses ascribed to the ‘*Viṣṇudharma*’ in *Aparāka*’s commentary on the *Yājñavalkya-smṛti*, the number of those which are not traceable in the present *Viṣṇudharma*, is considerable. This large proportion of the untraceable verses indicates that a more extensive text of the *Viṣṇudharma* was once current in some parts of India.

As to the provenance of the present *Viṣṇudharma* it is very difficult to say anything definitely. From the facts that of the holy places viz. in chap.36 almost all belong to Northern India, and a large number to its western part, and that the small river Devikā has been mentioned on two occasions (in chapps. 32 and 36) and considered as much sacred as the Gaṅgā, Yamūnā etc., it appears that the *Viṣṇudharma* was written in the north-western part of Northern India.

Chapter-4: *Yoga* chapters in the *Purāṇas*

4.1. Major *Purāṇas*:

Viṣṇupurāṇa:

The *Viṣṇupurāṇa* has several chapters on *Yoga*. They are: *Amśa*:2, Chapter No:13 = verses:42-44, *Anśa*:5, Chapter No:10= verses:15, *Anśa*:6, Chapter No:06= verses:1-3, *Amśa*:6, Chapter No:07=verses:25,31-41,43-45,47-74,76,77,79-81,83-92, Total= 65.

Varāhapurāṇa:

In the *Varāhapurāṇa* there is no description of *Yoga*-tenets however we find mention of *Yoga* experts in verses chapter No: 4 verses:16,27,28, Total: 03.

Vāmanapurāṇa:

There is description of *Yoga* tenets in Chapter:61=verses:50-66 in Total=17 verses.

Skandapurāṇa:

The *Skandapurāṇa* contains the exposition of *Yoga* tenets in two *Adhyāyas* viz. 55 of the *Kaumārikā khaṇḍa* and *Adhyāya* 41 of the *Kāśī khaṇḍa*.

Mārkaṇḍeyapurāṇa:

In the *Mārkaṇḍeya Purāṇa* Dattātreyā explains to Alarka that final emancipation from existences is attained through *Yoga* or religious devotion and the means are restraint of the breath, mental abstractions, restraint of the senses and deep meditations. These means are analysed and explained at length. What

circumstance of *Yoga* entails bodily ailments? How such bodily ailments may be cured. The signs of the proper performance of *Yoga* etc. are explained.

The text contains exposition of *Yoga* and *Aṣṭāṅga* in the chapters 36=1-65, *Upasaraga*, *Dhāraṇā*, *Dhyāna*, *Siddhi* etc. in 37=1-42, *Yogicaryā*, *Yama*, *Niyama* in 38=1-26, *Omkāravarṇam* in 39=1-17, *Ariṣṭa* (good omen) *pūrva-sūcita* in 40=1-58.

Līṅgapurāṇa:

The *Līṅga Purāṇa* has narrated the *Yoga* tenets in the Chapters:Sec.I- 8, 9, 88. Sec.-II 55.

Kūrmapurāṇa:

The *Kūrma Purāṇa* contains the exposition of the tenets of *Yoga* in about total-7- *Adhyāyas* as found in *Pūrvārdha*-Chapters No. 12, 13 and *Uttarārdha*-Chapters No. 1,7,11,12,45.

Garuḍapurāṇa:

The *Garuḍapurāṇa* in its chapters 14, 49, 218 and 227 describes *Yoga* tenets in *Pūrvakhaṇḍa*.

Agnipurāṇas:

The *Agnipurāṇa* has several chapters on *Yoga*. They are Chapter No:26=verses: 1-7, *Yogamudrā*, Chapter No:161= verses:19to 25, *Aṣṭāṅgayoga*, Chapter No:165= verses:7cd-18, 21cd-22,28, *Yama-Niyama*, Chapter No:214= verses:1-41,*Nāḍīyoga*, Chapter No:372= verses:1-36,*Yama-Niyama*, Chapter No:373= verses:1-21,*Āsana-Prāṇāyāma-Pratyāhāra*, Chapter No:374= verses:1-35,*Dhyāna*, Chapter No:375= verses:1-22,*Dhāraṇā*, Chapter No:376= verses:1-

44,*Samādhi*, Chapter No:379= verses:24-27ab,*Yoga* and *Yogāṅga*(*Yogabheda*), Chapter No:381= verses:34,*Yoga*. Thus there are about eleven chapters in which the exposition of the *Yoga* tenets is to be found in more than two hundred thirty five verses.

Brahmapurāṇa:

In the *Brahmapurāṇa*, we find the Chapters No. 127 to 131, that deal with the tenets of *Yoga*. It is narrated by Sūta to the sages.

Brahmāṇḍapurāṇa:

In the chapter 42 of the *Brahmāṇḍapurāṇa*, we get some important references to *Yoga-Mudrās*, while at some places, there are scattered references to *Yoga*.

Brahmavaivartapurāṇa:

This *Purāṇa* has referred to *Yoga* in chapter no.67, verses:28 and 29.

Bhāgavatapurāṇa:

The *Bhāgavatapurāṇa* contains the exposition of *Yoga* tenets at the following places. They are *Skandha-2 Adhyāya-2*, *Skandha-3 Adhyāya-28*, *Skandha-4 Adhyāya-4*, *Skandha-11Adyāya-14*, 15, 19, 28.

Matsyapurāṇa:

The *Matsyapurāṇa* has scattered references to *Yoga* in several chapters like: 9, 12, 13, 15, 21, 43, 45, 70, 109, 135, 154, 164, 171, 180,183, 185 and 282.

Vāyupurāṇa:

The *Vāyupurāṇa* has described the *Yoga* tenets in chapters: 9,10,11,12,16,17,18, 20 and 23.

Nāradaṭpurāṇa:

The *Nāradaṭpurāṇa* has exposition of *Yoga* tenets in chapters: 5, 33, 44 and 47 of *Pūṛva-khaṇḁa*.

4.2. Minor Purāṇas

Devīpurāṇa:

The *Devīpurāṇam* has good exposition of *Yoga* especially *Pāsupatayoga* in Chapter 10, having 10-*paricchedas*.

Devībhāgavatapurāṇa:

Some consider this as *Purāṇa* and some take it as *Upapurāṇa*. In this *Devībhāgavatapurāṇa*, which is divided into *Skandha*, It has exposition of *Yoga* tenets in the *Skandha* 7, Chapters: 35 and 36, Verses: 1-62 & 1-11. There is conversation between *Hīmālaya* and Goddess *Pārvatī*. Goddess describes *Yoga*, *Yogāṅgas* and *Cakras* also.

Kālikāpurāṇa:

It has not described *Yoga* or *Yogāṅgas* but only *Mudrās* in chapter 66. Verses: 17,25-31,36-120= 108 describe types of *Mudrā*'s and their importance.

Narasimhapurāṇa:

In this *Purāṇa*, there is very short information about *Yoga*, It is in Chapter: 61, verses: 1 to 8 = Total 8, but it is also very important for us. It is called “Essence of *Yoga* Philosophy”. Here there is talk between Sage *Hārita* and Brahmins. They

have discussed about benefit of *Yoga* and *Yogāṅgas* and how to implement *Yoga* in our normal Life.

Saurapurāṇa:

The *Saurapurāṇa* has Chap. 11- verse 23, Chap.12- 1-73, Chap.13- 1-41, Chap.27-Verse-28 relating to *Yoga*.

Vaiśvānarapurāṇa:

In this *Purāṇa*, *Yoga*-tenets are described in chapter no.2.

Viṣṇudharmottarapurāṇa:

In this *Purāṇa*, *Yoga* is described in *Khaṇḍa* 3 and Chapter 264, 280 to 283 (part-2) respectively. It has discussed about *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi* in a conversation between Mārkaṇḍeya and Vajra in the *Hamsagītā* portion.

Śivapurāṇa:

The *Śivapurāṇa* contains the exposition of *Yoga* tenets in the following chapters: *Vāyavīya saṁhitā: Uttarārdha*, Chap.-09=1-20, *Yogācārya*, Chap.-21=13-15, Chap.-37=1-67, the goal of *Yoga*, Chap.-38=1-78, obstacles in the path of *Yoga*, Chap.-39=1-60 the Saivite *Yoga*.

Mudgalapurāṇa:

In this *Purāṇa* there are several *adhyayas* in 9th *khaṇḍa* which deal with various aspects of *Yoga* especially the *Adhyāyas* 2, 3,5,7.

Dattatreyaapurāṇa:

In the *Dattatreyaapurāṇa*, there is exposition of *Yoga* tenets in several *Adhyāyas*:1.7, 8 and 2.1, 2 and 4.2 and 5.5, 6.7 in more than Eight chapters.

Chapter-5. *Yoga and Yogāṅgas* in Major Purāṇas

5.1. Definition of *Yoga*:

Viṣṇupurāṇa:

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः । तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते । ॥६.७.३१

The mental activity characterised by one's own efforts by which one becomes united with *Brahman* is called *Yoga*. Here the definition of *Yoga* as mentioned by *Viṣṇupurāṇa* is noteworthy since it has mentioned *Brahman* as the ultimate Aim and this makes difference from the *Yogasūtras*. In the verse 6.7.33 also the word *Brahman* is specifically mentioned.

एवमत्यन्तवैशिष्ट्ययुक्तधर्मोपलक्षणः । यस्य योगः स वै योगी मुमुक्षुरभिधीयते । ॥६.७.३२

And one who possesses all the above kinds of characteristics is *Yogin* and is also to be known as one desirous of liberation.

योगयुक् प्रथमं योगी युञ्जानो ह्यभिधीयते । विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान् । ॥६.७.३३

The *Yogin* who engages himself in the practice of *Yoga* for the first time is called *Yoga-yuk*. When he has obtained spiritual union he is termed the adept in *Yoga* and having knowledge of the Supreme *Brahman*.

यद्यन्तरायदोषेण दूष्यते चास्य मानसम् । जन्मान्तरैरभ्यसतो मुक्तिः पूर्वस्य जायते । ॥६.७.३४

When his mind is vitiated by the obstructing ailments, he gets freedom by practicing *Yoga* for several lives.

विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि । प्राप्नोति योगी योगाग्निदग्धकर्मचयोऽचिरात् । ॥६.७.३५

but one who has reached perfection in *Yoga* obtains liberation in this very life, when his actions are destroyed by the fire of *Yoga*.

क्लेशानां च क्षयकरं योगादन्यत्र विद्यते । ६.७.२५

Yoga is said to be the means of deliverance from the worldly torments there is no other means like this.

स्वाध्यायसंयमाभ्यां स दृश्यते पुरुषोत्तमः । तत्प्राप्तिकारणं ब्रह्म तदेतदिति पठ्यते ॥ ६.६.१

स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमावसेत् । स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ॥ ६.६.२

तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथा परम् । न मांसचक्षुषा द्रष्टुं ब्रह्मभूतः स शक्यते ॥ ६.६.३

The supreme reality i.e Puruṣottama, is also known by self study and devout meditation. The cause of attaining him, is called *Brahman* it is described as “*tat*”. By self study one should try to attain *Yoga* and with *Yoga* one should make one’s mind for self study, Thus by attaining perfection in *svadhyāya* and *Yoga* one gets knowledge of *Brahman*. The *svadhyāya* and *Yoga* these two are said to be the two eyes to apprehend the supreme reality. Since by human eyes it is not possible to apprehend the supreme *Brahman*.²⁷

Skandapurāṇa:

चित्तवृत्तिनिरोधाख्यं योगतत्त्वं प्रकीर्तितम् ॥ ५५.११.१

The essence of *Yoga* is proclaimed to consist in the restraint of the fluctuations of the mind. *Yogins* achieve it by the practice of eight limbs.

आत्मज्ञानेन मुक्तिः स्यात् तच्च योगादृते न हि । स च योगश्चिरं कालमभ्यासादेव सिध्यति ॥ ४१.४२

नारण्यसंश्रयाद्योगो न नानाग्रन्थचिन्तनात् । न दानैर्न व्रतैर्वापि न तपोभिर्न वा मखैः ॥ ४१.४३

न च पद्मासनाद्योगो न वा घ्राणाग्रवीक्षणात् । न शौचेन न मौनेन न मन्त्राधनैरपि ॥ ४१.४४

²⁷ Datta, M.N.; *The Visnumahapurāṇam*, pp.444

अभियोगात्सदाऽभ्यासात्तत्रैव च विनिश्चयात् । पुनः पुनरनिर्वेदात् सिद्धयद्योगो न चान्यथा ॥४१.४५

आत्मक्रीडस्य सततं सदात्ममिथुनस्य च । आत्मन्येव सुतृप्तस्य योगसिद्धिर्न दूरतः ॥ ४१.४६

अत्रात्मव्यतिरेकेण द्वितीयं यो न पश्यति । आत्मारामः स योगीन्द्रो ब्रह्मीभूतो भवेदिह ॥४१.४७

The *Skandapurāṇa* has expounded the importance of *Yoga* in the following manner: Liberation is possible through the knowledge of *Ātman*. That can not happen without *Yoga*. That *Yoga* can be acquired only through the practice for a long period. *Yoga* cannot be acquired merely by resorting to forest, nor by reflecting on the various texts, neither through *Dānas* nor through *Vratas*, neither through austerities nor through sacrifices. *Yoga* is not acquired through the *Padmāsana* nor by concentrating on the tip of the nose, neither by cleanliness nor by observing silence nor by repeating *Mantras* and resorting to other means of adoration. By perseverance and everlasting practice, by steadfast adherence there to and by practice without tiredness, *Yoga* can be accomplished and not otherwise. To one who always sports with the self, to one who is ever in communication with the Supreme self, to one who is always contented with the self, perfection in *Yoga* is not far off. He who does not see anything else as different and distinct from the *Ātman* is a great *Yogī*. He takes complete delight in his *Ātman*. He becomes identified with *Brahman* here itself.

संयोगस्त्वात्ममनसोर्योग इत्युच्यते बुधैः । प्राणायामसमायोगो योग इत्यपि कैश्चन ॥४१.४८

विषयेन्द्रियसंयोगो योग इत्यप्यपण्डितैः । विषयासक्तचित्तानां ज्ञानं मोक्षस्य दूरतः ॥ ४१.४९

दुर्निवारा मनोवृत्तिर्यावत् सा न निवर्तते । किं वदन्त्यपि योगस्य तावन्नेदीयसी कुतः ॥ ४१.५०

वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञे परमात्मनि । एकीकृत्य विमुच्येत योगयुक्तः स उच्यते ॥४१.५१

बहिर्मुखानि सर्वाणि कृत्वा खान्यन्तराणि वै । मनस्येवेन्द्रियग्रामं मनश्चात्मनि योजयेत् ॥४१.५२

सर्वभावविनिर्मुक्तं क्षेत्रज्ञं ब्रह्मणि न्यसेत् । एतद्ध्यानं च योगश्च शेषोऽन्यो ग्रन्थविस्तरः ॥ ४१.५३

स्वसंवेद्यं हि तद्ब्रह्म कुमारी स्त्रीसुखं यथा । अयोगी नैव तद्वेत्ति जात्यन्ध इति वर्तिकाम् ॥ ४१.५५

नित्याध्ययनशीलस्य स्वसंवेद्यं हि तद्भवेत् । तत्सूक्ष्मत्वादनिर्देश्यं परं ब्रह्म सनातनम् ॥ ४१.५६

क्षणमप्येकमुदकं यथा न स्थिरतामियात् । वाताहतं यथा चित्तं तस्मात्तस्य न विश्वसेत् ॥ ४१.५७

The union of *Ātman* and Mind (*manas*) is called *Yoga* by wise men. The union of *Prāṇa* and *Apāna* is also called *Yoga* by some. The unwise say that the contact of the sense-organs with the objects of pleasure is *Yoga*. Knowledge and salvation are far away from those whose minds are attached to worldly pleasures. The functioning of the mind is difficult to prevent. As long as it does not stop, how can even the take about *Yoga* be possible? The mind should be made free from all functions and the individual soul should be united with the Supreme Soul. He gets liberated and is called a *Yogayukta* (one endowed with *Yoga*). All the external and the internal sense-organs should be merged in the mind and then all the senses and mind should be made to remain in communion with the soul. One should dissolve the individual soul free from all *Bhāvas* (inclinations) into the Supreme *Brahman*. This is *Dhyāna* and *Yoga*. Everything else is mere verbosity. That *Brahman* is to be realized by the self. Hence an *Ayogī* (non-*Yogī*) does not understand *Brahman* just as a virgin cannot understand the pleasure of a married woman or the born-blind can not see the flame of a burning wick. It can be made an object of direct experience by one who regularly practices *Yoga*. Because of its subtlety, the eternal *Brahman* is indescribable. Just as water wafted by wind does not remain steady even for a moment, so also does the mind that is shaken by the internal wind *Prāṇa*. One should not trust upon it.

Mārkaṇḍeyapurāṇa:

दत्तात्रेय उवाच-

ज्ञानपूर्वो वियोगो योऽज्ञानेन सह योगिनः । सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतैर्गुणैः ॥ ३७.१

योगे च शक्तिर्विदुषो येन श्रेयः परं भवेत् । मुक्तिर्योगात्तथा योगः सम्यग्ज्ञानान्महीपते ॥

सङ्गदोषोद्धवं दुःखं ममत्वासक्तचेतसाम् ॥ ३७.२

तस्मात्सङ्गं प्रयत्नेन मुमुक्षुः संत्यजेन्नरः । सङ्गाभावे ममेत्यस्याः ख्यातेर्हानिः प्रजायते ॥ ३७.३

निर्ममत्वं सुखायैव वैराग्याद्दोषदर्शनम् । ज्ञानादेव च वैराग्यं ज्ञानं वैराग्यपूर्वकम् ॥ ३७.४

तद्गृहं यत्र वसतिस्तद्भोज्यं येन जीवति । यन्मुक्तये तदेवोक्तं ज्ञानमज्ञानमन्यथा ॥ ३७.५

Dattātreya Spoke to Alarka: He explains the nature of *Yoga* to be a separation from ignorance by the attainment of knowledge of *Yogin*. It is also ‘*mukti*’, this is union with *Brahman* and separation from the three qualities of *Prakṛti*. The *Yoga* has that power by which one can obtain emancipation ‘*Mukti*’ or final emancipation, comes from *Yoga* and *Yoga* comes from right knowledge, suffering comes from blemish of attachment and for those whose minds are engrossed in Selfish ends. Hence the man who desires final emancipation should give up attachment. When attachment disappears the notion of I and Mine also goes away. Freedom from selfiness leads one to happiness. By detachment one perceives the faults. The knowledge comes from detachment. It is also preceded by detachment. That is one’s house, where one resides, that is food, by which one lives, that which tends to final emancipation is described as knowledge, contrary to this is ignorance.²⁸

²⁸ Joshi K.L.Shastri, *The Markandeyapurāṇam*, p.440

Līṅgapurāṇa:

सर्वार्थज्ञाननिष्पत्तिराश्रयो योग उच्यते ।८.३

योगशब्देन निर्वाणं माहेशं पदमुच्यते ।८.५

योगो निरोधो वृत्तेस्तु चित्तस्य द्विजसत्तमाः ।८.७

The *Līṅgapurāṇa* has first defined *Yoga* as status in which one gets knowledge of everything in the world. This shows that like *Chāndogya Upaniṣad* it seems to refer to that knowledge by which everything becomes known(6.1.4-6). By the word *Yoga*, *nirvāṇa* is denoted and it is the ultimate abode of Śiva. Like the *Yogasūtras* it has also defined *Yoga* as *Nirodha* (control) of mental modifications.

Kūrmapurāṇa:

योगाग्निर्दहति क्षिप्रमशेषं पापपञ्जरम् । प्रसन्नं जायते ज्ञानं साक्षान्निर्वाणसिद्धिदम् । १२.११.२

योगात्संजायते ज्ञानं ज्ञानाद्योगः प्रवर्तते । योगज्ञानाभियुक्तस्य प्रसीदति महेश्वरः । १२.११.३

योगस्तु द्विविधो ज्ञेयो ह्यभावः प्रथमो मतः । अपरस्तु महायोगः सर्वयोगोत्तमोत्तमः । १२.११.५

शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते । अभावयोगः स प्रोक्तो येनाऽऽत्मानं प्रपश्यति । १२.११.६

यत्र पश्यति चाऽऽत्मानं नित्यानन्दं निरञ्जनम् । मयैक्यं स महायोगो भाषितः परमेश्वरः । १२.११.७

अथापि कथितो योगो निर्वीजश्च सबीजकः । १२.३६.४७

The *Kūrmapurāṇa* states that the fire of *Yoga* burns the cage of sin that surrounds a man. Knowledge becomes purified and *Nirvāṇa* is directly obtained. By *Yoga*, knowledge is obtained and through knowledge *Yoga* is practised. With a person endowed with *Yogajñāna*, Śiva is pleased. *Yoga* is also classified into two kinds; *Abhāvayoga* and *Mahāyoga*, the latter being the most eminent of all *Yogas*. Wherein the mind is concentrated upon God thought as void and formless, it is

called *abhāyayoga*. When one sees everywhere one's own soul identified with Him, the everblissful and pure, that is called *Mahāyoga* which is the highest. The *Yoga* is also said to be of two kinds *Sabīja* and *Nirbīja*.

Garuḍapurāṇa:

अद्वैतं सांख्यमित्याहुर्योगस्तत्रैकचितता । २२७.१

ब्रह्मात्मनोर्यदैकत्वं स योगश्चोत्तमोत्तमः । २२७.४९

अथ योगं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम् । १.१४

वक्ष्ये साङ्गं महायोगं भुक्तिमुक्तिकरं परम् । सर्वपापप्रशमनं भक्त्यानुपठितं शृणु । १.२१८

Like most of the *Smṛtis* and *Purāṇas*, it has explained the *Yoga* as the unity between the *Brahman* and *Ātman*. This is the super most *Yoga*. The Non-dualism is *Sāṅkhya*, while the *Yoga* means the mind being engrossed in that Supreme *Brahman*. It gives worldly prosperity and Supreme salvation. The great *Yoga* with eight *Āṅgas* diminishes one from all kinds of sins.

Agnipurāṇa:

The *Agnipurāṇa* has given the definition of *Yoga* in the following manner:

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः । तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते । १३७.२५

Yoga is a kind of special mental activity, which is characterized by its dependents upon one's own effort and its union with the *Brahman*.

To explain the *Yoga* is a kind of personal mental effort for personal spiritual progress. The aim of all this endeavour is ultimately the Union with the *Brahman*. It is to be noted that here the Union with the *Brahman* is mentioned as *Yoga*. This is quite in conformity with the dictum of Yājñavalkya(1.8). This has clear

difference from the traditional *Yoga* system, which has no mention of or connection with the concept of *Brahman*. Later on in another verse, the *Agnipurāṇa* also refers to the control of all kinds of modifications. The traditional *Yoga* system is dualistic and not believing in the concept of *Brahman*. This shows the *Agnipurāṇa* follows the *Upaniṣadic* concept of *Yoga*. This verse is quite identical with one found in the *Viṣṇupurāṇa*.(6.7.31)

य आत्मव्यतिरेकेण द्वितीयं नात्र पश्यति ॥१६५.७

ब्रह्मभूतः स एवेह योगी चात्मरतोऽमलः । विषयेन्द्रियसंयोगत्केचिद्योगं वदन्ति वै ॥१६५.८

अधर्मो धर्मबुद्ध्या तु गृहीतस्तैरपण्डितैः । आत्मानो मनसश्चैव संयोगं च तथाऽपरे ॥१६५.९

वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि । एकीकृत्य विमुच्येत बन्धाद्योगोऽयमुत्तमः ॥ १६५.१०

The *Agnipurāṇa* emphasises the knowledge of *Brahman* for the *Yogin*. The sinless *Yogin*, who finds nothing but *Ātman* in the universe and becomes one with the *Brahman*. Other views about *Yoga* are also mentioned. Some say that *Yoga* consists in contact of the senses with their objects of gratification. These are the ignorant persons who understand the *Adharma* to be *Dharma*. Others, on the contrary, hold that *Yoga* is nothing but a union of the mind and soul. By bringing about the union of the mind bereft of all modifications and bringing the individual soul, under the purview of Supreme *Ātman*, and thus the becoming free from the bondage is the best kind of *Yoga*.

बहिर्मुखानि सर्वाणि कृत्वा चाभिमुखानि वै । मनस्येवेन्द्रियग्रामं मनश्चाऽऽत्मनि योजयेत् ॥१६५.१२

सर्वभावविनिर्मुक्तं क्षेत्रज्ञं ब्रह्मणि न्यसेत् । एतज्ज्ञानं च ध्यानं च शेषोऽन्यो ग्रन्थविस्तरः ॥ १६५.१३

स्वसंवेद्यं हि तद्ब्रह्म कुमारी स्त्रीसुखं यथा । अयोगी नैव जानाति जात्यन्धो हि घटं यथा ॥१६५.१५

The senses which are always covert towards the objective world should be made introverted and making them merged in the Mind. The mind should be devoted to the *Ātman*. The individual self, bereft of all mental modifications is to be placed in the *Brahman*. This kind of *Yoga* is the real knowledge and real Contemplation while other things are only the unnecessary expansion of the literature. The *Brahman* is to be understood by own self. It is like a lady experiencing femalehood. A person, who does not know *Yoga*, does not understand that Supreme Reality just like a Blind person not being able to see the pot. Thus the importance of *Yoga* is explained here by giving good example.

योगमेव निषेवेत नान्यं मन्त्रमघापहम् ।।१६५.२८

The *Yoga* should be practised; as there is no other means of destroying one's sins and misery.

संसारतापमुक्त्यर्थं वक्ष्याम्यष्टाङ्गयोगकम् । ब्रह्मप्रकाशकं ज्ञानं योगस्तत्रैकचित्ता ।।३७२.१

चित्तवृत्तिनिरोधश्च जीवब्रह्मात्मनोः परः ।।३७२.२

Here the *Agni* has declared that he is going to explain the Eight fold of *Yoga* for the deliverance from the torments of the transmigratory existence. This knowledge illuminates the Supreme *Brahman* and the *Yoga* is infact the mind becoming one with the Supreme *Brahman*. It also consists in controlling the modifications of the Mind and union of individual Self with the Supreme *Brahman*.

The *Yoga* which Keśidhvaja narrated to Khāṇḍikya and then to Janaka, is as follows:

विचार्य स्वात्मनः शक्त्या लौहमाकर्षको यथा । आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।।३७९.२४

तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते। विनिष्पन्दः समाधिस्थः परं ब्रह्माधिगच्छति॥३७९.२५

यमैः सनियमैः स्थित्वा प्रत्याहृत्या मरुज्जवैः। प्राणायामेन पवनैः स्थित्वा प्रत्याहृत्या मरुज्जवैः॥ ३७९.२६
वशीकृतैस्ततः कुर्यात्स्थितं चेतः शुभाश्रये। ३७९.२७

Here as in *Viṣṇupurāṇa* the *Yoga* is explained to be consisting of the exerting of the mind in the proper channel with one's efforts and ultimately to *Brahman*. *Yoga* signifies the union of the mind with *Brahman*. The mind, steady and unflickering in a state of *Samādhi*, attains to the Supreme *Brahman*. Having practised *Yama* and *Niyama*, with holding senses from their respective objects and having controlled the vital winds by means of *Prāṇāyāmas*, a *Yogin*, should concentrate his mind on the ever blissful receptacle of thought. The receptacle of mind is the Supreme *Brahman* and meditation is classed under two heads, according as it is accomplished with or without a mental image.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥३८१.३४

Some behold him reflected in their selves in the course of a spiritual meditation; some there are who see him only with their soul or psychic light. Some know him with the aid of *Sāṅkhya-Yoga*. Some attain to him by practicing *karma-Yoga*.

Brahmapurāṇa:

The term *Yoga* is defined in the following manner. *Yoga* is a Medicine or Remedy for removing the contact with unhappiness and by attaining which one can get associated with the immutable supreme Lord. *Yoga* leads one to emancipation which is Supreme and very difficult to be obtained.

न च पद्मासनाद् योगो न नासाग्रनिरीक्षणात्। मनसश्चेन्द्रियाणाञ्च संयोगो योग उच्यते॥२३४.२८

न च पद्मासनाद्योगो न नासाग्रनिरीक्षणात् । मनसश्चेन्द्रियाणां च संयोगो योग उच्यते ॥ १२७.२९

एवं मया मुनिश्रेष्ठा योगः प्रोक्तो विमुक्तिदः । संसारमोक्षहेतुश्च किमन्यच्छ्रोतुमिच्छथ ॥ १२७.३०

लोहमर्ष उवाच-

श्रुत्वा ते वचनं तस्य साधु साध्विति चाब्रुवन् । व्यासं प्रशस्य संपूज्य पुनः प्रष्टुं समुद्यताः ॥ १२७.३१

व्यास उवाच-

भवातां पृच्छतां विप्रा यथावदिह तत्त्वतः । सांख्यं ज्ञानेन संयुक्तं यदेतत्कीर्तितं मया ॥ १२८.३६

योगकृत्यं तु भो विप्राः कीर्तयिष्याम्यतः परम् । एकत्वं बुद्धिमनसोरिन्द्रियाणां च सर्वशः ॥ १२८.३७

आत्मनो व्यापिनो ज्ञानं ज्ञानमेतदनुत्तमम् । तदेतदुपशान्तेन दान्तेनाध्यात्मशीलिना ॥ १२८.३८

आत्मारामेण बुद्धेन बोद्धव्यं शुचिकर्मणा ॥ १२८.३९

It is pointed out that the *Yoga* is not simply possible by *Padmāsana* or by concentrating on the tip of the nose but in fact it is defined as the contact or proper co-ordination between the Mind and the Senses. It leads to emancipation it is the cause of freedom from *Sam̐sāra*- the transmigratory existence. Here *Yoga* is explained as unity among the intellect, the mind and the senses in all respects.

योगदोषान्समुच्छिद्य पञ्च यान्कवयो विदुः ॥ १२८.३९

कामं क्रोधं च लोभं च भयं स्वप्नं च पञ्चमम् । क्रोधं शमेन जयति कामं संकल्पवर्जनात् ॥ १२८.४०

सत्त्वसंसेवनाद्भीरो निद्रामुच्छेत्तुमर्हति । धृत्या शिशनोदरं रक्षेत्पाणिपादं च चक्षुषा ॥ १२८.४१

चक्षुः श्रोत्रं च मनसा मनो वाचं च कर्मणा । अप्रमादाद्भयं जह्याद्भयं प्राज्ञोपसेवनात् ॥ १२८.४२

एवमेतान्योगदोषाञ्जयेन्नित्यमतन्द्रितः ॥ १२८.४३

The five faults that are obstacles in the path of *Yoga* are mentioned here. They are 1.Desire, 2.Anger, 3.Lust, 4.Fear and 5.Dream. These are to be conquered, Desire by avoiding undertakings, Anger by peacefulness. Dream by practicing scholarly activities and by remaining alert one can conquer fear. And ego (*dambha*) by serving the enlightened persons.

Brahmāṇḍapurāṇa:

Yoga as a philosophy is not directly discussed in the *Brahmāṇḍapurāṇa*, but the importance of *Yoga* is stressed everywhere. *Viṣṇu* created the world through his power of *Yoga* (I.i.1.1-7). In inviting *Brāhmaṇas* for *Śrāddha*, a *Yogin* has precedence over learned *Brāhmaṇas* (II.iii.9.70; 15-25). A guest at the time of *Śrāddha* should be received as 'masters of *Yoga* move in different forms to guide people in *Dharma*'. The path of *Yoga* through *Prāṇāyāma*, *Pratyāhāra* etc. is regarded as 'undoubtedly the means to *Mokṣa*' (II.iii.13.138-139).

Vāyupurāṇa:

ऋषय ऊचुः-

योगं तपश्च सत्यं च धर्मं चापि महामुने। माहेश्वरस्य ज्ञानस्य साधनं च प्रचक्ष्व नः॥ १०.६८

येन येन च धर्मेण गतिं प्राप्स्यन्ति वै द्विजाः। तत्सर्वं श्रोतुमिच्छामि योगं माहेश्वरं प्रभो॥ १०.६९

इत्युक्तः स सदा प्राह क्रियायोगं महात्मनाम्। नराणामुपकारार्थं दुःखविच्छित्तिकारकम्॥ १०.७०

The sages asked about the nature of the *Yoga*, penance, truth, virtue and the means of perfect knowledge of *Maheśvara*. They also inquired about all the different *Dharmas* comprising the *Yoga* of *Maheśvara* whereby the twice-born ones attain *Mokṣa*. To the sages, *Vāyu* narrated the *Krīyāyoga* to the sages for the benefit of all people and which is means of destruction of unhappiness.

Bhāgavatapurāṇa:

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥३.२८.१

The characteristic of *Yoga* along with its origin is described by practicing which and in no other way the mind becomes tranquil and takes to the right path.

Matsyapurāṇa:

अमन्त्रो मन्त्रको देवि द्विविधो विधिरुच्यते । सांख्यं चैवाथ योगश्च द्विविधो योग उच्यते ॥१८३.४४

The *Matsyapurāṇa* states that the ritual can be practised in two ways i.e. with *mantra* and without *mantra*. The *Yoga* is said to be of two kinds viz. *Sāṅkhya* and *Yoga*. The word *Yoga* is generally used in the *MP* in the sense of I. meeting (cf.2.2), II. joining, tying, connection etc. (cf.2.11, eg. *rajjūyoga*), III. Yogic practices and also IV. a state of equanimity of mind wherein the duality of pleasure and pain does not affect (cf.1.12) for meaning of *Yoga*. The *Yoga* is two fold: I. *Sāṅkhyayoga* and II. *YogaYoga*. This shows that the *Sāṅkhya* is a complement of the *Yoga*, a fact which is very important for the history of the *Sāṅkhya* and the *Yoga* systems.

निर्गुणः सगुणो वाऽपि योगश्च कथितो भुवि । सगुणश्चैव विज्ञेयो निर्गुणो मनसः परः ॥१८३.४७

The *MP*, further, classifies *Yoga* into the *saguna* and the *nirguna* ones. The former is knowable, while the latter is beyond the reach of the mind i.e. super reflective. This twofold classification of *Yoga* shows that the term *Yoga* is used here in the sense of *Samādhi*.

देवदेव उवाच-

ते तारकाख्येन मयेन मायया संमुह्यमाना पातयत्येव शत्रुषु ।

मनसाऽपि चेष्टितुं यथेन्द्रियार्था मुनिनाऽभिसंयताः ॥१३५.६७

सभायाममरा देव निकृष्टेऽप्युपवेशिताः । वेत्रहस्तैरजल्पन्तस्ततोऽपहसितास्तु तैः ॥१५४.३९

अभ्यस्यन्ति परं योगं मुक्तात्मानो जितेन्द्रियाः । नानावृक्षसमाकीर्णं नानाविहगकूजिते ॥१८०.४९

अतः परतरं नास्ति सिद्धिगुह्यं महेश्वरि । एतद्बुध्यन्ति योगज्ञा ये च योगेश्वरा भुवि ॥१८०.७६

इदं गुह्यतमं क्षेत्रं सदा वाराणसी मम । सर्वेषामेव भूतानां हेतुर्मोक्षस्य सर्वदा ॥१८०.४७

अस्मिन्सिद्धाः सदा देवि मदीयं व्रतमास्थिताः । नानालिङ्गधरा नित्यं मम लोकाभिकाङ्क्षिणः ॥१८०.४८

किमित्येतद्भुच्चित्रं वद योगविदां वर । वसिष्ठश्चाब्रवीत्सर्वं द्रष्ट्वा तद्भयानचक्षुषा ॥१२.५

In the *MP* there are numerous references to the art and practice of *Yoga*. The controlling of the senses by the sages is referred to in 135.67. That the control over the self enables one to know the operation of the influence of sex instinct is exemplified in Śiva who having control over the senses could realize the mischief of cupid (154.39). The emancipated souls are said to practice *Yoga* in Avimukta (180.49). Which is declared to be superior to all by the masters and knowers of *Yoga* (180.76).

Nāradapurāṇa:

योगो ज्ञानं विशुद्धं स्यात्तज्ज्ञानं मोक्षदं विदुः ॥ ३३.५५

आत्मानं द्विविधं प्राहुः परापरविभेदतः । द्वे ब्रह्मणी वेदितव्ये इति चाथर्वर्णी श्रुतिः ॥ ३३.५६

परस्तु निर्गुणः प्रोक्तो ह्यहंकारयुतोऽपरः । तयोरभेदविज्ञानं योग इत्यभिधीयते ॥३३.५७

The knowledge that is pure is *Yoga*. This knowledge is the bestower of salvation. The *Ātman* is twofold as differentiated as the *Para* (higher) and the *Apara* (lower). The *Atharvaśruti* says "Two *Brahmans* are to be known"(Maitra-

6.22, Tri.Ta-4.17). That which is devoid of attributes (*Nirguṇa*) is spoken of as *Para*. The *Apara* is that which is combined with the *Ah m̐ kara* (Ego). The realization of their non-difference is called *Yoga*.

5.2.Path of *Yoga*:

Skandapurāṇa:

अतोऽनिलं निरुन्धीत चित्तस्य स्थैर्यहेतवे । मरुन्निरोधनार्थाय षडङ्गं योगमभ्यसेत् ॥४१.५८

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा । ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट् ॥४१.५९

In order to steady the mind, the aspirant is advised to control the *Prāṇa* (wind). For the purpose of controlling the wind he should practice *Yoga* with six *Āṅgas* (ancillaries). These are six *Āṅgas*: *Āsana* (posture), *Prāṇasamirodha* (restraint of breath), *Pratyāhāra* (withdrawal of the senses), *Dhāraṇā* (retention), *Dhyāna* (meditation) and *Samādhi* (absorption). Here it is to be noted that the *Purāṇa* refers to six *Āṅgas* only excluding the two *Yama* and *Niyama* of the *Yogasūtras*. In the next verse also the *Yoga* is said to be of six *Āṅgas*.

प्राणायामैर्दहेदोषान् प्रत्याहारेण पातकम् । मनोधैर्यं धारणया ध्यानेनेश्वरदर्शनम् ॥४१.९२

समाधिना लभेन्मोक्षं त्यक्त्वा धर्मं शुभाशुभम् । आसनेन वपुर्दाढ्यं षडङ्गमिति कीर्तितम् ॥४१.९३

One should burn down one's faults through *Prāṇāyāma*, sins through *Pratyāhāra*, get mental courage through *Dhāraṇā* and the vision of God through *Dhyāna*. One attains salvation through *Samādhi* after going beyond auspiciousness and otherwise. Firmness of the physical form is attained through *Āsana*. Thus all the six *Āṅgas* are praised in the *Purāṇa*.

तत्त्वं विज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः । हेतुदृष्टान्तरहितं वाङ्मनोभ्यामगोचरम् ॥४१.९३१

तत्र योगी निरालम्बे निरातङ्गे निरामये । षडङ्गयोगविधिना परे ब्रह्मणि लीयते ॥४१.१३२

The *Tattva* referred to is called *Brahma* by the knowers of *Brahma*, which is of the nature of *Vijñāna* (true knowledge) and bliss. It has neither reason nor an example i.e. it can't be known by inference. It is beyond the ken of speech and mind. Through the practice of the *Ṣaḍaṅga* (having six ancillaries) *Yoga*, the *Yogī* becomes merged into the Supreme *Brahman* which is free from fear and ailments and does not require any support.

यत्प्राप्य न निर्वर्तत यत्प्राप्य न च शोचति । तल्लभ्यते षडङ्गेन योगेन कलशोद्भवः ॥४१.१६५

एकेन जन्मना योगः कथमित्थं प्रसिद्ध्यति । ऋते च योगसंसिद्धेः कथं मुक्तिरिहाप्यते ॥४१.१६६

By means of the Yogic practice with the six ancillaries, one attains that form which one does not lose nor repents or regrets after the attainment. Such a *Yoga* can not be mastered in a single birth. Without the Yogic perfection, the salvation also cannot be obtained.

Mārkaṇḍeyapurāṇa:

The *Mārkaṇḍeyapurāṇa* has explained the eight fold path of *Yoga* in this context, but here the sequence is not begun with *Yama* and *Niyama*. These are explained later on.

Līṅgapurāṇa:

योगः कतिविधः प्रोक्तः तत्कथं चैव कीदृशम् । ज्ञानं च मोक्षदं दिव्यं मुच्यन्ते येन जन्तवः ॥ ५५.६

प्रथमो मन्त्रयोगश्च स्पर्शयोगो द्वितीयकः । भावयोगस्तृतीयः स्यादभावश्च चतुर्थकः ॥ ५५.७

सर्वोत्तमो महायोगः पञ्चमः परिकीर्तितः ॥ ५५.८

साधनान्यष्टधा चास्य कथितानीह सिद्धये ॥ ५५.९

यमस्तु प्रथमं प्रोक्तो द्वितीयो नियमस्तथा । तृतीयमासनं प्रोक्तं, प्राणायामस्ततः परम् ॥८.८

प्रत्याहारः पञ्चमो वै धारणा च ततः परा । ध्यानं सप्तममित्युक्तं समाधिस्त्वष्टमः स्मृतः ॥८.९

The *Yoga* is said to be of five kinds 1.*Mantrayoga*, 2.*Sparśayoga*, 3.*Bhāvayoga*, 4.*Abhāvayoga*, 5.*Mahāyoga*. *Mahāyoga* is the best among them. It has also referred to the eight means of *Yoga* viz. *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*, in their usual order as per the *Yogasūtras*.

Mantrayoga: The practice and repetition of the *Japas* along with meditation is *Mantrayoga*. The blood vessels are to be kept spotlessly pure by means of *Recaka* (exhaling). The Air (*prāṇa*) is to be conquered cumulatively and severally.

Sparśayoga: There is firm and strong action due to the splendid activities of the retention of breath etc. The practice of *Kumbhaka* (retention of air), illuminated by the three *Dhāraṇās*, is called *Sparśayoga*. It cleanses the three viz. *Viśva*, *Prājña* and *Taijasa*.

Bhāvayoga: That state which is devoid of *mantra* and *sparśa* but resorts to *Mahādeva* is called *Bhāvayoga*. The lord is stationed dividedly within and without. The annihilator aspect of the lord is manifest. It accords purity of the mind.

Abhāvayoga: The parts of the universe consisting of the mobile and immobile beings become dissolved. Everything becomes void. The form too of the lord loses its semblance. This is called *Abhāvayoga* which causes extinction of the mind.

Mahāyoga: That meditation in which the pure form appears without colour, which is auspicious, independent, and unspecifiable, which has light and splendour always and is self-evident all round is called *Mahāyoga*. The *Ātman* alone pure and self-luminous rises perpetually (in it). Self-luminosity, that is pure is known as

Mahāyoga. It comes up from the entire mind. All these *Yogas* bestow powers of *Aṇimā* (minuteness) etc. and perfect knowledge. In these *Yogas* the latter are better than the former. The state of *Mahāyoga* is devoid of contact with the ego. It is great and comparable to the vast firmament. It is devoid of all coverings. Although it is incomprehensible yet it is knowable by its own nature. It is great, submerged, self-evident, and self-knowable. After drinking the Yogic nectar the *Yogin*, the most excellent among the knowers of the *Brahman*, becomes liberated. Thus is the most excellent *Paśūpatayoga*. It bestows all the prosperities and prowess of the *Yogas* and needs no other support. It is declared as such for the sake of salvation.

अस्या बुद्धेः प्रसादस्तु प्राणायामेन सिध्यति । दोषान्विनर्दहेत्सर्वान् प्राणायामादसौ यमी ॥ ८.७४

पातकं धारणाभिस्तु प्रत्याहारेण निर्दहेत् । विषयान्विषवद् ध्यात्वा ध्यानेनानीश्वरान् गुणान् ॥ ८.७५

समाधिना यतिश्रेठाः प्रज्ञावृत्तिं विवर्धयेत् । स्थानं लब्ध्वैव कुर्वीत योगाष्टाङ्गानि वै क्रमात् ॥ ८.७६

The perspicuity of this *Buddhi* is achieved through *Prāṇāyāma*. By *Prāṇāyāma*, all defects are burnt out. By *Dhāraṇā* and *Pratyāhāra* all sins are destroyed. By considering sense objects to be like poison, the *Yogin* diminishes all the faults of imperfections. By *Samādhi* the knowledge of reality is obtained. Hence the *Yogin* should practice all the eight *Āngas* in their order at proper place.

Vāyupurāṇa:

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा । स्मरणं चैव योगेऽस्मिन्पञ्च धर्माः प्रकीर्तिताः ॥ १०.७६

In the *Māheśvarayoga* only five *Āngas* or *Dharmas* are enumerated. They are: *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Smarana* (recollection).

In *Adhyāyas* 14 and 15, the *Paśūpatayoga* is described in which the realization of the Lord Maheśvara through the Practice of *Yoga* is extolled.

Kūmapurāṇa:

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा।समाधिश्च मुनिश्रेष्ठा यमश्च नियमासने॥११.११

चिन्तयेत् सर्वमीशानं परं ज्योतिःस्वरूपिणम्।एष पाशुपतो योगः पशुपाशविमुक्तये॥११.६७

The *Purāṇa* text refers to *Yoga* as *Brahmayoga*, *Māheśvarayoga* or *Pāśupatayoga*. The *Kūmapurāṇa*, *Uttarārdha*, ch-11 gives an account of *Pāśupatayoga* and the method of practicing it. The *Kūmapurāṇa* names the same eight *āṅgas* or steps in the practice of *Yoga*- in a different order *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Samādhi*, *Yama*, *Niyama* and *Āsana*.

Garuḍapurāṇa:

मुक्तिरष्टाङ्गविज्ञानात् संक्षेपात्तद्वदे शृणु॥४९.२९

The *Garuḍapurāṇa* here mentions that the knowledge of eight means of *Yoga* leads one to emancipation and it is explained in brief. The great *Yoga* with its component parts, yields worldly enjoyments and salvation.

Agnipurāṇa:

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥३८१.३४

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा। समाधिश्च मुनिश्रेष्ठा यमो नियम आसनम्॥३८१.११

मय्येकचित्तता योगो वृत्त्यन्तरनिरोधतः॥३८१.१२

एकदण्डी त्रिदण्डी वा योगी मुच्येत बन्धनात्॥१६१.१९

The *Agnipurāṇa* has also pointed out the path of *Yoga*. Like, the *Bhagvadgītā*(13.24), the *Agnipurāṇa* mentions that some try to obtain the knowledge of the *Ātman* by *Dhyāna* or meditation or by *Sāṅkhya–Yoga* and others by *Karmayoga*. This refers that to three paths like Meditation, pure knowledge and

path of action. The *Purāṇa* then enumerates the eight paths of *Yoga* – *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Samādhi*, *Yama*, *Niyama*, and *Āsana*. These are quite similar to eight *āṅgas* of *Yoga*, but the sequence is not properly followed in the verse in the *Agnipurāṇa*. The change in sequence is not good from the point of view of the spiritual practitioner. *Yogasūtras* is more scientific and accurate in this respect. The *Yogin* who is *Ekadaṇḍī* or *Tridaṇḍī* is liberated from the bondage of wordly existence.

Bhāgavatapurāṇa:

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः। ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम्॥३.२८.४

मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः। प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि॥३.२८.५

स्वधिष्यानामेकदेशे मनसा प्राणधारणम्। वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः॥३.२८.६

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम्। बुद्ध्या युञ्जीत शनैर्जितप्राणो ह्यतन्द्रितः॥३.२८.७

योगास्त्रयो मया प्रोक्ता नृणां श्रेयो विधित्सया। ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्॥११.२०.६

To practice non-violence (in thought, word and deed); to speak the truth, to abstain from thieving, to limit one's possessions to the extent of one's barest needs, to abstain from sexual intercourse, to practice austere penance, to observe purity (of body and mind), to study the Vedas and other sacred texts, to worship the Deity, to observe silence, to acquire steadiness by firmness from their objects and direct them towards the heart with the help of the mind, to fix one's mind as well as the vital air on any mystical circle in one's body, to contemplate without break on the pastimes of Lord Viṣṇu and thereby to compose one's mind- by these and other such methods, one should diligently control one's breath and then gradually curb one's wicked mind, addicted to evil ways, with the help of one's reason and apply it to contemplation on God. Here in these verses the tenets of *Yoga* like

Yama, Niyama, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and *Samādhi* are differently referred to.

Nārada purāṇa:

ज्ञानं च मोक्षदं प्राहुस्तज्ज्ञानं योगिनां भवेत् । योगस्तु द्विविधः प्रोक्तः कर्मज्ञानप्रभेदतः ॥ ३३.३१

क्रियायोगं विना नृणां ज्ञानयोगो न सिध्यति । क्रियायोगरतस्तस्माच्छ्रद्धया हरिमर्चयेत् ॥ ३३.३२

The knowledge bestows salvation. It is the *Yogins* who acquire that knowledge. *Yoga* is said to be of two kinds, differentiated by action and knowledge. The *Jñānayoga* (path of knowledge) cannot be accomplished without the *Kriyāyoga* (path of action). One who is engaged in the *Kriyāyoga* should worship Hari with deep faith.

क्षराक्षरात्मकं विश्वं व्याप्य नारायणः स्थितः । इति जानाति यो विप्र तज्ज्ञानं योगजं विदुः ॥ ३३.५४

योगोपायमतो वक्ष्ये संसारविनिवर्तकम् । ३३.५५

One who realizes this that Nārāyaṇa abides pervading the universe consisting of the perishable and the imperishable; this is the knowledge arising from *Yoga*. He should recount the means for the acquiring the knowledge of pure *Yoga*, delivering one from the *Samśāra*.

अज्ञानं नाशयेद्योगी योगेन मुनिसत्तम । अष्टांगैः सिद्ध्यते योगस्तानि वक्ष्यामि तत्त्वतः ॥ ३३.७२

यमाश्च नियमाश्चैव आसनानि च सत्तम । प्राणायामः प्रत्याहारो धारणा ध्यानमेव च ॥ ३३.७३

समाधिश्च मुनिश्रेष्ठ योगाङ्गानि यथाक्रमम् । एषां संक्षेपतो वक्ष्ये लक्षणानि मुनिश्वर ॥ ३३.७४

The ignorance about reality is diminished by *Yoga* and *Yoga* can be accomplished by eight *Angas*. They are *Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna* and *Samādhi*, in their order.

1.Yama:

Viṣṇupurāṇa:

ब्रह्मचर्यमहिंसां च सत्यास्तेयापरिग्रहान् । सेवेत योगी निष्कामो योग्यतां स्वमनो नयन् ।। ६.७.३६

The *Viṣṇupurāṇa* mentions *Yamas* in the above verses. They are *Brahmacarya*, *Ahimsā*, *Satya*, *Asteya* and *Aparigraha*. This is in conformity with the *Yogasūtras* of Patañjali enumerating five *Yamas* in a slightly different order. Here *Brahmacarya* is mentioned at the first place.

Skandapurāṇa:

सत्यसमाजर्वेध्यासमानमानशस्यमहिंसनम् ।। ४०.१९

दमः प्रसादो माधुर्यं, मृदुतेति यमा दश ।। ४०.२०

Here the *Purāṇa* has enumerated the ten *Yamas*. They are *satya*, *Ahimsā*, *Dama*, *prasāda*, *madhurya*, *mrudutā*, while *Yogasūtras* mention only five *Yamas*.

Mārkaṇḍeyapurāṇa:

अस्तेयं ब्रह्मचर्यं च त्यागोऽलोभस्तथैव च । व्रतानि पञ्च भिक्षुणामहिंसा परमाणि वै ।। ३८.१६

In this verse, five *Yamas* are enumerated to be vows of a mendicant. Non-stealing, Celibacy, Non-attachment, uncovetousness, and Non-violence are the five principal vows of mendicants.

Līṅgapurāṇa:

तपश्चोपरमश्चैव यम इत्यभिधीयते । अहिंसा प्रथमो हेतुर्यमस्य यमिनां वशः ।। ८.१०

सत्यमस्तेयमपरं ब्रह्मचर्यापरिग्रहौ । नियमस्यापि वै मूलं यम एव न संशयः ।। ८.११

आत्मवत्सर्वभूतानां हितायैव प्रवर्तनम् । अहिंसैषा समाख्याता या चात्मज्ञानसिद्धिदा ।। ८.१२

Renouncement by way of austerity is called restraint (*Yama*). The first cause of restraint is non-violence (*Ahimsā*). Truthfulness, non-stealing, celibacy and non-acceptance of gifts are the other causes. The root of *Niyama* (observances of vows) is undoubtedly *Yama* alone. Considering all living beings as one's own self and working for the welfare of all living beings is called non-violence. It helps in achieving the knowledge of self.

द्रष्टुं श्रुतं चानुमितं स्वानुभूतं यथार्थतः। कथनं सत्यमित्युक्तं परपीडाविवर्जितम्॥८.१३

नाश्लीलं कीर्तयेदेवं ब्राह्मणानामिति श्रुतिः। परदोषान्परिज्ञाय न वदेदिति चापरे॥८.१४

Retelling precisely what has been seen, heard, inferred or experienced is called truthfulness (*satya*). It is devoid of injury or infliction of pain on others. The Vedas declare. “One should not utter what is obscene in the presence of the Brahmins”. “Even after knowing the defects of others one should not proclaim them to others”- this is also said by others.

अनादानं परस्वानामापद्यपि विचारतः। मनसा कर्मणा वाचा तदस्तेयं समासतः॥ ८.१५

Not stealing the possessions of others purposefully, even in calamities, mentally, physically and verbally is non-stealing in brief.

मैथुनस्याप्रवृत्तिर्हि मनोवाक्कायकर्मणा। ब्रह्मचर्यमिति प्रोक्तं यतीनां ब्रह्मचारिणाम्॥८.१६

इह वैखानसानां च विदाराणां विशेषतः। सदारणां गृहस्थानां तथैव च वदामि वः॥ ८.१७

स्वदारे विधिवत्कृत्वा विनिवृत्तिश्चान्यतः सदा। मनसा कर्मणा वाचा ब्रह्मचर्यमिति स्मृतम्॥८.१८

मेध्या स्वनारी संभोगे गत्वा स्नानं समाचरेत्। एवं गृहस्थो युक्तात्मा ब्रह्मचारी न संशयः॥८.१९

Not indulging in sexual intercourse, mentally, verbally or physically is the vow of celibacy, with reference to the ascetics and the religious students. This

holds good also in respect of the *Vaikhānasa*-forest dwellers. The householders who live with their wives, indulgence in sexual intercourse with their own wives and abstention from it with other women mentally, physically and verbally should be understood as *Brahmacarya*. The householder should take bath after indulging in sexual intercourse with his own wife. By following these rules the householder is also considered as celibate.

अहिंसाप्येवमेवैह द्विजगुर्वग्निपूजने । विधिना यादृशी हिंसा सा त्वहिंसा इति स्मृता ॥८.२०

In the case of non-violence too, the same rule is applicable. Violence sanctioned by *Śruti*, in regard to the *Brāhmaṇas*, preceptors and sacrifice is regarded as *ahimsā*.

स्त्रियः सदा परित्याज्याः संसर्गं नैव कारयेत् । कुणपेषु यथाचित्तं तथा कुर्याद्विचक्षणः ॥ ८.२१

विष्णूत्रोत्सर्गकालेषु बहिर्भूमौ यथामति । तथा कार्या रतौ चापि स्वदारे चान्यतः कुतः ॥ ८.२२

अङ्गार सदृशी नारी घृतकुंभसमः पुमान् । तस्मान्नारीषु संसर्गं दूरतः परिवर्जयेत् ॥ ८.२३

भोगेन तृप्तिर्नैवास्ति विषयाणां विचारतः । तस्माद्विरागः कर्तव्यो मनसा कर्मणा गिरा ॥ ८.२४

न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥ ८.२५

तस्मात्त्यागः सदा कार्यस्त्वमृतत्वाय योगिना । अविरक्तो यतो मर्त्यो नानायोगिणेषु सः ॥ ८.२६

त्यागेनैवामृतत्वं हि श्रुतिस्मृतिविदां वरः । कर्मणा प्रजया नास्ति द्रव्येण द्विजसत्तमाः ॥ ८.२७

तस्माद्विरागः कर्तव्यो मनोवाक्कायकर्मणा । ततो रतिनिवृत्तिस्तु ब्रह्मचर्यमिति स्मृतम् ॥ ८.२८

Women are always to be avoided. One should stay far off from them. A shrewd person views them as he views the corpses. He should have the same attitude in the sexual intercourse with his own wife, as when discharging the faeces and urine on the ground. Women are like a burning coal, man is like a vessel of

ghee. He should therefore always avoid contact with women. There is no satisfaction in sexual pleasures. Hence, one should practice detached attitude mentally, physically and verbally. Lust is never suppressed by indulging in sexual pleasures. Just as fire burns vigorously if ghee is poured in, so also lust is increased by means of indulgence. Hence the *Yogin* should always practice renunciation for achieving immortality, since he who is not detached is born and re-born in different wombs. The Vedas declare that it is only through renunciation that immortality is attained. It is not possible through rites, through progeny or through offerings of materials of worship. Hence one should practice detachment, mentally, verbally and physically. Abstention from sexual intercourse is stated as celibacy.

Kūrmapurāṇa:

मुक्तिरष्टाङ्गविज्ञानात् संक्षेपात्तद्वदे शृणु। यमाः पञ्च त्वहिंसाद्या अहिंसा प्राण्यहिंसनम्।।२.४०.१७

सत्यं भूतं हितं वाक्यमस्तेयं त्वग्रहं परम्। अमैथुनं ब्रह्मचर्यं सर्वत्यागेऽपरिग्रहः।।२.४०.१८

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ। यमाः संक्षेपतः प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम्।।२.११.१३

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा। अक्लेशजननं प्रोक्तं त्वहिंसा परमर्षिभिः।।२.११.१४

अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम्। विधिना या भवेद्धिंसा त्वहिंसैव प्रकीर्तिता।।२.११.१५

सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम्। यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः।।२.११.१६

परद्रव्यापहरणं चौर्याद् वाथ बलेन वा। स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम्।।२.११.१७

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा। सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते।।२.११.१८

द्रव्याणामप्यनादानमापद्यपि अथेच्छया। अपरिग्रह इत्याहुस्तं प्रयत्नेन पालयेत्।।२.११.१९

The *Yamas* are *Ahimsā* (non-injury), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (celibacy) and *Aparigraha* (non-possession of wealth).

They cleanse the mind. Patañjali does not explain the five *yamas*. The eminent sages declare that *Ahimsā* (non-injury) consists in causing no pain to any being at any time by thought, word and deed. There is no virtue superior to non-injury nor happiness higher to it. *Satya* (truthfulness) is the habit of telling facts as they are. By *satya* is everything attained. In *satya* is everything established. Appropriation of property belonging to others by force or by stealth is *steaya* (stealing). Non performance of it is *asteya* (non-stealing) which is a virtue. *Brahmacarya* (celibacy) is abstinence from *maithuna* (cohabitation) at all times and in all circumstances by thought, word and deed. *Aparigraha* is non-acceptance of any gift from anybody to desire or even in times of adversity, which must be adhered to with effort.

It is to be noted that the *Kurmapurāṇa* treats injury caused in pursuance of Vedic injunction to be non-injury, but Patañjali's *Yogasūtras* do not seem to note this.

Garuḍapurāṇa:

-अहिंसादि यमः प्रोक्तः -१८.९

यमाः पञ्च त्वहिंसाद्या अहिंसा प्राण्यहिंसनम् ।।४९.२९

सत्यं भूतहितं वाक्यमस्तेयं स्वाग्रहं परम् । अमैथुनं ब्रह्मचर्यं सर्वत्यागोऽपरिग्रहः ।।४९.३०

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ । यमाः पञ्चाथ-२१८.१२

Like the *Yogasūtras* the text has referred to *Yamas* to be in the form of *Ahimsā* etc. At another place the *Purāṇa* explains in brief the five *Yamas*. *Ahimsā* is not killing any living being. *Satya* means speaking the words that are beneficial to all living beings. *Asteya* is supreme not taking anything for one self. *Brahmacarya* means not indulging in cohabitation. *Aparigraha* means renouncing everything.

Agnipurāṇa:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ॥१६१.१९

यमाः पञ्च-१६१.२०

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ॥३७२.२

यमाः पञ्च स्मृता विप्र-३७२.३

The *Agnipurāṇa* thus refers to *Yamas* at two places. The five *Yamas* (virtues) are Non-violence, truthfulness, non-stealing, celibacy, non-covetedness. Thus this is quite similar to *Yogasūtras*.

Brahmāṇḍapurāṇa: (Ahimsā)

About *Ahimsā*, the *Brahmāṇḍapurāṇa* has noted a valuable view. Though animal sacrifices are condemned on the ground of *Ahimsā* (non-injury) which is regarded as 'The gate-way to *Dharma*' (I.ii.30.35) and though non-retaliation is recommended for sages aspiring for *Mokṣa* (II.iii.3.9-12) it is not a blind *Ahimsā*. For Bd.P. (I.ii.36.188) states "If by killing one, many can lead a happy life, there is no sin, major or minor, in killing him".

Bhāgavatapurāṇa:

उद्धव उवाच:-

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन ॥११.१९.२८

श्रीभगवानुवाच:-

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्जयः । आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥११.१९.३३

Uddhava asks the lord about the *Yama* and *Niyamas*. In his reply the Lord has explained these to be of twelve kinds. They are *Ahimsā*, *Satya*, *Asteya*, *Asaṅga*, *Hrī*, *Asaṅcaya*, *Āstikya*, *Brahmacarya*, *Mauna*, *Sthairya*, *Kṣamā* and *Abhaya*. Thus here *Hrī*, *Asaṅga*, *Āstikya*, *Mauna*, *Sthairya*, *Kṣamā* and *Abhaya*, these seven are added as *Yamas*.

Nārada purāṇa:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ । अक्रोधश्चानसूया च प्रोक्ताः संक्षेपतो यमाः ॥ ३३.७५

सर्वेषामेव भूतानामक्लेशजननं हि यत् । अहिंसा कथिता सद्भिर्योगसिद्धिप्रदायिनी ॥ ३३.७६

यथार्थकथनं यच्च धर्माधर्मविवेकतः । सत्यं प्राहुर्मुनिश्रेष्ठ अस्तेयं शृणु साम्प्रतम् ॥ ३३.७७

चौर्येण वा बलेनापि परस्वहरणं हि यत् । स्तेयमित्युच्यते सद्भिरस्तेयं तद्विपर्ययम् ॥ ३३.७८

सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रकीर्तितम् । ब्रह्मचर्यपरित्यागाज्ज्ञानवानपि पातकी ॥ ३३.७९

सर्वसङ्गपरित्यागी मैथुने यस्तु वर्तते । स चण्डालसमो ज्ञेयः सर्ववर्णबहिष्कृतः ॥ ३३.८०

यस्तु योगरतो विप्रः विषयेषु स्पृहान्वितः । तत्संभाषणमात्रेण ब्रह्महत्या भवेन्नृणाम् ॥ ३३.८१

सर्वसङ्गपरित्यागी पुनः सङ्गी भवेद्यदि । तत्सङ्गसङ्गिनां सङ्गान्महापातकदोषभाक् ॥ ३३.८२

अनादानं हि द्रव्याणामापद्यपि मुनीश्वर । अपरिग्रह इत्युक्तो योगसंसिद्धिकारकः ॥ ३३.८३

आत्मनस्तु समुत्कर्षादतिनिष्ठुरभाषणम् । क्रोधमाहुर्धर्मविदो ह्यक्रोधस्तद्विपर्ययः ॥ ३३.८४

धनाद्यैरधिकं द्रष्ट्वा भृशं मनसि तापनम् । असूया कीर्तिता सद्भिस्तत्यागो ह्यनसूयता ॥ ३३.८५

एवं संक्षेपतः प्रोक्ता यमा विबुधसत्तम । नियमानपि वक्ष्यामि तुभ्यं ताञ्छृणु नारद ॥ ३३.८६

The seven *Yamas* (restraints) are in brief the following: *Ahimsā* (non-violence), *satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (celibacy), *Aparigraha* (non-acceptance of monetary gifts), *Akrodha* (absence of fury) and

Anasuyā(absence of jealousy). Abstention from inflicting pain on all living beings is called *Ahimsā* by good men. It is the bestower of Yogic achievements. The statement of the actual fact after discriminating between *Dharma* (righteousness) and *Adharma* (unrighteousness), they call *Satya* (truth). *Asteya* means non-stealing. Taking away the wealth of others through force or stealth is called *Steya* (stealth) by good men. The opposite of the same is non-stealing (*Asteya*). Eschewal of sexual intercourse in regard to everyone is glorified as *Brahmacarya* (celibacy). Due to the abandonment of celibacy, even a person endowed with knowledge, becomes a sinner. He who professes to be one refraining from intimate contact with all, but continues to indulge in sexual intercourse, should be known as one on a par with a *Cāṇḍāla*. He is excommunicated from all castes. If anyone engaged in the practice of *Yoga* harbours a craving for sensuous objects, other men are affected by the sin of *Brahmahatyā* even by talking to him. If a person who eschews all intimate contacts resumes the contacts once again, one attains the defect of a great sin even by means of contact with those who touch them. Non-acceptance of moneys even in emergencies is called *Aparigraha*. It leads to the achievement of Yogic power. If as a result of one's own superior position one indulges in harsh speech, knowers of *Dharma* call it *Krodha* (fury). *Akrodha* is its opposite. Severe heart-burn and mental agony that one suffers, one seeing others superior to him in wealth, etc. is called *Asūya* (jealousy) by good men. Its abandonment is *Anasūyā* (absence of jealousy).

2.Niyama:

Viṣṇupurāṇa:

स्वाध्यायशौचसन्तोषतपांसि नियतात्मवान् । कुर्वीत ब्रह्मणि तथा परस्मिन्नवर्णं मनः । ॥६.७.३७

Here in this verse the five *Niyamas* of *Yoga* are mentioned they are: *Svādhyāya*, *Śauca*, *Santoṣa*, *Tapas* and contemplation on *Brahman*. Here also the order of *Niyamas* is quite different from that of the *Yogasūtras*. Though they are mentioned to be five *Svādhyāya* is mentioned in the beginning and instead of *Īśvarapraṇidhāna* the *Viṣṇupurāṇa* has mentioned contemplation on the nature of *Brahman* as the fifth *Niyama* which is remarkable. Here also find specific mention of *Brahman* in the context of *Yoga*.

एते यमाः सनियमाः पञ्च पञ्च च कीर्तिताः । विशिष्टफलदाः काम्या निष्कामाणां विमुक्तिदाः ।। ६.७.३८

It is to be noted that the *Viṣṇupurāṇa* is of the opinion that the *Yamas* and *Niyamas* are ten in number and they can be practised in two ways that is *Sakāma* and *Niṣkāma*, If practised with some purpose, they fulfill that desire, but when practised without any desire for fruit, they become conducive to liberation.

Skandapurāṇa:

शौचं स्नानं तपो दानं मौनेज्याध्ययनं व्रतम् ।। ४०.२०

उपोषणोपस्थं दण्डो दशैते नियमाः स्मृताः । कामं, क्रोधं, दमं, मोहं, मात्सर्यं लोभमेव च ।। स्कन्द.४०.२१

The ten *Niyamas* are enumerated in this verse. They are *Śauca*, *Snāna*, *Tapas*, *Dāna*, *Mauna*, *Ijyā*, *Adhyayana*, *Vrata*, *Upasanā*, *Upasthadaṇḍa*. It is to be noted that *Yogasūtras* has mentioned only five *Niyamas* of them.

Mārkaṇḍeyapurāṇa:

अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम् । नित्यस्वाध्याय इत्येते नियमाः परिकीर्तिताः ।। ३८.१७

Here the *Niyamas* are ennumerated in this *Purāṇa*. Freedom from anger, serving the *gurus*, purity, intake of less food, and constant self-study- these are the five *Niyamas*.

Līṅapurāṇa:

यमाः संक्षेपतः प्रोक्ता ...बाह्यमाभ्यन्तरं प्रोक्तं शौचमाभ्यन्तरं शुभम्॥८.३०

बाह्यशौचेन युक्तः संस्तथा चाभ्यन्तरं चरेत्। आग्नेयं वारुणं ब्राह्मं कर्तव्यं शिवपूजकैः॥ ८.३१

स्नानं विधानतः सम्यक् पश्चादाभ्यन्तरं तु वै। आदेहान्तं मृदालिप्य तीर्थतोयेषु सर्वदा॥८.३२

अवगाह्यापि मलिनो ह्यन्तःशौचविवर्जितः। शैवला जषका मत्स्याः सर्पा मत्स्योपजीविनः॥ ८.३३

सदावगाह्य सलिलैर्विशुद्धाः किं द्विजोत्तमाः। तस्मादाभ्यन्तरं कार्यं कृत्वा बाह्यं विधानतः॥ ८.३४

आत्मज्ञानाम्भसि स्नात्वा सकृदपि भावतः। सुवैराग्यमृदा शुद्धः शौचमेवं प्रकीर्तितम्॥८.३५

स्वाध्यायस्तु जपः प्रोक्तः प्रणवस्य त्रिधा स्मृतः। वाचिकश्चाधमो मुख्य उपांशुश्चोत्तमोत्तमः॥ ८.३६

मानसो विस्तरेणैव कल्पे पञ्चाक्षरे स्मृतः। तथा शिवप्रणीधानं मनोवाक्कायकर्मणा॥८.३७

After explaining *Yamas*, the observances (*Niyamas*) are elucidated. They are ten in number: 1. cleanliness (*śauca*), 2. Sacrifice (*ijyā*), 3. penance (*Tapas*), 4. charitable gift (*dāna*), 5. study of the Vedas (*svādhyāya*), 6. restraint on the organs of generation (*Upasthanigraha*), 7. holy rites (*vrata*), 8. fast (*upavāṣa*), 9. silence (*mauna*) and 10. holy bath (*snāna*). Of these cleanliness is twofold: 1. external and 2. Internal. Of the two the internal is superior to the external. One who has external cleanliness should practice internal cleanliness too. The holy bath should be conducted in accordance with the injunctions. It is three fold: 1. *Āgneya* (fiery), 2. *Vāruṇa* (watery) and 3. *Brāhma* (consisting of *Brahman*). It is only after he has practised the external bath that he should practice the internal. If he is devoid of internal purity, he is still dirty even if he applies clay over his body and plunges into the waters of the *tīrthas*. The moss, the fishes, the sharks and the animals that prey upon fishes remain ever in water. But they are not pure. Internal cleanliness should always be pursued in accordance with the injunctions. Internal cleanliness

is mentioned as follows. One should apply the holy ashes of detachment with a feeling of devotion. One should take a holy dip into the waters of knowledge of the soul. This is how one can attain purification. *Siddhis* are accomplished only in a pure and not in an impure person. A person of holy rites who is satisfied with the sustenance he gets by justifiable means has the characteristics of satiety (*tuṣṭi*). He is not worried about his needs. Austerity is the right observance of the holy rites *Cāndrāyana*, etc. *Svādhyāya* is the three fold repetition of *Omkāra mantra*, i.e. 1. *Vācika*- oral utterance which is the best of the three; 2. *Upāṁśu*- slow muttering which is better than *Vācika*; 3. *Mānasa*- when the sound does not come out of the throat which is the best of all. This is stated in detail in the ritualistic text on the five- syllable *mantra*.

Kūrmapurāṇa:

तपः स्वाध्यायसन्तोषाः शौचमीश्वरपूजनम् । समासान्नियमाः प्रोक्ताः योगसिद्धिप्रदायिनः ॥२.११.२१

उपवासपराकादिकृच्छ्रचान्द्रायणादिभिः । शरीरशोषणं प्राहुस्तापसास्तप उत्तमम् ॥२.११.२२

वेदान्तशतरुद्रीयप्रणवादिजपं बुधाः । सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते ॥२.११.२३

स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुमानसाः । उत्तरोत्तरवैशिष्ट्यं प्राहुर्वेदार्थवेदिनः ॥२.११.२४

यः शब्दबोधजननः परेषां शृण्वतां क्षणम् । स्वाध्यायो वाचिकः प्रोक्त उपांशोरथ लक्षणम् ॥२.११.२५

ओष्ठयोः स्पन्दमात्रेण परस्याशब्दबोधकः । उपांशुरेष निर्दिष्टः साहस्रो वाचिकाज्जपः ॥२.११.२६

यत्पदाक्षरसंगत्या परिस्पन्दनवर्जितम् । चिन्तनं सर्वशब्दानां मानसं तं जपं विदुः ॥२.११.२७

यदृच्छालाभतो नित्यमलं पुंसो भवेदिति । या धीस्तामृषयः प्राहुः सन्तोषं सुखलक्षणम् ॥२.११.२८

बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमाः । मृज्जालाभ्यां स्मृतं बाह्यं मनःशुद्धिरथान्तरम् ॥२.११.२९

स्तुतिस्मरणपूजाभिर्वाङ्मनःकायकर्मभिः । सुनिश्चला शिवे भक्तिरेतदीश्वरपूजनम् ॥२.११.३०

The austerity, self-study, contentment, cleanliness and worship of God are the *Niyamas* which are helpful to success in *Yoga*. The *Yogasūtras* mention *Īśvarapraṇidhāna* (meditation on God) as the last *Niyama*, the *Kūrma* modifies it as *Īśvarapūjana* i.e. worship of God. Among the early *Mahāpurāṇas*, it is the *Kūrma*(II.11.21-29) alone which explains the *Niyamas*. The emaciation of the body by undertaking *Upavāsa*(fast), and *vratas*(vows) such as *parāka*, *kṛcchra*, *cāndrāyaṇa*, etc, is known as *Tapas*(austerities). *Svādhyāya* constitutes of *Japa*(chanting) of *Upaniṣad*, *Śatarudrīya*, *Praṇava* etc. and help in the purification of Mind. *Svādhyāya* is of three kinds viz., *vācika* (verbal), *Upāṁśu*(semi-verbal) and *mānasa*(mental), each succeeding one being superior to each preceding one. Reading clearly and audibly is known as *vācika svādhyāya*. It is known as ‘*Upāṁśu*’ where only the lips move, but no sound is heard. In the third type of *svādhyāya* the lips do not move and the words are only thought of (accompanied with the thinking of its meaning). This type of *Japa* is known as *mānasa*(mental repetition). The highest *Santoṣa* (contentment) is a feeling of satisfaction over what (wealth) comes of its own accord. *Śauca* or cleansing is of two types viz., *bāhya*(external or physical) and *ābhyantara* (internal or mental). Purification of the body by means of clay, water, etc. is *bāhya* and the purification of the mind by all other virtues is known as ‘*āntara*’. *Īśvarapūjana* consists of praising, remembering and making offerings to Śiva through acts mental, verbal and physical with unflinching devotion towards Him.

Garuḍapurāṇa:

-शौचादि नियमः स्मृतः। ९. १८

नियमः पञ्च सत्याद्या बाह्यमाभ्यन्तरं द्विधा। शौचं सत्यञ्च सन्तोषस्तपश्चेन्द्रियनिग्रहः॥ ४९.३१

स्वाध्यायः स्यान्मन्त्रजपः प्रणिधानं हरैर्यजिः। ४९.३२

नियमाः शौचं द्विविधमीरितम् ॥२१८.१२

सन्तोषस्तपसा शान्तिर्वासुदेवार्चनं दमः ॥ २१८.१३

The *Purāṇa* also refers to *Niyamas* to be in the form of *Śauca* etc. Here also it does not enumerate or explain it. But explains them in brief at another place. *Niyama* (control) are of five sorts, *Satya* etc. 1. *Śauca* is of two kinds external and internal. 2. *Satya*-truthfulness, 3. *Santoṣa*- contentment, 4. *Tapas*- penance is *Indriyanigraha*- controlling sense-organs, 5. *Svādhyāya* is muttering of *mantras*. 6. *Praṇidhāna* is worship of God *Viṣṇu*. At another place it enumerates *Santoṣa*, *Tapas*, worship of *Viṣṇu*, *Śānti* and *Dama* (Suppression) as *Niyamas*. Here in previous case there is mention of *Satya* also which is in fact a *Yama* as per *Yogasūtras* and other definitions. While in the second the enumeration is different.

Agnipurāṇas:

यमाः पञ्चाथ नियमाः शौचं सन्तोषणं तपः । स्वाध्यायेश्वरपूजा च पद्मकाद्यासनं यतेः ॥१६१.२०

-नियमा भुक्तिमुक्तिदाः । शौचं सन्तोषतपसी स्वाध्यायेश्वरपूजने ॥३७२.३

भूतापीडा ह्यहिंसा स्यादहिंसा धर्म उत्तमः । यथा गजपदेऽन्यानि पदानि पथगामिनाम् ॥३७२.४

The five *Niyamas* (rules of conduct) are purity, contentment, practice of austerities, reading of *Veda* or spiritual knowledge and worship of God. *Yamas* together with the *Niyama* (regulation of life) lead to all desired goals in life and ultimately to the final liberation. *Ahiṃsā* means not torturing all created beings and this is a supreme virtue. Just as in the foot of an elephant feet of all other animals are included so all other virtues of *Dharma* and *Artha* are included in the virtue of *Ahiṃsā*.

एवं सर्वमहिंसायां धर्मार्थमभिधीयते । उद्वेगजननं हिंसा सन्तापकरणं तथा ॥३७२.५

रुक्कृतिः शोणितकृतिः पैशुन्यकरणं तथा । हितस्यातिनिषेधश्च मर्मोद्घाटनमेव च ॥३७२.६

सुखापहनुतिः संरोधो वधो दशविधा च सा । ३७२.७

Himsā or oppression includes within its meaning all acts which cause anxiety or positive mental pain or bodily hurt to others or spill blood from their bodies or make them miserable or permanently obstruct that which might have otherwise proved beneficial to them or cleaves their hearts or interferes with their liberty of movements or destroys their comfort for good. These are known as the ten elements of hurt or killing.

यद्भूतहितमत्यन्तं वचः सत्यस्य लक्षणम् ॥३७२.७

सत्यं ब्रूयात्प्रियं ब्रूयात् ब्रूयात्सत्यमप्रियम् । प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ ३७२.८

Truthfulness consists in speaking words that are extremely beneficial to the creatures. One should speak truth that is pleasant. Refrain from speaking an unpleasant truth, nor should one speak a pleasant word that is untrue. This is the eternal law. This definition of Truth is quite important and noteworthy. One should speak in such a way that is beneficial to all. The other verse enjoins that the truth should not only be beneficial but pleasant also.

मैथुनस्य परित्यागो ब्रह्मचर्यं तदष्टधा । स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ॥३७२.९

सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरेव च । एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ॥ ३७२.१०

गौडी पैष्टी च माध्वी च विज्ञेयास्त्रिविधाः सुराः ॥ ३७२.१२

चतुर्थी स्त्री सुरा ज्ञेया ययेदं मोहितं जगत् । माद्यति प्रमदां दृष्ट्वा सुरां पीत्वा तु माद्यति ॥३७२.१३

Brahmacaryam consists in abstaining from all sensual acts, in eight ways such as fond remembrance, talking passionately, co-habitation, gazing at her

longingly, conversation with her in solitude, determination to meet her, mental conviction about her and the final consummation of one's amorous desires. All these eight kinds of activities are called co-habitation with a lady, and opposite to that is *Brahmacaryam*. The *Purāṇa* has given here the examples of great Sages who were wise and old still were enamoured by the women. They are *Vasiṣṭha*, *Canra*, *Śukra*, *Br̥haspati*, the preceptor of the gods, and the divine *Brahmā*, there are three kinds of wines called the *Gauḍī*, the *Paiṣṭī* and the *Mādhvī*. These intoxicate the persons. The fourth sort of wine is the woman that deludes the three worlds. All persons and even Gods are intoxicated and deluded by this fourth wine in the form of woman.

यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः । अवश्यं याति तिर्यक्त्वं जग्ध्वा चैवाहुतं हविः ।

कौपीनाच्छादनं वासः कन्थां शीतनिवारिणीम् ॥३७२.१५

About *Aparigraha*, the *Purāṇa* does not give any definition directly but explains it a different way. The man, who forcibly or otherwise robs another man's goods or stealthily takes a full draught of the clarified butter, set apart for the purposes of a religious sacrifice, is sure to take birth in the wombs of lower animals, in his successive rebirths. He should not have too many things with him. He should have cloth and blanket only that are needed for covering the body and protecting it from cold etc.

Bhāgavatapurāṇa:

शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥११.१९.३४

एते यमाः सनियमा उभयोर्द्वादश स्मृताः । पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥११.१९.३५

The *Bhāgavata Purāṇa* has enumerated twelve *Niyamas* here. They are *Śauca*, *Japa*, *Tapas*, *Homa*, *Śraddhā*, *Ātithya*, *Arcana*, *Tīrthāṭana*, *Parārthehā*,

Tuṣṭi, Ācāryasevā. Here also the *Purāṇa* has mentioned twelve *Niyamas* out of which *Śauca, Santoṣa, Tapas, Svādhyāya, Īśvarapraṇidhāna*, these five are found while others are different.

Nāradaṭpurāṇa:

तपःस्वाध्यायसंतोषाः शौचं च हरिपूजनम् । संध्योपासनमुख्याश्च नियमाः परिकीर्तिताः ॥३३.८७

चान्द्रायणादिभिर्यत्र शरीरस्य विशेषणम् । तपो निगदितं सद्भिर्योगसाधनमुत्तमम् ॥३३.८८

प्रणवस्योपनिषदां द्वादशार्णस्य च द्विज । अष्टाक्षरस्य मन्त्रस्य महावाक्यस्य यस्य च ॥३३.८९

जपः स्वाध्याय उदितो योगसाधनमुत्तमम् । स्वाध्यायं यस्त्यजेन्मूढस्तस्य योगो न सिध्यति ॥३३.९०

योगं विनापि स्वाध्यायात्पापनाशो भवेन्नृणाम् । स्वाध्यायैस्तोष्यमाणाश्च प्रसीदन्ति हि देवताः ॥३३.९१

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः । त्रिविधेऽपि च विप्रेन्द्रे पूर्वात्पूर्वात्परो वरः ॥३३.९२

मन्त्रस्योच्चारणं सम्यक्स्फुटाक्षरपदं यथा । जपस्तु वाचिकः प्रोक्तः सर्वयज्ञफलप्रदः ॥३३.९३

मन्त्रस्योच्चारणे किञ्चित्पदात्पदविवेचनम् । स तूपांशुर्जपः प्रोक्तः पूर्वस्माद्विगुणोऽधिकः ॥३३.९४

विधाय ह्यक्षरश्रेण्यां तत्तदर्थविचारणम् । स जपो मानसः प्रोक्तो योगसिद्धिप्रदायकः ॥३३.९५

जपेन देवता नित्यं स्तुवतः संप्रसीदति । तस्मात्स्वाध्यायसंपन्नो लभेत्सर्वान्मनोरथान् ॥३३.९६

यदृच्छालाभसंतुष्टिः संतोष इति गीयते । संतोषहीनः पुरुषो न लभेच्छर्म कुत्रचित् ॥३३.९७

न जातु कामः कामानामुपभोगेन शाम्यति । इतोऽधिकं कदा लप्स्य इति कामस्तु वर्धते ॥३३.९८

तस्मात्कामं परित्यज्य देहसंशोषकारणम् । यदृच्छालाभसंतुष्टो भवेद्धर्मपरायणः ॥३३.९९

बाह्याभ्यन्तरभेदेन शौचं तु द्विविधं स्मृतम् । मृज्जलाभ्यां बहिः शुद्धिर्भावशुद्धिस्तथान्तरम् ॥३३.१००

अन्तःशुद्धिविहीनैस्तु येऽध्वराविविधाः कृताः । न फलंति मुनिश्रेष्ठ भस्मनि न्यस्तहव्यवत् ॥३३.१०१

भावशुद्धिविहीनानां समस्तं कर्म निष्फलम् । तस्माद्रागादिकं सर्वं परित्यज्य सुखी भवेत् ॥३३.१०२

मृदा भारसहस्रैस्तु कुम्भकोटिजलैस्तथा । कृतशौचोऽपि दुष्टात्मा चण्डालसद्रशः स्मृतः ॥३३.१०३

अन्तःशुद्धिविहीनस्तु देवपूजापरो यदि । तमेव दैवतं हन्ति नरकं च प्रपद्यते ॥१०४.३३

अन्तःशुद्धिविहीनश्च बहिःशुद्धिं करोति यः । अलंकृतः सुराभाण्ड इव शान्तिं न गच्छति ॥३३.१०५

मनश्शुद्धिविहीना ये तीर्थयात्रां प्रकुर्वते । न तान्पुनन्ति तीर्थानि सुराभाण्डमिवापगा ॥३३.१०६

वाचा धर्मान्प्रवदति मनसा पापमिच्छति । जानीयात्तं मुनिश्रेष्ठ महापातकिनां वरम् ॥३३.१०८

कर्मणा मनसा वाचा स्तुतिश्रवणपूजनैः । हरिभक्तिर्दृढा यस्य हरिपूजेति गीयते ॥३३.१०९

यमाश्च नियमाश्चैव संक्षेपेण प्रबोधिताः । एभिर्विशुद्धमनसां मोक्षं हस्तगतं विदुः ॥३३.११०

यमैश्चनियमैश्चैव स्थिरबुद्धिर्जितेन्द्रियः । अभ्यसेदासनं सम्यग्योगसाधनमुत्तमम् ॥३३.१११

Austerities, Study of Vedas, Contentment, purity (cleanliness), worship of Hari and the offering of *Sandhyā* prayers- these are mentioned as main observances (*Niyamas*). The body is tormented through *Cāndrāyana* and other expiatory rites, it is called *Tapas* (austerity) by good men. It is an excellent means of *Yoga*. The *Japa* of *Pranava*, the *Upaniṣad* passages, the twelve-syllabled or eight-syllabled *Mantras* of the collections of great statements is called *Svādhyāya*. It is an excellent means of *Yoga*. The foolish one who abandons *Svādhyāya* does not achieve Yogic power. Even without the *Yoga*, men's sins are quelled through *Svādhyāya*. On being propitiated through *Svādhyāyas*, the deities become delighted. *Japa* (recitation) is said to be of three types: *Vācika* (verbal and voluble), *Upāṁśu* (indistinct or mumbling) and *Mānasa* (mental). The later ones in these three types are better than the earlier ones. If the *Mantra* is uttered well making the syllables and words clearly articulated, the *Japa* is called *Vācika*. It bestows the benefits of all *Yajñas*. When the *Mantra* is uttered, if the words are

only slightly distinct from one another, that *Japa* is said to be *Upāṁśu*. It is twice more beneficial than the previous one. If the respective meanings of the series of syllables in the *Mantra* are pondered over, that *Japa* is said to be *Mānasa* (mental). It bestows all Yogic achievements. The deity becomes delighted with one who eulogizes continuously through *Japa*. Hence, one who is richly endowed with the practice of *Svādhyāya* realizes all his desires. Satisfaction with obtaining what comes spontaneously is called *Santoṣa* (contentment). A man engrossed in lust does not get pleasure anywhere. Never does lust subside by the enjoyment of the pleasures of lust. The lustful desire ‘when will I get more than this?’ ever goes on increasing. Hence, one should leave off lust that causes the destruction of the body. One should be contented with the effortless spontaneous acquisitions and be absorbed in *Dharma*. Cleanliness is of two types as differentiated by its external and internal applications. The external cleanliness is through clay and water. The internal cleanliness is emotional purity. The different kinds of sacrifices performed by those who are devoid of internal purity do not bear fruit like the sacrificial oblation poured on ashes. All the rites of those who are devoid of emotional purity are futile. Hence, one should eschew passionate attachment and similar emotions and be happy. A man whose soul is defiled is one similar to a *Cāṇḍāla*, though he might have externally washed himself with ten million pots full of water and thousands of *Bhāras* (1 *Bhāra* = 20 *tūlās* or 2000 *Palas*) of clay. If a person devoid of internal purity becomes engaged in the worship of a deity, he vitiates that deity and falls into a hell. He who is devoid of internal purity but strives for external cleanliness does not attain calmness like an embellished liquor pot (which remains impure internally). Holy centres do not sanctify those who perform pilgrimages without mental purity, just as the river cannot purify the liquor pot. If a person mentally yearns for a sinful thing even as he expatiates on righteousness, is known as the most villainous among the great sinners. If those persons whose minds are

pure perform only their excellent duties, know that the benefit thereof is imperishable and pleasure-bestowing. If devotion to Hari is stabilized by means of worships, eulogies and listening to etc. mentally, verbally and physically, it is called the real *Haripujā*. The *Yamas* and the *Niyamas* are taught here succinctly. They know that salvation is within the reach of those whose minds are purified by means of those observances.

3.Āsana:

Viṣṇupurāṇa:

एकं भद्रासनादीनां समास्थाय गुणैर्युतः। यमाख्यैर्नियमाख्यैश्च युञ्जीत नियतो यतिः। ॥६.७.३९

In this verse the *Viṣṇupurāṇa* has referred to the concept of *Āsana* and specifically mentions *Bhadrāsana*. The *Yogin* should sit in any such posture like *Bhadrāsana* etc. and practicing *Yama* and *Niyamas* should be engaged in *Yoga*.

Skandapurāṇa:

आसनानीह तावन्ति यावन्त्यो जीवयोनयः। सिद्धासनमिदं प्रोक्तं योगिनो योगसिद्धिदम् ॥४९.६०

याम्योरुपरि वामं च पद्मासनमिदं विदुः ॥४९.६२

कराभ्यां धारयेत्पश्चादङ्गुष्ठौ दृढबन्धवित्। भवेत्पद्मासनादस्मादभ्यासाद्दृढविग्रहः ॥४९.६३

अथवा ह्यासने यस्मिन् सुखमस्योपजायते। स्वस्तिकादौ तदध्यास्य योगं युञ्जीत योगवित् ॥४९.६४

The *Purāṇa* first declares that there are as many *Āsanas* as there are living beings. The following is said to be *Siddhāsana* because it gives success in the practice of *Yoga* to a *Yogī*. The right foot is placed over the left thigh and the left one over the right thigh. This is also called as *Padmāsana*. The aspirant should hold the big toes with the hands. By repeated practice of this *Padmāsana*, he

attains firmness of physical form or the aspirant can sit in any other posture such as *Svastika* etc. wherein he is comfortable and practice *Yoga*.

Mārkaṇḍeyapurāṇa:

पद्ममूर्ध्वासनं चापि तथा स्वस्तिकमासनम् । आस्थाय योगं युञ्जीत कृत्वा च प्रणवं हृदि ॥३६.२८

The *Purāṇa* has referred to *Padma*, *Ardha* and *Svastika*, these three *Āsanas* only for the practice of *Yoga*.

Līṅgapurāṇa:

आसनं स्वस्तिकं बद्ध्वा पद्ममूर्ध्वासनं तु वा ॥८.८५

This *Purāṇa* has only referred to only three *Āsanas* viz. *Svastika*, *Padma* and *Ardhāsana*. While no explanation is given.

Kūrmapurāṇa:

आसनं स्वस्तिकं प्रोक्तं पद्ममूर्ध्वासनं तथा । साधनानां च सर्वेषामेतत् साधनमुत्तमम् ॥२.११.४३

ऊर्वोरुपरि विप्रेन्द्राः कृत्वा पादतले उभे । समासीतात्मनः पद्ममेतदासनमुत्तमम् ॥२.११.४४

एकं पादमथैकस्मिन् विन्यस्योरुणि सत्तमाः । आसीताङ्घ्र्यासनमिदं योगसाधनमुत्तमम् ॥२.११.४५

उभे कृत्वा पादतले जानूर्वोरन्तरेण हि । समासीतात्मनः प्रोक्तमासनं स्वस्तिकं परम् ॥२.११.४६

युञ्जतश्च सदा योगी यादृग्विहितमासनम् ॥२.३६.२७

पद्ममूर्ध्वासनं चापि तथा स्वस्तिकमासनम् । आस्थाय योगं युञ्जीत कृत्वा च प्रणवं हृदि ॥२.३६.२८

The *Kūrma* explains the mode of performance of these three *Āsanas*. i.e. *Svastika*, *Padma* and *Ardha* are the postures which are the best means of *Yoga*. One should sit by placing one's feet on the thighs. This is called *Padmāsana*, the best of all postures. One should sit by placing only one foot on the (alternative)

thigh. This posture is called *Arddhāsana*. One should sit by placing the feet between the (alternative) knees and thighs. This is called *svastika* posture.

Garuḍapurāṇa:

आसनं पद्मकाद्युक्तं प्राणायामो मरुज्जयः।- ४९.३२

आसनं स्वस्तिकं प्रोक्तं पद्ममर्द्धासनं तथा।२२९.२३

-पद्माद्युतं आसनञ्च- १८.९

The *Purāṇa* has referred to the *Āsanas*. They are *Padma*, *Svastika*, *Ardhāsana* etc. Here also no more explanation is given.

Agnipurāṇa:

पद्मकाद्यासनं यतेः॥१६१.२०

आसनं कमलाद्युक्तं तद् बद्ध्वा चिन्तयेत्परम्। शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः॥३७३.१

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्। तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः॥ ३७३.२

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये। समं कायशिरोग्रीवं धारयन्नचलं स्थिरः॥ ३७३.३

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्। पार्श्वेभ्यां वृषणौ रक्षस्तथा प्रजननं पुनः॥ ३७३.४

ऊरुभ्यामुपरि स्थाप्य बाहू तिर्यक्प्रयत्नतः। दक्षिणं करपृष्ठं च न्यसेद्धामतलोपरि॥३७३.५

The *Agni Purāṇa* has here recommended *Kamalāsana*/*Padmakāsana* for *Yoga*. It is stated like the *Bhagavadgītā*(6.11) that the seat (*Āsanam*) should be spread over a firm and even ground. It should not be too low or elevated and would be made of such materials as cloth or skin, topped with a layer of *kuśa* grass. Thus seated on the platform and with the mind and senses fully controlled and restrained, the *Yogin* should practice the *Yoga* for the purification of his inner self.

The head should be held firm and erect and in the same perpendicular with the neck and the back-bone. The sight is to be fixed on the tip of the nose without being directed to any other quarter of the sky. The penis and the testicles are to be pressed with the heels and the *Yogin* should place his two hands, a little slantingly on his two thighs, the back of the right palm being placed in the palm of the left hand. Thus, here only *Kamalāsana* or *Padmakāsana* is found to be mentioned while other *Āsanas* are only suggested by *Ādi* but are not explained.

Bhāgavatapurāṇa:

शुचौ देशे प्रतिष्ठाय विजितासनमासनम् । तस्मिन् स्वस्ति समासीनं ऋजुकायः समभ्यसेत् ॥३.२८.८

Having controlled one's posture, one should spread a seat (consisting of *Kuśa* grass, deerskin and so on) in an undefiled spot. And sitting there in an easy posture, keeping the body erect, one should practice control of breath. Here *Svastikāsana* seems to be referred to.

Vāyupurāṇa:

आसनं च यथा तत्त्वं युञ्जतो योगमेव च ॥११.१२

ओंकारं प्रथमं कृत्वा चन्द्रसूर्यौ नमस्य च । आसनं स्वस्तिकं कृत्वा पद्ममर्धासनं तथा ॥११.१३

समजानुरेकजानुरुत्तानः सुस्थितोऽपि च । समो दृढासनो भूत्वा संहृत्य चरणानुभौ ॥११.१४

One should utter the syllable *Om* at the outset and bow to the moon or the sun. Then he should sit in the postures of *Svastika*, *Padma* or *Ardha*. The two knees should be in level with each other or one knee should be slightly raised. He should sit comfortably with firmness.

Nāradapurāṇa:

पद्मकं स्वस्तिकं पीठं सैहं कौक्कुटकौञ्जरे । कौर्मं वज्रासनं चैव वाराहं मृगचैलिकम् ॥३३.११२

क्रौञ्चं च नालिकं चैव सर्वतोभद्रमेव च । वर्षभं नागमात्स्ये च वैयाघ्रं चार्द्धचन्द्रकम् ॥३३.११३

दण्डवातासनं शैलं स्वभ्रं मौद्गरमेव च । माकरं त्रैपथं काष्ठं स्थाणुं वैकर्णिकं तथा ॥३३.११४

भौमं वीरासनं चैव योगसाधनकारणम् । त्रिंशत्संख्यान्यासनानि मुनीन्द्रैः कथितानि वै ॥३३.११५

The *Āsanas* (postures) mentioned are thirty in number. They are –*Padmaka*, *Svastika*, *Pīṭha*, *Saimha*, *Kaukkuṭa*, *Kauñjara*, *Kaurma*, *Vajrāsana*, *Varāha*, *Mṛga*, *Cailika*, *Krauñca*, *Nālika*, *Sarvatobhadra*, *Vārṣabha*, *Nāga*, *Matsya*, *Vaiyāghra*, *Ardhacandraka*, *Daṇḍavata*, *Śaila*, *Svabhra*, *Maudgara*, *Makara*, *Traipatha*, *Kāṣṭha*, *Sthāṇu*, *Vaikarṇika*, *Bhauma* and *Vīrāsana*. These are means to the achievement for the *Yoga*.

4.Prāṇāyama:

Viṣṇupurāṇa:

प्राणायाम इवाम्भोभिस्सरसां कृतपूरकैः । अभ्यस्यतेऽनुदिवसं रेचकाकुम्भकादिभिः ॥ ५.१०.१५

The *Viṣṇupurāṇa* has referred to *Prāṇāyāma* in the above verse while describing the *śarad* season in the fifth *Amśa*. Here three kinds of *Prāṇāyāma* *Recaka*, *Kumbhaka* and *Pūraka* is clearly mentioned. The exercise of inspiring, suppressing, and expiring the vital air etc. was as if performed daily by the waters of the lakes (as they were full, and stationary, and then again over flown).

प्राणाख्यमनिलं वश्यमभ्यासात्कुरुते तु यत् । प्राणायामः स विज्ञेयः सबीजोऽबीज एव च ॥ ६.७.४०

The *Prāṇāyāma* is defined here the process in which the vital breath, called *Prāṇa* is brought under control, by repeated practice. It is of two kinds *Sabīja* and *Nirbīja*.

परस्परेणाभिभवं प्राणापानौ यथानिलौ। कुरुतः सद्बिधानेन तृतीयः संयमात्तयोः।।६.७.४९

In this process, the *prāṇa* and *apāna* are brought under control alternatively and in the third both of them are suppressed. Here three kinds of *Prāṇāyāma* *Recaka*, *kumbhaka* and *Pūraka* are referred to.

Skandapurāṇa:

ऊरुस्थोत्तानचरणः सव्ये न्यस्योत्तरं करम्। उत्तानं किञ्चिदुन्नम्य वक्त्रं विष्टभ्य चोरसा।।४९.६९

निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तान्न संस्पृशेत्। तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः।।४९.७०

सन्नियम्येन्द्रियग्रामं नातिनीचोच्छ्रितासनः। मध्यमं चोत्तमं चाथ प्राणायाममुपक्रमेत्।।४९.७१

The posture of body while practicing *Prāṇāyāma* is mentioned in this *Purāṇa*. The feet turned up is to be placed on the thighs, the hand is placed on the thigh. The face is slightly turned upwards and touched with the chest. The eyes are closed and the mind is calm. The teeth should not touch one another. The tongue is kept steady touching the palate and the mouth is kept shut. He should remain motionless. He should control all the sense-organs. He should be seated neither too high nor too low. Thereafter he begins the *Madhyama* and *Uttama Prāṇāyāmas*.

चलेऽनिले चलं सर्वं निश्चले तत्र निश्चलम्। स्थाणुत्वमाप्नुयाद्योगी ततोऽनिलनिरुन्धानात्।।४९.७२

यावदेहे स्थितः प्राणो जीवितं तावदुच्यते। निर्गते तत्र मरणं ततः प्राणं निरुन्धयेत्।।४९.७३

यावद् बद्धो मरुदेहे यावच्चेतो निराश्रयम्। यावद्दृष्टिर्भुवोर्मध्ये तावत्कालभयं कुतः।।४९.७४

कालसाध्वसतो ब्रह्मा प्राणायामं सदा चरेत्। योगिनः सिद्धिमापन्नाः सम्यक् प्राणनियन्त्रणात्।।४९.७५

The importance of *Prāṇāyāma* is mentioned. When the wind is moving, everything moves. When it is steady, everything is steady. By controlling the wind (breath), a *Yogin* attains the status of *Sthānū* (steadiness). As long as *Prāṇa* is stationed in the body there is life. If that goes out, it is death. Hence one should control *Prāṇa* (the breath). There will be no fear from death as long as the vital breath (wind) is restrained within the body and the mind is devoid of external objects and the eyesight is fixed in between the eyebrows. Even *Brahmā* always practices *Prāṇāyāma* due to the fear of *Kāla*(god of death). *Yogins* have attained *Siddhi* by perfect control of *Prāṇa*.

मन्दो द्वादशमात्रस्तु मात्रा लघ्वक्षरा मता । मध्यमो द्विगुणः पूर्वादुत्तमस्त्रिगुणस्ततः ॥४१.७६

स्वेदं कम्पं विषादं च जनयेत्क्रमशस्त्वसौ । प्रथमेन जयेत्स्वेदं द्वितीयेन तु वेपथुम् ॥४१.७७

विषादं हि तृतीयेन सिद्धः प्राणोऽथ योगिनः । भवेत्क्रमात्सन्निरुद्धः सिद्धः प्राणोऽथ योगिना ।

क्रमेण सेव्यमानोऽसौ नयते यत्र चेच्छति ॥४१.७८

हठान्निरुद्धप्राणोऽयं रोमकूपेषु निःसरेत् । देहं विदारयत्येष कुष्ठादि जनयत्यपि ॥४१.७९

तत्प्रत्याययितव्योऽसौ क्रमेणारण्यहस्तिवत् । वन्यो गजो गजारिर्वा क्रमेण मृदुतामियात् ॥४१.८०

करोति शास्तृनिर्देशं न च तं परिलङ्घयेत् । तथा प्राणो हृदिस्थोऽयं योगिना क्रमयोगतः ।

गृहीतः सेव्यमानस्तु विश्रम्भमुपगच्छति ॥४१.८१

षट्त्रिंशदङ्गुलो हंसः प्रयाणं कुरुते बहिः । सव्यापसव्यमार्गेण प्रयाणात्प्राण उच्यते ॥४१.८२

शुद्धिमेति यदा सर्वनाडीचक्रमनाकुलम् । तदेव जायते योगी क्षमः प्राणनिरोधने ॥४१.८३

दृढासनो यथाशक्ति प्राणं चन्द्रेण पूरयेत् । रेचयेदथ सूर्येण प्राणायामोऽयमुच्यते ॥४१.८४

स्रवत्पीयूषधारौघं ध्यायंश्चन्द्रसमन्वितम् । प्राणायामेन योगीन्द्रः सुखमाप्नोति तत्क्षणात् ॥४१.८५

रविणा प्राणमाकृष्य पूरयेदौदरीं दरीम् । कुम्भयित्वा शनैः पश्चाद्योगी चन्द्रेण रेचयेत् ॥४९.८६

ज्वलज्ज्वलनपुञ्जाभं शीलयन्नुष्णगुं हृदि । अनेन याम्यायामेन योगीन्द्रः शर्मभागभवेत् ॥४९.८७

इत्थं मासत्रयाभ्यासादुभयायामसेवनात् । सिद्धनाडीगणो योगी सिद्धप्राणोऽभिधीयते ॥४९.८८

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् । नादाभिव्यक्तिरारोग्यं भवेन्नाडीविशोधनात् ॥४९.८९

प्राणो देहगतो वायुरायामस्तन्निबन्धनम् । एकश्वासमयी मात्रा प्राणायामो निरुच्यते ॥४९.९०

प्राणायामेऽधमे घर्मः कम्पो भवति मध्यमे । उत्तिष्ठेदुत्तमे देहो बद्धपद्मासनो मुहुः ॥४९.९१

Mātrā is the time for a *Laghu akṣara* (such a,i,u). The *Manda* type of *Prāṇāyāma* has twelve *mātrās*. *Madhyama* one is twice the previous one i.e. twenty four and *Uttama* is thrice of that i.e. thirty six *mātrās*. The effects of *Prāṇāyāma* and their remedies are also narrated. *Prāṇāyāma* generates sweat, tremor and exhaustion in due succession. One should control the sweat by means of the first and the tremor through the second. Exhaustion should be removed by the third. Thus *prāṇa* is completely mastered, it fulfills the desires of the *Yogin*. When checked forcibly, *Prāṇa* escapes through the pores of hairs on the body. It may split the body or produce leprosy etc. Hence *prāṇa* should be tenderly treated like a wild elephant. A wild elephant and a lion shall become softened and tamed when tackled gradually. That elephant carries out the directions of the driver. It does not transgress it. Similarly, *Prāṇa* mastered gradually by a *Yogin* and resorted to, calms down. The *Prāṇa* called *Haṁ sa* is thirty six *āṅgulas* as it goes out. It is called *Prāṇa* as it (the breath) goes out through the *Savya* and *Apasavya* path (or *Idā* and *Pīṅgalā Nāḍīs* i.e., through left and right nostrils). When the entire *Nāḍīcakra* (system of tubular organs like veins and arteries) becomes purified without being agitated, a *Yogī* becomes capable of restraining *Prāṇa*. Seated firmly in a posture, the aspirant inhales *Prāṇa* through *Caṇdra* i.e., through the left nostril,

tubular vessel called *Idā*, the deity of which is *Candra* and exhales through *Sūrya* i.e. through the right nostril, the tubular vessel called *Piṅgalā*, the deity where of is *Sūrya*. This is called *Prāṇāyāma*. Meditating on the flowing currents of nectar accompanied by *Candra* an eminent *Yogī* performs *Prāṇāyāma* and instantly obtains joy thereby. The *Yogin* inhales through *Ravi* (i.e., *Piṅgalā* or right nostril) and fills the cavity inside. After *Kumbhaka* (i.e., retaining the breath), he gradually exhales through *Candra* (i.e. *Idā*, the left nostril). While performing *Prāṇāyāma*, the *Yogī* meditates in his heart on the hot-rayed Sun having the brilliance of a column of blazing fire. By means of this *Yāmyāyama* (i.e. *Prāṇāyāma*) the excellent *Yogī* attains happiness i.e., the bliss of *Brahman*. Practicing thus for three months the two types of *Prāṇāyāma*, the *Yogī* gets all his *Nāḍīs* purified. He is then called *Siddhaprāṇa*. Due to the purification of *Nāḍīs*, the following results are achieved: control of breath within as long as one pleases, stimulation of the (gastric) fire, *Nāḍābhivyaktī* (ability to hear the sound of the *Parāvāk* in the *ādhārācakra*) and freedom from ailments. *Prāṇa* is the air within the body. *Āyāma* is the restraining thereof. The time thereof is the *Mātrā* of one breath. Thus is the word *Prāṇāyāma* derived. In the lowest *Prāṇāyāma* there is sweat, tremour takes place in the middle one. In the *Uttama* the aspirant seated in *Padmāsana* often goes up.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् । युक्तं युक्तं च बध्नीयादित्थं सिध्यति योगवित् ॥४१.१००

While exhaling, the wind should be released properly, while inhaling the wind should be taken in adequately, and while retaining it should be properly kept checked. A wise *Yogin* accomplishes his purpose thus.

प्राणापानवशो जीव ऊर्ध्वाऽधः परिधावति । वामदक्षिणमार्गेण चञ्चलो न स्थितिं लभेत् ॥४१.१५३

गुणबद्धो यथा पक्षो गतोऽप्याकृष्यते पुनः । गुणैर्बद्धस्तथा जीवः प्राणायामेन कृष्यते ॥४१.१५४

अपानः कर्षति प्राणं प्राणोऽपानं च कर्षति । ऊर्ध्वाधः संस्थितावेतौ संयोजयति योगवित् ॥४१.१५५

The *Jīva* is under the control of *Prāṇa* and *Apāna* and it moves up and down through the left and right path i.e. through *Idā* and *Pīnglā*. Hence it is unsteady. If a bird is tied with a string, it can be pulled back even if it goes away. Similarly the *Jīva* fettered by *Guṇas* can be pulled back by means of *Prāṇāyāma*. *Apāna* pulls *Prāṇa* and *Prāṇa* pulls *Apāna*. The aspirant conversant with *Yoga* joins together these two, stationed above and below.

Mārkaṇḍeyapurāṇa:

प्राणानामुपसंरोधात्प्राणायाम इति स्मृतः ॥ ३६.४०

‘*Prāṇāyāma*’ is so called from the controlling the breath. The *Mārkaṇḍeyapurāṇa* has given much importance to *Prāṇāyāma*. The *Purāṇa* explains the procedure, varieties, and good effects of *Prāṇāyāma* in great details.

प्रागेवात्मात्मना जेयो योगिनां स हि दुर्जयः । कुर्वीत तज्जये यत्नं तस्योपायं शृणुष्व मे ॥३६.९

प्राणायामैर्दहेदोषान्धारणाभिश्च किल्बिषम् । प्रत्याहारेण विषयान्ध्यानेनानीश्वरान्गुणान् ॥३६.१०

यथा पर्वतधातूनां धातानां दह्यते मलम् । तथेन्द्रियकृता दोषा दह्यन्ते प्राणनिग्रहात् ॥३६.११

प्रथमं साधनं कुर्यात्प्राणायामस्य योगवित् । प्राणापाननिरोधस्तु प्राणायाम उदाहृतः ॥ ३६.१२

लघुमध्योत्तरीयाख्यः प्राणायामस्त्रिधोदितः । तस्य प्रमाणं वक्ष्यामि तदलर्कं शृणुष्व मे ॥३६.१३

लघुर्द्वादशमात्रस्तु द्विगुणः स तु मध्यमः । त्रिगुणाभिस्तु मात्राभिरुत्तमः परिकीर्तितः ॥ ३६.१४

निमेषोन्मेषणे मात्रा कालो लघ्वक्षरस्तथा । प्राणायामस्य संख्यार्थं स्मृतो द्वादशमात्रिकः ॥ ३६.१५

प्रथमेन जयेत्स्वेदं मध्यमेन च वेपथुम् । विषादं हि तृतीयेन जयेदोषाननुक्रमात् ॥३६.१६

मृदुत्वं सेव्यमानास्तु सिंहशार्दूलकुञ्जराः । यथा यान्ति तथा प्राणो वश्यो भवति योगिनः ॥ ३६.१७

वश्यं मत्तं यथेच्छातो नागं नयति हस्तिपः। तथैव योगी छन्देन प्राणं नयति साधितम्॥३६.१८

यथा हि साधितः सिंहो मृगान्हन्ति न मानवान्। तद्वन्निषिद्धपवनः किल्बिषं न नृणां तनुम्॥३६.१९

तस्माद्युक्तः सदा योगी प्राणायामपरो भवेत्॥३६.२०

By *Yoga*, one can attain to an eternal identity with *Brahman*. First the soul must be conquered by soul; it is indeed a hard task for *Yoga*. He should put forth effort in that direction, *Yoga* is means for the same. He should put aside his blemishes by restraining his breath (*Prāṇāyāma*) and his stains by steady mental abstractions (*Dhāraṇā*), his sensual enjoyments by restraining his senses (*Pratyāhāra*) and his uncontrolled lower qualities by deep meditation (*Dhyāna*). Just as impurities of metals are burnt when they are melted, so the faults of the organs of sense are destroyed by restraining the breath. The *Yogin* should first try for the regulation of his breath. The control over inhalation and exhalation of Breath is designated as *Prāṇāyāma*, ‘restraining the breath’. *Prāṇāyāma* is of three kinds: the ‘short’, the ‘medium’ and the ‘best’ (*Uttama*). The ‘short’ extends during twelve *mātrās* or prosodial instants, and the ‘medium’ is double of that i.e. 24 *mātrās*. The ‘intense’ is well-known as containing thrice of those *mātrās* i.e. 36 *mātrās*. The time of a *mātrā* is that of the closing and opening the eye-lids once. The measure of twelve *mātrās* is fixed for the reckoning of the *Prāṇāyāma*. With the first, he should overcome perspiration and with the second agitation and with the third dejection, thus he should gradually overcome his faults. As lions, tigers and elephants, when kindly treated become mild, so the breath comes within the control of the *Yogin*. As an elephant-driver brings a rutting elephant under control according to his wish, even so a *Yogin* brings his breath to perfect control by his sweet will. For as the tamed lion attacks deer only and not human beings, so the

controlled breath destroys man's faults but not his body. Therefore the *Yogin* should give proper attention to the restraining of his breath.

The four Stages of the *Prāṇāyāma* are explained in detail:

श्रूयतां मुक्तिफलदं तस्यावस्थाचतुष्टयम् ॥३६.२०

ध्वस्तिः प्राप्तिस्तथा संवित्प्रसादश्च महीपते । स्वरूपं शृणु चैतेषां कथ्यमानमनुक्रमात् ॥३६.२१

There are four stages that culminate in emancipation. They are cessation (*Dhvasti*) of the consequences of action, and the power of obtaining everything (*Prāpti*), harmony (*Samvid*) and serenity (*Prasāda*). Their nature is explained in order.

कर्मणामिष्टदुष्टानां जायते फलसंक्षयः । चेतसोऽपकषायत्वं यत्र सा ध्वस्तिरुच्यते ॥३६.२२

ऐहिकामुष्मिकान्कामाँल्लोभमोहात्मकान्स्वयम् । निरुध्यास्ते सदा योगी प्राप्तिः सा सार्वकालिकी ॥३६.२३

अतीतानागतानर्थान्विप्रकृष्टतिरोहितान् । विजानातीन्दुसूर्यक्षग्रहाणां ज्ञानसम्पदा ॥३६.२४

तुल्यप्रभावस्तु यदा योगी प्राप्नोति संविदम् । तदा संविदिति ख्याता प्राणायामस्य सा स्थितिः ॥३६.२५

यान्ति प्रसादं येनास्य मनः पञ्च च वायवः । इन्द्रियाणीन्द्रियार्थाश्च स प्रसाद इति स्मृतः ॥३६.२६

Where the fruits of good and bad actions are destroyed and the mind becomes free from blemishes is called '*dhvasti*'. When the *Yogin* controls himself from the desires of this world and of the next world, in the form of covetousness and infatuation that is '*prāpti*', which is everlasting. When the *Yogin* possessed of supernatural power knows the events of past and future remote and concealed objects about the moon, the sun, the stars and the planets, it is the condition of *Prāṇāyāma* called '*saṁvid*'. The state, by which his mind, and his five vital airs,

his organs of sense and the objects of those organs become serene, is called ‘*prasāda*’.

The detailed procedure of *Prāṇāyāma* is then narrated.

शृणुष्व च महीपाल प्राणायामस्य लक्षणम् । युञ्जतश्च सदा योगं यादृग्विहितमानसम् ॥३६.२७

समः समासनो भूत्वा संहृत्य चरणवुभौ । संवृतास्यस्तथैवोरु सम्यग्विष्टभ्य चाग्रतः ॥ ३६.२९

पार्श्विभ्यां लिङ्गवृषणावस्पृशन्प्रयतः स्थितः । किञ्चिदुन्नामितशिरा दन्तैर्दन्तान्न संस्पृशेत् ॥३६.३०

संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन् । रजसा तमसो वृत्तिं सत्त्वेन रजसस्तथा ॥३६.३१

संछाद्य निर्मले सत्त्वे स्थितो युञ्जीत योगवित् ॥३६.३२

Sitting evenly on an even seat, bringing together both his feet, and firmly fixing his thighs rightly in front, he should cover his mouth, he should sit without touching his private parts with his heels, with his senses under control, he should raise his head slightly, he should not close his teeth together. Gazing at the tip of his own nose and not looking around, the *Yogin* should conceal the notion of *Tamas* by *Rajas* and *Rajas* by *Sattva* and should take his stand in unstained goodness and practice *Yoga*.

Līngapurāṇa:

प्राणः स्वदेहजो वायुर्यमस्तस्य निरोधनम् । त्रिधा द्विजैर्यमः प्रोक्तो मन्दो मध्योत्तमस्तथा ॥८.४४

प्राणापाननिरोधस्तु प्राणायामः प्रकीर्तितः । प्राणायामस्य मानं तु मात्रा द्वादशकं स्मृतम् ॥८.४५

नीचो द्वादशमात्रस्तु उद्धातो द्वादशः स्मृतः । मध्यमस्तु द्विरुद्धातश्चतुर्विंशतिमात्रकः ॥ ८.४६

मुख्यस्तु यस्त्रिरुद्धातः षड्विंशन्मात्र उच्यते । प्रस्वेदकम्पनोत्थानजनकश्च यथाक्रमम् ॥८.४७

आनन्दोद्भवयोगार्थं निद्रा घूर्णिस्तथैव च । रोमाञ्चध्वनिसंविध्य स्वाङ्गमोटनकम्पनम् ॥८.४८

भ्रमणं स्वेदजन्यासं विन्मूर्छां वेदयेद्यदा । तदोत्तमोत्तमः प्रोक्तः प्राणायामः सुशोभनः ॥ ८.४९
 सगर्भोऽगर्भ इत्युक्तः सजपो विजपः । क्रमाद् इभो वा शरभो वापि दुराधर्षोऽथ केसरी ॥ ८.५०
 गृहीतो दम्यमानस्तु यथास्वस्थस्तु जायते । तथा समीरणः स्वस्थो दुराधर्षश्च योगिनाम् ॥ ८.५१
 न्यायतः सेव्यमानस्तु स एवं स्वस्थतां व्रजेत् । यथैव मृगराणागः शरभो वापि दुर्मदः ॥ ८.५२
 कालान्तरवशाद्योगाद्गम्यते परमादरात् । तथा परिचयात्स्वास्थ्यं समत्वं चाधिगच्छति ॥ ८.५३
 योगादभ्यसते यस्तु व्यसनं नैव जायते । एवमभ्यस्यमानस्तु मुनेः प्राणो विनिर्दहेत् ॥ ८.५४
 मनोवाक्कायजान्दोषान्कर्तुर्देहं च रक्षति । संयुक्तस्य तथा सम्यक् प्राणायामेन धीमतः ॥ ८.५५
 दोषात्तस्माच्च नश्यन्ति निश्वासस्तेन जीर्यते । प्राणायामेन सिध्यन्ति दिव्याः शान्त्यादयः क्रमात् ॥ ८.५६
 शान्तिः प्रशान्तिर्दीप्तिश्च प्रासादश्च तथा क्रमात् । आदौ चतुष्टयस्येह प्रोक्ता शान्तिरिह द्विजाः ॥ ८.५७
 सहजागन्तुकानां च पापानां शान्तिरुच्यते । प्रशान्तिः संयमः सम्यग् वचसामिति संस्मृता ॥ ८.५८
 प्राकाशोदीप्तिरित्युक्ता सर्वदः सर्वदा द्विजाः । सर्वेन्द्रियप्रासादस्तु बुद्धेर्वै मरुतामपि ॥ ८.५९
 प्रसाद इति संप्रोक्तः स्वान्ते त्विह चतुष्टये । प्राणापानः समानश्च उदानो व्यान एव च ॥ ८.६०
 नागः कूर्मस्तु कृकरो देवदत्तो धनञ्जयः । एतेषां यः प्रसादस्तु मरुतामिति संस्मृतः ॥ ८.६१
 प्रयाणं कुरुते तस्माद्वायुः प्राण इति स्मृतः । अपानयत्यपानस्तु आहारादिक्रमेण च ॥ ८.६२
 व्यानो व्यानामयत्यङ्गं व्याध्यादीनां प्रकोपकः । उद्वेजयति मर्माणि उदानोऽयं प्रकीर्तितः ॥ ८.६३
 समनयति गात्राणि समानः पञ्च वायवः । उद्गारे नाग आख्यातः कूर्म उन्मीलने तु सः ॥ ८.६४
 कृकरः क्षुतकायैव देवदत्तो विजृम्भणे । धनञ्जयो महाघोषः सर्वगात्रे यतो हि सः ॥ ८.६५
 इति यो दश वायूनां प्राणायामेन सिध्यति । प्रसादस्तु तुरीया तु संज्ञा विप्राश्चतुष्टये ॥ ८.६६
 विस्वरस्तु महान्प्रज्ञा मनो ब्रह्माचितिः स्मृतिः । ख्यातिः संवित्ततः पश्चादीश्वरो मतिरेव च ॥ ८.६७

बुद्धेरेता द्विजाः संज्ञा महतः परिकीर्तिताः । अस्या बुद्धेः प्रसादस्तु प्राणायामेन सिध्यति ॥८.६८

The wind within the body is *prāṇa*. Its restraint is *yama*. It is threefold: 1. slow (*manda*), 2. Middling (*Madhyama*) and 3. superior (*Uttama*). The restraint of the *prāṇa* and *apāna* is called *Prāṇāyāma*. The magnitude of the restraint of breath is stated to be twelve *mātrās*. The slow (*manda*) consists of twelve *mātrās* which form one stroke or blow (*udghāta*). The middling consists of two strokes of twenty four *mātrās*. The superior has three strokes, i.e. thirty six *mātrās*. The three respectively generate sweating, shivering and rising up. When the following symptoms are seen the *Prāṇāyāma* is excellent, for it denotes the onset of bliss. The symptoms are: reeling due to drowsiness, horripilation, sensation of hearing some sound, pressing of one's own limbs, shivering, vertigo born of sweating, fixation, absence of knowledge and unconsciousness. *Prāṇāyāma* is of two types: *sagarbha* and *agarbha*. If it is pursued with *Japa*, it is *sagarbha*; if without *Japa*, it is *agarbha*. It is like an elephant, or an eight-footed animal *śarabha* or a formidable lion. When caught and tamed properly it becomes submissive. Similarly, for the *Yogins*, the wind which is by nature unstable and uncontrollable becomes normal and subservient by proper practice. Just as the lion or the elephant or the *śarabha*, though ferocious, is tamed after a while with a proper training, so also the wind attains normalcy and equanimity due to constant acquaintance and practice. He who practices *Yoga* never suffers calamity. When the *prāṇa* is properly trained it turns the defects of the mind, speech or body, preserving the body of the practiser. Thus, if the devotee perfects himself by taking recourse to the *Prāṇāyāma* his defects perish; the breath is conquered by him, and the divine quiescence etc. are achieved. The attributes of the *Prāṇāyāma* are four, viz, *Śānti*, *prasānti*, *dīpti* and *prasāda*. They are explained in order: the first of these four is *śānti*. It means the suppression of sins congenital or adventitious. *Praśānti* is a

perfect restraint in speech. All round, all time brilliance, is called *dīpti*. *Prasāda* is the clarity of the mind which is of four types. It is the clarity of the sense organs, of the intellect and the organic winds. The organic winds- *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna* have their functional names: *Nāga*, *Kūrma*, *Kṛkala*, *Devadatta* and *Dhanañjaya* respectively. The clarity of these winds is called *prasāda*. The wind which traverses through the body is called *prāṇa*, that which brings down food and drink is called *apāna*, that which enables the limbs of the body to bend is called *vyāna* which incites the ailments too, that which excites and afflicts the vulnerable points in the body is called *udāna*. That which normalizes the functions of the organs is called *samāna*. The wind *Nāga* functions in the act of speaking, the *Kūrma* in the opening of eyes, *Kṛkala* in sneezing, *Devadatta* in yawning and *Dhanañjaya* in making a loud report. It is present even in the dead body. By restraining these winds, one can attain *prasāda*. In the fourfold set of attributes, *prasāda* figures as the fourth. The intellect has these synonyms- viz., *viśvara*, *Mahat-prajñā*, *manas*, *Brahma*, *citi*, *smṛti*, *khyāti*, *sa m vit*, *Īśvara* and *mati*. It is through *Prāṇāyāma* that the clarity of intellect is achieved.

Kūrmapurāṇa:

प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम् । १२.११.३०

उत्तमाधममध्यत्त्वात् त्रिधायं प्रतिपादितः । स एव द्विविधः प्रोक्तः सगर्भोऽगर्भ एव च । १२.११.३१

मात्रा द्वादशको मन्दश्चतुर्विंशति मात्रिकः । मध्यमः प्राणसंरोधः षट्त्रिंशन्मात्रिकोत्तमः । १२.११.३२

प्रस्वेदकम्पनोत्थानजनकत्वं यथाक्रमम् । मन्दमध्यममुख्यानामानन्दाच्चोत्तमोत्तमः । १२.११.३३

सगर्भमाहुः सजपमगर्भं विजपं बुधाः । १२.११.३४

रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः । प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः । १२.११.३६

रेचको बाह्यनिश्वासात् पुरकस्तन्निरोधतः । साम्येन संस्थितिर्या सा कुम्भकः परिगीयते ॥२.११.३७

प्राणानामुपसंरोधात्प्राणायाम इति स्मृतः ॥२.११.४०

प्रथमं साधनं कुर्यात्प्राणायामस्य योगवित् । प्राणापाननिरोधस्तु प्राणायाम उदाहृतः ॥२.३६.१२

लघुमध्योत्तरीयाख्यः प्राणायामस्त्रिधोदितः । तस्य प्रमाणं वक्ष्यामि तदलर्कं शृणुष्व मे ॥२.३६.१३

लघुर्द्वादशमात्रस्तु द्वियुगः स तु मध्यमः । त्रिगुणाभिस्तु मात्राभिरुत्तमः परिकीर्तितः ॥२.३६.१४

निमिषोन्मेषणे मात्रा कालो लघ्वक्षरस्तथा ॥२.३६.१५

प्रथमेन जयेत्स्वेदं मध्यमेन च वेपथुम् । विषादं हि तृतीयेन जयेद्दोषाननुक्रमात् ॥२.३६.१६

श्रूयतां मुक्तिफलदं तस्यावस्थाचतुष्टयम् ॥२.३६.२०

ध्वस्तिः प्राप्तिस्तथा संवित्प्रासादश्च महीपते । स्वरूपं शृणु चैतेषां कथमानमनुक्रमात् ॥२.३६.२१

कर्मणामिष्टदुष्टानां जायते फलसंक्षयः । चेतसोपकषायत्वं यत्र सा ध्वस्तिरुच्यते ॥२.३६.२२

ऐहिकामुष्णिकान् कामान् लोभमोहात्मकान्स्वयम् । निरुध्यास्ते सदा योगी प्राप्तिः सा सार्वकालिकी ॥२.३६.२३

अतीतानागतानर्थान्विप्रकृष्टतिरोहितान् । विजानातीन्दुसूर्यक्षग्रहाणां ज्ञानसम्पदा ॥२.३६.२४

तुल्यप्रभावस्तु यदा योगी प्राप्नोति संविदम् । तदा संविदिति ख्याता प्राणायामस्य सा स्थितिः ॥ २.३६.२५

यान्ति प्रसादं येनास्य मनः पञ्च च वायवः । इन्द्रियाणीन्द्रियार्थाश्च स प्रसाद इति स्मृतः ॥ २.३६.२६

वश्यं मत्तं यथेच्छातो नागं नयति साधितम् ॥ २.३६.१८

सबाह्याभ्यन्तरं शौचं निष्पाद्याकण्ठनाभितः ॥ २.३६.३४

पूरयित्वा बुधो देहं प्रत्याहारमुपक्रमेत् ॥२.३६.३५

The *Kūrma* defines *Prāṇāyāma* as the *āyāma* (control) of *Prāṇa*(breath) in one's own body. *Prāṇāyāma* is again two fold, viz., *sagarbha* and *agarbha*,

sagarbha being that which is accompanied by *Japa* and *agarbha* being without the accompaniment of *Japa*. The superiority of the one to the other is ascertained by the joy felt in the three states. The Kūrma also gives the three phases of *Prāṇāyāma* as *Recaka* (exhaling), *Pūraka*(inhaling) and *Kumbhaka*(restraining). The four stages of *Prāṇāyāma* viz. *Dhvasti*, *Prāpti*, *Sam vid* and *Prasāda* are also explained.

Garuḍapurāṇa:

प्राणायामो मरुज्जयः ॥ ४९.३२

मन्त्रध्यानयुतो गर्भो विपरीतो ह्यगर्भकः । एवं द्विधा त्रिधाप्युक्तं पूरणात् पूरकः स च ।

कुम्भको निश्चलत्वाच्च रेचनाद्रेचकस्त्रिधा ॥ ४९.३३

लघुर्द्वादशमात्रः स्याच्चतुर्विंशतिकः परः । षट्त्रिंशन्मात्रिकः श्रेष्ठः . . ॥ ४९.३४

प्राणायामो मरुज्जयः ॥ २१८.१३

प्रत्येकं त्रिविधः सोऽपि पूरकुम्भकरेचकैः । लघुर्यो दशमात्रस्तु द्विगुणः स तु मध्यमः ॥ २१८.१४

त्रिगुणाभिस्तु मात्राभिरुत्तमः स उदाहृतः । जपध्यानयुतो गर्भो विपरीतस्त्वगर्भकः ॥ २१८.१५

The *Prāṇāyāma* is explained as getting control over the wind or breath. *Prāṇāyāma* is *sagarbha* if associated with *Mantra* and it is *Agarbha* when not associated with *Mantra*. It is again of three varieties. Inhaling is *Pūraka*. Retention is *Kumbhaka*. Exhaling is *Recaka*. *Laghu* or the simplest is of twelve *mātrā* duration; the higher one is of twenty four *mātrā* duration. And the best is of thirty six *mātrā* duration. At another place, *Prāṇāyāma* is mentioned to be of three types- *Pūraka* (inhaling the breath), *Kumbhaka* (retaining the breath) and *Recaka* (exhaling the breath) each of which is again subdivided into three. The *Laghu* (of

short duration) consists of ten *mātrās*, the *Madhyama* is of twenty *mātrās* and the *Uttama* consists of thirty *mātrās*.

Agnipurāṇa:

प्राणायामस्तु द्विविधः सगर्भोऽगर्भ एव च । जपध्यानयुतो गर्भो विपरीतस्त्वगर्भकः ॥१६१.२१

The *Prāṇāyāma* (regulation of the breath) is of two types such as the impregnated (*Sagrbha*) and simple (*Agarbha*). The former consists of that which is accompanied by a *Japa* (recitation of *mantra*) and a contemplation on the deity, while the latter is characterized by the absence of both.

प्रत्येकं त्रिविधः सोऽपि पूरकुम्भकरेचकैः । पूरणात्पूरको वायोर्निश्चलत्वाच्च कुम्भकः ॥१६१.२२

Each of the divisions is divided into three sub-divisions such as the *Pūraka*, *Kumbhaka* and the *Recaka*. A *Pūraka* consists in the act of taking in of the breath, a *Kumbhaka* in controlling its out flow, while a *Recaka* consists in letting out the breath wind.

रेचनाद्रेचकः प्रोक्तो मात्राभेदेन च त्रिधा । द्वादशस्तु चतुर्विंशः षट्त्रिंशन्मात्रिकोऽपरः ॥१६१.२३

The *Prāṇāyāma* is of three types as per the *mātrā*. The duration of the above processes respectively consists of twelve, twenty-four and thirty-six *Mātrās*, a *Mātrā* being equal to the time taken in pronouncing a short vowel.

उन्नम्य शनैर्कैर्वाक्त्रमुखं विष्टभ्य चाग्रतः । प्राणः स्वदेहजो वायुस्तस्याऽऽयामो निरोधनम् ॥ ३७४.६

The *Prāṇāyāma* is explained in this verse. Then the *Yogin* should gently lift his face and protrude and open his lips a little and gently take in and control his breath. This simply refers to the *Prāṇāyāma* but does not refer to be three forms like *Pūraka*, *Kumbhaka*, *Recaka* etc.

शरीरं रथमित्याहु रिन्द्रियाण्यस्य वाजिनः । मनश्च सारथिः प्रोक्तः प्राणायामः कशः स्मृतः ॥ ३७४.१७

In a very important verse the *Prāṇāyāma* is again explained. It is said that the body is a chariot, the senses are horses. The Mind is the charioteer (controller) and the *Prāṇāyāma* is aptly described to be the reins in the hands of the charioteer. The shows the importance of *Prāṇāyāma* in the entire system for controlling the Senses and entire body. This verse is having similarity with the *Upaniṣadic* verse:-

आत्मनं रथिनं विधि शरीरं रथमेव तु । बुद्धिं तु सारथिं विधि मनः प्रग्रहमेव च ॥ ३.३

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् । आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ३.४ (*Kaṭhopaniṣad*)

but the mention of *Prāṇāyāma* as reins of the horse in the form of senses sounds to be important in the description of the *Prāṇāyāma* which explains the importance of the *Prāṇāyāma*.

उदरं पूरयेत्तावद्वायुना यावदीप्सितम् । प्राणायामो भवेदेष पूरको देहपूरकः ॥ २१४.२१

पिधाय सर्वद्वाराणि निःश्वासोच्छ्वासवर्जितः । सम्पूर्णकुम्भवत्तिष्ठेत्प्राणायामः स कुम्भकः ॥ २१४.२२

मुञ्चेद्वायुं ततस्तूर्ध्वं श्वासेनैकेन मन्त्रवित् । उच्छ्वासयोगयुक्तश्च वायुमूर्ध्वं विरेचयेत् ॥ २१४.२३

An act of *Prāṇāyāma* consists in inflating the abdomen by taking in as much as breath while in its *Kumbhaka* form, the *Yogin* should hold tight all the air passages of his body so as to guard against its least escape and hold his *prāṇa* smooth and unruffled like the water in a pitcher resting on its cushion. The *Yogin* who is well versed in the *mantras*, should let out the whole wind by a single act of respiration, after having attempted to push it upward to the region of the brain.

उन्नम्य शनैकैकत्रं मुखं विष्टभ्य चाग्रतः । प्राणः स्वदेहजो वायुस्तस्याऽऽयामो निरोधनम् ॥ ३७३.६

नासिकापुटमङ्गुल्यापीड्यैव च परेण च । औदरं रेचयेद्वायुं रेचनाद्रेचकः स्मृतः ॥ ३७३.७

बाह्येन वायुना देहं दृतिवत्पूरयेद्यथा । तथा पूर्णश्च सन्तिष्ठेत्पूरणात्पूरकः स्मृतः ॥ ३७३.८

न मुञ्चति न गृह्णाति वायुमन्तर्बहिः स्थितम् । सम्पूर्णकुम्भवत्तिष्ठेदचलः स तु कुम्भकः ॥ ३७३.९

कन्यकः सकृदुदघातः स वै द्वादशमात्रिकः । मध्यमश्च द्विरुदघातश्चतुर्विंशतिमात्रिकः ॥ ३७३.१०

उत्तमश्च त्रिरुदघातः षट्त्रिंशत्तलमात्रिकः । स्वेदकम्पाभिघातानां जननश्चोत्तमोत्तमः ॥ ३७३.११

अजितां नारुहेद्भूमिं हिक्काश्वासादयस्तथा । जिते प्राणे स्वल्पदोषविष्णून्त्रादि प्रजायते ॥ ३७३.१२

आरोग्यं शीघ्रगामित्वमुत्साहः स्वरसौष्टवम् । बलवर्णप्रसादश्च सर्वदोषक्षयः फलम् ॥ ३७३.१३

Then gently lifting his face he should protrude and open his lips a little and gently take in his breath. *Prāṇāyāma* signifies the suppression of the breath wind and consists in the three factors- *Recanam*, *Puraṇam* and *Kumbhakam*. In *Recanam*, one of the nostrils should be pressed with the fingers and the wind in the stomach should be slowly let out. *Purāṇam* consists in taking in a long breath, in the way indicated in the preceding line, whereas *Kumbhakam* consists in retaining the wind inside the stomach, as in an inflated water Jar. Again the act of *Prāṇāyāma* is divided into three classes, such as the *Uttama*, the *Madhyama*, and the *Kanyaka*. According as its duration lasts so long as one can ordinary count thirty-six, twenty-four or twelve. A perfect *Prāṇāyāma* of the *Uttama* class is followed by shivering and a copious flow of perspiration, etc. One should not tread on an untrodden grounds in connection with the practice of *Prāṇāyāma* as such an attempt may be attended with such dreadful consequences, as Asthma, hiccough, etc. *Prāṇāyāma*, rightly practised, serves to maintain a healthy equilibrium among the vital forces of a man and brings on lightness of gait, clearness of voice and a general bettering of his strength and beauty.

जपध्यानं विनागर्भः सगर्भस्तत्समन्वितः । इन्द्रियाणां जयार्थाय सगर्भं धारयेत्परम् ॥ ३७३.१४

ज्ञानवैराग्ययुक्ताभ्यां प्राणायामवशेन च । इन्द्रियांश्च विनिर्जित्य सर्वमेव जितं भवेत् ॥३७३.१५

इन्द्रियाण्येव तत्सर्वं यत्स्वर्गनरकावुभौ । निगृहीतविसृष्टानि स्वर्गाय नरकाय च ॥३७३.१६

शरीरं रथमित्याहुर्इन्द्रियान्यस्य वाजिनः । मनश्च सारथिः प्रोक्तः प्राणायामः कशः स्मृतः ॥ ३७३.१७

ज्ञानवैराग्यरश्मिभ्यां मायया विधृतं मनः । शनैर्निश्चलतामेति प्राणायामैकसंहितम् ॥३७३.१८

A *Prāṇāyāma* is called either an impregnated or non-impregnated one, according as it is or is not accompanied by a repetition of a *mantra*. An impregnated *Prāṇāyāma* should be practised for the subjugation of senses. The man who has conquered his senses by knowledge and non-attachment to the worldly concerns and by practicing the *Prāṇāyāma* as well, has made the only real conquest in the world. The senses are the roads to hell and heaven and hence by restraining or not controlling them, one enters heaven or hell. Here it is again repeated that this corporeal body is like a chariot, the senses are its horses, the *Prāṇāyāma* is the whip and the mind is the charioteer. Knowledge and non-attachment, instead of illusion and nescience, should be the reins in his hand.

Brahmapurāṇa:

एकाग्रता च मनसः प्राणायामस्तथैव च । प्राणायामस्तु सगुणो निर्गुणो मानसस्तथा ॥४८.१३५

The concentration of mind is *Prāṇāyāma*. It is of three kinds *saguṇa*, *nirguṇa* and *mānasa*.

Bhāgavatapurāṇa:

प्राणायामः परं बलम् ॥११.१९.३९

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥३.२८.९

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः । वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥३.२८.१०

प्राणायामैर्दहेदोषान्धारणाभिश्च किल्बिषान् । प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान् ॥३.२८.११

यदा मनः स्वं विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥३.२८.१२

The *Prāṇāyāma* gives Supreme strength to the *Yogin*. The procedure is mentioned here. At the very outset the *Yogin* should clear the passage of the breath by first inhaling the air to his utmost capacity, then holding the breath and finally exhaling it, or by reversing the process i.e. by exhaling the air in the first instance, then holding the breath outside and finally inhaling it, so that the mind may become steady and free from distraction. Even as gold throws off its dirt when heated and melted by the force of air and fire, so the mind of the *Yogin* who has controlled his breath gets purified before long. A *Yogin* should eradicate the disorders of the body (wind, bile and phlegm) by the aforesaid three processes of breath-control, his sins by concentrating his mind, contacts with sense-objects by withdrawing the senses from their objects and the characteristics which are contrary to the Lord's divine nature such as attachment and aversion etc., by means of meditation. When his mind gets purified and concentrated by the practice of *Yoga*, he should meditate on the form of the Lord with his gaze fixed on the tip of his nose.

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥११.१४.३३

The cleansing the passages of the life-breath by the three processes of breath control viz., *Pūraka*, *Kumbhaka* and *Recaka* is referred to. It is to be practised in order in which *Pūraka* is first, *Kumbhaka* next and last of all *Recaka* or even in a reverse order.

Vāyupurāṇa:

प्राणायामगतिश्चापि प्राणस्यायाम उच्यते । स चापि त्रिविधः प्रोक्तो मन्दो मध्योत्तमस्तथा ॥११.७८

प्राणानां च निरोधस्तु स प्राणायामसंज्ञितः । प्राणायामप्रमाणं तु मात्रा वै द्वादश स्मृताः ॥११.७९

मन्दो द्वादशमात्रस्तु उद्घाता द्वादश स्मृताः । मध्यमश्च द्विरुद्घातश्चतुर्विंशतिमात्रिकः ॥११.८०

उत्तमस्तत्त्रिरुद्घातो मात्राः षट्त्रिंशदुच्यते । स्वेदकम्पविषादानां जननो ह्युत्तमः स्मृतः ॥११.८१

इत्येतत्त्रिविधं प्रोक्तं प्राणायामस्य लक्षणम् । प्रमाणं स समासेन लक्षणं च निबोधत ॥११.८२

सिंहो वा कुञ्जरो वापि तथान्यो वा मृगो वने । गृहीतः सेव्यमानस्तु मृदुः समुपजायते ॥११.८३

Controlling the vital breath is termed *Prāṇāyāma*. The standard span of *Prāṇāyāma* is twelve *mātrās* (like pronounce a short vowel). The *Manda Prāṇāyāma* has one stroke of twelve moments. The *Madhya Prāṇāyāma* has two strokes and has the span of twenty-four *mātrās*. The *uttama Prāṇāyāma* has three strokes and the *mātrās* are thirty-six. This excellent *Prāṇāyāma* produces sweat, shivering, languor and exhaustion. A lion or an elephant or any other wild animal of the forest on being captured and tamed becomes mild and quiet. Similarly though the vital breath is difficult to be controlled in case of non-self-possessed persons, it can be controlled by practice of *Yoga* if done regularly.

तथा प्राणो दुराधर्षः सर्वेषामकृतात्मनाम् । योगतः सेव्यमानस्तु स एवाभ्यासतो व्रजेत् ॥११.८४

स चैव हि यथा सिंहः कुञ्जरो वापि दुर्बलः । कालान्तरवशाद्योगादगम्यते परिमर्दनात् ॥११.८५

परिधाय मनो मन्दं वश्यत्वं चाधिगच्छति । परिधाय मनो देवं तथा जीवति मारुतः ॥११.८६

वश्यत्वं हि यथा वायुर्गच्छते योगमास्थितः । तदा स्वच्छन्दतः प्राण नयते यत्र चेच्छति ॥११.८७

यथा सिंहो गजो वापि वश्यत्वादवतिष्ठते । अभयाय मनुष्याणां मृगेभ्यः संप्रवर्तते ॥११.८८

यथा परिचितश्चायं वायुर्वै विश्वत्वादवतिष्ठते। परिध्यायमानः संरुद्धः शरीरे किल्बिषं दहेत्॥११.८९

प्राणायामेन युक्तस्य विप्रस्य नियतात्मनः। सर्वे दोषाः प्रणश्यन्ति सत्त्वस्थश्चैव जायते॥११.९०

तपांसि यानि तप्यन्ते व्रतानि नियमाश्च ये। सर्वयज्ञफलं चैव प्राणायामश्च तत्समः॥११.९१

अब्बिन्दुं यः कुशाग्रेण मासि मासि समश्नुते। संवत्सरशतं साग्रं प्राणायामं च तत्समम्॥११.९२

प्राणायामैर्दहदोषान्धारणाभिश्च किल्बिषम्। प्रत्याहारेण विषयान्ध्यानेनानीश्वरान्गुणान्॥११.९३

तस्माद्युक्तः सदा योगी प्राणायामपरो भवेत्। सर्वपापविशुद्धात्मा परं ब्रह्माधिगच्छति॥११.९४

Just as a (captured) lion or an elephant becomes powerless and tamed by disciplining and lapse of time, similarly by placing the mind with the *manda* (slow) type of *Prāṇāyāma*, it comes under control. Similarly the wind (life-breath) lives by being placed under mind-god. Just as the life-breath comes under control by resorting to *Yoga*, similarly he can take the life-breath wherever he pleases. Just as a lion or elephant which comes under control provides protection to men from other animals. Just so the wind which blows in all directions, if controlled within the body by meditation, destroys all sins in the body. All the blemishes of the *Brāhmaṇa* who is self-controlled and engaged in *Prāṇāyāma* perish. He becomes stable in the *Sattvaguna*. *Prāṇāyāma* is equal to all the penances performed and performance of all holy rites and observances, and the fruits accorded by all sacrifices. *Prāṇāyāma* is equal to the penance and observance of the holy rite of drinking a drop of water from the tip of *Kuśa* grass once in a month and continuing it for a hundred years. One should burn off defects of the body through *Prāṇāyāma*, sins through *Dhāraṇā*, the sensual objects through *Pratyāhāra* and ungodly qualities through *Dhyāna*. Therefore, a practicing *Yogin* should always be engaged in *Prāṇāyāma*. After purifying himself of all sins, he will attain the supreme *Brahman*.

एकं महान्तं दिवसमहोरात्रमथापि वा । अर्धमासं तथा मासमयनाब्दयुगानि च ॥११.१

महायुगसहस्राणि ऋषयस्तपसि स्थिताः । उपासते महात्मानः प्राणं दिव्येन चक्षुषा ॥११.२

अत ऊर्ध्वं प्रवक्ष्यामि प्राणायामप्रयोजनम् । फलं चैव विशेषेण यथाह भगवान्भुः ॥११.३

प्रयोजनानि चत्वारि प्राणायामस्य विद्धि वै । शान्तिः प्रशान्तिर्दीप्तिश्च प्रसादश्च चतुष्टयम् ॥११.४

घोराकारशिवानां तु कर्मणां फलसंभवम् । स्वयंकृतानि कालेन इहामुत्र च देहिनाम् ॥११.५

पितृमातृप्रदुष्टानां ज्ञातिसंबन्धिसंकरैः । क्षपणं हि कषायाणां पापानां शान्तिरुच्यते ॥११.६

लोभमानात्मकानां हि पापानामपि संयमः । इहामुत्र हितार्थाय प्रशान्तिस्तप उच्यते ॥११.७

सूर्येन्दुग्रहताराणां तुल्यस्तु विषयो भवेत् । ऋषीणां च प्रसिद्धानां ज्ञानविज्ञानसंपदाम् ॥११.८

अतीतानागतानां च दर्शनं सांप्रतस्य च । बुद्ध्वास्य समतां यान्ति दीप्तिः स्यात्तप उच्यते ॥११.९

इन्द्रियाणीन्द्रियार्थाश्च मनः पञ्च च मारुतान् । प्रसादत येनासौ प्रसाद इति संज्ञितः ॥११.१०

इत्येष धर्मः प्रथमः प्राणायामश्चतुर्विधः । संनिष्कृष्टफलो ज्ञेयः सद्यः कालप्रसादजः ॥११.११

Vyāsa told sages of noble souls observe with divine vision and worship the vital breath (*Prāṇa*) by establishing themselves in penance, whether it be for a great day or a day and night or a fortnight, or a month or six months or a year or a *Yuga* or thousands of great *Yugas*. The purpose and the benefit of *Prāṇāyāma* are expounded by the Lord. The objectives of *Prāṇāyāma* are four: *Śānti*, *Praśānti*, *Praśāda* and *Dīpti* (each term is explained in the following verses). Actions whether terrible in form or auspicious in nature, if performed by oneself, do, bear fruits here and hereafter in due course. But the quelling of evils and sins committed by parents, cousins or other relatives or a mixture of both is called *Śānti*. The restraint of sins arising from covetousness is called *Praśānti*. It is a form of penance that benefits

both here and hereafter. Sages richly endowed with knowledge and perfect wisdom can reach the world of the sun, moon, planets and stars. To the enlightened, the vision of the past, present and future is possible. It is called *Dīpti*. It is also a penance. *Prasāda* is that which sublimates the five sense organs, their objects, the mind and the five vital breaths. The fourfold *Prāṇāyāma* is the first *Dharma*. It should be known that it gives immediate fruit and results forth with in composure of mind.

Nāradapurāṇa:

एषामेकतमं बद्धा गुरुभक्तिपरायणः । उपासको जयत्प्राणान्द्वन्द्वातीतो विमत्सरः ॥३३.११६

प्राङ्मुखोदङ्मुखो वापि तथा प्रत्यङ्मुखोऽपि वा । अभ्यासेन जयेत्प्राणान्निःशब्दे जनवर्जिते ॥३३.११७

प्राणो वायुः शरीरस्थ आयामस्तस्य निग्रहः । प्राणायाम इति प्रोक्तो द्विविधः स प्रकीर्तितः ॥३३.११८

अगर्भश्च सगर्भश्च द्वितीयस्तु तयोर्वरः । जपध्यानं विनागर्भः सगर्भस्तत्समन्वितः ॥३३.११९

रेचकः पूरकश्चैव कुंभकः शून्यकस्तथा । एवं चतुर्विधः प्रोक्तः प्राणायामो मनीषिभिः ॥३३.१२०

The follower of *Yoga* with full faith and devotion to his spiritual preceptor should bind in one of these postures and transcending the *dvandvas* (opposite pairs like pleasure and pain) and eschewing jealousy should attain control over his vital breaths. He should sit facing the east, north or the west. He should control the vital breaths by means of practice in a quiet place unfrequented by people. *Prāṇa* is the wind stationed within the body. Its *Āyāma* means restraint. Thus *Prāṇāyāma* means breath control. It is of two types. Out of the *Agrbha* and the *Sagarbha* types of breath-control. The latter is the better of the two. The *Agarbha* is the curbing of the breath without *Japa* and meditation while in the *Sagarbha* control of breath; we have them i.e. *Japa* and *Dhyāna* both. The restraint of breath has been mentioned

by learned men to be four kinds: *Recaka*, *Pūraka*, *Kumbhaka*, and *Sūnyaka* (a breathless stage).

5.Pratyāhāra

Viṣṇupurāṇa:

शब्दादिष्वनुरक्तानि निगृह्याक्षाणि योगवित् । कुर्याच्चित्तानुकारीणि प्रत्याहारपरायणः । ।६.७.४३

Here the definition of *Pratyāhāra* is mentioned. It consists in restraining the organs of sense from their indulgence in external objects, like the sound etc. and making them directed towards the *Citta*.

Skandapurāṇa:

प्राणायामद्विषट्केन प्रत्याहार उदाहृतः । ४१.९४

Pratyāhāra is said to be through twelve *Prāṇāyāmas*.

इन्द्रियाणां हि चरतां विषयेषु यदृच्छया । यत्प्रत्याहारणं युक्त्या प्रत्याहारः स उच्यते ।।४१.१०१

प्रत्याहरति यः स्वानि कूर्मोऽङ्गानीव सर्वतः । प्रत्याहृतिविधानेन स स्याद्विगतकल्मषः ।। ४१.१०२

The tactful withdrawal of sense-organs that move about at will among the sense-objects is called *Pratyāhāra*. It is like a tortoise that withdraws all its limbs. He who withdraws the sense-organs through the proper procedure of *Pratyāhāra* becomes free from sins.

Mārkaṇḍeyapurāṇa:

प्रत्याह्रियन्ते योगेन प्रत्याहारस्ततः स्मृतः । ३६.४

The organs, which are engrossed in outward objects like sound etc., are to be restrained by the *Yogin*, that is called ‘*Pratyāhāra*’, or restraining the senses.

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन्मन एव च ॥३६.३२

निगृह्य समवायेन प्रत्याहारमुपक्रमेत् । यस्तु प्रत्याहारेत्कामान्सर्वाङ्गानीव कच्छपः ॥३६.३३

सदात्मरतिरेकस्थः पश्यत्यात्मानमात्मनि । स बाह्याभ्यन्तरं शौचं निष्पाद्याकण्ठनाभितः ॥ ३६.३४

पूरयित्वा बुधो देहं प्रत्याहारमुपक्रमेत् ॥३६.३५

He should control his organs of sense from their objects, and his breath etc along with mind. He should advance to abstraction with a steadfast cohesion. He should withdraw his desires, like a tortoise that, withdraws his limbs from all sides. He should always delight in soul and self-collected, see soul in soul. The *Yogin* should purify himself externally and internally, fill his body from the navel to the neck, and should advance to abstraction.

Līṅgapurāṇa:

निगृहो ह्यपहृत्याशु प्रसक्तानीन्द्रियाणि च । विषयेषु समासेन प्रत्याहारः प्रकीर्तितः ॥६.८.४१

शब्दादिष्वनुरक्तानि निगृह्याक्षाणि योगवित् । कुर्याच्चित्तानुरागीणि प्रत्याहारपरायणः ॥६.७.४३

The *Pratyāhāra* is controlling the sense organs, attached to sense objects from going towards their respective sense objects. The sense organs are very much attached to the sense objects like *Śabda* etc. *Yogin* has to divert them towards the mind and bring under its control.

Kūrmapurāṇa:

इन्द्रियाणां विचरतां विषयेषु स्वभावतः । निग्रहः प्रोच्यते सद्भिः प्रत्याहारस्तु सत्तमाः ॥ २.११.३८

The *Kūrma* defines the *Pratyāhāra* as the restraint of the senses from their nature of contacting their objects.

Garuḍapurāṇa:

प्रत्याहारो जय प्रोक्तो-१८.१०

प्रत्याहारश्च रोधनम् ॥४९.३४

सर्वेषामिन्द्रियाणां तु प्रवृत्तिर्विषयेषु च । निवृत्तिर्मनसस्तस्यां प्रत्याहारः प्रकीर्तितः ॥२२७.२२

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन्मन एव च । निगृह्य समवायेन प्रत्याहारमुपक्रमेत् ॥२१८.१९

The *Pratyāhāra* is controlling the senses from their respective sense objects and making them introverted and follow the mind. *Pratyāhāra* is the withdrawal of sense-organs from the objects. The sense organs, the vital air, and the mind should be withdrawn from the sensual objects. This complete abstraction is called *Pratyāhāra* which should be constantly practised.

Agnipurāṇa:

तालो लघ्वक्षरो मात्रा प्रणवादि चरेच्छनैः । प्रत्याहारो जापकानां ध्यानमीश्वरचिन्तनम् ॥१६९.२४

The rite of *Pratyāhāra* consists in drawing the mind off from the things of the world, such as is always done by gently pronouncing the *Praṇava mantra* “Om”. *Dhyāna* consists in meditating upon the infinite and eternal principle.

जलबिन्दुं कुशाग्रेण मासे मासे पिबेत् यः । संवत्सरशतं साग्रं प्राणायामश्च तत्समः ॥ ३७३.१९

इन्द्रियाणि प्रसक्तानि प्रविश्य विषयोदधौ । आहृत्य यो निगृह्णाति प्रत्याहारः स उच्यते ॥३७३.२०

उद्धरेदात्मनात्मानं मज्जमानं यथाम्भसि । भोगनद्यतिवेगेन ज्ञानवृक्षं समाश्रयेत् ॥३७३.२१

The above verse of the *Agnipurāṇa* explains the concept of *Pratyāhāra*. The senses are said to be completely attached to and engrossed in the ocean of the outward objects. Taking them out from that one who controls them it is called *Pratyāhāra*. Our sense organs are always attached to the external objects. They are

said to be plunged in to their ocean. The objects are like endless and unfathomable ocean. The sense organs are to be taken out of that ocean and controlled. This is the import of this verse which has similarity with the *Yogasūtras* explaining the *Pratyāhāra*. (YS.-स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥२.५४).

The man, who drinks drops of water with the blades of *kuśa* grass, every month for hundred of years derives the same benefit as in practicing the *Prāṇāyāma*. *Pratyāhāra* (abstraction) consists in withdrawing the senses from their respective oceans of objects of enjoyment. Succour the soul, carried away by the torrents of the rivers of enjoyment and drowning miserably in the ocean of the world, by fastly clinging to the tree of knowledge.

Nāradapurāṇa:

विषयेषु प्रसक्तानि चेन्द्रियाणि मुनीश्वरः । समाहृत्य निगृह्णाति प्रत्याहारस्तु स स्मृतः ॥ ३३.१२९

If one withdraws the sense organs involved in the sensuous objects and restrains them, it is called *Pratyāhāra* (withdrawal of senses).

6.Dhāraṇā

Viṣṇupurāṇa:

मूर्त्तं भगवतो रूपं सर्वापाश्रयनिःस्पृहम् । एषा वै धारणा प्रोक्ता यच्चित्तं तत्र धार्यते । ॥६.७.७७

The *Dhāraṇā* is that in which the visible form of Lord, without regard for subsidiary forms, is apprehended by mind is called *Dhāraṇā*.

वश्यता परमा तेन जायतेऽतिचलात्मनाम् । इन्द्रियाणामवश्यैस्तैर्न योगी योगसाधकः ॥६.७.४४

By this process the uncontrolled and unsteady organs are brought under supreme control. If they are not controlled, the *Yogin* will not be successful in his pursuit of *Yoga*.

प्राणायामेन पवने प्रत्याहारेण चेन्द्रिये । वशीकृते ततः कुर्यात्स्थितं चेतश्शुभाश्रये ॥ ६.७.४५

केशिध्वज उवाच-

आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः । भूप मूर्तममूर्तं च परं चापरमेव च ॥ ६.७.४७

The vital airs are restrained by *Prāṇāyāma* and the senses are subjugated by the *Pratyāhāra*, then the *Yogin* should make his mind steady in the auspicious object. The object of meditation is *Brahman* which is of two kinds *mūrta* (having form), *amūrta* (formless) and *para*(supreme) and *apara*(secondary). Here the word *Brahman* is specifically mentioned in the context of *Yoga*. The *Yoga* Philosophy of Patañjali does not believe in the supreme reality as *Brahman*. While it is only the earlier *Sāṅkhya-Yoga* and the *Upaniṣadic Yoga* Philosophy that refer to the concept of *Brahman* in the context of *Yoga*.

तस्मात्समस्तशक्तीनामाधारे तत्र चेतसः । कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा ॥ ६.७.७४

अन्ये च पुरुषाव्याघ्र चेतसो ये व्यपाश्रयाः । अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः ॥ ६.७.७६

When the mind is made steady fast in the substractum of all the powers viz. *Viṣṇu* it is said to be the *śuddha*(pure) *Dhāraṇā*. While when the mind is fixed upon the other objects it is *aśuddha*(impure) *Dhāraṇā*, which leads one to Godhood etc. Here *Dhāraṇā* is explained to be of two kinds *Śuddha* and *Aśuddha* when it is steady fast in *Viṣṇu* it is pure while on other objects it is *Aśuddha*. This difference between the two *Dhāraṇās* with their specification as *śuddha* and *aśuddha* is generally not met with in other texts.

Skandapurāṇa:

प्रत्याहारैर्द्वादशभिर्धारणा परिकीर्तिता ॥४१.९४

आसनेन समायुक्तः प्राणायामेन संयुतः । प्रत्याहारेण सम्पन्नो धारणामथ चाभ्यसेत् ॥४१.९९१

हृदये पञ्चभूतानां धारणां यः पृथक् पृथक् । मनसो निश्चलत्वेन धारणा साभिधीयते ॥४१.९९२

Dhāraṇā is declared to be through twelve *Pratyāhāras* (i.e. one hundred and forty four *Prāṇāyāmas*). This is noteworthy. After practicing and mastering *Āsana*, *Prāṇāyāma* and *Pratyāhāra* he should begin to practice *Dhāraṇā*. Keeping the mind motionless and retaining severally the five *Bhūtas* in the heart is called *Dhāraṇā*.

हरितालनिभां भूमिं सलकारां सवेधसम् । चतुष्कोणां हृदि ध्यायेदेषा स्यात्क्षितिधारणा ॥४१.९९३

कण्ठेऽम्बुतत्त्वमर्धेन्दुनिभं विष्णुसमन्वितम् । वकारबीजं कुन्दाभं ध्यायन्नम्बु जयेदिति ॥४१.९९४

तालुस्थमिन्द्रगोपाभं त्रिकोणं रेफसंयुतम् । रुद्रेणाधिष्ठितं तेजो ध्यात्वा वह्निं जयेदिति ॥४१.९९५

वायुतत्त्वं भ्रुवोर्मध्ये वृत्तमञ्जनसन्निभम् । यं बीजमीशदैवत्यं ध्यायन् वायुं जयेदिति ॥४१.९९६

आकाशं च मरीचिवारिसदृशं यद्ब्रह्मरन्ध्रस्थितं । यन्नाथेन सदाशिवेन सहितं शान्तं हकाराक्षरम् ।

प्राणं तत्र विनीय पञ्चघटिकं चित्तान्वितं धारये-देषा मोक्षकपाटपाटनपटुः प्रोक्ता नभोधारणा ॥४१.९९७

स्तम्भनी प्लावनी चैव दहनी भ्रामणी तथा । शमनी च भवन्त्येता भूतानां पञ्च धारणाः ॥ ४१.९९८

The aspirant meditates and retains in his heart the element called earth. It resembles *Haritāla* (yellow orpiment) in colour and has four corners (rectangular). It has God *Brahma* as its deity and the letter *La* as its *Bīja*. This is called *Kṣitidhāraṇā*. In the neck, *Ambu* (water) principle which resembles in whiteness the crescent moon and a *Kunda* flower is meditated upon along with *Viṣṇu* as its

deity and *Va-kāra* as its *Bīja*. Thus he should win over the water element. *Tejas* (fire) element which is stationed in the palate, is triangular in shape and resembles a glow worm and is presided over by *Rudra*, should be meditated along with *Repha* (*Ra*) and thus he should conquer the fire-element. The *Vāyu* principle should be meditated upon in the middle of the eyebrows. It is circular in form and resembles collyrium. The *Bīja* is *Ya* and the deity is *Íśā*. Thus he should win over the element wind. The *Ākāśa* element resembles mirage-water. It is stationed in the cerebral aperture. It should be meditated upon along with Lord *SadāŚiva* and letter *Ha* as the *Bīja*. It is calm in that *Ākāśa*, *prāṇa* of fivefold form should be retained for five *Ghaṭikās* along with the mind in the contemplation of the *Ātman*. This is called *Nābhodhāraṇā* (*Dhāraṇā* of the firemament). It is capable of opening the portals of salvation. These *Dhāraṇās* of the five *Bhūtas* are to be called *Stāmbhanī* (paralyzing), *Plavanī* (flowing), *Dahanī* (burning), *Bhrāmaṇī* (whirling) and *Samanī* (subduing).

Mārkaṇḍeyapurāṇa:

प्राणायामा दश द्वौ च धारणा साभिधीयते ॥३६.३५

द्वे धारणे स्मृते योगे योगिभिस्तत्त्वदृष्टिभिः । तथा वै योगयुक्तस्य योगिनो नियतात्मनः ॥ ३६.३६

सर्वे दोषाः प्रणश्यन्ति स्वस्थश्चैवोपजायते । वीक्षते च परं ब्रह्म प्राकृतांश्च गुणान्पृथक् ॥३६.३७

व्योमादिपरमाणूंश्च तथात्मानमकल्मषम् ॥३६.३८

Dhāraṇā is explaining as consisting of twelve *Prāṇāyāmas*. Yogin should practice two *Dhāraṇās*. By *Dhāraṇā*, his blemishes are destroyed and he becomes Healthy. He observes the Supreme *Brahman* and the qualities of the *Prakṛti* to be different from *Brahman*.

इत्थं योगी यताहारः प्राणायामपरायणः ॥ ३६.३८

जितां जितां शनैर्भूमिमारोहेत यथा गृहम् । दोषान्व्याधींस्तथा मोहमाक्रान्ता भूरनिर्जिता ॥३६.३९

विवर्धयति नारोहेत्तस्माद् भूमिमनिर्जिताम् ॥३६.४०

The *Yogin* controlling his food in take and being intent on *Prāṇāyāma* obtains higher and higher position in *Yoga*. He surpasses all his faults, physical ailments and infatuation.

चिन्तयेत्परमं ब्रह्म कृत्वा तत्प्रवणं मनः । योग युक्तः सदा योगी लघ्वाहारो जितेन्द्रियः ॥ ३७.१६

सूख्मास्तु धारणाः सप्त भूराद्या मूर्ध्नि धारयेत् ॥३७.१७

The *Yogin* should make his Mind engrossed in the Supreme *Brahman*. He should have the seven subtle *Dhāraṇās* of “*bhū*”etc. in his Mind.

धरित्रीं धारयेद्योगी तत्सौक्ष्म्यं प्रतिपद्यते ॥३७.१७

आत्मानं मन्यते चोर्वीं तद् गन्धं च जहाति सः । तथैवाप्सु रसं सूक्ष्मं तद्वद्रूपं च तेजसि ॥३७.१८

स्पर्शं वायौ तथा तद्वद्विभ्रतस्तस्य धारणाम् । व्योम्नः सूक्ष्मां प्रवृत्तिं च शब्दं तद्वज्जहाति सः ॥ ३७.१९

मनसा सर्वभूतानां मनस्याविशते यदा । मानसीं धारणां बिभ्रन्मनः सूक्ष्मं च जायते ॥३७.२०

He should meditate upon all the five subtle elements of sense organs and go to the higher and higher stages.

धारणेत्युच्यंते चेयं धार्यते यन्मनो यया । शब्दादिभ्यः प्रवृत्तानि यदक्षाणि यतात्मभिः ॥ ३६.४१

This is called ‘*Dhāraṇā*’ by which the mind is upheld, and the senses are controlled from going after the objects of sense like the sound etc.

उपायश्चाथ कथितो योगिभिः परमार्षिभिः ॥३६.४२

येन व्याध्यादयो दोषा न जायन्ते हि योगिनः । यथा तोयार्थिनस्तोयं यन्त्रनालादिभिः शनैः ॥३६.४३

आपिबेयुस्तथा वायुं पिबेद्योगी जितश्रमः। प्राङ्नाभ्यां हृदये चाथ तृतीये च तथोरसि॥३६.४४

कण्ठे मुखे नासिकाग्रे नेत्रभूमध्यमूर्द्धसु। किञ्च तस्मात्परस्मिंश्च धारणा परमा स्मृता॥३६.४५

दशैता धारणाः प्राप्य प्राप्नोत्यक्षरसाम्यताम्। नाध्मातः क्षुधितः श्रान्तो न च व्याकुलचेतनः॥३६.४६

युञ्जीत योगं राजेन्द्र योगी सिद्ध्यर्थमादृतः। ३६.४७

The means for overcoming the diseases and other faults are declared by the great *Yogins* just as the thirsty person drinks water gradually by vessels, pipes and other means, so a *Yogin* can overcome the diseases by controlling the breath and practicing *Dhāraṇā* on different parts of the body. The Ten places of the body are mentined by contcentrating on them, the *Yogin* can obtain equality with the imperishable. 1.The navel,2.The heart, 3.The breast,4.The neck,5.The mouth,6.The tip of the nose,7.The eye,8.The eye-beows,9.The middle of the head,and 10.The one beyond that-these are the ten places of *Dhāraṇā* for *Yogin*. Here not only the *Dhāraṇā* is explained but also the ten places on which *Dhāraṇā* is to be practised by *Yogin* are properly enumerated. Here the *Purāṇa* has also indicated the circumstances under which the *Yoga* is not to be practised. They are- not highly breathing, nor hungry, nor wearied, and undisturbed in mind, the *Yogin* should practice his *Yoga*.

Vāyupurāṇa:

नालेन तु यथा तोयं यन्त्रेणैव बलान्वितः। ११.२६

आपिबेत् प्रयत्नेन तथा वायुं जितश्रमः॥ ११.२७

नाभ्यां च हृदये चैव कण्ठे उरसि वानने॥११.११

नासाग्रे तु तथा नेत्रे भ्रुवोर्मध्येऽथ मूर्धनि। किञ्चिदूर्ध्वं परस्मिंश्च धारणा परमा स्मृता॥११.२९

Just as water is taken up by applying force through a pipe or mechanical device, so also the *Yogin* should drink in the wind with effort, but conquering (without incurring) exhaustion. The *Dhāraṇā* should be practised gradually in the umbilicus, in the heart, in the chest, in the throat, in the mouth, at the tip of the nose, in the eye, between the eyebrows and in the head.

Līṅgapurāṇa:

पातकं धारणाभिस्तु प्रत्याहारेण निर्दहेत् । ६.८.७६

चित्तस्य धारणा प्रोक्ता स्थानबंधः समासतः । ६.८.४९

By means of *Pratyāhāra* (withdrawal of sense organs) and *Dhāraṇās* (retentions) one shall destroy sins. Like the *Yogasūtras* the *Purāṇa* defines *Dhāraṇā* as fixing of mind upon a particular object of meditation. The twelve *Prāṇāyāmas* is also called *Dhāraṇā*.

Kūrmapurāṇa:

हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्वतमस्तके । एवमादिषु देशेषु धारणा चित्तबन्धनम् । ३९.११

According to *Kūrma* fixation of mind on particular places such as the heart, navel, the head or even the peak of a mountain is called *Dhāraṇā*.

Garuḍapurāṇa:

मनोधृतिर्धारणा स्यात् - १८.१०

धारणा मनसो धृतिः । ४९.३५

प्राणायामा दशाष्टौ च धारणा सा विधीयते । द्वे धारणे स्मृतौ योगी योगिभिस्तत्त्वदर्शिभिः । २१८.२०

प्राङ्नाड्यां हृदये चात्र तृतीया च तथोरसि । कण्ठे मुखे नासिकाग्रे नेत्रे भ्रूमध्यमूर्धसु । २१८.२१

किञ्चित्तस्मात्परस्मिन् धारणा दशमा स्मृता । दशैता धारणाः प्राप्य प्राप्नोत्यक्षररूपताम् ॥२१८.२२

Dhāraṇā is establishing of mind. Eighteen *Prāṇāyāmas* are called *Dhāraṇā*. *Dhāraṇās* are said to be of ten kinds i.e. on the veins, the heart, the chest, the throat, the mouth, tip of the nose, two eyes, middle part of the two eyebrows, on the head and on the Supreme being. Here the text refers to ten *Dhāraṇās* and recommends them for obtaining unity with the supreme.

Agnipurāṇa:

मनोधृतिर्धारणा स्यात्समाधिर्ब्रह्मणि स्थितिः । अयमात्मा परं ब्रह्म सत्यं ज्ञानमनन्तकम् ॥१६१.२५

Dhāraṇā consists in concentrating the mind solely on the supreme, while a *Samādhi* signifies the staying of the human soul, in this life, in the bosom of the *Brahman*.

कालावधि परिच्छिन्नं देवे संस्थापितं मनः । न प्रच्यवति यल्लक्ष्याद् धारणा साऽभिधीयते ॥३७५.३

The *Agnipurāṇa* explains the *Dhāraṇā* in this verse. The mind which is established in the God for some limited period and does not flicker from its goal i.e. the God. This explains *Dhāraṇā*, thus the *Dhāraṇā* means one should keep mind established in the God. This is for some limited period and here also the mind does not swerve from its aim i.e. the God. Here it is to be noted that there is mention of the God in the context of *Dhāraṇā*. Another explanation of *Dhāraṇā* is that *Yogin* should meditate upon that particular limb of the body, which is having some disease. This is called a kind of object *Dhāraṇā*. Here instead of meditating upon the God the Particular the part of the body having ailment (*vyādhi*) is meditated upon. This may be called a kind of Hypnotism. This point of the *Agnipurāṇa* is very much noteworthy in the modern context which is rarely found elsewhere.

धारणा मनसो ध्येये संस्थितिर्ध्यानवद्विधा । मूर्तामूर्त हरिध्यानं मनो धारणतो हरिः ।। ३७५.१

यद्बाह्यस्थितं लक्ष्यं तस्मान्न चलने मनः । तावत्कालं प्रदेशेषु धारणा मनसि स्थितिः ।। ३७५.२

In the above verses also the explanation of the term *Dhāraṇā* is to be met with in the *Agnipurāṇa*. *Dhāraṇā* is establishing the mind in the object of contemplation. It is of two kinds like *Dhyāna*. It can be made upon *Mūrta* and *Amūrta* form of the God(*Viṣṇu*). When the mind does not flicker from the object of contemplation may be the out side one and concentration upon it for some limited period is again explained as *Dhāraṇā*. Here, as in the previous verses the term *Dhāraṇā* is explained as concentration of the mind upon the external object or the *Mūrta* and *Amūrta* form of the God.

धारणा द्वादशायामा ध्यानं द्वादशधारणाः । ध्यानं द्वादशकं यावत्तत्समाधिरभिधीयते ।। ३७५.४

धारणाभ्यासयुक्तात्मा यदि प्राणैर्विमुच्यते । कुलैकविंशमुत्तार्य स्वयति परमं पदम् ।। ३७५.५

A *Dhāraṇā*, twelve times extended, amounts to a *Dhyāna*. The length of time occupied by each act of *Dhyāna*, twelve times extended, amounts to a *Samādhi*. The man, who departs this world, while mentally engaged in an act of *Dhāraṇā*, succours the souls of his relations, even removed to the twentyone degree of consanguinity and ultimately enters the blissful region of paradise.

Brahmapurāṇa:

इन्द्रियाणीन्द्रियार्थेभ्यो निवर्त्य मनसा मुनिः । दशद्वादशभिर्वापि चतुर्विंशत्परं यतः ।। १३५.५०

स चोदनाभिर्मतिमान्नात्मानं चोदयेदथ । तिष्ठन्तमचरन्तं तु यत्तदुक्तं मनीषिभिः ।। १३५.५१

विश्वात्मा सततं ज्ञेय इत्येवमनुशुश्रुम । द्रव्यं ह्यहीनमनसो नान्यथेति विनिश्चयः ।। १३५.५२

The *Purāṇa* seems to refer to *Dhāraṇā* by controlling with mind the senses from their respective sense-objects. Ten, twelve and twenty four *Dhāraṇās* are to be practised for the control of mind.

Nāradaṭpurāṇa:

यद्यत्पश्यति तत्सर्वं पश्येदात्मवदात्मनि । प्रत्याहृतानीन्द्रियाणि धारयेत्सा तु धारणा ॥३३.१३२

Whatever he sees, he visualizes it to be like his own self within his *Ātman*. The retention of the withdrawn sense organs is *Dhāraṇā*.

7.Dhyāna

Viṣṇupurāṇa:

तद्रूपप्रत्यया चैका सन्ततिश्चान्यनिःस्पृहा । तद्ध्यानं प्रथमैरङ्गैः षड्भिर्निष्पाद्यते पृथक् । ॥६.७.९१

The continuous chain of mental process by which the mind is concentrated upon a single image and not on any other object constitutes *Dhyāna*, or meditation, which is perfected by six stages i.e. 1.*Yama*, 2.*Niyama*, 3.*Āsana*, sitting in particular postures, 4.*Prāṇāyāma*, modes of breathing, 5.*Pratyāhāra*, exclusion of all external ideas, 6.*Dhāraṇā*, fixation or retention of those ideas.

प्रसन्नवदनं चारुपद्मपत्रोपमेक्षणम् । कम्बुग्रीवं सुविस्तीर्णललाटफलकोज्ज्वलम् । ॥६.७.७९

समकर्णान्तविन्यस्तचारुकुण्डलभूषणम् । कम्बुग्रीवं सुविस्तीर्णश्रीवत्साङ्कितवक्षसम् । ॥६.७.८०

वलित्रिभङ्गिना मग्ननाभिना ह्यदरेण च । प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भजम् । ॥६.७.८१

The *Yogin* should meditate upon *Viṣṇu* as having a pleasant and lovely countenance, with eyes like the leaf of the lotus, beautiful neck and a broad and brilliant forehead; The ears of equal size, the lobes of which are decorated with splendid pendants; attractive neck, and a broad chest, on which shines the *Śrīvatsa*

mark; a belly falling in three graceful folds, with a deep navel with eight long arms, or four; and firm and well-knit thighs and legs, with well formed feet and toes.

समस्थितोरुजङ्घं च सुस्थिताङ्घ्रिवराम्बुजम् । चिन्तयद्ब्रह्मभूतं तं पीतनिर्मलवाससम् ।। ६.७.८३

किरीटहारकेयूरकटकादिविभूषितम् । शार्ङ्गशङ्खगदाखड्गचक्राक्षवलयान्वितम् ।। ६.७.८४

चिन्तयेत्तन्मयो योगी समाधयात्ममानसम् । तावद्यावद् दृढीभूता तत्रैव नृप धारणा ।। ६.७.८६

व्रजतस्तिष्ठतोऽन्यद्वा स्वेच्छया कर्म कुर्वतः । नापयाति यदा चित्तात्सिद्ध्या मन्येत तां तदा ।। ६.७.८७

ततः शङ्खगदाचक्रशार्ङ्गादिरहितं बुधः । चिन्तयेद्भगवद्रूपं प्रशान्तं साक्षसूत्रकम् ।। ६.७.८८

सा यदा धारणा तद्दृढवस्थानवती ततः । किरीटकेयूरमुखैर्भूषणै रहितं स्मरेत् ।। ६.७.८९

तदेकावयवं देवं चेतसा हि पुनर्बुधः । कुर्यात्ततोऽवयविनि प्रणिधानपरो भवेत् ।। ६.७.९०

Hari is clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow. When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect. The *Yogin* should then meditate upon the form of *Viṣṇu* without his arms, as the shell, mace, discus, and bow, and as placid, and bearing only his rosary. When the idea of this image is firmly retained, then he may meditate on *Viṣṇu* without his diadem, bracelets, or other ornaments. He may next contemplate upon him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong. Thus the different kinds of *Dhāraṇās* and meditation on different parts of the body of the lord *Viṣṇu* is explained in *Viṣṇupurāṇa*.

विभेदजनके ज्ञाने नाशमात्यन्तिकं गते । आत्मनो ब्रह्मणो भेदमसन्तं कः कश्चिदिति ? ६.७.९२-९६

When the *Yogin* has obtained perfection in *Yoga*, the discriminative knowledge of identity of *Ātman* and *Brahman* is realized and no difference between the two remains there. Thus here the identity between the two is emphasized and duality is completely diminished. This point is noteworthy since the *Yoga* philosophy is dualistic while *Viṣṇupurāṇa* emphasizes monism.

Skandapurāṇa:

भवेदीश्वरसंगत्यै ध्यानं द्वादशधारणम् ॥४१.९५॥

Dhyāna is conducive to the attainment of God and it consists of twelve *Dhāraṇās* i.e. $144 \times 12 = 1728$ *prāṇāyāmas*. This calculation of this *Purāṇa* is noteworthy.

धै चिन्तायां स्मृतो धातुश्चिन्तातत्त्वे सुनिश्चला । एतद्ध्यानमिह प्रोक्तं सगुणं निर्गुणं द्विधा ॥४१.११९॥

सगुणं वर्णभेदेन निर्गुणं केवलं मतम् । समन्त्रं सगुणं विद्धि निर्गुणं मन्त्रवर्जितम् ॥४१.१२०॥

अन्तश्चेतो बहिश्चक्षुरवस्थाप्य सुखासनम् । समत्वं च शरीरस्य ध्यानमुद्रातिसिद्धिदा ॥४१.१२१॥

नाश्वमेधेन तत्पुण्यं न च वै राजसूयतः । यत्पुण्यमेकध्यानेन लभेद्योगी स्थिरासनः ॥४१.१२२॥

शब्दादीनां च तन्मात्रा यावत्कर्णादिषु स्थिता । तावदेव स्मृतं ध्यानं स्यात्समाधिरतः परम् ॥४१.१२३॥

The root *Dhyai* means ‘to think’ (*cintā*). Thinking connotes steadiness on a particular object. This is called *Dhyāna*. It is of two types *Saguṇa* and *Nirguṇa* with and without object. *Saguṇa* is when there are different forms or objects. The objectless one is considered *Nirguṇa*. *Saguṇa* is attended with *Mantras* and the *Nirguṇa* is without *Mantras*. The aspirant is resting in a comfortable sitting posture with the mind turned inwards and the eyes kept outside. There is calmness in the bodily position. This *Dhyānamudrā* bestows excellent *Siddhis*. That *Punya* (merit) which a *Yogī* of steady posture obtains with a single *Dhyāna* is not attained either

through *Aśvamedha* or through a *Rājasūya*. *Dhyāna* is limited to that state where the *Tanmātrās* of *Śabda* (sound) etc. remain in the ear etc. thereafter it is the state of *Samādhi* (absorption).

Vāyupurāṇa:

निवृत्तिर्विषयाणां तु प्रत्याहारस्तु संज्ञितः। सर्वेषां समवाये तु सिद्धिः स्याद्योगलक्षणा॥११.३०

तयोत्पन्नस्य योगस्य ध्यानं वै सिद्धिलक्षणम्। ध्यानयुक्तः सदा पश्येदात्मानं सूर्यचन्द्रवत्॥११.३१

सत्त्वस्यानुपपत्तौ तु दर्शनं तु न विद्यते। अदेशकालयोगस्य दर्शनं तु न विद्यते॥११.३२

अग्न्यभ्यासे वने वापि शुष्कपर्णचये तथा। जन्तुव्याप्ते श्मशाने वा जीर्णगोष्ठे चतुष्पथे॥११.३३

सशब्दे सभये वापि चैत्यवल्मीकसंचये। उदपाने तथा नद्यां न चाध्मातः कदाचन॥११.३४

क्षुधाविष्टास्तथाप्रीता न च व्याकुलचेतसः। युञ्जीत परमं ध्यानं योगी ध्यानपरः सदा॥११.३५

The withdrawal from the sense-objects is *Pratyāhāra*. When all these are combined together, accomplishment of *Yoga* or *Siddhi* takes place. The achievement is the characteristic sign of Yogic meditation. Endowed with meditation, the *Yogin* sees his own self as the sun and the moon. If *Sattva* is not accomplished, the vision is not possible. If the *Yoga* is practised in a defective place or at the wrong time, the vision is not possible. A *Yogin* should not practice concentration near fire, in the forest, over a heap of dry leaves, in a place infested with low creatures (or a crowded place), in a cremation ground, in a dilapidated cowshed, at the cross-roads (where four ways meet), in a noisy or terrifying place, near a tomb (or a Buddhist or Jain shrine) or a place full of ant-hills, near a well or a river, for these are places of disturbance. Nor should he do so when overwhelmed with hunger, displeasure or excitement. He should however practice *Yoga* diligently and with concentration.

Līṅgapurāṇa:

धारणा द्वादशायामा ध्यानं द्वादशधारणम् ॥८.११२

तत्रैकचित्ता ध्यानं प्रत्ययान्तरवर्जितम् ॥८.४२

The *Līṅgapurāṇa* first explains *Dhyāna* like the *Yogasūtras*. The uninterrupted contemplation upon the Deity without any kind of other experience is called *Dhyāna*. Then it also points out that twelve *Dhāraṇās* is called *Dhyāna*. The *Purāṇa* has exhaustively narrated the procedure of *Dhyāna* and the time and place of *Dhyāna* are also extensively dealt with.

समजानुस्तथाधीमानेकजानुरथापि वा । समदृढासनो भूत्वा संहृत्य चरणवुभौ ॥८.८६

संवृतास्योपबद्धाक्ष उरोविष्टभ्य चाग्रतः । पार्श्विभ्यां वृषणौ रक्षन् तथा प्रजननं पुनः ॥ ८.८७

किंचिदुन्नामितशिरा दंतैर्दत्तान्न संस्पृशेत् । संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयत् ॥८.८८

तमः प्रच्छाद्य रजसा रजः सत्त्वेन छादयेत् । ततः सत्त्वस्थितो भूत्वा शिवध्यानं समभ्यसेत् ॥८.८९

ॐकारवाच्यं परमं शुद्धं दीपशिखाकृतिम् । ध्यायेद्वै पुण्डरीकस्य कर्णिकायां समाहितः ॥ ८.९०

नाभेरधस्ताद्वा विद्वान् ध्यात्वा कमलमुत्तमम् । त्र्यङ्गुले चाष्टकोणं वा पञ्चकोणमथापि वा ॥८.९१

त्रिकोणं च तथाग्रेयं सौम्यं सौरं स्वशक्तिभिः । सौरं सौम्यं तथाग्नेयं अथवानुक्रमेण तु ॥८.९२

आग्नेयं च ततः सौरं सौम्यमेवं विधानतः । अग्नेरधः प्रकल्प्यैवं धर्मादीनां चतुष्टयम् ॥८.९३

गुणत्रयं क्रमेणैव मण्डलोपरि भावयेत् । सत्त्वस्थं चिन्तयेदुद्धं स्वशक्त्या परिमण्डितम् ॥८.९४

नाभौ वाथ गले वापि भ्रूमध्ये वा यथाविधि । ललाटफलिकायां वा मूर्ध्नि ध्यानं समाचरेत् ॥८.९५

द्विदले षोडशारे वा द्वादशारे क्रमेण तु । दशारे वा षडस्रे वा चतुरस्रे स्मरेच्छिवम् ॥८.९६

कनकाभे तथाङ्गारसंनिभे सुसितेऽपि वा । द्वादशादित्यसंकाशे चन्द्रबिम्बसमेऽपि वा ॥८.९७

He should sit with the knees on a level or kneel on one of the knees. Whatever the posture may be he should sit steadily withdrawing his feet. He should keep his mouth shut, eyes closed, chest projected in front. With his heels he should cover the testicles and the penis. With his head somewhat lifted up and the rows of teeth not touching each other, he should observe the tip of his nose. He should not look at the quarters. He should cover up *tamas* by means of *Rajas* and the *Rajas* by means of *sattva*. Then stationing himself in the *sattva*, he should practice meditation of Śiva. With great concentration, he should meditate in the petals of the lotus, on the Supreme Being which is symbolized by *Omkāra* and is as pure as flame of light. He should meditate within three *āṅgulas* below on the excellent lotus having at its centre an octagon, a pentagon or a triangle. He should also meditate on the fire, moon and sun together with their consorts, or the order may be: first the sun, then the moon, and then the fire. Or the order may be first the fire, then the sun and then the moon as prescribed in the *Śāstras*. He should conceive the four aims- Virtue etc. beneath the fire and ponder over the three *guṇas* over the zone. He should then think of *Rudra* stationed in *sattva* and adorned by *Umā*. He should perform the rite of meditation in the umbilicus or the throat, or the middle of the eye-brows or on the forehead or on the crest of the head in accordance with the injunctions. He should meditate on Śiva (sitting in the lotus with two, sixteen, twelve, ten, six or four petals in due order).

विद्युत्कोटिनिभे स्थाने चिन्तयेत्परमेश्वरम् । अग्निवर्णे ऽथवा विद्युद्बलयाभे समाहितः ॥ ८.९८

वज्रकोटिप्रभे स्थाने पद्मरागनिभेऽपि वा । नीललोहितबिम्बे वा योगी ध्यानं समभ्यसेत् ॥ ८.९९

महेश्वरं हृदि ध्यायेन्नाभिपद्मे सदाशिवम् । चन्द्रचूडं ललाटे तु भ्रूमध्ये शंकरं स्वयम् ॥ ८.१००

दिव्ये च शाश्वतस्थाने शिवध्यानं समभ्यसेत् । निर्मलं निष्कलं ब्रह्म सुशान्तं ज्ञानरूपिणम् ॥ ८.१०१

अलक्षणमनिर्देश्यमणोरल्पतरं शुभम् । निरालम्बमतर्क्यं च विनाशोत्पत्तिवर्जितम् ॥ ८.१०२

कैवल्यं चैव निर्वाणं निश्रेयसमनूपमम् । अमृतं चाक्षरं ब्रह्म अपुनर्भवमद्भुतम् ॥८.१०३
 महानन्दं परानन्दं योगानन्दमनामयम् । हेयोपादेयरहितं सूक्ष्मात्सूक्ष्मतरं शिवम् ॥८.१०४
 स्वयंवेद्यमवेद्यं तच्छिवं ज्ञानमयं परम् । अतीन्द्रियमनाभासं परं तत्त्वं परात्परम् ॥८.१०५
 सर्वोपाधिविनिर्मुक्तं ध्यानगम्यं विचारतः । अद्वयं तमसश्चैव परस्तात्संस्थितं परम् ॥८.१०६
 मनस्येवं महादेवं हृत्पद्मे वापि चिन्तयेत् । नाभौ सदाशिवं चापि सर्वदेवात्मकं विभुम् ॥८.१०७
 देहमध्ये शिवं देवं शुद्धज्ञानमयं शिवम् । कन्यसेनैव मार्गेण चोद्धातेनापि शंकरम् ॥८.१०८
 क्रमशः कन्यसेनैव मध्यमेनापि सुव्रताः । उत्तमेनापि वै विद्वान् कुम्भकेन समभ्यसेत् ॥८.१०९
 द्वात्रिंशद्रेचयेद्धीमान् हृदि नाभौ समाहितः । रेचकं पूरकं त्यक्त्वा कुम्भकं च द्विजोत्तमाः ॥ ८.११०
 साक्षात्समरसेनैव देहमध्ये स्मरेच्छिवम् । एकीभावमेत्यैवं तत्र यद्रससंभवम् ॥८.१११

He should meditate on Him in a spot as lustrous as gold or as splendid as burning coal or very white or as refulgent as twelve suns or as brilliant as the disc of the moon or as flashing as millions of lightning streaks or as lustrous as fire or as glittering as a circle of lightning or as refulgent as a crore of diamond pieces or as brilliant as a ruby. He should practice meditation on the image of blue and red coloured lord Śiva. He shall meditate on *Maheśvara* in the heart, on *Sadāśiva* in the lotus-like umbilicus, on *Candracūḍa* on the forehead and on Śaṅkara in the middle of eyebrows. He should meditate on Śiva on his forehead, on *Mahādeva* in his lotus-like heart and in the mind. The great lord is of the following description: he is devoid of impurities. He is unsullied. He is the quiescent *Brahman* in the form of knowledge. He has no specific characteristics. He cannot be particularly pointed out. He is more minute than the atom. He is splendid and supportless. He cannot be reflected upon. He is devoid of death and birth. He is liberation itself. He is immortal, imperishable and unborn. He is miraculous, the greatest and the

largest bliss. He is devoid of defects and qualities. He is subtler than the subtlest, auspicious, self-cognizable, in comprehensible. He is the greatest lord identical with perfect knowledge. He is beyond the scope of sense-organs. He has no semblance. He is the greatest principle, greater than the greatest, devoid of conditioning adjuncts, comprehensible through meditation, non-dualistic, beyond all darkness and the greatest Being. The devotee should meditate in the umbilicus on SadāŚiva, the lord identical with *devas*. He shall meditate on lord Śiva identical with pure knowledge, in the middle of the body through *śuśumṇā* pass or through the *Kumbhaka*. He shall then perform thirty two *Recakas* (respirations) concentrating on the heart and umbilicus. Then eschewing *Recaka* and *Pūraka* respirations and taking recourse only to *Kumbhaka* he shall meditate on Śiva in the middle of the body with normal elegance.

Kūrmapurāṇa:

देशावस्थितिमालम्ब ऊर्ध्वं या वृत्तिसन्ततिः । प्रत्ययान्तरसृष्टायाः तद्भुजानं सूरयो विदुः ॥२.११.४०

The *Kūrma* defines *Dhyāna* as the continuous functioning of the intellect on a particular object to the exclusion of other.

Garuḍapurāṇa:

मेलनाद् दृश्यते ह्यग्निस्तद्वद् ध्यानेन वै हरिः । २२७.४९

ध्यानमीश्वरचिन्तनम् । १८.१०

ध्येये सक्तं मनो यस्य ध्येयमेवानुपश्यति । नान्यं पदार्थं जानाति ध्यानमेतत् प्रकीर्तितम् ॥२२७.२७

ध्येये मनो निश्चलतां याति ध्येयं विचिन्तयन् । यत्तद् ध्यानं परं प्रोक्तं मुनिभिर्ध्यानचिन्तकैः ॥२२७.२८

ब्रह्मात्मचिन्ता ध्यानं स्याद्-४९.३५

The *Garuḍapurāṇa* clearly pointed out that just as by mixing-churning *Agni* is seen or perceived, similarly by *Dhyāna*, the lord becomes known. The *Dhyāna* is also defined as process of thinking on the Lord. The mind is attached to a particular goal it does not see anything else but visualizes the object of meditation only. *Dhyāna* is the meditation over the identity of the supreme soul and the individual soul. *Dhyāna* is the meditation on the Lord.

हरिरुवाच-

ध्यायिभिः प्रोच्यते ध्येयो ध्यानेन हरिरीश्वरः॥ १४.१

तच्छृणुष्व महेशान सर्वपापविनाशनः। विष्णुः सर्वेश्वरोऽनन्तः पद्भूमिपरिवर्जितः॥१४.२
एवं ये मानवा विज्ञा ध्यायन्तीशं परं पदम्। प्राप्नुयुस्ते च तद्रूपं नात्र कार्य्या विचारणा॥१४.११

इति ध्यानं समाख्यातं तव शङ्कर सुव्रत। पठेद् य एतत् सततं विष्णुलोकं स गच्छति॥१४.१२

Hari, the lord, is to be contemplated, the *Yogins*, who regularly contemplate on it. *Viṣṇu*, the lord of all, is infinite, remover of all sins, and all pervasive. In the middle of the lotus of the heart the form of *Viṣṇu* bearing *Śaṅkha*, *Cakra* and *Gadā* is to be meditated upon endowed with *Śrīvatsa* and the gem *Kaustubha*, refulgent with the glow of the garland of forest flowers. *Hari* has thus narrated to *Śaṅkara* the procedure of contemplation. He who reads this constantly attains to *Viṣṇu*'s world.

Agnipurāṇa:

ध्ये चिन्तायां स्मृतो धातुर्विष्णुचिन्ता मुहुर्मुहुः। अनाक्षिप्तेन मनसा ध्यानमित्यभिधीयते॥३७४.१

The *Agnipurāṇa* has also explained the term *Dhyāna*. It is derived from the root: *dhyai*, it means thinking. *Dhyāna* means thinking about the *Viṣṇu* again and again i.e. continuously remembering and thinking about *Viṣṇu* is *Dhyāna* according to the *Agnipurāṇa*. This is again without any break or interruption. Thus

Dhyāna means uninterrupted continuous thinking about the God (Viṣṇu). The explanation of *Dhyāna* given by Ramanuja in his *Śrībhāṣya*(1.1.1) is similar to this (*taila-dhārāvad avichinna smṛti santanarūpam*: *Dhyāna* is the continuous flow of our thoughts towards god without any interruption like the stream of oil).

ध्यानेन सदृशं नास्ति शोधनं पापकर्मणाम् ॥१६५.२१

स्वपाकेष्वपि भुञ्जानो ध्यानेन हि विशुध्यति। आत्मा ध्याता मनो ध्यानं ध्येयो विष्णुः फलं हरिः ॥ १६५.२२

Nothing tends to purify the inner man more than a meditation of the Supreme Being, since even the man who has taken rice cooked by a *Cāṇḍāla*, becomes pure again through its purifying principle.

आत्मनः समनस्कस्य मुक्ताशेषोपधस्य च। ब्रह्मचिन्ता समा शक्तिर्ध्यानं नाम तदुच्यते ॥३७४.२

ध्येयालम्बनसंस्थस्य सदृशप्रत्ययस्य च। प्रत्ययान्तनिर्मुक्तः प्रत्ययो ध्यानमुच्यते ॥३७४.३

ध्येयावस्थितचित्तस्य प्रदेशे यत्र कुत्रचित्। ध्यानमेतत्समुद्दिष्टं प्रत्ययस्यैकभावना ॥३७४.४

एवं ध्यानसमायुक्तः स्वदेहं यः परित्यजेत्। कुलं स्वजनमित्राणि समुद्धृत्य हरिं भजेत् ॥३७४.५

एवं मुहूर्तमर्धं वा ध्यायेद्यः श्रद्धया हरिम्। सोऽपि यां गतिमाप्नोति न तां सर्वैर्महामखैः ॥ ३७४.६

Dhyāna means the communion of the self which is unconditioned by any category, with the Supreme Being (the *Brahman*), brought about by an act of will and a voluntary, application of attention. Or in other words *Dhyānam* denotes the state mind, in which the mind, at first making use of an artificial or imaginary concept, as its stay or support and making itself believe that it has really found a tangible category to rest on, ultimately loses the notion of its imaginary character, believes it to be real and does not wait for further proof of its (concept's) actual existence, there and at that time. Such a conviction and the consequent merging of the mind in the thing meditated upon, as real and self-existing objectively, is called

Dhyāna or meditation. The man, who departs this life in such a state of mind, is sure to succour the souls of his friends, relation and cognates and ultimately becomes one with the divine essence of the god Hari. The merit of thus constantly and devoutly meditating upon Viṣṇu, far excels the collective fruits of the performance of all the great sacrifices.

ध्याता ध्यानं तथा ध्येयं यच्च ध्यानप्रयोजनम् । एतच्चतुष्टयं ज्ञात्वा योगं युञ्जीत तत्त्ववित् ॥३७४.७

योगाभ्यासाद्भवेन्मुक्तिरैश्वर्यं चाष्टधा महत् ॥ ३७४.८

फलेन योजको विष्णुरतो ध्यायेत्परेश्वरम् । गच्छंस्तिष्ठन्स्वपञ्जाग्रदुन्मिषन्निमिषन्नपि ॥३७४.११

शुचिर्वाप्यशुचिर्वापि ध्यायेत्सततमीश्वरम् । स्वदेहायतनस्यान्ते मनसि स्थाप्य केशवम् ॥३७४.१२

The *Yogin* should know four things in respect of *Dhyāna*, 1.the Meditator, 2.The Meditation, 3. The object of Meditation and 4. The Purpose of Meditation. The god Viṣṇu always rewards such meditations, therefore waking or asleep, moving or at rest, one should think upon the god, at all times and at all places, no matter whether one remains with one's eyes shut or open, no matter whether one is clean, pure or otherwise.

हृत्पद्मपीठिकामध्ये ध्यानयोगेन पूजयेत् । ध्यानयज्ञः परः शुद्धः सर्वदोषविवर्जितः ॥ ३७४.१३

तेनेष्ट्वा मुक्तिमाप्नोति बाह्यशुद्धैश्च नाध्वरैः । हिंसादोषविमुक्तित्वादिशुद्धिश्चित्तसाधनः ॥ ३७४.१४

ध्यानयज्ञः परस्तस्मादपवर्गफलप्रदः । तस्मादशुद्धं संत्यज्य ह्यनित्यं बाह्यसाधनम् ॥३७४.१५

यज्ञाद्यं कर्म संत्यज्य योगमत्यर्थमभ्यसेत् । विकारमुक्तमव्यक्तं भोग्यभोगसमन्वितम् ॥३७४.१६

The *Yogin* should worship the Supreme reality by *Dhyānayoga*, on the seat of the Lotus of his heart. This is the Supreme kind of *Dhyāna-yajñā* which is pure and free from all blemishes. This kind of meditation alone, can free one from the

bondages and not by performance external activities of purification and sacrifices, it is free from all kinds of blemishes of violence and is a means for mental purification. One should give up the activities of sacrifices etc., and devote one self completely to the practice of *Yoga*. It is free from all kinds of effects of worldly enjoyments.

चिन्तयेद्धृदये पूर्वं क्रमादादौ गुणत्रयम्। तमः प्रच्छाद्य रजसा सत्त्वेन च्छादयेद्रजः॥ ३७४.१७

ध्यायेत्त्रिमण्डलं पूर्वं कृष्णं रक्तं सितं क्रमात्। सत्त्वोपाधिगुणातीतः पुरुषः पञ्चविंशकः॥ ३७४.१८

ध्येयमेतदशुद्धञ्च त्यक्त्वा शुद्धं विचिन्तयेत्। ऐश्वर्यं पङ्कजं दिव्यं पुरुषोपरि संस्थितम्॥ ३७४.१९

The meditator should first contemplate in his heart, as successively permeated with the three fundamental attributes of *sattva*, *rajas* and *tamas*. Then *tamas* should be covered with the virtue of *rajas* and the *rajas*, in its turn, should be covered underneath by the attribute of *sattva*. Then three circular concentric rings of black, red and white should be contemplated upon. The *Puruṣa*, the twenty fifth principle beyond all the three *guṇas* should then be concentrated upon. Thus from impure contemplations, he should turn towards the pure object of meditation the divine supreme reality, the lotus of the *Puruṣa*.

द्वादशाङ्गुलविस्तीर्णं शुद्धं विकसितं सितम्। नालष्टाङ्गुलं तस्य नाभिकन्दसमुद्भवम्॥ ३७४.२०

पद्मपत्राष्टकं ज्ञेयमणिमादिगुणाष्टकम्। कर्णिकाकेशरं नालं ज्ञानवैराग्यमुत्तमम्॥ ३७४.२१

विष्णुधर्मश्च तत्कन्दमिति पद्मं विचिन्तयेत्। तद्धर्मज्ञानवैराग्यं शिवैश्वर्यमयं परम्॥ ३७४.२२

He should contemplate a white lotus, having the extant of twelve fingers, as sprung from the navel cord of the *Puruṣa*. The stem of the lotus should be imagined as measuring eight fingers in length. The lotus it self, should be imagined as furnished with eight petals, in the form of eight miraculous powers of *Yoga* viz.

Aṇimā, etc. The stem of that lotus should be imagined as composed of the principles of knowledge, non-attachment, etc., the first attribute of the divinity of Viṣṇu, beyond that is the supreme reality Śiva. Having known that one will be delivered from all kinds of worries.

ज्ञात्वा पद्मासनं सर्वं सर्वदुःखान्तमाप्नुयात् । तत्पद्मकर्णिकामध्ये शुद्धदीपशिखाकृतिम् ॥३७४.२३

अङ्गुष्ठमात्रममलं ध्यायेदोङ्कारमीश्वरम् । कदम्बगोलकाकारं तारं रूपमिव स्थितम् ॥३७४.२४

ध्यायेद्वा रश्मिजालेन दीप्यमानं समन्ततः । प्रधानं पुरुषातीतं स्थितं पद्मस्थमीश्वरम् ॥३७४.२५

Then he should contemplate upon the stainless lord in the form of *Omkāra*, effulgent with a white light and measuring about eight fingers in height, as seated amidst the pollens of that mystic lotus flower. The light radiating from this occult *Omkāra*, should be contemplated as spreading like the shoots of a *kadamba* flower. Behind this effulgent absolute principle, should be observed as sitting on the lotus and beyond the Supreme *Puruṣa*.

ध्यायेज्जपेच्च सततमोकारं परमक्षरम् । मनःस्थित्यर्थमिच्छन्ति स्थूलध्यानमनुक्रमात् ॥३७४.२६

तद्भूतं निश्चलीभूतं लभेत्सूक्ष्मेऽपि संस्थितम् । नाभिकन्दे स्थितं नालं दशाङ्गुलसमायतम् ॥३७४.२७

नालेनाष्टदलं पद्मं द्वादशाङ्गुलविस्तृतम् । सकर्णिके केसराले सूर्यसोमग्निमण्डलम् ॥३७४.२८

अग्निमण्डलमध्यस्थः शङ्खचक्रगदाधरः । पद्मी चतुर्भुजो विष्णुरथ वाष्टभुजो हरिः ॥ ३७४.२९

शार्ङ्गाक्षवलयधरः पाशाङ्कुशधरः परः । स्वर्णवर्णः श्वेतवर्णः सश्रीवत्सः सकौस्तुभः ॥ ३७४.३०

वनमाली स्वर्णहारी स्फुरन्मकरकुण्डलः । रत्नोज्ज्वलकिरीटश्च पीताम्बरधरो महान् ॥३७४.३१

The meditator should repeat the holy *Praṇavamāntra*, while thus engaged in meditation upon the Absolute in his heart. These gross objects of *Dhyāna* are to be looked up on as mere substitutes for the concentration of the mind. When these

are attained, one should meditate up on subtle objects. The next centre of thought-concentration, in this gross contemplation, is the root of the navel. The Meditator should concentrate on a full blown lotus, possessed of eight petals, twelve fingers in circumference and resting on a stem of eight fingers in length. The flower should be imagined as beaming with the essence of the Sun-God, Moon and the Fire-God and on it should be contemplated the god Viṣṇu, possessed of four or eight arms, respectively wielding in them a bow (*Śārṅga*), a rosary, a conch-shell, a discus, a mace, a lotus flower, a noose or a club. He should be further contemplated as possessed of a golden or white complexion, with a necklace of gold or forest flowers on his neck. His spacious chest should be imagined as ornamented with the gem *kaustubha* and *Śrīvatsa*. Ringlets bedecked with gems, should be imagined as decorating the lobes of his ears and sending rival flashes against the luster of gold coloured silk robe and the golden crown on head.

Brahmapurāṇa:

वसिष्ठ उवाच ।

योगकृत्यं तु योगानां ध्यानमेव परं बलम् । तच्चापि द्विविधं ध्यानमाहुर्विद्याविदो जनाः ॥१३५.४७

In the practice of *Yoga*, *Vaṣiṣṭha* has pointed out that meditation is the highest power or strength which is of two kinds.

Bhāgavatapurāṇa:

सञ्चिन्तयेद्भगवतश्चरणारविन्दं वज्राङ्कुशध्वजसरोरुलाञ्छनाढ्यम् ।

उत्तुङ्गरक्तविलसन्नखचक्रवालज्योत्स्नाभिराहतमहद्धृदयान्धकारम् ॥३.२८.२१

यच्छौचनिःसृतसरित्प्रवरोदकेन तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ।

ध्यातुर्मनःशमलशैलनिसृष्टवज्रं ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥३.२८.२२

ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः। संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियामयः॥११.१४.४६

The *Yogin* should first of all concentrate his thought on the Lord's lotus-feet adorned with the marks of a thunderbolt, a goad, a banner and a lotus, the splendour of whose prominent, ruddy and brilliant nails, resembling the orb of the moon, dispels the thick gloom of one's heart. The blessed Lord Śiva became all the more blessed by bearing on His head the holy waters of the *Gaṅgā*, which has its source in the water that washed the Lord's lotus-feet. His feet are like a thunderbolt hurled to shatter the mountain of sins stored in the mind of the *Yogin* meditating upon them. One should meditate on these for a long time. Thus concentrating his mind upon the Lord, the *Yogin* suddenly becomes fit for getting *Nirvāṇa*.

जानुद्वयं जलजलोचनया जनन्या लक्ष्म्याखिलस्य सुरवन्दितया विदातुः।

ऊर्वोर्निधाय करपल्लवरोचिषा यत् संलालितं हृदि विभोरभवस्य कुर्यात्॥३.२८.२३

ऊरु सुपर्णभुजयोरधिशोभमानावोजोनिधी अतसिकाकुसुमावभासौ।

व्यालम्बिपीतवरवाससि वर्तमानकाङ्गीकलापपरिरम्भि नितम्बबिम्बम्॥३.२८.२४

नाभिहृदं भुवनकोशगुहोदरस्थं यत्रात्मयोनिधिषणाखिललोकपद्मम्।

व्यूढं हरिन्मणिवृषभस्य नयोरमुष्य ध्यायेद् द्वयं विशदहारमयूखगौरवम्॥३.२८.२५

वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसा मनोनयननिर्वृतिमादधानम्।

कण्ठं च कौस्तुभमणेरधिभूषणार्थं कुर्यान्मनस्यखिललोकनमस्कृतस्य॥३.२८.२६

Then the *Yogin* should impress on his heart the knees (as well as the *shanks*) of the unborn Lord, which are fondled by *Lakṣmī*, the lotus-eyed mother of *Brahmā*, the maker of the universe and the adored of the gods, with Her shining sprout-like hands, placing them (the knees) on Her thighs. Next he should fix his

mind on the Lord's thighs, the storehouse of energy, that possesses the blue luster of the linseed flower and appear most graceful when borne on the shoulders of *Garuḍa* (the king of the birds). Similarly he should contemplate on His rounded hips, encircled by a girdle resting on the exquisite yellow silk that covers them and extends up to His ankles. Now he should meditate on His pool-like navel at the centre of His belly, the abode of the entire system of the worlds, from which sprang the lotus representing all the spheres and forming the home of *Brahmā*. Likewise he should concentrate his thought on the Lord's nipples, resembling a pair of most excellent emeralds, which look whitish on account of the rays of the milk-white pearl necklaces. He should then fix his mind on the bosom of the Supreme Power, the abode of Goddess *Mahālakṣmī*- which brings delight to the mind and eyes of men. He should also imprint on his mind an image of the neck of the Lord who is adored by the whole universe- a neck which serves to enhance the beauty of the *Kaustubhamāṇi* (gem) itself.

बाहूश्च मन्दगिरेः परिवर्तनेन निर्णिवत्तबाहुवलयानधिलोकपालान् ।

सञ्चिन्तयेद्दशशतारमसह्यतेजः शङ्खं च तत्करसरोरुहराजहंसम् ॥३.२८.२७

कौमोदकीं भगवतो दयितां स्मरेत् दिग्धामरातिभटशोणितकर्दमेन ।

मालां मधुव्रतवरूथगिरोपघुष्टां चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥३.२८.२८

He should further focus his thought on the Lord's four arms, the abode of the guardians of the various spheres, the ornaments, on which were burnished by revolving Mount *Mandāra*. He should also duly contemplate on the Lord's discus (*sudarśana*), containing a thousand spokes and possessing a dazzling lustre, as well as on the conch, which looks like a swan in His lotus-like palm. He should then call to mind the Lord's beloved mace, known by the name of *Kaumodakī* and besmeared with the clotted blood of enemy warriors; His garland, attended with the

humming of a swarm of bees, and the gem adorning His neck and representing the pure essential character of the *Jīvas*.

भृत्यानुकम्पितधियेह गृहीतमूर्तेः सञ्चिन्तयेद्भगवतो वदनारविन्दम्।

यद्विस्फुरन्मकण्डलवल्गिगेन विद्योतितामलकपोलमुदारनासम्॥३.२८.२९

चच्छ्रीनिकेतमलिभिः परिसेव्यमानं भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम्।

मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं ध्यायेन्मनोमयमतन्द्रित उल्लसद्भु॥३.२८.३०

Next he should divert his thought on the lotus-like countenance of the Lord, who reveals His form in this world out of compassion for His devotees- a countenance which is distinguished by a prominent nose. Adorned with curly tresses and possessed of lotus-like eyes, the Lord's face, which is further characterized by dancing eyebrows, puts to shame by its elegance a lotus (*Lakṣmī*) swarming with bees, with a pair of fish throbbing on it. With an alert mind, he should dwell on a conceptual image of the aforesaid countenance.

तस्यावलोकमधिकं कृपयातिघोरतापत्रयोपशमनाय निसृष्टमक्ष्णोः।

स्निग्धस्मितानुगुणितं विपुलप्रसादं ध्यायेच्चिरं विततभावनया गुहायाम्॥३.२८.३१

हासं हरेरवनताखिललोकतीव्रशोकाश्रुसागरविशोषणमत्युदारम्।

सम्मोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य॥३.२८.३२

ध्यानायनं प्रहसितं बहुलाधरोष्ठभासारुणायिततनुद्विजकुन्दपङ्क्तिः।

ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोर्भक्त्यार्द्रयार्पितमना न पृथग्दिदृक्षेत्॥३.२८.३३

With full devotion, he should contemplate for a long time in his heart on the glances frequently cast out of compassion by His eyes in order to soothe the most

fearful threefold agony of His *Yogin's* -glances which are accompanied by loving smiles and are full of abundant grace. He should similarly meditate on the most benevolent smiles of Hari, which dry away the ocean of tears- caused by intense grief- of all those who bow to Him, as well as on His arched eyebrows manifested by dint of His own *Māyā* in order to charm the god of love for the good of hermits. Full of devotion steeped in love, he should finally fix his thought on the laughter of Lord Viṣṇu, visualized as abiding in the cavity of his heart- a laughter which is so captivating that it can be easily meditated upon, and in the course of which come to view the rows of His small teeth, resembling jasmine buds, rendered rosy by the profuse splendor of His lips. And having devoted his mind to the same, he should no more desire to see anything else.

उद्धव उवाच-

यथा त्वामरविन्दाक्ष यादृक्षं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥ ११.१४.३१

श्रीभगवानुवाच-

सम आसन आसीनः समकायो यथासुखम् । हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥ ११.१४.३२

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥ ११.१४.३३

हृद्यविच्छिन्नमोङ्गार घण्टानादं विसोर्णवत् । प्राणेनोदीर्य तत्राथ पुनः संवेशयेत् स्वरम् ॥ ११.१४.३४

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशकृत्वस्त्रिषवणं मासादर्वाग् जितानिलः ॥ ११.१४.३५

हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥ ११.१४.३६

कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥ ११.१४.३७

समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम् ॥ ११.१४.३८

समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् । हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम् ॥ ११.१४.३९

शङ्खचक्रगदापद्मवनमालाविभूषितम् । नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥११.१४.४०

द्युमत्किरीटकटकटिसूत्राङ्गदायुतम् । सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ।

सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥११.१४.४१

On inquiry from *Uddhava* the Lord has narrated the process of meditation. Seated on a seat of moderate height (neither very high or very low) with his body erect in a comfortable posture placing both his hands (with palm upwards) on his lap and fixing his gaze on the tip of his Nose, and having fully controlled his senses, one should cleanse the passages of the life-breath by the three processes of breath control viz., *Pūraka*, *Kumbhaka* and *Recaka* in order or in its reverse order. Manifesting in mind through the instrumentality of the life-breath the sound of *Praṇava* the sacred syllable *Om*, as extending uninterruptedly, fine as a fibre of the lotus stalk, from the *Mūlādhāra* located near the anus up to the crown of the head one should then follow it with a sharp nasal sound continuous as the ringing of a bell. In this way he should exercise his breath, joining it with *Praṇava*, thrice a day ten times each, within a month he will have attained control over his breath. Visualizing the heart- existing within the body in the shape of a lotus bud turned upside down with its stalk upwards like the flower of a plantain- in an inverted position with eight open petals and pericarp turned upwards, he should picture to his mind in succession the sun, the moon and fire as existing in the form of circles on the pericarp, in the centre of fire, he should mentally behold Divine form as depicted hereafter, happy to contemplate upon. He should conceive It as symmetrical, gracious, having a charming countenance, with four long beautiful arms, a most shapely and graceful neck, lovely cheeks and bright smiles, with brilliant alligator-shaped ear-rings adorning well-matched ears, clad in golden raiment, dark-brown as a cloud, bearing on the right and left side respectively of

the chest the marks of *Śrīvatsa* and decked with a conch, discs, mace and lotus and a wreath of sylvan flowers, feet shining with anklets, distinguished by the effulgence of the *Kaustubha* gem, graced all over with a glorious diadem, wristlets, girdle and armlets, charming of every limb, pleasing to the heart, with a countenance and eyes enlivened with grace and very soft to the touch. And he should concentrate the mind on each limb.

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः। बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः॥ ११.१४.४२

तत् सर्वव्यापकं चित्तमाकृष्यैकत धारयेत्। नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेन्मुखम्॥ ११.१४.४३

तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत्। तच्च त्यक्त्वा मदारोहो न किञ्चिदपि चिन्तयेत्॥ ११.१४.४४

एवं समाहितमतिर्मामेवात्मानमात्मनि। विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम्॥ ११.१४.४५

ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः। संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः॥ ११.१४.४६

Withdrawing the senses from their objects with the help of the mind, and weaning the said mind from all objects with the help of the intellect, the driver of the chariot of the body, a wise man should focus it on the Lord. Gathering that mind which takes in the entire personality of the Lord, he should learn to concentrate it on one member alone. He should no more think of other limbs and should fix his thought exclusively on the Lord's face wearing a winsome smile. Diverting the mind once it has gained its firm hold on Divine countenance, he should fix it on all-pervading Self, and transcending that too, and becoming one with the Lord the Absolute, should cease to think of anything else not even of the distinction between the subject and the object. With his intellect thus established in Him he sees Him in himself and himself actually merged in Him, the Universal Soul, like an individual light in the element of fire. The misconception regarding Matter in the form of the body etc., being his own self, knowledge in the form of

ascribing knowership to the Self and action in the form of attributing activity to the Self will soon disappear from the mind of the *Yogin* who concentrates his mind through most intense meditation.

Nāradaṭpurāṇa:

जितेन्द्रिया महात्मानो ध्यानशून्या अपि द्विज । प्रयान्ति परमं ब्रह्म पुनरावृत्तिदुर्लभम् ॥३३.१३०॥

अनिर्जितेन्द्रियग्रामं यस्तु ध्यानपरो भवेत् । मूढात्मानं च तं विद्याद्भुक्त्या न सिध्यति ॥३३.१३१॥

The great men though devoid of meditation, but who have conquered their sense organs attain the greatest *Brahman* from which it is difficult to return. If anyone tries to get absorbed in meditation before completely conquering the sense organs, know him to be stupefied in mind. Even his meditation cannot be successfully accomplished.

योगाज्जितोन्द्रियग्रामस्तानि हृत्वा द्रढं हृदि । आत्मानं परमं ध्यायेत्सर्वधातारमच्युतम् ॥३३.१३३॥

सर्वविधात्मकं विष्णुं सर्वलोकैककारणम् । विकसत्पद्मपत्राक्षं चारुकुण्डलभूषितम् ॥३३.१३४॥

दीर्घबाहुमुदाराङ्गं सर्वालङ्कारभूषितम् । पीताम्बरधरं देवं हेमयज्ञोपवीतिनम् ॥३३.१३५॥

बिभ्रतं तुलसीमालां कौस्तुभेन विराजितम् । श्रीवत्सवक्षसं देवं सुरासुरनमस्कृतम् ॥३३.१३६॥

अष्टारे हृत्सरोजे तु द्वादशाङ्गुलविस्तृते । ध्यायेदात्मानमव्यक्तं परात्परतरं विभुम् ॥३३.१३७॥

ध्यानं सद्भिर्निगदितं प्रत्ययस्यैकतानता । ध्यानं कृत्वा मुहूर्तं वा परं मोक्षं लभेन्नरः ॥ ३३.१३८॥

ध्यानात्पापानि नश्यन्ति ध्यानान्मोक्षं च विन्दति । ध्यानात्प्रसीदति हरिर्दुर्गानात्सर्वार्थसाधनम् ॥३३.१३९॥

यद्यद्रूपं महाविष्णोस्तत्तद्भुक्त्यायेत्समाहितम् । तेन ध्यानेन तुष्टात्मा हरिर्मोक्षं ददाति वै ॥३३.१४०॥

अचञ्चलं मनः कुर्याद्भुक्त्ये वस्तुनि सत्तम । ध्यानं ध्येयं ध्यातृभावं यथा नश्यति निर्भरम् ॥३३.१४१॥

ततोऽमृतत्वं भवति ज्ञानामृतनिषेवणात् । भवेन्निरन्तरं ध्यानादभेदप्रतिपादनम् ॥३३.१४२॥

One who has conquered the groups of sense organs by means of *Yoga* should completely withdraw them from their field of operation. He should then deeply meditate in the heart on the Supreme *Ātman*, Acyuta, the creator and supporter of all. In the lotus of the heart that extends to twelve *Āṅgulas* and that has eight petals. He should meditate on lord Viṣṇu, the embodiment of entire universe, the sole cause of all worlds, His eyes resembling the petals of the blooming lotus- Lord Viṣṇu, who is bedecked with charming earrings, whose arms are long, limbs elegant, who is embellished with all ornaments, who wears yellow robes, and a golden sacred thread, *Tulasī* garlands, who shines with the *kaustubha* jewel, who bears the *Śrīvatsa* mark on his chest, who is bowed to by *Devas* and *Asuras*, who is the unmanifest *Ātman* and the lord greater than the greatest. It has been stated by saintly men that *Dhyāna* is perception with attention and concentration. By performing meditation even for a *Muhūrta*, a man attains the highest Salvation. Sins perish due to meditation, one attains liberation from *saṁsāra* due to meditation, Hari becomes pleased through meditation, all objects are realized through meditation. With great concentration one should meditate on every form of Mahāviṣṇu. Delighted with that meditation, Hari should indeed bestow salvation. One should make the mind steady in the object of meditation so that the state of being the meditator, the object of meditation, and the act of meditation everything ceases to be completely. Then immortality is achieved by resorting to the nectar of knowledge. The non-difference is realized by continuous meditation.

भरद्वाज उवाच ।

ध्यानयोगं समाचक्ष्व मह्यं तत्पदसिद्धये । यज्ज्ञात्वा मुच्यते ब्रह्मन्नरस्त्रिविधापतः ॥ ४४.८३

भृगुरुवाच ।

हन्त ते संप्रवक्ष्यामि ज्ञानयोगं चतुर्विधम् । यं ज्ञात्वा शाश्वतीं सिद्धिं गच्छन्तीह महर्षयः ॥ ४४.८४

यथा स्वनुष्ठितं ध्यानं तथा कुर्वन्ति योगिनः। महर्षयो ज्ञानतृप्ता निर्वाणगतमानसाः॥ ४४.८५
 नावर्तन्ते पुनश्चापि मुक्ताः संसारदोषतः। जन्मदोषपरीक्षीणाः स्वभावे पर्यवस्थिताः॥ ४४.८६
 निर्द्वन्द्वा नित्यसत्त्वस्था विमुक्ता निष्परिग्रहाः। असङ्गान्यविधादीनि मनःशान्तिकराणि च॥ ४४.८७
 तत्र ध्यानेन संक्लिष्टमेकाग्रं धारयेन्मनः। पिण्डीकृत्येन्द्रियग्राममासीनः काष्ठवन्मुनिः॥ ४४.८८
 शब्दं न विन्देच्छ्रोत्रेण त्वचा स्पर्शं न वेदयेत्। रूपं न चक्षुषा विन्द्याज्जिह्वया न रसांस्तथा॥ ४४.८९
 घ्रेयाण्यापि च सर्वाणि जह्याद्भ्यानेन तत्त्ववित्। पञ्चवर्तप्रमाथीनि नेच्छेच्चैतानि वीर्यवान्॥ ४४.९०
 ततो मनसि संगृह्य पञ्चवर्गं विचक्षणः। समादध्यान्मनो भ्रान्तमिन्द्रियैः सह पञ्चभिः॥ ४४.९१
 विसञ्चारि निरालम्बं पञ्चद्वारं बलाबलम्। पूर्वध्यानपथे धीरः समादध्यान्मनस्त्वरा॥ ४४.९२
 इन्द्रियाणि मनश्चैव यदा पिण्डीकरोत्ययम्। एष ध्यानपथः पूर्वो मया समनुवर्णितः॥ ४४.९३
 तस्य तत्पूर्वसंरुद्ध आत्मषष्ठमनन्तरम्। स्फुरिष्यति समुद्रान्ता विद्युदम्बुधरे यथा॥ ४४.९४
 जलबिन्दुर्यथा लोलः पर्णस्थः सर्वतश्चलः। एवमेवास्य चित्तं च भवति ध्यानवर्त्मनि॥ ४४.९५
 समाहितं क्षणं किञ्चिद्भ्यानवर्त्मनि तिष्ठति। पुनर्वायुपथं भ्रान्तं मनो भवति वायुवत्॥ ४४.९६
 अनिर्वेदो गतक्लेशो गततन्द्रो ह्यमत्सरी। समादध्यात्पुनश्चेतो ध्यानेन ध्यानयोगवित्॥ ४४.९७
 विचारश्च वितर्कश्च विवेकश्चोपजायते। मुनेः समाधियुक्तस्य प्रथमं ध्यानमादितः॥ ४४.९८
 मनसा क्लिश्यमानस्तु समाधानं च कारयेत्। न निर्वेदं मुनिर्गच्छेत्कुर्यादेवात्मनो हितम्॥ ४४.९९
 पांशुभस्मकरीषाणां यथा वै राशयश्चिताः। सहसा वारिणा सिक्ता न यान्ति परिभावनाः॥ ४४.१००
 किञ्चित् स्निग्धं यथा च स्याच्छुष्कं चूर्णमभावितम्। क्रमेण तु शनैर्गच्छेत्सर्वं तत्परिभावनम्॥ ४४.१०१
 एवमेवेन्द्रियग्रामं शनैः शं परिभावयेत्। संहरेत्क्रमशश्चैव स्मयक् तत्प्रशमिष्यति॥ ४४.१०२
 स्वयमेव मनश्चैवं पञ्चवर्गं मुनीश्वर। पूर्वं ध्यानपथे स्थाप्य नित्ययोगेन शाम्यति॥ ४४.१०३

न तत्पुरुषकारेण न च दैवेन केनचित् । सुखमेष्यति तत्तस्य यदेवं संयतात्मनः ॥ ४४.१०४

सुखेन तेन संयुक्तो रंस्यते ध्यानकर्मणि । गच्छन्ति योगिनो ह्येवं निर्वाणं तु निरामयम् ॥ ४४.१०५

Bhṛgu explained to Bhāradvāja *Dhyāna-Yoga* in the following manner:

The four types of *Jñānayoga* (the path of knowledge), on realizing which, great sages attain eternal *Siddhi*. The great sages who are experts in *Yoga* and are gratified with their perfect knowledge and have fixed their hearts on Liberation from *Samśāra*, perform their Yogic meditation on proper lines. Being freed from the blemishes of the worldly existence, they are liberated. With their liability to get a further birth being eliminated, they stabilize themselves in the pristine Soul-state. They are free from mutually clashing pairs such as pleasure, pain, always established in the *Sattvaguna*; they are liberated and they do not obstruct and that is conducive to mental tranquility. There, the sage should keep his extremely tormented and agitated mind concentrated by means of meditation. Withdrawing within him (as if in a lump) all his sense-organs, the sage should be seated (motion-less) like a log of wood. He should not perceive any sound through his ears, nor feel any touch by means of his skin; he should not perceive any colour or feature through the eyes, nor should he have the taste of anything through his tongue. Being immersed in meditation, the knower of reality should eschew all things to be smelt. The energetic *Yogin* does not covet these five types of objects which excite the senses. Then the clever devotee should withdraw into his mind the *Pañcavarga* (the group of five senses). He should then enter into meditation (stabilizing) erring mind along with the five sense organs. The mind is a wanderer (in objects of senses, etc.). It consists of five gates (the cognitive senses). It is both powerful and weak; the wise *Yogin* should quickly fix his mind into the path of meditation first, making it independent of any refuge. At this time he should

‘collect’ the sense organs and the mind into one lump (and direct them to the path of meditation). Thus the first step of meditation is explained. The mind which is the sixth *aṅga* of the *Jīva*, when thus controlled, will throb like the streak of lightening in the clouds extending as far as the ocean. Just as a drop of water on the leaf of a lotus is very restless and moves all around, so also his mind moves about in the path of meditation. For a moment the mind is a little attentive and becomes steady in path of meditation. Then it wanders into the path of the wind. The restless mind becomes flighty like the wind. A person who knows the path of meditation should not be discouraged, should not mind the troubles undergone, should give up lethargy and malice and should again establish his mind in meditation. Pondering, reflection, and discrimination are produced in order (in the meditative *Yogin*). This is the first meditation to himself. If he is mentally distressed, he should console himself. The sage should not feel despondent. He should seek what is beneficial to himself. A heap of dust, ashes or cowdung cannot be formed into a saturated paste by sprinkling with water all of a sudden. It should be gradually made into paste, some part remaining dry in the beginning but later on made smooth. Thus everything will become drenched completely in the end. In the same manner one must make the group of sense organs calm and tranquil. They must be withdrawn gradually. Then they will be subdued perfectly. By establishing one’s mind and five senses in the path of meditation first, a *Yogin* is able to subdue them completely. Neither through manly efforts nor through divine providence should he attain that happiness which he attains by restraining the self in *Yoga*. Endowed with that bliss, he will find pleasure in the process of meditation. Thus the *Yogins* attain the blissful salvation.

8. *Samādhi*

The Viṣṇupurāṇa:

तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत्। मनसा ध्याननिष्ठाद्यं समाधिः सोऽभिधीयते।।६.७.९२

When an accurate knowledge of self, free from all distinctions, is attained by this mental meditation that is termed as *Samādhi*.

The Kūrmapurāṇa:

एकाकारः समाधिः स्याद्देशलम्बनवर्जितः। प्रत्ययो ह्यर्थमात्रेण योगशासनमुत्तमम्।।२.११.४१

The *Samādhi* is uniform consciousness without the aid of any particular object. It states that by constant meditation one comes to realize that principle in which everything else merges. This union of the self with Maheśvara is called *sāyujya*, *nirvāṇa*, *kaivalya* or *vimukti* (emancipation).

Skandapurāṇa:

यत्समत्वं द्वयोस्तत्र जीवात्मपरमात्मनोः। तं नष्टसर्वसंकल्पः समाधिरभिधीयते।।५३.८८

ध्यानद्वादशकेनैव समाधिरभिधीयते।।४१.९५

Samādhi is unity or communion between *Jīva* and *Parmātman*. The *Yogin* has no desires in his mind. It is also explained as *Samādhi*, which is constituted by twelve *Dhyānas*.

समाधेः परतो ज्योतिरनन्तं स्वप्रकाशकम्। तस्मिन् दृष्टे क्रियाकाण्डं यातायातं निवर्तते।।४१.९६

पवने व्योमसम्प्राप्ते ध्वनिरुत्पद्यते महान्। घण्टादीनां प्रवाद्यानां ततः सिद्धिरदूरतः।।४१.९७

The effect of *Samādhi* is clearly exposed. By *Samādhi*, the endless refulgence, the self-luminous brilliance is experienced. When it is seen, all the

groups of activities, the cycle of death and birth, cease. When the wind (*prāṇa*) reaches the firmament (i.e. when *prāṇa* reaches the cerebral aperture), a loud sound of bells and other excellent musical instruments are heard. Thereafter the attainment of *Siddhi* is not far off.

धारणा पञ्चनाडीका ध्यानं स्यात्षष्टिनाडिकम् । दिनद्वादशकेन स्यात्समाधिरिह भण्यते ॥४१.१२४

जलसैन्धवयोः साम्यं यथा भवति योगतः । तथात्मनसोरैक्यं समाधिरिह भण्यते ॥४१.१२५

यदा संक्षीयते प्राणो मानसं च प्रलीयते । तदा समरसत्वं यत्स समाधिरभिधीयते ॥४१.१२६

यत्समत्वं द्योरोरत्र जीवात्मपरमात्मनोः । स नष्टसर्वसङ्कल्पः समाधिरभिधीयते ॥४१.१२७

नात्मानं न परं वेत्ति न शीतं नोष्णमेव च । समाधियुक्तो योगीन्द्रो न सुखं न सुखेतरत् ॥४१.१२८

काल्यते नैव कालेन लिप्यते नैव कर्मणा । भिद्यते न शस्त्रास्त्रैर्योगी युक्तः समाधिना ॥४१.१२९

यथा घृते घृतं क्षिप्तं घृतमेव हि तद्भवेत् । क्षीरे क्षीरं तथा योगी तत्र तन्मयतां व्रजेत् ॥४१.१३३

Dhāraṇā has the duration of five *Ghaṭīs* i.e. about 2 hours, *Dhyāna* of sixty *Ghaṭīs* i.e. 24 hours, it is called *Samādhi* when its duration is twelve days. Just as there is identity after the mixing together of water and salt, so also the identity of the *Ātman* and the mind is called *Samādhi*. When the vital breath becomes extinct and the mind is dissolved, there comes an excellent bliss. This is called *Samādhi*. The excellent *Yogin* in the *Samādhi* state of *Yoga* does not know himself nor others, neither cold nor heat, neither happiness nor misery. The *Yogin* in the state of *Samādhi* is not carried away by *Kāla* (death or time), is not affected by *Karmas*, nor is he pierced by missiles and weapons. When clarified butter is put into clarified butter it too becomes clarified butter, if milk is poured into milk, it becomes milk, so also the *Yogī* merging into *Brahman* becomes identical with *Brahman*.

Mārkaṇḍeyapurāṇa:

यथा हि कानकं खण्डमपद्रव्यवदग्निना । दग्धदोषं द्वितीयेन खण्डेनैक्यं ब्रजेन्नृप ॥३७.३८

न विशेषमवाप्नोति तद्वद्योगाग्निना यतिः । निर्दग्धदोषस्तेनैक्यं प्रयाति ब्रह्मणा सह ॥३७.३९

यथाग्निरग्नौ संक्षिप्तः समानत्वमनुब्रजेत् । तदाख्यस्तन्मयो भूतो न गृह्येत विशेषतः ॥ ३७.४०

परेण ब्रह्मणा तद्वत्प्राप्यैक्यं दग्धकिल्बिषः । योगी याति पृथग्भावं न कदाचिन्महीपते ॥३७.४१

यथा जलं जलेनैक्यं निक्षिप्तमुपगच्छति । तथात्मा साम्यमभ्येति योगिनः परमात्मनि ॥३७.४२

The *Purāṇa* has a properly explained with illustrations the status of the *Yogin* becoming one with the Supreme Reality. Just as the gold, purged of its impurities by fire, unites with another lump of gold, and there is no difference. Similarly the *Yogin* with all his impurities destroyed by the fire of *Yoga* becomes one with the *Brahman*. Just as the fire unites with the fire or water with the water the *Yogin* is said to be one with the *Brahman*, when his blemishes are destroyed.

Līṅgapurāṇa:

चिद्वासमर्थमात्रस्य देहशून्यमिव स्थितम् । समाधिः सर्वहेतुश्च प्राणायाम इति स्मृतः ॥८.४४

ध्यानद्वादशकं यावत्समाधिरभिधीयते ॥८.१२३

Like the *Yogasūtras* the *Purāṇa* defines *Samādhi* as a state in which there is only awareness of consciousness and no knowledge of body. The *Prāṇāyāma* is said to be the means for attaining it. Twelve *Dhyānas* constitute one *Samādhi*.

Garuḍapurāṇa:

समाधिर्ब्रह्मणि स्थितिः ॥१८.१०

अहं ब्रह्मेत्यवस्थानं समाधिर्ब्रह्मणः स्थितिः ॥ ४९.३५

The *Samādhi* is absorption of mind in to the *Brahman*. *Samādhi* is that state where one is conscious that I am *Brahman* and retains it.

Agnipurāṇa:

यदात्ममात्रं निर्भासः स्तिमितोदधिवत्स्थितम् । चैतन्यरूपवद्भुजानं तत्समाधिरिहोच्यते ॥ ३७६.१

ध्यायन्मनः संनिवेश्य यस्तिष्ठेदचलः स्थिरः । निर्वातानलवद्योगी समाधिस्थः प्रकीर्तितः ॥ ३७६.२

The *Agnipurāṇa* explains the *Samādhi* in the above two verses. It is like the tranquil ocean having no waves. The mind becomes calm and cool and remains only engrossed in the self. It is only in the form of consciousness and nothing else, It is *Samādhi*. When the *Yogin* is concentrating the mind upon the God. The mind becomes engrossed completely in the God and not at all flickering outside and remains concentrated and firm. It is explained to be like the fire or the lamp kept in a place having no wind. When there is no wind, the fire becomes very steady and firm. Similarly the mind of the *Yogin*, who is in *Samādhi* becomes quite firm and steady.

न शृणोति न चाघ्राति न पश्यति न रस्यति । न च स्पर्शं विजानाति न सङ्कल्पयते मनः ॥ ३७६.३

न चाभिमन्यते किञ्चिन्न च बुध्यति काष्ठवत् । एवमीश्वरसंलीनः समाधिस्थः स गीयते ॥ ३७६.४

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । ध्यायतो विष्णुमात्मानं समाधिस्थस्य योगिनः ॥ ३७६.५

Samādhi denotes a state of mind in which the consciousness, appearing in its spiritual aspect, remains calm and self-contained. In it self like a pacified lake or sea and ceases to be operative in the physical and intellectual planes. A *Yogin*, whose mind deeply absorbed in meditation, remains steady and unflickering like the flame of a lamp kept in a windless chamber is said to have attained to the spiritual state of *Samādhi*. In this existence a *Yogin* usually loses all his faculties of

sense-perception. He hears not, sees not, smells not, feels not when touched, thinks not, but is inert and inoperative as a log of wood and spiritually rests in the bosom of the Supreme Reality, steady and stationary like the unflickering lamp light in a windless room.

Brahmapurāṇa:

The final stage of *Yoga*: It is described as seeing *Ātman* in *Ātman*. It is like the fire without smoke, resplendent, sun with his rays, lightning in the sky, no outside thing is experienced in this stage with sense organs. The *Yogin* sees the *Ātman* which is eternal and imperishable.

स्थिरीकृत्येन्द्रियं ग्रामं मनसा मिथिलेश्वर। मनो बुद्ध्या स्थिरं कृत्वा पाषाण इव निश्चलः॥ १३५.५४

स्थाणुवच्चाप्यकम्पः स्याद्दारुवच्चापि निश्चलः। बुद्ध्या विधिविधानज्ञस्ततो युक्तं प्रचक्षते॥ १३५.५५

न शृणोति न चाग्राति न च पश्यति किञ्चन। न च स्पर्शं विजानाति न च संकल्पते मनः॥ १३५.५६

न चापि मन्यते किञ्चिन्न च बुध्येत काष्ठवत्। तदा प्रकृतिमापन्नं युक्तमाहुर्मनीषिणः॥ १३५.५७

न भाति हि यथा दीपो दीप्तिस्तद्वच्च दृश्यते। निलिङ्गश्चाधश्चोर्ध्वं च तिर्यग्गतिमवाप्नुयात्॥ १३५.५८

तदा तदुपपन्नश्च यस्मिन्दृष्टे च कथ्यते। हृदयस्थोऽन्तरात्मेति ज्ञेयो ज्ञस्तात मद्विधैः॥ १३५.५९

निर्धूम इव सप्तांर्चिरादित्य इव रश्मिवान्। वैद्युतोऽग्निरिवाकाशे पश्यत्यात्मानमात्मनि॥ १३५.६०

यं पश्यन्ति महात्मानो धृतिमन्तो मनीषिणः। ब्राह्मणा ब्रह्मयोनिस्था ह्ययोनिममृतात्मकम्॥ १३५.६१

तदेवाहुरणुभ्योऽणु तन्महद्भ्यो महत्तरम्। सर्वत्र सर्वभूतेषु ध्रुवं तिष्ठन्न दृश्यते॥ १३५.६२

बुद्धिद्रव्येण दृश्येन मनोदीपेन लोककृत्। महत्तमस्तमस्तता पारे तिष्ठन्नतामसः॥ १३५.६३

तमसो दूर इत्युक्तस्तत्त्वज्ञैर्वेदपारगैः। विमलो विमतश्चैव निर्लिङ्गोऽलिङ्गसंज्ञकः॥ १३५.६४

योग एव हि लोकानां किमन्यद्योगलक्षणम्। एवं पश्यन्प्रपश्येत आत्मानमजरं परम्॥ १३५.६५

योगदर्शनमेतावदुक्तं ते तत्त्वतो मया । सांख्यज्ञानं प्रवक्ष्यामि परिसंख्यानिदर्शनम् ॥१३५.६६

Bhāgavatapurāṇa:

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।

औत्कण्ठ्यबाष्पकलया मुहुर्ध्यायमानस्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ॥३.२८.३४

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथार्चिः ।

आत्मानमत्र परुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥ ३.२८.३५

सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।

हेतुत्वमप्यसति कर्तरि दुःखयोर्यत् स्वात्मन् विधत्त उपलब्धपरात्मकाष्टः ॥ ३.२८.३६

देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।

दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥ ३.२८.३७

देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।

तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ ३.२८.३८

By following the above course of meditation, the devotee develops love for Śrī Hari: his heart melts through Devotion, the hair on his body stand erect through excessive joy and he is constantly bathed in a stream of tears occasioned by intense love, so that he now gradually withdraws (from the object of meditation) even the mind, which was being used by him as a means to attract Śrī Hari. Even as the flame of a lamp is extinguished when the oil etc., are burnt and the lamp broken, so the mind gets immediately dissolved the moment it is cut off from its moorings in the shape of the soul and, rid of passion, it ceases to think of anything. The adjuncts of the soul in the shape of body etc. being withdrawn at this stage, the

Yogin sees pervading everywhere the one Absolute having no distinction of subject, object and so on. Having established himself in the glory of his own being (*Brahman*)- which transcends joy and sorrow- through the dissolution of his mind, brought about by the practice of *Yoga* and divorced from ignorance, the *Yogin* realizes the truth of the Supreme Self, and discovers that pleasure and pain as well as their experience, which he attributed till now to his own self, are attributable to the ego, which is a product of ignorance. Even as a man blinded by intoxication caused by spirituous liquor sees not whether the body is seated or has risen from its seat, whether it has shifted by the will of fate or whether it has come back (to that place) by the will of the same fate, for he has realized his essential character. The body too, which is subject to the will of fate, survives along with the senses till the destiny which contributed to its existence has not been reaped. Yet the enlightened soul who has attained to the heights of *Yoga* culminating in *Samādhi* (abstract meditation) and consequently realized the truth no longer regards that body or those connected with it (e.g., wife, children and so on) as his own, even as a man who is awake no longer thinks of the body etc.- seen in a dream- as his own.

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते । अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ॥३.२८.३९

यथोल्मुकाद्विस्फुलिङ्गाद्भूमाद्वापि स्वसम्भवात् । अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥३.२८.४०

भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् । आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥ ३.२८.४१

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥३.२८.४२

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते । योगिनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥ ३.२८.४३

तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥३.२८.४४

Just as a man is realized (on a little thought) as distinct from his son and possessions, that are regarded (by the common people) as their own self, so is the perceiving subject recognized as distinct from the body, senses and other adjuncts,

which are generally identified with one's own self (due to ignorance). Just as fire is distinct from a piece of burning wood, a spark or even from the smoke arising from it, and just as it is distinct even from a light, which is recognized as identical with it, so the perceiving subject is distinct from the elements, the senses and the internal sense, the all-pervading Self, which is called *Brahma* is distinct even from the perceiving subject, which is called *Jīva*, and the Lord is distinct from *prakṛti*. One should see the Self as identical in all living beings and all beings as identical in the Self, even as all living beings (viz. mammals, oviparous animals, sweat-born creatures and those sprouting from the earth) are seen as identical in essence with the gross elements. Just as fire, though one appears as diversified in the media pieces of wood etc.) Manifesting it, due to the diverse characteristics of those media, so the Self, though one, appears different as abiding in the various material bodies, due to the diverse characteristics (species etc.) of those bodies. Therefore, conquering this divine *Prakṛti* (*Māyā*)- which veils the true character, and brings about the bondage of the *Jīva*, a fragment of the Lord, nay, which appears both as cause and effect and is so difficult to comprehend- a *Yogin* of the Lord realizes his true being.

Nāradapurāṇa:

सुषुप्तिवत्परानन्दयुक्तश्चोपरतेन्द्रियः । निर्वातदीपवत्संस्थः समाधिरभिधीयते ॥३३.१४३॥

योगी समाध्यवस्थायां न शृणोति न पश्यति । न जिघ्रति न स्पृश्यति न किंचद्वक्ति सत्तम ॥३३.१४४॥

आत्मा तु निर्मलः शुद्धः सच्चिदानन्दविग्रहः । सर्वोपाधिविनिर्मुक्तो योगिनां भात्यचञ्चलः ॥ ३३.१४५॥

निर्गुणोऽपि परो देवो ह्यज्ञानाद्गुणवानिव । विभात्यज्ञाननाशे तु यथापूर्वं व्यवस्थितम् ॥३३.१४६॥

परं ज्योतिरमेयात्मा मायावानिव मायिनाम् । तन्नाशे निर्मलं ब्रह्म प्रकाशयति पण्डित ॥३३.१४७॥

एकमेवाद्वितीयं च परं ज्योतिर्निरञ्जनम् । सर्वेषामेव भूतानामन्तयामितया स्थितम् ॥३३.१४८॥

अणोरणीयान्महतो महीयान्सनातनात्माखिलविश्वहेतुः ।

पश्यन्ति यज्ज्ञानविदां वरिष्ठाः परात्परस्मात्परमं पवित्रम्॥३३.१४९

अकारादिक्षरान्तवर्णभेदव्यवस्थितः। पुराणपुरुषोऽनादिः शब्दब्रह्मेति गीयते॥३३.१५०

विशुद्धमक्षरं नित्यं पूर्णमाकाशमध्यगम्। आनन्दं निर्मलशान्तं परं ब्रह्मेति गीयते॥३३.१५१

योगिनो हृदि पश्यन्ति परात्मानं सनातनम्। अविकारमजं शुद्धं परं ब्रह्मेति गीयते॥३३.१५२

If the *Yogin* feels the greatest bliss as in sleep, if all his sense organs become subdued, if he stands steady like the flame of the lamp in a place devoid of wind in motion, it is called *Samādhi* (trance). In the state of *Samādhi*, the *Yogin* neither hears nor sees, neither smells nor touches nor does he utter anything. The *Ātman* is free of impurities, it is pure, it is Existence, Knowledge and Bliss incarnate. It is devoid of all conditioning factors, it appears steady to *Yogins*. The supreme Lord, though devoid of attributes, appears, due to ignorance, to be endowed with attributes. He appears steady and attributeless as before, when ignorance disappears. The immeasurable *Ātman*, that supreme brilliance appears to be deflected by *Māyā* to those affected by *Māyā*. When the *Māyā* (illusion) is destroyed, the *Brahman* free from impurities shines resplendent. It is one without a second, is the Supreme unsullied light. It is abiding in all living beings as the immanent soul. He is minuter than the minutest atom, he is greater than the greatest being, he is the eternal *Ātman*, he is the cause of the entire universe, those who are the most excellent among the possessors of perfect knowledge observe him, who is greater than the greatest and very pure. That primordial beginning less ancient *Puruṣa* is sung about as the *Śabdabrahman* comprised within the letters of the beginning with 'A' and ending with 'Kṣa'. It is sound about as the greatest *Brahman* that is extremely pure, imperishable, eternal, perfect, situated in the middle of the firmament and as the bliss devoid of impurities and quiescent. The *Yogins* perceive the eternal Supreme *Ātman* in their hearts. It is changeless, unborn, pure and is sung about as the greatest *Brahman*.

Chapter-6. *Yoga and Yogāṅgas in Minor Purāṇas*

6.1. Definition of *Yoga*

Devīpurāṇa:

ज्ञानाद् भवति वैराग्यं वैराग्याद् धर्मसञ्ज्ञयः। धर्माच्च योगो भवति योगान्माहेश्वरा गुणाः॥ १.१५

Detachment arises from Knowledge, from detachment *Dharma*, and it is by *Dharma* that one can obtain *Yoga* and by *Yoga* one can obtain virtues of *Maheśvara*.

धर्मः प्रयत्नतः कार्यो योगिनान्तु विशेषतः। नास्ति धर्मादृते योग इति योगविदो विदुः॥ १.१७

Yogin should practice *Dharma* with great care without *Dharma*, *Yoga* can not be obtained. This is the statement of knower's of *Yoga*. By knowing *Sāṅkhya* and the Supreme *Yoga* and through the practice of *Yoga* one can obtain deliverance from all kinds of unhappiness.

इहैव परमं दुःखं परत्र परमं सुखम्। तस्माद् दुःख प्रहाणार्थं योगधर्मं समाचरेत्॥४.२

In this world there is Supreme misery and in the other world there is supreme Happiness. Hence for distraction of unhappiness one should resort to *Yogadharma*.

Śivapurāṇa:

निरुद्धवृत्त्येतरस्य शिवे चित्तस्य निश्चला। या वृत्तिः स समासेन योगः स खलु पञ्चधा॥३७.६

मन्त्रयोगः स्पर्शयोगो भावयोगस्तथापरः। अभावयोगः सर्वेभ्यो महायोगः परो मतः॥ ३७.७

मन्त्राभ्यासवशेनैव मन्त्रवाच्यार्थगोचरः। अव्याक्षेपा मनोवृत्तिर्मन्त्रयोग उदाहृतः॥३७.८

प्राणायामसुखा सैव स्पर्शे योगोऽभिधीयते। स मन्त्रस्पर्शनिर्मुक्तो भावयोगः प्रकीर्तितः॥ ३७.९

विलीनावयवं विश्वरूपं संभाव्यते यतः। अभावयोगः संप्रोक्तोऽनाभासाद्वस्तुनः सतः॥ ३७.१०

शिवस्वभाव एवैकश्चिन्त्यते निरुपाधिकः। यथा शैवमनोवृत्तिर्महायोग इहोच्यते॥ ३७.११

द्रष्टे तथानुश्रविके विरक्तं विषये मनः। यस्य तस्याधिकारोऽस्ति योगे नान्यस्य कस्यचित्॥ ३७.१२

विषयद्वयदोषाणां गुणानामीश्वरस्य च। दर्शनादेव सततं विरक्तं जायते मनः॥ ३७.१३

All other activities are restrained and the mind is kept steady in Śiva. This is succinctly called *Yoga*. It is of five types: *Mantrayoga*, *Sparśayoga*, *Bhāvayoga*, *Abhāvayoga* and *Mahāyoga* which is greater than everything. The concentration of the mind without disturbances, on the expressed meaning of the *mantra* along with the practice of the *mantra* is *mantrayoga*. Coupled with *Prāṇāyāma* the same is called *sparśayoga*. Without the contact of *mantra*, it is *Bhāvayoga*. Wherein the universe with all its parts is meditated upon it is called *Abhāvayoga* since in that the existence object is not seen. Wherein the nature of Śiva is contemplated without any conditioning or restricting factor, the concentration of the mind on Śiva is called *Mahāyoga*. In this *Yoga* only he is authorized whose mind is detached from the perceived and *Veda*-ordained objects of pleasure. The mind is detached only on perceiving the defects in the objects and in the attributes of the lord, perpetually.

Devībhāgavatapurāṇa:

योगं वद महेशानि साङ्गं संवित्प्रदायकम्। कृतेन येन योग्योऽहं भवेयं तत्त्वदर्शने॥ ३५.१

न योगो न भस्सः पृष्ठे न भूमौ न रसातले। ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः॥ ३५.२

Himālaya asks the goddess *Pārvatī* about *Yoga* along with *aṅgas* which gives knowledge and by observance of which one can be fit for knowing the reality. Thus *Yoga* is that which gives one knowledge of the reality. The *Yoga* is

not in the sky nor on the earth or in the nether land. It is unity between *Jīva* and *Ātman*.

Saurapurāṇa:

योगात्संजायते ज्ञानं योगो मय्येकचित्तता । ज्ञानं स्वरूपमेव स्याच्चिद्रूपमजमव्ययम् ॥११.२३

Knowledge is obtained by *Yoga* and *Yoga* means having Mind engrossed in the Lord. Knowledge means original Nature of the Self which is pure consciousness unborn and immutable. Thus according to *Saurapurāṇa*, *Yoga* means oneness with the Supreme Soul.

Mudgalapurāṇa:

शृणुष्वैकमना दक्ष योगं शान्तिप्रदायकम् ॥७.५

Yoga is described as giving peace of Mind.

Dattātreya-purāṇa:

ॐ प्रवरेतरहृद्वृत्तिनिरोधो योग उच्यते । -१.२.१

Like the *Yogasūtra*, this *purāṇa* gives the definition of *Yoga* as control of mental modifications, but here one more thing is added i.e. the modifications are to be diverted towards the *Omkāra*, i.e. *Brahman*.

6.2.Path of Yoga

Devībhāgavatapurāṇa:

योगाङ्गैरेव भित्वा तान्योगिनो योगमाप्नुयुः । यमं नियममासनप्राणायामौ ततः परम् ॥३५.४

प्रत्याहारं धारणाख्यं ध्यानं सार्धं समाधिना । अष्टाङ्गान्याहुरेतानि योगिनां योगसाधने ॥३५.५

The *Purāṇa* mentions eight means of *Yoga* as usual. They are *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*.

Saurapurāṇa:

कारयित्वा स संन्यासं ददौ योगमनुत्तमम् । यत्तत्पाशुपतं योगमन्त्याश्रममिति श्रुतम् ॥२७.२८

In the *Dhruvākhyaṇa* also the *Pāśupatayoga* is said to be the best kind of *Yoga*.

ईश्वर उवाच-

मय्येकचित्तता योग इति पूर्वं निरूपितम् । साधनान्यष्टधा तस्य प्रवक्ष्याम्यधुना शृणु ॥१२.१

यमाश्च नियमास्तावदासनान्यपि षण्मुख । प्राणायामस्ततः प्रोक्तः प्रत्याहारश्च धारणा ॥१२.२

ध्यानं तथा समाधिश्च योगाङ्गानि प्रचक्षते ॥१२.३

The Lord explains that in *Yoga* one becomes engrossed in the Lord and for this there are Eight means. They are *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*. These eight means as explained here are similar to *Yogasūtras* in sequence and name.

Śivapurāṇa:

अष्टाङ्गो वा षडङ्गो वा सर्वयोगः समासतः । यमश्च नियमश्चैव स्वस्तिकाद्यं तथासनम् ॥३.वा.सं.९.१४

प्राणायामः प्रत्याहारो धारणा ध्यानमेव च । समाधिरिति योगाङ्गान्यष्टावुक्तानि सूरिभिः ॥९.१५

आसनं प्राणसंरोधः प्रत्याहारोऽथ धारणा । ध्यानं समाधिर्योगस्य षडङ्गानि समासतः ॥ ९.१६

पृथग्लक्षणमेतेषां शिवशास्त्रे समीरितम् । शिवागमेषु चान्येषु विशेषात्कामिकादिषु ॥९.१७

योगशास्त्रेष्वपि तथा पुराणेष्वपि केषु च ॥९.१८

In brief the *Yoga* is of eight or six ancillaries. The eight ancillaries are *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi* as mentioned by the wise. The six *Āngas* are in brief *Āsana*, *Prāṇasamrodha*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. The definitions of all these separately have been mentioned in *Śivaśāstra* and other Saivite scriptures, especially *Kāmika* etc. They are mentioned in *Yogaśāstras* and *Purāṇas* also.

Mudgalapurāṇa:

तत्र विधिं प्रवक्ष्यामि शृणु संशयनाशकम् । योगोऽष्टधा समाख्यातस्तत् स्वरूपं सुयोगदम् ॥ १.२.५८

शमो दम आसनं च प्राणायामश्चतुर्थकः । प्रत्याहारो धारणा वै ध्यानं समाधिरष्टमः ॥ १.२.५९

It is said to be of eight kinds. It removes the doubts of the mind and its nature is explained in details. The eight kinds are: *Śama*, *Dama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*. Here instead of *Yama* and *Niyama*, we have *Śama* and *Dama*, which is noteworthy. Each of these are explained in the verses that follow.

Dattātreypurāṇa:

अष्टाङ्गो योग इत्येके षडङ्ग इति चापरे । यमानां नियमानां च स्वभावेन विधानतः ॥ ४.२.२

अष्टाङ्गयोगो यमाद्यैः षडङ्गस्त्वासनादिभिः । यमानां नियमानां च स्वभावेन विधानतः ॥ ४.२.३

आसनादिः षडङ्गोऽतः सप्ताङ्गं केचनाब्रुवन् । सप्ताङ्गानि समाधिस्तु फलमेवेति तन्मतम् ॥ ४.२.४

समाधिं द्विविधं मत्वा सविकल्पाविकल्पकम् । अङ्गेष्वेकं समादाय द्वितीयं फलमुच्यते ॥ ४.२.५

सप्ताङ्गत्वेऽपि चाष्टाङ्गयोगमित्यूचिरे परे । शब्दतोऽत्रैव भेदोऽस्ति नान्यथेति विनिर्णयः ॥ ४.२.६

यमेन दशधा नूनं दशधा नियमेन च । आसनाद्येन षट्केन योगोऽष्टाङ्गोऽयमुच्यते ॥ २.२.४७

The *Purāṇa* has mentioned the *Yoga* to be of different types- *Astāṅga*, *Saptāṅga* or *Ṣaḍāṅga*. Without *Yama* and *Niyama* it will be called *Ṣaḍāṅga*. While some say that *Samādhi* is in fact the fruit of Yogic practice. Hence there are only Seven *Āṅgas*. But even in *Samādhi*, some take *Savikalpa* and *Nirvikalpa* as being two fold and of them one is taken under the Eight *Āṅgas* and the other one the *Nirvikalpa* is considered as fruit. Here there is only difference in words and not principle. The eight fold *Yoga* consists of ten *yamas*, ten *niyamas* and the group of six i.e. *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*.

1.Yama

Devīpurāṇa:

पूर्व धर्म चरित्वा व्रत-यम-नियमैः शास्त्र-दृष्टैरुपायै-

भूयो मानुष्यभावे हल-शकट-घटैः क्लेशयित्वा शरीरम् ।

दृष्टान् भुञ्जीत भोगान् विशसनरचितान् प्रायशो धर्मलब्धान्-

पश्चाद् भिन्ने तु देहे प्रविशति नरकं दुष्कृतञ्चोपभुङ्क्ते ॥१.२४

It is said that the *Dharma* is constituted by *Vrata*, *Yama* and *Niyama*.

यम-नियम-रतानां बहु-विध्न-भयेषु च लब्धधैर्याणाम् ।

भवति जयो विदुषां प्राण-वायु-धारण-लब्ध-लक्षणानाम् ॥५.१२

यमानां नियमानाञ्च अचान्तरक्रियासु च । सर्वदिग्देशकालेषु योगाभ्यासो विशिष्यते ॥६.१

The *Yama* and *Niyama* are also referred to in verses no. 5.12, 6.1.

Devībhāgavatapurāṇa:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् । क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥३५.६

The *Purāṇa* has peculiarly mentioned ten *Yamas* and they are: *ahimsā*, *satya*, *asteya*, *Brahmacarya*, *dayā*, *ārjava*, *kṣhamā*, *dhṛti*, *mitāhāra* and *Śauca*. 35.6 *Yogasūtras* has mentioned only five of them.

Saurapurāṇa:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ॥१२.३

यमाः संक्षेपतः प्रोक्ता नियमाञ्शृणु पुत्रक ॥१२.४

Here five *Yamas* are enumerated they are *Ahiṃ sa*, *Satya*, *Asteya*, *Brahmacarya*, *Aparigraha*. This is also similar to *Yogasūtras*.

The text also has explained the *Yamas* in detail in the following verses:

सर्वेषामेव भूतानामक्लेशजननं हि यत् ॥१२.५

अहिंसा कथिता सद्भिर्योगसिद्धिप्रदायिनी ॥१२.६

Any living being should not be given any type of trouble that is *Ahiṃsa*, which gives success in *Yoga*.

यथार्थकथनं सत्यमस्तेयमधुना शृणु ॥१२.६

चौर्येण वा बलेनापि परस्वहरणं च यत् । स्तेयमित्युच्यते सद्भिरस्तेयं तस्य वर्जनम् ॥१२.७

Satya means talking or speaking truth that is explaining the things as it is. For explaining *Asteya*, *Steya* is first explained. *Steya* means taking away or snatching wealth of others by stealing or forcibly carrying it away. *Asteya* means not stealing or carrying away wealth of others in this way.

सर्वत्र मैथुनत्यागो ब्रह्मचर्यमिहोच्यते । द्रव्याणामप्यनादानमापद्यपि यथेच्छया ॥१२.८

अपरिग्रह इत्युक्तो योगसिद्धेस्तु साधनम् ॥१२.९

Brahmacarya means not having any kind of co-habitation. Even in any calamity not taking any kind of thing or wealth is *Aparigraha*.

Śivapurāṇa:

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहः। यम इत्युच्यते सद्भिः पञ्चावयवयोगतः॥३.वा.सं.९.१८

Yama is the observance of restraints such as non-violence, truthfulness, non-stealing, celibacy and non-acceptance of monetary gifts. The five constitute the subdivisions of *Yama*.

Śama:

Mudgalapurāṇa:

स्वधर्मयुक्तभावेन मनो नियम्य यत्नतः। यतते ब्रह्मप्राप्त्यर्थं स शमः परिकीर्तितः॥१.२.६०

When mind is properly controlled in its own *Dharmas* for the attainment of *Brahma*, it is *Śama*.

Dattātreyapurāṇa:

यमान्दशादौ संपाद्य नियमांश्च महाव्रतः॥ ४.२.७

अहिंसा सत्यं यथार्थसद्वागन्यार्थनिस्पृहा॥१.७.१

अस्तेयं ब्रह्मचर्यं स्यात्सदा मैथुनवर्जनम्। दया भूतानुग्रहोऽत्रैकरूपत्वं सदाज्वलम्॥१.७.२

क्षमाऽप्रियादिसहनं धृतिर्नाशेऽप्यविक्रिया। मिताहारो हितस्निग्धचतुर्थाशोनभोजनम्॥१.७.३

मृज्जलाभ्यां बहिःशौचं ध्यानमन्तर्यमा इमे॥१.७.४

Here the ten *Yamas* are mentioned they are *Ahiṃsā*, *Satya*, *Asteya*, *Brahmacarya*, *Dayā*, *Ārjava*, *Kṣamā*, *Dhṛti*, *Mitāhāra*, *Śauca*.

यमा अहिंसासद्ब्रह्मचर्यास्तेयापरिग्रहाः॥ २.१.४३

ते देशकालसमयजात्यच्छिन्ना महाव्रताः । २.१.४४

Like the *Yogasūtras* the five *Yamas* viz. *Ahimsā*, *Satya*, *Brahmacarya*, *Asteya* and *Aparigraha* are also mentioned in a different order. They are said to be universal great vows, as in *Yogasūtra*(2.31)

2.Niyama

Devīpurāṇa:

पूर्वं धर्मं चरित्वा व्रत-यम-नियमैः शास्त्र-दृष्टैरुपायै-

भूयो मानुष्यभावे हल-शकट-घटैः क्लेशयित्वा शरीरम् ।

दृष्टान् भुञ्जीत भोगान् विशसनरचितान् प्रायशो धर्मलब्धान्-

पश्चाद् भिन्ने तु देहे प्रविशति नरकं दुष्कृतञ्चोपभुङ्क्ते ॥१.२४

Niyama is referred to as constituting *Dharma* by following *Vrata*, *Yama* and *Niyama* as prescribed in this scriptures.

Devībhāgavatapurāṇa:

तपः संतोष आस्तिक्यं दानं देवस्य पूजनम् । सिद्धान्तश्रवणं चैव ह्रीर्मतिश्च जपो हुतम् ॥३५.७

दशैते नियमाः प्रोक्ता मया पर्वतनायक ॥३५.८

Here also *Purāṇa* has enumerated ten *Niyamas*. They are: *tapas*, *santoṣa*, *āstikya*, *dāna*, *devapūjā*, *siddhānta-śravaṇa*, *hrī* (bashfulness), *mati*, *Japa*, *hutam*. *Yogasūtras* has mentioned only five of them.

Saurapurāṇa:

तपः स्वाध्यायसंतोषः शौचमीश्वरपूजनम् ॥१२.४

नियमाः कथिता वत्स योगसिद्धिप्रदायिनः । १२.५

Here five types of *Niyamas* are mentioned. They are- *Tapas*, *Svādhyāya*, *Santoṣa*, *Śauca*, *Īśvarapūjana*. *Niyamas* are helpful for obtaining the *Yoga Siddhi*. There is change in the sequence or order of enumeration here other wise it is similar to *Yogasūtras*. *Śauca*, *santoṣa*, *tapas*, *svādhyāya*, *īśvarapraṇidhānāni Niyamāḥ*. (YS: शौच-सन्तोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि नियमाः ॥२.३२)

चान्द्रायणादिना यत्तु शरीरस्य च शोषणम् ॥१२.९

तत्तपः कथितं पुत्र स्वाध्यायमधुना शृणु । प्रणवः शतरुद्रीयं तथाथर्वशिरः शिखा ॥१२.१०

एतेषां यो जपः पुत्र स्वाध्याय इति कीर्तितः । यदृच्छालाभसंतुष्टः संतोष इति पठ्यते ॥१२.११

बाह्ये चाभ्यन्तरे चापि शुद्धिः शौचं विधीयते । स्तुतिस्मरणपूजाभिर्वाङ्मनःकायकर्मभिः ॥ १२.१२

मयि भक्तिर्दृढा पुत्र एतदीश्वरपूजनम् । यमाश्च नियमाः प्रोक्ताः संक्षेपात् तु विस्तरात् ॥१२.१३

यमैश्च नियमैर्युक्तो योगी मोक्षाय संस्तुतः । १२.१४

Here *Tapas* is explained as emaciating body by observance of vows like *Cāndrāyana* etc. This kind of explanation of *Tapas* is peculiar since *Tapas* is generally defined as and during the *Dvandvas* like *Śīta*, *Uṣṇa* etc. *Svādhyāya* means reading daily *Praṇava*, *Rudra*, *Atharvaśiraśikhā* etc. like *Bhagavadgītā*. *Santoṣa* is defined as having satisfaction in whatever we get by our fate. *Śauca* is purification both mental and physical. *Īśvarapūjana* is by remembering extolling worshiping the Lord with great devotion in always that is by speech, mind, body and action. One who is adopting in practicing *Yama* and *Niyama* can be fit for emancipation.

Śivapurāṇa:

शौचं तुष्टिस्तपश्चैव जपः प्रणिधिरेव च । इति पञ्च प्रभिन्नः स्यान्नियमः स्वांशभेदतः ॥९.१९

Niyama is the positive curb or restraint with the following five subdivisions- purity, contentment, penance, *Japa* and attentiveness.

Dama

Mudgalapurāṇa:

स्वधर्मस्थितिमास्थाय नियमादिस्वभावतः । दमेद्देहं सुशान्त्यर्थं दमस्तेन प्रकथ्यते ॥९.२.६१

When mind is established in its own *Dharmas* by *Niyama* etc. for the sake of peace of mind is *dama*.

Dattātreypurāṇa:

तपः कृच्छ्रैर्देहशुद्धिस्तोषो दैवाप्ततोषणम् ॥१.७.४

आस्तिक्यं वेदविश्वासो विचारः श्रवणं श्रुतेः । दानं स्वार्थार्पणं पात्रे पूजा विष्णौ कृतार्पणम् ॥१.७.५

कुर्मलज्जा ह्रीर्बुद्धिः श्रद्धा वेदोक्तकर्मसु । विधिवद्विष्णुपर्वकादश्रुपोषणकं व्रतम् ॥१.७.६

वेदाविरुद्धगुर्वाप्तमन्त्राभ्यासो जपस्त्रिधा । वाचिकोऽसन्मानसः सन् रहस्यो मध्यमो जपः ॥ १.७.७

दशैते नियमाः ॥ १.७.८

In the above context, the *Purāṇa* has enumerated the ten *Niyamas*. They are *Tapas*, *Santosa*, *Āstikya*, *Vicāra*, *Dāna*, *Pūjā*, *Hrī*, *Śraddhā*, *Vrata*, *Japa*. In another context mentioned below the *purāṇa* has mentioned the five *Niyamas* like the *Yogasūtra*. They are *Śauca*, *Santoṣa*, *Devabhakti* and *Tapa* in different order.

नियमाः शौचसंतोषदेवभक्तितपांसि तु ॥२.१.४५

वितर्कभावेन चिन्त्यं प्रतिपक्षविभावनम् । स्वाग्रेऽवैरं त्वहिंसायां सत्ये सिद्धे फलागमः ॥ २.१.४६

वीर्यं वर्णित्वेऽस्तेयेऽर्थागमोऽन्त्ये जन्मवेदनम् । शौचात्स्वाङ्गजुगुप्सान्यासंसर्गस्त्वान्तराल्लघुः ॥२.१.४७

सौमनस्येन्द्रियजयहृत्स्थैर्यात्मदृढता । संतोषाद्वरसौख्याप्तिस्तपसोऽङ्गाङ्गिसिद्धिरुत् ॥२.१.४८

स्वाध्यायादिष्टदेवाप्तिः समाधिर्देवभक्तिः । आस्या स्थिरसुखं यत्नाविरामाच्छेषचिन्तया ॥२.१.४९

अस्तेयं ब्रह्मचर्यं च त्यागो हिंसादिवर्जनम् । अक्रोधो गुरुशुश्रुषा शौचमाहारलाघवम् ॥५.६.२६

स्वाध्यायाभ्यास इत्येते नियमा योगसिद्धिदाः । ५.६.२७

In the above context the ten *Niyamas* like *Asteya*, *Brahmacarya*, *Tyāga*, *Ahimsā*, *Akrodha*, *Gurusuśrūṣā*, *Śauca*, *Lagu-āhāra*, *Svādhyāya*, *Abhyāsa* are also enumerated.

3. *Āsana*

Devīpurāṇa:

पद्मकं स्वस्तिकं वापि स्थालिकं जलिकं तथा । पीठार्धं चन्द्रदण्डञ्च सर्वतोभद्रमेव च ॥५.४

आसनं रुचिरं बद्ध्वा ऊर्ध्वकाय उदङ्मुखः । नान्यपदमाञ्जलिं कृत्वा निश्चलः सुसमाहितः ॥ ५.५

This *Purāṇa* prefers to seven *Āsanas*(may be seats) like *Padmaka*, *Svastika*, *Sthālika*, *Jalika*, *Pīṭhārdha*, *Candradaṇḍa*, *Sarvatobhadra*.

Devībhāgavatapurāṇa:

पद्मासनं स्वस्तिकं च भद्रं वज्रासनं तथा ॥३५.८

वीरासनमिति प्रोक्तं क्रमादासनपञ्चकम् । ३५.९

Padma, *svastika*, *bhadra*, *vajra*, *vīra*. These five *Āsanas* only are mentioned in this *Purāṇa* and they are also defined in several verses that follow: (35.8-10a) it is to be mentioned that *Yogasūtras* have only defined *Āsana* but not enumerated any of them.

उर्वोरुपरि विन्यस्य सम्यक्पादतले शुभे ।।३५.९

अङ्गुष्ठो च निबध्नीयाद्धस्ताभ्यां व्युत्क्रमात्ततः । पद्मासनमिति प्रोक्तं क्रमादासनपञ्चकम् ।।३५.१०

Padmāsana: with two legs creased on two thighs in cross way and holding the toes with two hands in a cross way. It is called *Padmāsana*.

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले शुभे । ऋजुकायो विशेष्योगी स्वस्तिकं तत्प्रचक्षते ।।३५.११

Svastikāsana: inside the two thighs the last part of the Foot (*pādataḥ*) is placed and body is kept erect, this is *svastika*.

सीवन्याः पार्श्वयोन्यस्य गुल्फयुग्मं सुनिश्चितम् । वृषणाधः पादपार्ष्णी पाणिभ्यां परिबन्धयेत् ।।३५.१२

भद्रासनमिति प्रोक्तं योगिभिः परिपूजितम् । ३५.१३

Bhadrāsana: Placing the two ankles under the scrotum on each side of perineum, the left knee on the left (side) and the right one on right (side) and, firmly holding with the hands and the feet which (thus) made to touch the sides, one should remain steady.

ऊर्वोः पादौ क्रमान्न्यस्य जान्वोः प्रत्यङ्मुखाङ्गुली ।।३५.१३

करौ विदध्यादाख्यातं वज्रासनमनुत्तमम् । ३५.१४

Vajrāsana: two feet are placed below the thighs and fingers downside hands on the knees, this is *vajrāsana*.

एकं पादमधः कृत्वा विन्यस्योरुं तथोत्तरे ।।३५.१४

ऋजुकायो विशेष्योगी वीरासनमितीरितम् । ३५.१५

Vīrāsana: one foot below and thigh on the other, with straight body is called *Vīrāsana*.

Saurapurāṇa:

स्थिरबुद्धिरसंमूढः पूर्वमासनमभ्यसेत् ॥१२.१४

पद्मकं स्वस्तिकं पीठं सैहं कौकुटकौञ्जरम् । कौर्मं वज्रासनं चैवं वैयाघ्रं चार्धचन्द्रकम् ॥१२.१५

दण्डं तार्क्ष्यासनं शूलं खड्गं मुद्गरमेव च । मकरं त्रिपथं काष्ठं स्थाणुर्वा हस्तिकर्णिकम् ॥१२.१६

मीनं वीरासनं चापि वाराहं मृगवैणिकम् । क्रौञ्चं चानालिकं चापि सर्वतोभद्रमेव च ॥१२.१७

इत्येतान्यासनान्यत्र सप्तविंशतिसंख्यया । योगसंसिद्धिहेतोस्तु कथितानि तवानघ ॥१२.१८

The text has enumerated 27 kinds of *Āsanas* useful in *Yoga* practice. They are *Padmaka*, *Svastika*, *Piṭha*, *Simha*, *Kukuṭa*, *Kuñjara*, *Kūrma*, *Vajra*, *Vyāgra*, *Ardhacandra*, *Daṇḍa*, *Tārṣya*, *Sūla*, *Khaḍga*, *Mudgala*, *Makara*, *Tripatha*, *Kāṣṭha*, *Sthāṇu*, *Hastikarṇika*, *Mīna*, *Vīra*, *Varāha*, *Mṛga-vaiṇika*, *Krauñca*, *Anālika*, *Sarvatobhadra*. It is to be noted that the *Yogasūtras* have simply defined *Āsana* but have not mentioned specifically any *Āsana*. While here we get names of 27 kinds of *Āsanas*.

Viṣṇudharmottarapurāṇa:

स्वस्तिकं सर्वतोभद्रं पर्यङ्कं कमलासनम् । तेषामेकतमं बध्वा योगासनमतन्द्रितः ॥६.२८३

While explaining *Dhyāna* the *Purāṇa* has referred to four kinds of *Āsanas*. They are 1.*Svastika*, 2.*Sarvatobhadra*, 3.*Paryāṅka* and 4.*Kamalāsana*.

Śivapurāṇa:

स्वस्तिकं पद्ममध्येन्दुं वीरं योगं प्रसाधितम् । पर्यङ्कं च यथेष्टं च प्रोक्तमासनमष्टधा ॥१.२०

Āsana is the Yogic pose and is of eight types such as *Svastika*, *Padma*, *Ardhendu*, *Vīra*, *Yoga*, *Prasādhita*, *Paryāṅka* and *Yatheṣṭa*.

Mudgalapurāṇa:

स्वस्तिकादीनि भो दक्ष आसनानि विशेषतः । साधयित्वा समातिष्ठेद्योगार्थमासनं स्मृतम् ॥९.२.६२

The practice of the postures *Svastika* etc. for the accomplishment of *Yoga* is practice of *Āsana*.

Dattātreypurāṇa:

अष्टासनानि स्वस्तिकं त्विदम् । जानूर्वन्तः पदौ कृत्वा समाङ्गेनोपवेशनम् ॥९.७.८

गोमुखं दक्षगुल्फोऽन्यपृष्ठपार्श्वे परोऽन्यथा । स्वान्योरुपादविन्यासाद्वीराख्यं चाथ पद्मकम् ॥९.७.९

पृष्ठतो व्यस्तपाणिभ्यां व्यस्तोरुस्थाङ्घ्रिधारणम् । अन्योन्यगुल्फयोगेन जानुस्थकरपल्लवैः ॥९.७.१०

सिंहासनं व्यात्तवक्त्रं पूज्यं नासाग्रदृष्टिकम् । योनिमेढ्रोर्ध्वस्थगुल्फं सिद्धं भूमध्यदृगवरम् ॥९.७.११

मायूरं दण्डवद्योम्नि भूहस्तं नाभिकूर्परम् । भद्रं स्यात्सीवनीपार्श्वयुक्करात्ताङ्घ्रिगुल्फकम् ॥९.७.१२

स्यादासनजयात्सर्वजयोऽशक्तौ शवासनम् । सार्धत्रिहस्तो देहोऽयं गुदमेढ्रान्तमध्यकः ॥ ९.७.१३

The eight kinds of *Āsanas* like: *Svastika*, *Gomukha*, *Vīra*, *Padmaka*, *Siṃhāsana*, *Siddha*, *Mayūra*, *Bhadra*, *Śavāsana* are mentioned and defined in brief. *Svastikāsana*: In this *āsana*, the left leg placed on the foot near the right thigh muscles and the right leg and pushed it in the space between the thigh and calf muscles. The two feet are between the thighs and calves of the legs. *Gomukhāsana*: Placing both the feet on the ground by the side of the buttocks and keeping the body steady is *Gomukhāsana*, resembling the mouth of a cow. *Padmakāsana*: Placing the right foot on the left thigh and vice-versa with left hand on the left knee and right hand on the right knee. *Vīrāsana*: Legs bent on the knees and placed on heels below the anus. *Siṃhāsana*: Placing the two heels under the perineum with soles turned upwards; hands to rest on the knees, which should touch the ground.

Mouth open and fixing gaze on the root of the nose. *Siddhāsana*: Placing one heel at anus, Keeping the other heel on the root of the generative organ. The feet or legs are so nicely arranged that the ankle-joints should touch each other, eyes fixed on the middle of the eyebrows(*Ājñācakra*). *Mayūrāsana*: Raising one self like a horizontal stick holding the floor with both the palms with the support of elbows. *Bhadrāsana*: Placing the two ankles under the scrotum on each side of perineum, the left knee on the left (side) and the right one on right (side) and, firmly holding with the hands and the feet which (thus) made to touch the sides, one should remain steady. *Śavāsana*: Lying on the back, the arms and legs are spread, the eyes are closed and the breath deep, using *dīrga* (long).

4.Prāṇāyāma

***Devīpurāṇa*:**

प्राणायामैर्दहेद्वेषान् धारणाभिश्च किल्बिषम् । प्रत्याहारेण विषयान् ध्यानेनानीश्वरान् गुणान् ॥५.८

उत्तमान् मध्यमान् मन्दान् सगर्भास्त्रिविधास्तथा । प्राणायामान् शनैः कुर्यात् कुम्भरेचकपूरकान् ॥५.७

The *Prāṇāyāma* is said to be of three kinds: *Uttama*, *Madhyama* and *Manda* and also *Sagarbha*. The *Kumbhaka*, *Recaka*, and *Pūraka*- *Prāṇāyāmas* are also referred too. The famous verse about *Prāṇāyāma* etc. is also quoted here. The *Prāṇāyāma* destroys faults, *Dhāraṇā* destroys sins, by *Pratyāhāra*, one conquers sense-objects and by *Dhyāna* one conquers qualities arising out of lower nature.

***Devībhāgavatapurāṇa*:**

इडयाकर्षयेद्वायुं बाह्वं षोडशमात्रया ॥३५.१५

धारयेत्पूरितं योगी चतुःषष्ट्या तु मात्रया । सुषुम्णामध्यगं सम्यग्द्वात्रिंशन्मात्रया शनैः ॥ ३५.१६

नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः । प्राणायाममिमं प्राहुर्योगशास्त्रविशारदाः ॥ ३५.१७

भूयो भूयः क्रमात्तस्य बाह्यमेवं समाचरेत् । मात्रावृद्धिः क्रमेणैव सम्यग्द्वादश षोडश ॥ ३५.१८

जपध्यानादिभिः सार्धं सगर्भं तं विदुर्बुधाः । तदपेतं विगर्भं च प्राणायामं परे विदुः ॥ ३५.१९

क्रमादभ्यस्यतः पुंसो देहे स्वेदोद्गमोऽधमः । मध्यमः कम्पसंयुक्तो भूमित्यागः परो मतः ॥ ३५.२०

उत्तमस्य गुणावाप्तिर्यावच्छीलनमिष्यते ॥ ३५.२१

While describing *Prāṇāyāma* it is stated that the *Yogin* should inhale outside wind by *Idānāḍī* in sixteen *mātrās*. When it is inhaled the *Yogin* should control it within upto sixty four *mātrās*. In *Suṣumṇānāḍī* and by *Pīṅglānāḍī* one should exhale the wind in thirty two *mātrās* slowly, i.e. called *Prāṇāyāma*. The *Yogin* gradually increases the *mātrās* properly as twelve or sixteen *mātrā*. The *Prāṇāyāma* can be *Sagarbha* or *Vigarbha*. It is called *Sabīja* and *Nirbīja* in the other texts. It is again described as *Adhama*, *Madhyama* and *Uttama*. When there is perspiration on the body of the *Yogin*, it is *Adhama*. When it is full of trembling it is *Madhyama*. It is *Uttama* when there is detachment from the place. One should practice *Prāṇāyāma* as long as one realizes the virtues of the *Uttama Prāṇāyāma*.

Saurapurāṇa:

द्वन्द्वतीतो जयेत्प्राणानभ्यासक्रमयोगतः ॥ १२.१९

अन्तश्चराणां वायूनां बाह्याभ्यन्तरोधनम् । प्राणायाम इति प्रोक्तो द्विविधः स च कथ्यते ॥ १२.२०

अगर्भश्च सगर्भश्च तयोराद्योऽजयः स्मृतः । द्वितीयः सजयः प्रोक्तो ध्रुवं व्याहृतिमातृभिः ॥ १२.२१

रेचकः शून्यकश्चैव पूरकः कुम्भकस्तथा । एवं चतुर्विधो भेदः प्राणायामेऽत्र सूरिभिः ॥ १२.२२

पूरकः पूरणादयोस्तन्निरोधाच्च कुम्भकः । रेचनाद्रेचकः प्रोक्तः शून्यकस्तु यथास्थितः ॥ १२.२३

The controlling the inside wind within the body by not allowing it to go outside is called *Prāṇāyāma*. It is of two kinds. *Agarbha* and *Sagarbha*. It is also

called *Ajaya* and *Sajaya* also. When it is done with *Vyāhṛtis* and *Mātrkas* it is *Sagarbha* or *Sajaya Prāṇāyāma* but when it is without these *Vyāhṛtis*, it is called *Agarbha* or *Ajaya Prāṇāyāma*. This is in a way new terminology used by the *Purāṇa*, since generally it is called *Sabīja* and *Nirbīja*. *Prāṇāyāma* is again said to be four kinds *Recaka*, *Śūnyaka*, *Pūraka* and *Kumbhaka*. It is to be noted that *Prāṇāyāma* is generally mentioned to be of three kinds *Recaka*, *Kumbhaka* and *Pūraka*. While the *Purāṇa* has added *Śūnyaka* also to the three kinds of *Prāṇāyāmas* making it to be of four kinds. *Pūraka* means inhalation; *Kumbhaka* means control within, *Recaka* means exhalation, while normal breath is called *Śūnyaka*.

आपूर्योदरसंस्थं तु उच्चैर्वायुं निरोधयेत्॥१२.२९

कुम्भकः कुम्भवत्स स्याद्रेचको वर्तितस्य च।उत्क्षिप्य प्रयतो वायुमजदेवत्यमानयेत्॥१२.३०

रेचकः पूरकश्चैव कुम्भकश्च न विद्यते।निरालम्बे मनः कृत्वा क्षणात्प्राणजितो भवेत्॥१२.३१

Here *Prāṇāyāma* is again explained. One should inhale the wind and fill the stomach completely with that. He should control the wind to a high level. Since the wind is kept like a jar full of water it is called *Kumbhaka*. When the wind is thrown out it is *Recaka*. When the mind becomes without any support like *Recaka*, *Kumbhaka* or *Pūraka* and there is complete control over the flow of wind, the *Yogin* attains victory over the vital breath. His mind becomes serene and free from all blemishes.

Viṣṇudharmottarapurāṇa:

हंस उवाच।

रेचकं पूरकं चैव कुम्भकं च तथा द्विजाः।एकस्त्रयवस्थो विज्ञेयः प्राणायामो महाफलः॥ २८०.१

आददानस्तु यः श्वासं मन्त्राध्ययनमाचरेत् । मनसा ब्राह्मणश्रेष्ठा रेचकं तत्प्रकीर्तितम् ॥ २८०.२

श्वाससन्धारणं कुर्वन्नाददानो न च त्यजन् । पूरकं तद्विनिर्दिष्टं सर्वकल्मषनाशनम् ॥ २८०.३

मन्त्रस्य देवताध्यानं प्राणायामं तथा चरेत् । प्राणायामात्परं नास्ति द्विजातीनां तथा तपः ॥ २८०.४

निरोधाज्जायते वायुस्ततस्त्वग्निः प्रजायते । ततस्तु सलिलं देहे पूयते तैस्त्रिभिर्नरः ॥ २८०.५

The *Purāṇa* explains the *Prāṇāyāma* to be of three kinds: *Recaka*, *Pūraka* and *Kumbhaka*, but its explanation is quite noteworthy. Inhaling the breath along with the mental recitation of *mantra* is *Recaka*, while when the breath is kept inside and not given out, it is *Pūraka* destroyer of all sins. *Kumbhaka* is not explained. While making *Prāṇāyāma* one should meditate upon the God of that particular *mantra*. *Prāṇāyāma* is said to be the highest kind of penance. By control of breath, there is control of all the three elements-water, air and fire, in the body and by that one's body becomes purified.

आकेशाग्रं नखाग्रं स्वं तप्स्यते परमं तपः । यस्तु कुर्याद् द्विजश्रेष्ठाः प्राणायाममतन्द्रितः ॥ २८०.६

न तत्पुण्यमवाप्नोति तीर्थानुसरणाद् द्विजाः । न यज्ञेन तथा कृच्छ्रैः प्राणायामाद्यदाप्नुयात् ॥ २८०.७

प्राणायामपरा विप्राः सर्वनिर्धौतकल्मषाः । त्रिदिवं प्रतिपद्यन्ते मोक्षं वा मनसेप्सितम् ॥ २८०.८

प्राणायामेन नश्यन्ति महापातकजान्यपि । घोराप्येनासि धर्मज्ञाः प्राणायाममत्तश्चरेत् ॥ २८०.९

एतत्तपस्तत्परमं द्विजानां पापापहं पुण्याविवृद्धिकारि । मोक्षप्रदं वा पुरुषोत्तमानां तस्मात्प्रयत्नेन समाचरेत् ॥ २८०.१०

Here there is praise of *Prāṇāyāma*. It is highest kind of penance in which one's own body is sanctified right from hair on the head up to the top of the nail of the toe. Hence the *Yogin* should practice *Prāṇāyāma* without any laziness. Whatever merit is obtained by visiting holy places, performing *yajñas* or by penances is obtained by *Prāṇāyāma*. As per their own desire the *Yogins* becoming

free from blemishes obtain heaven or emancipation. All great severe sins i.e. *Mahāpatakas* are also destroyed by *Prāṇāyāma*. *Prāṇāyāma* is a great penance which not only destroys sins and increases merits but also leads one to salvation.

Śivapurāṇa:

प्राणः स्वदेहजो वायुस्तस्यायामो निरोधनम् । तद्रेचकं पूरकं च कुम्भकं च त्रिधोच्यते ॥३७.२१

नासिकापुटमङ्गुल्या पीड्यैकमपरेण तु । औदरं रेचयेद्वायुं तथायं रेचकः स्मृतः ॥ ३७.२२

बाह्येन मरुता देहं दृतिवत्परिपूरयेत् । नासापुटेनापरेण पूरणात्पूरकं मतम् ॥३७.२३

न मुञ्चति न गृह्णाति वायुमन्तर्बहिः स्थितम् । संपूर्णं कुम्भवत्तिष्ठेदचलः स तु कुम्भकः ॥३७.२४

रेचकाद्यं त्रयमिदं द्रुतं न विलम्बितम् । तद्यतः क्रमयोगेन त्वभ्यसेद्योगसाधकः ॥ ३७.२५

रेचकादिषु योऽभ्यासो नाडीशोधनपूर्वकः । स्वेच्छोत्क्रमणपर्यन्तः प्रोक्तो योगानुशासने ॥३७.२६

कन्यकादिक्रमवशात्प्राणायामनिरोधनम् । तच्चतुर्धोपदिष्टं स्यान्मात्रागुणविभागतः ॥ ३७.२७

कन्यकस्तु चतुर्धा स्यात्स च द्वादशमात्रकः । मध्यमस्तु द्विरुद्धातश्चतुर्विंशतिमात्रकः ॥ ३७.२८

उत्तमस्तु त्रिरुद्धातः षड्विंशन्मात्रकः परः । स्वेदकम्पादिजनकः प्राणायामस्तदुत्तरः ॥ ३७.२९

आनन्दोद्भवरोमाञ्चनेत्राश्रूणां विमोचनम् । जल्पभ्रमणमूर्च्छाद्यं जायते योगिनः परम् ॥३७.३०

जानुं प्रदक्षिणीकृत्य न द्रुतं न विलम्बितम् । अङ्गुलीस्फोटनं कुर्यात्सा मात्रेति प्रकीर्तिता ॥३७.३१

मात्राक्रमेण विज्ञेयाश्चोद्धातक्रमयोगतः । नाडीविशुद्धिपूर्वं तु प्राणायामं समाचरेत् ॥३७.३२

अगर्भश्च सगर्भश्च प्राणायामो द्विधा स्मृतः । जपं ध्यानं विनागर्भः सगर्भस्तत्समन्वयात् ॥३७.३३

अगर्भद्वर्गसंयुक्तः प्राणायामः शताधिकः । तस्मात्सगर्भं कुर्वन्ति योगिनः प्राणसंयमम् ॥३७.३४

प्राणस्य विजयादेव जीयन्ते देहवायवः । प्राणोऽपानः समानश्च ह्युदानो व्यान एव च ॥३७.३५

नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः । प्रयाणं कुरुते यस्मात्तस्मात्प्राणोऽभिधीयते ॥३७.३६

अवाङ्मन्यत्यपानाख्यो यदाहारादि भुज्यते । व्यानो व्यानशयत्यङ्गान्यशेषाणि विवर्धयन् ॥३७.३७

उद्वेजयति मर्माणीत्युदानो वायुरीरितः । समं नयति सर्वाङ्गं समानस्तेन गीयते ॥३७.३८

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्थितः । कृकलः क्षवथौ ज्ञेयो देवदत्तो विजृम्भणे ॥३७.३९

न जहाति मृतं चापि सर्वव्यापी धनञ्जयः । क्रमेणाभ्यस्यमानोऽयं प्राणायामप्रमाणवान् ॥३७.४०

निर्दहत्यखिलं दोषं कर्तुर्देहं च रक्षति । प्राणे तु विजिते सम्यक् तच्चिह्नान्युपलक्षयेत् ॥३७.४१

विष्णुत्रश्लेषणां तावदल्पभावः प्रजायते । बहुभोजनसामर्थ्यं चिरादुच्छ्वासनं तथा ॥३७.४२

लघुत्वं शीघ्रगामित्वमुत्साहः स्वरसौष्टवम् । सर्वरोगक्षयश्चैव बलं तेजः सुरुपता ॥३७.४३

धृतिर्मेधा युवत्वं च स्थिरता च प्रसन्नता । तपांसि पापक्षयता यज्ञदानव्रतादयः ॥ ३७.४४

प्राणायामस्य तस्यैते कलां नार्हन्ति षोडशीम् ॥३७.४५

Prāṇa is the vital breath in the body. *Āyama* is checking. Hence *Prāṇāyāma* means checking or restraining the breath. It is of three forms- *Recaka*, *Pūraka* and *Kumbhaka*. One of the nostrils is pressed with the finger and the air from the belly is let out through the other. This is *Recaka* (exhaling). Then through the other nostril, the external air is inhaled and the body is filled up like the bellow. It is *Pūraka* (inhaling). He does not breathe out the internal or breathe in the external air. He remains steady like the filled-up jar. It is called *Kumbhaka* (retention). The three, *Recaka*, *Pūraka*, *Kumbhaka*- should not be done hurriedly or slowly. The practiser of *Yoga* should adopt them gradually with restraint. The practice of *Recaka* should begin with the purification of the veins and conclude with its voluntary exit as mentioned in the *Yogānuśāsana*. *Prāṇāyāma* is one of the four varieties in view of the time-units, *Kanyaka* etc. *Kanyaka* is without *Udghātā*

(strokes). Its duration is twelve *mātrās*. *Madhyama* has two strokes; its duration is twentyfour *Mātrās*. *Uttama* has three strokes and its duration is thirty-six *mātrās*. *Uttama* is the *Prāṇāyāma* that causes perspiration and trembling of the body. The *Yogin* here experiences- the thrill of bliss, horripilation and shedding of tears. He may prattle. There may be vertigo and senselessness. *Mātrā* is the unit of time required for the snapping of the fingers after moving them round the knees neither speedily nor slowly. The duration of *Prāṇāyāma* should be increased in accordance with the *Mātrā* and strokes. The veins should be necessarily purified. The *Prāṇāyāma* is again twofold: *Agarbha* and *Sagarbha*. Restraining the breath without meditation and *Japa* is called *Agarbha Prāṇāyāma*. If they too are included it is called *Sagarbha*. The *Sagarbha Prāṇāyāma* is hundred times more efficacious than the *Agarbha*. *Yogins* practice *Sagarbha Prāṇāyāma*. The vital breaths of the body can be conquered through the mastery over *Prāṇa*. The vital breaths are *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, *Vyāna*, *Nāga*, *Kūrma*, *Kṛkara*, *Devadatta* and *Dhanañjaya*. That which causes the movement is called *Prāṇa*. *Apāna* is the vital air that takes the food lower down. *Vyāna* is diffused through the limbs and it develops them. *Udāna* is the vital air that affects the vulnerable points in the body among the limbs. The vital air that spreads equally is called *Samāna*. The vital air *Nāga* is for the activity of speaking. *Kūrma* is for the activity of closing the eyes; the vital air *Kṛkara* is the activity of sneezing and the vital air *Devadatta* is the activity of yawning. *Dhanañjaya* is the vital air that circulates through the body. It does not leave off even the dead body. Gradually practised, *Prāṇāyāma* is very efficacious. It burns off all defects. It preserves the body of practisers. When the *Prāṇa* is mastered the symptoms are manifest. Urine, phlegm and faeces are reduced in quantity. Ability to eat much and to breathe slowly, lightness of the body, ability to walk fast, enthusiasm, clearness of voice and tone, destruction of ailments, strength, brilliance, beauty, courage, intelligence,

youthfulness, firmness and all round pleasure- these are the symptoms. All forms of austerities, expiations, sacrifices, charitable gifts, holy rites do not merit even a sixteenth part of the benefit of *Prāṇāyāma*.

Benefits of *Prāṇāyāma*:

प्राणायामेन सिध्यन्ति देव्यः शान्त्यादयः क्रमात् ॥३९.१०

शान्तिः प्रशान्तिर्दीप्तिश्च प्रसादश्च ततः परम् । शमः सर्वापदां चैव शान्तिरित्यभिधीयते ॥३९.११

तमसोऽन्तर्बहिर्नाशः प्रशान्तिः परिगीयते । बहिरन्तः प्रकाशो यो दीप्तिरित्यभिधीयते ॥३९.१२

स्वस्थता या तु सा बुद्धेः प्रसादः परिकीर्तितः । कारणानि च सर्वाणि सबाह्याभ्यन्तराणि च ॥३९.१३

बुद्धेः प्रसादतः क्षिप्रं प्रसन्नानि भवन्त्युत । ३८.१४

The benefits derived from *Prāṇāyāma* are *Śānti*, *Praśānti*, *Dīpti* and *Prasāda*. When adversities subside it is called *Śānti*. *Praśānti* is the destruction of ignorance both external and internal. The external and internal illumination is called *Dīpti*. The normal and the healthy state of the intellect is called *Prasāda*. When the intellect is in healthy normal state the internal and external sense-organs too acquire healthy and normal state.

***Mudgalapurāṇa*:**

There is description of *Prāṇāyāma* of three kind: *Pūraka*, *Recaka* and *Kumbhaka*.^{35,36-7}. *Prāṇāyāma* is said to be three kinds: *Laghu*, *Madhyama*, and *Uttama*.⁴⁴⁻⁷

प्राणायामं ततोऽभ्यस्य लघ्वादिकं क्रमेण च । योगार्थं साधयेद्वायुं स प्राणायाम उच्यते ॥१९.२.६३

The control over breath by the practice of *Prāṇāyāma* gradually as *Laghu* etc. is *Prāṇāyāma*.

एकान्ते निर्जने स्थाने स्थित्वा ध्यात्वा गजाननम् । पूजयेद्भक्तिसंयुक्तो ध्यानं कुर्याद्विशेषतः ॥ ९.९.३१

अनन्यमनसा देवं भजेत्तं भावधारकः । शमदमपरो भूत्वा चित्तनिग्रहमाचरेत् ॥ ९.९.३२

दुर्जयं चित्तमत्यन्तं ज्ञात्वा वायुनिबन्धतः । प्राणायामपरो भूत्वा जयेत्तन्नात्र संशयः ॥ ९.९.३३

अथ वायुनिरोधस्य वदामि मार्गमुत्तमम् । येन पापं परित्यज्य शुद्धचित्तो नरो भवेत् ॥ ९.९.३४

पूरयेद्दामनासायां वायुं तस्माच्चतुर्गुणम् । धारणं तस्य कुर्यात् स स्वोदरे नियतो भवेत् ॥ ९.९.३५

पूरकाद् द्विगुणं कुर्याद्विचक्रं च प्रजापते । पुनर्नसा दक्षिणया पूरयेत् कुम्भकं चरेत् ॥ ९.९.३६

वामया रेचकं चैव पुनः पुनर्निरन्तरम् । प्राणायामं चरेद् धीमान् पापहीनो नरो भवेत् ॥ ९.९.३७

एवं त्रैकालिकं कुर्यात् प्राणायामं विशेषतः । नातिनिरोधसंयुक्तं वायुं हठसमन्वितः ॥ ९.९.३८

अतिहठेन संरुद्धो वायू रोमभ्य एव च । निःसृत्य कुष्ठसंयुक्तं तं करोति न संशयः ॥ ९.९.३९

In a lonely and secluded place, the *Prāṇāyāma* and *Dhyāna* are to be practised. First one should meditate upon the lord *Gaṇeśa* and practice *Prāṇāyāma* or the breath control. The proper way of controlling the wind is explained by which one can not incur sin and become pure in his mind. First one should inhale the breath from the left nostril and control it within the body for four times of that inhalation. While exhaling the breath one should give it out by right nostril two times more of inhalation. He should thus practice *Prāṇāyāma* with the left and right nostrils repeatedly and become sinless. This kind of *Prāṇāyāma* should be practised three times in a day. The breath should not be controlled forcibly. If the wind is controlled forcibly it comes out through the pores of the body and causes Leprosy to person practising *Prāṇāyāma*.

तत्र लघ्वक्षराण्येव द्वादशापि प्रतिष्ठति । वायुश्चेत् स लघुः प्रोक्तः प्राणायामश्च योगिभिः ॥ ९.९.४३

ततो द्विगुणतस्तिष्ठेद्यदा वायुः सुरोधितः । मध्यमः स समाख्यातस्त्रिगुणादुत्तमोत्तमः ॥ ९.९.४४

एवं प्राणमपानं च स्वमूले संनयेद् बुधः । तयो रोधनभावेन मूलगौ तौ भविष्यतः ॥ १.१.४५

The *Prāṇāyāma* is of three types *Laghu*, *Madhyama* and *Uttama*. It is *laghu* which is having length of twelve *mātrās*. It is *Madhyama* with twenty four *mātrās* and thirty six *mātrās*, it is *uttama* kind of *Prāṇāyāma*. By *Prāṇāyāma* thus *Prāṇa* and *Apāna* are controlled and established in their proper place.

Dattātreypurāṇa:

कुशानिनांशुकेष्वेव प्राणायामान्समभ्यसेत् ॥ १.७.२७

चन्द्रेणापूर्य वायुं षट् दशमात्रं हुनुं हृदि । कृत्वा चतुःषष्टिमात्रं कुम्भयित्वा विरेचयेत् ॥ १.७.२८

शनैः कुम्भार्धकालेन पश्चादाकर्षितोदरः । त्यजेत्सूर्येणाथ तेन पीत्वान्येन तथा पुनः ॥ १.७.२९

पञ्चध्याङ्ग्यङ्ग्यशीत्यन्तैस्त्रिसंध्यमसुयामकैः । त्रिमासोर्ध्वं प्राणजयः सिद्ध्येत्केवलकुम्भकः ॥ १.७.३०

द्वन्द्वाभावस्ततोऽथास्वायामो वायुगतिक्षतिः । रेचकैः पूरकैः कुम्भैर्देशकालप्रमाणतः ॥ २.१.५०

दीर्घः परिवृढः सूक्ष्मस्त्रय एते चतुर्थकः । बाह्यान्तर्विषयाक्षेपी ततः सत्त्वावृत्तिक्षतिः ॥ २.१.५१

The *Recaka*, *Kumbhaka* and *Pūraka prāṇāyāmas* are mentioned. They are said to be of four kinds: *Dīrgha*, *Parivrḍha*, *Sūkṣma* and *Turīya*. By inhaling the wind of sixteen *mātrās* by *Candra Nāḍī* (*piṅgalā*) and controlling it for sixtyfour *mātrās* in side by *Kumbhaka*. One should exhale it slowly thirty two *mātrās* by *Sūryanāḍī* (*iḍā*). By practicing for three months, one gets control over the *Prāṇa*.

5. Pratyāhāra

Devībhāgavatapurāṇa:

इन्द्रियाणां विचरतां विषयेषु निर्गलम् ॥ ३.५.२१

बलादाहरणं तेभ्यः प्रत्याहारोऽभिधीयते ॥ ३.५.२२

The *Pratyāhāra* is defined in this *Purāṇa*. Forcibly taking back the senses from uncontrolled wandering among the sense objects.

Saurapurāṇa:

इन्द्रियाणां विचरतां विषयेषु स्वभावतः। निग्रहः प्रोच्यते यस्तु प्रत्याहारः स उच्यते॥१२.४०

The senses naturally go after the sense objects but controlling them from their respective sense-objects is explained as *Pratyāhāra*. After giving this usual definition of *Pratyāhāra*, the *Purāṇa* has also explained it in a different way as mentioned bellow:

यद्यत्पश्यति तत्सर्वं पश्येदात्मवदात्मनि। प्रत्याहारः स वै प्रोक्तो योगसाधनमुत्तमम्॥१२.४१

The *Pratyāhāra* is explained as seeing one's own self in everything that he observes. This is the best means of *Yoga*. The *Pratyāhāra* explained here is quite different and noteworthy.

Viṣṇudharmottarapurāṇa:

हंस उवाच।

विषयेभ्यः प्रवृत्तस्य चेतसो विनिवर्तनम्। प्रत्याहारं विनिर्दिष्टं परमन्तत्तपः स्मृतम्॥२८१.१

अत्यन्तचञ्चलं चित्तं तस्य संयमनं द्विजाः। प्रत्याहारेण कर्तव्यं पुरुषेण विपश्चिता॥२८१.२

प्रत्याहृत्य नरश्चेतः कामेभ्यो द्विजसत्तमाः। कामानां भाजनं लोके मोक्षस्य च तथा भवेत्॥२८१.३

विहाय कामान्यः सर्वान्पुमाँश्चरति निस्पृहः। निर्मतो निरहंकारः स शान्तिमधिगच्छति॥२८१.४

प्रत्याहारं यथा कुर्यात्कामेभ्यश्चेतसो नरः। यथाकाममवाप्नोति मोक्षोपायं च विन्दति॥२८१.५

यावन्न चेत आयाति वैराग्यं परमं नरः। तावन्न शक्तो भवति प्रत्याहारस्य वै द्विजाः॥ २८१.७

The *Pratyāhāra* is also a great penance in which the mind is diverted from going towards outward sense objects. The mind is very fickle and it should be brought under control by *Pratyāhāra*. By diverting mind from different kinds of enjoyments, the *Yogin* becomes fit for enjoying all such desires and also for salvation. Like the *Bhagavadgītā*(2.71), the *Purāṇa* points out that the *Yogin* giving up all such desires and wandering among them without any attachment attains real peace of mind. The *Pratyāhāra* is conducive to not only obtaining worldly desires but also brings about emancipation. As long as one has not obtained detachment one is not fit for *Pratyāhāra*.

Śivapurāṇa:

इन्द्रियाणि प्रसक्तानि यथास्वं विषयेष्विह ।।३७.४५

आहृत्य यन्निगृह्णाति स प्रत्याहार उच्यते । मनः पूर्वाणीन्द्रियाणि स्वर्गं नरकमेव च ।।३७.४६

निगृहीतनिसृष्टानि स्वर्गाय नरकाय च । तस्मात्सुखार्थं मतिमाञ्ज्ज्ञानवैराग्यमास्थितः ।। ३७.४७

इन्द्रियाश्चन्निगृह्याशु स्वात्मनात्मानमुद्धरेत् ।।३७.४८

The total withdrawal of the sense organs operating in their respective objects is called *Pratyāhāra*. The sense-organs are the mind etc. They are capable of according heaven and hell. When restrained they yield heaven, when let loose they are hellish. Hence the intelligent man who seeks happiness should have recourse to perfect knowledge and detachment, and lift up his soul through his own soul after carefully restraining the horses of his sense-organs.

Mudgalapurāṇa:

नानाविषयभोगर्थं गच्छन्तीन्द्रियाकाणि तु । तेभ्यस्तानि समागृह्य योगयुक्तानि कारयेत् ।।९.२.६४

समनांसि सुशान्त्यर्थं हत्वा हत्वा पुनः पुनः । इन्द्रियाणि नरः कुर्यात् प्रत्याहारः स वै स्मृतः ।। ९.२.६५

The senses run helter skelter for the enjoyment of sense-objects of diverse types. One should take them away from them and make them centred in *Yoga* . The senses and the mind are repeatedly brought under control – that is *Pratyāhāra*.

Dattātreyapurāṇa:

प्रत्याहारस्त्वाहरणमर्थचारी गवां बलात्। आत्मान्वयेन दृष्टिश्च फलत्यागश्च कर्मणः॥ १.८.१०

वैरस्यं चेन्द्रियार्थेषु प्रतिमर्म च हृत्स्थितिः। प्रत्याहारः पञ्चधैवं.. ॥१.८.११

ततो हृद्धारणायोग्यं चित्तवृत्तानुकारवत्। प्रत्याहारः स्वार्थायोगे तत इन्द्रियवश्यता॥२.१.५२

Pratyāhāra is said to be of five kinds: 1.It is forcibly withdrawing the senses wandering towards their sense objects, 2. Diverting them towards the *Ātman*. 3. The renunciation of the fruits of actions. 4. Detachment towards the objects of senses 5.making mind introverted. In another context, the *Purāṇa* has also explained *Pratyāhāra* like the *Yogasūtra*. It is making the senses introverted not following their sense- objects but following the mind only.

6.Dhāraṇā

Devīpurāṇa:

धारणां सम्प्रवक्ष्यामि कर्तव्या या प्रयत्नतः। मनसो हृद्यवस्थानं धारणेत्यभिधीयते॥१०.१

यथा चक्षुः प्रकाशेन दृष्टरूपाणि पश्यति। तद्वत् सुसूक्ष्मयोगेन युक्तस्तत्त्वानि पश्यति॥१०.२

निर्मलत्वाद् यथादर्शं प्रतिबिम्बानि पश्यति। तद्वत् विशुद्धे मनसि निष्कलं ब्रह्म पश्यति॥१०.३

यथा ज्ञानप्रकाशेन सुसूक्ष्मार्थान् प्रपश्यति। तद्वत् सुसूक्ष्ममोङ्कारं प्रणिधानेन पश्यति॥१०.४

The *Purāṇa* defines *Dhāraṇā* as the establishing mind in the heart. Just as due to light eyes observe the things similarly one who is practicing minute *Yoga* observes the Reality. Just as the dustless mirror can give clear picture, similarly in

the pure mind the stainless *Brahman* is seen. He observes Śiva, the lord of all being by pure mind. This immortal status can be obtained by the grace of Śiva.

Devībhāgavatapurāṇa:

अङ्गुष्ठगुल्फजानूरुमूलाधारलिङ्गनाभिषु ।।३५.२२

हृद्ग्रीवाकण्ठदेशेषु लम्बिकायां ततो नसि । भ्रूमध्ये मस्तके मूर्ध्नि द्वादशान्ते यथाविधि ।।३५.२३

धारणं प्राणमरुतो धारणेति निगद्यते ।।३५.२४

The establishing of the *prāṇa*-wind on different parts of the body is called *Dhāraṇā*. One may concentrate upon thumb (*aṅguṣṭha*), ankle (*gulfa*), knee, thighs, *mūlādhāra*, pennies, navel, heart, neck, thought, palate (*lambikā-tālu*), nose, eyebrows, head, and top (*mūrdhani*).

दिक्कालाद्यनवच्छिन्नदेव्यां चेतो विधाय च ।।३५.५५

तन्मयो भवति क्षिप्रं जीवब्रह्मैक्ययोजनात् । अथवा समलं चेतो यदि क्षिप्रं न सिद्ध्यति ।।३५.५६

तदावयवयोगेन योगी योगान्समभ्यसेत् । मदीयहस्तपादादावङ्गे तु मधुरे नग ।।३५.५७

चित्तं संस्थापयेन्मन्त्री स्थानस्थानजयात्पुनः । विशुद्धचित्तः सर्वस्मिन्नूपे संस्थापयेन्मनः ।। ३५.५८

One may also meditate upon the Goddess who is beyond time and space. He then becomes united immediately since he is uniting in the form of *Brahman* and *Jīva*. If the mind which is having stain does not get success, he should try again by *Avayavayoga* meditating upon different parts like hand, foot etc. of the goddess by conquering upon each place, his mind becomes pure and gets engrossed in the Goddess.

Saurapurāṇa:

उद्धातान्दश पञ्चैव कारयेद्धारणां बुधः । प्राणवायुं निवार्यैव मनः सूर्येऽन्तरे क्षिपेत् ।।४३

The fifteen *Udvātas* (exhalations) in *Prāṇāyāma* constitute *Dhāraṇā*. With the control of wind the mind is to be made fixed on *Candranāḍī*.

Viṣṇudharmottarapurāṇa:

हंस उवाच-

एकत्र समवस्थानं बाह्ये द्रव्ये तु चेतसः। धारणा सा विनिर्दिष्टा मनसो बन्धकारिका॥२८२.१

सा कार्या देवतार्चायां यत्रास्य स्यात्स्थिरा मतिः। एकत्र लब्ध्वा लक्ष्यं तु मनसश्चञ्चलस्य तु॥२८२.२

कुर्वन्निवारणं यत्नान्मनोऽनुग्रहकारणात्। अथ वा लक्ष्यबन्धन्तु भुवि कार्यं विजानता॥२८२.३

लब्धलक्षस्तु भूयोगे महीयोगं समुत्सृजेत्। लब्धलक्ष्यो नरः कुर्यान्नरास्तेजसि सत्तमाः॥ २८२.४

समुत्सृज्य ततो वायौ ततो नभसि कारयेत्। क्रमशस्त्वेवमारुह्य लक्ष्यं लक्ष्यतया नरः॥ २८२.५

बाह्येषु धारणां कृत्वा मनसः सिद्धिमश्नुते। मनसश्चञ्चलस्यास्य यावद्वन्धनधारणा॥२८२.६

The establishing of mind upon the external object is *Dhāraṇā* in which the mind is fixed upon that object. The mind is very fickle hence it should be properly fixed upon particular aim or goal while worshiping the deity. *Dhāraṇā* can be made on different external objects like the Earth, the Light, the Sky or the Wind. By establishing the mind upon all such external entities one becomes successful in controlling the wavering mind.

तावद्ध्यानमथारूढं न शक्यं केनचिद् द्विजाः। धारणां निश्चलां प्राप्य ततो ध्यानमवाप्नुयात्॥२८२.७

शरीरं विजहात्येनं यत्र बद्धा तु धारणा। प्राप्नोति मन्मयीभावं नात्र कार्या विचारणा॥२८२.८

संप्राप्य धारणां मुक्त्वा शरीरं मनुजोत्तमः। कालान्मोक्षमवाप्नोति ध्यानाच्छीघ्रमिति स्थितिः॥ २८२.९

प्राप्तस्तु मन्मयीभावं धारणास्थः पुमांस्ततः। स यदा पुरुषं याति तदा स प्रतिपद्यते॥२८२.१०

ध्रुवं मोक्षमवाप्नोति धारणां प्राप्य मानवः। किन्तु कालेन महता ध्यानाच्छीघ्रमिति स्थितिः॥ २८२.११

When one becomes adept in *Dhāraṇā* he should try for *Dhyāna*. His body is left behind and he becomes one with the object of meditation. The difference between *Dhāraṇā* and *Dhyāna* is that one gets emancipation after long time, by *Dhāraṇā* while by *Dhyāna* it is obtained immediately.

सर्वलोके तथा ज्ञेया बाह्यद्रव्यविनाशनाः । तेषान्तु धारणा कार्या मनोग्रहणकारणम् ॥२८२.१२

संप्राप्य मनसो बन्धं निश्चलं पुरुषोत्तमः । धारणायोगतस्तस्माद्ध्रुवं मोक्षमुपाश्नुते ॥२८२.१३

For the control of mind the *Dhāraṇā* on external perishable objects is recommended but it is ultimately conducive to the firmness of mind and gradually to the obtainment of salvation.

Śivapurāṇa:

धारणा नाम चित्तस्य स्थानबन्धः समासतः ॥१९.४८

स्थानं च शिवं एवैको नान्यदोषत्रयं यतः । कालं कञ्चावधीकृत्य स्थानेऽवस्थापितं मनः ॥ १९.४९

न तु प्रच्यवते लक्ष्याद्धारणा स्यान्न चान्यथा । मनसः प्रथमं स्थैर्यं धारणातः प्रजायते ॥१९.५०

तस्माद्धीरं मनः कुर्याद्धारणाभ्यासयोगतः । १९.५१

Dhāraṇā is the fixation of the mind on a particular spot. The spot is Śiva alone and nothing else. The *Dhāraṇā* should take place when the mind is established in the spot for a stipulated duration and when it does not swerve from the target. The initial stability of the mind is generated through *Dhāraṇā*. Hence one should endow the mind with fortitude by the practice of *Dhāraṇā*.

Mudgalapurāṇa:

महावाक्यदिभिः प्रोक्तं ब्रह्म शब्दार्थभावतः । संधार्य स श्रमेद् दक्ष धारणा सा प्रकीर्तिता ॥१९.२.६६

धारणाध्यानके दक्ष समाधिः परिकीर्तितः । त्रिभिर्योगं समाराध्य शान्तिगानि भवन्ति तु ॥१९.२.७३

स्वस्वब्रह्मणि ये सन्ति भोगा ब्रह्मसुखात्मकाः। तांस्त्यक्त्वा धारयेद्ब्रह्म तपस्तदेव कथ्यते॥१.२.७४

The nature of *Brahman* as decided by the knowledge of the *Mahāvākyas* understanding it by verbal authority is *Dhāraṇā*.

Dattātreya-purāṇa:

धारणापि च पञ्चधा॥१.८.११

हृत्प्राणधारणा हृद्दीधारणाध्यात्मधारणा। तन्मूर्तिधारणा क्षमादौ धारणापि च पञ्चधा॥१.८.१२

नाभ्यादिदेशे हृत्स्थैर्य धारणाभीष्टचिन्तया। २.१.५३

Dhāraṇā is said to be of five kinds. *Hṛd Dhāraṇā*, *dhī Dhāraṇā*, *Ādhyātma Dhāraṇā*, *Mūrti Dhāraṇā* and *Prthivyādi Dhāraṇā*. This may mean meditation on the Heart, Intellect, Self, Idol and external objects.

7.Dhyāna

Devīpurāṇa:

धृतिमान् सर्वतत्त्वज्ञोऽप्रमादी नियमे स्थितः। परं वैराग्यमास्थाय ध्यानयोगपरायणः॥४.३

The verse (4.3) refers to one *Yogin* who is expert in *Dhyāna*.

आत्मा ध्याता मनो ध्यानं ध्येयः सूक्ष्मो महेश्वरः। यत्तत् परममैश्वर्यं यत्तद्विद्यानप्रयोजनम्॥६.६

The *Purāṇa* points out that *Ātmā* is *Dhyātā*, Mind is *Dhyāna* and *Dhyeya*(goal) is subtle Maheśvara. This is the *Tripuṭī* of *Dhyāna*. Obtaining the Supreme qualities is the purpose of *Dhyāna*. Here *Brahman* is said to be of two kinds: *śabdabrahma*, and *Parabrahma*. Thus even in *Yoga* there is exposition of Nature of *Brahman* and Supreme reality to be Maheśvara.

उपलब्धिः स्मृतिर्ध्यानं सङ्कल्पः प्रणवं प्रति। कल्पना भावना चिन्ता ध्यानमित्यभिधीयते॥६.११

पवनविरहितो यथा प्रदीपः स्थित इव लक्ष्यते निश्चलस्वभावः।

विषयविरहितं तथा हि चित्तं स्थितमिव लक्ष्यतेऽमितप्रवृत्तिः॥६.१२

Uplabdhī (knowledge), *Smṛti* (recollection), *Dhyāna* (concentration), *saṅkalpa* (determination on *Omkāra*), *Kalpanā*(conception), *Bhāvanā*(emotion), *Cintā* (anxiety)– all these are said to be constituting *Dhyāna*. The lamp remains steady when not disturbed by wind, similarly the mind without any outward object remains stable and firm.

तैलधारामिवाच्छिन्नां दीर्घघण्टानिनादवत्। ओङ्कारसन्ततिं कुर्याद् विशुद्धेनान्तरात्मना॥७.८

By pure mind one should have continuous concentration upon *Omkāra* like uninterrupted line of oil or continuous sound of a big bell.

Devībhāgavatapurāṇa:

समाहितेन मनसा चैतन्यान्तरवर्तिना॥३५.२४

आत्मन्यभीष्टदेवानां ध्यानं ध्यानमिहोच्यते॥३५.२५

The Meditation upon the favourite deities in the *Ātman* with peaceful mind and in which there is presence of consciousness is called *Dhyāna*.

Narasimhapurāṇa:

यः सर्वप्राणचित्तज्ञो यः सर्वेषां हृदि स्थितः। यश्च सर्वजनैर्ज्ञेयः सोऽहमस्मीति चिन्तयेत्॥६१.७

आत्मलाभसुखं यावत्तावद्विज्ञानमुदाहृतम्। श्रुतिस्मृत्युदितं कर्म तत्तदूर्ध्वं समाचरेत्॥६१.८

‘The Supreme Self seated in the heart of each and every being, worthy of being known by one and all, is cognizant of all the activities of the body and the mind; and I am identical with the Supreme Soul’: during meditation the person should direct his thought process in this light. Meditation should continue till the

attainment of bliss of self-knowledge. After the attainment of self-knowledge one may carry on the rites and duties prescribed by Śrutis and Smṛtis.

Saurapurāṇa:

ललाटे मूर्ध्नि हृदये सदाशिवमनुस्मरेत् ॥१२.४७

शुद्धस्फटिकसंकाशं जटाजूटेन्दुशेखरम् । पञ्चवक्त्रं दशभुजं सर्पयज्ञोपवीतिनम् ॥१२.४८

ध्यात्वैवमात्मनि विभुं ध्यानं तत्सूरयो विदुः ॥४८.१३

In *Dhyāna* the *Yogin* should meditate upon the Sadāśiva in various places of the body like the forehead, head and heart. The *Dhyāna* of Sadāśiva is described. Śiva is pure like crystal having matted hair on his head with five faces, ten hands and wearing the *yajñopavīta* in the form of snake.

Viṣṇudharmottarapurāṇa:

हंस उवाच-

द्रव्ये तु धारणा बाह्ये धारणा परिकीर्तिता । सैव चेतसि निर्दिष्टा ध्यानेति मनुजोत्तमाः ॥ २८३.१

अधोमुखं हृत्कमले कर्णिकायां द्विजोत्तमाः । ध्यानं सूर्यस्य कुर्वीत तेजोराशेर्विचक्षणः ॥ २८३.२

रविमध्ये स्थितः सोमो सोममध्ये हुताशनः । तेजोममध्ये स्थितं सत्त्वं तेजसोऽप्यतितैजसम् ॥ २८३.३

तन्मध्ये भगवान्विष्णुः परमात्मा सनातनः । अच्युतः पुरुषो नित्यं सर्वव्यापी महेश्वरः ॥ २८३.४

सूक्ष्मातिसूक्ष्मन्तं पश्येत्तेजोमूर्तिं दुरासदम् । ध्यानयोगेन तं दृष्ट्वा सिद्धिमाप्नोति मानवः ॥ २८३.५

The Difference between *Dhyāna* and *Dhāraṇā* is that in *Dhāraṇā* mind is fixed upon the external objects while in *Dhyāna* there is no connection with external objects but mind is made introverted. The resplendent Sun should be meditated in the lotus of heart inside. Within that is also the moon and in the moon

there is the fire, the fire is within the *Sattva* element which is very shining. Within that is the Supreme eternal Lord Viṣṇu, who is in a very subtle form. The *Yogin* who is able to see this form of Viṣṇu by *Dhyānayaoga* i.e. meditation becomes successful in his practice of *Yoga*.

Śivapurāṇa:

धै चिन्तायां स्मृतो धातुः शिवचिन्ता मुहुर्मुहुः ॥३७.५१

अव्याक्षिप्तेन मनसा ध्यानं नाम तदुच्यते । ध्येयावस्थितचित्तस्य सदृशः प्रत्ययश्च यः ॥३७.५२

प्रत्ययान्तरनिर्मुक्तः प्रवाहो ध्यानमुच्यते । सर्वमन्यत्परित्यज्य शिव एव शिवंकरः ॥३७.५३

परो ध्येयोऽधिदेवेशः समाप्ताथर्वणी श्रुतिः । तथा शिवा परा ध्येया सर्वभूतगतौ शिवौ ॥३७.५४

तौ श्रुतौ स्मृतिशास्त्रेभ्यः सर्वगौ सर्वदोदितौ । सर्वज्ञौ सततं ध्येयौ नानारूपविभेदतः ॥ ३७.५५

विमुक्तिः प्रत्ययः पूर्वः प्रत्ययश्चाणिमादिकम् । इत्येतद्विविधं ज्ञेयं ध्यानस्यास्य प्रयोजनम् ॥३७.५६

ध्याता ध्यानं तथा ध्येयं यच्च ध्यानप्रयोजनम् । एतच्चतुष्टयं ज्ञात्वा योगं युञ्जीत योगवित् ॥३७.५७

ज्ञानवैराग्यसंपन्नः श्रद्धाधानः क्षमान्वितः । निर्ममश्च सदोत्साही ध्यातेत्थं पुरुषः स्मृतः ॥ ३७.५८

जपाच्छ्रान्तः पुनर्ध्यायेद्भयानाच्छ्रान्तः पुनर्जपेत् । जपध्यानाभियुक्तस्य क्षिप्रं योगः प्रसिद्ध्यति ॥३७.५९

The root '*Dhyai*' means to contemplate. Frequent contemplation of Śiva with an unconfounded mind is called *Dhyāna*. It is a series of visions in the mind that is fixed on the object of meditation to the exclusion of other visions. Eschewing everything else, Śiva, the cause of auspiciousness, the great lord of the gods, should be meditated upon. Thus concludes the *Atharvaveda*. Similarly the great goddess *Śivā* should be meditated as pervading all living beings. In the Vedas *Śiva* and *Śivā* are mentioned as pervading all living beings. In the Smṛtis are mentioned as pervading all living beings. In the Smṛtis and śāstras, they are mentioned as

present everywhere and awakened always. They are omniscient. They should always be meditated upon in different forms. There are two benefits accruing from meditation, the first one being freedom from other visions and the second one the acquisition of *Siddhis*, *Aṇimā* etc. The knower of *Yoga* should practice *Yoga* with the knowledge of four things- the meditator, the meditation, the object of meditation and the benefit of meditation. The meditator should be a man who is endowed with knowledge and detachment, who is faithful, patient, who is free from ego and who is always enthusiastic. A person who is tired of *Japa* should begin meditation. A person who is tired of meditation should begin *Japa*. A person who practices *Japa* and *Dhyāna* acquires *Yoga* quickly.

आसनं मृदुलं रम्यं विपुलं सुसमं शुचि ॥३८.५४

पद्मकस्वस्तिकादीनामभ्यसेदासनेषु च । अभिवन्द्य स्वगुर्वन्तानभिवाद्याननुक्रमात् ॥३८.५५

ऋजुग्रीवशिरोवक्षा नातिष्ठेच्छष्टलोचनः । किञ्चिदुन्नामितशिरा दन्तैदन्तान्न संस्पृशेत् ॥३८.५६

दन्ताग्रसंस्थिता जिह्वामचलां सन्निवेश्य च । पाष्णिभ्यां वृषणौ रक्षंस्तथा प्रजननं पुनः ॥ ३८.५७

ऊर्वोरुपरि संस्थाप्य बाहू तिर्यग्यत्नतः । दक्षिणं करपृष्ठं तु न्यस्य वामतलोपरि ॥३८.५८

उन्नाम्य शनकैः पृष्ठमुरोविष्टभ्य चाग्रतः । संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥३८.५९

संभृतप्राणसंचारः पाषाण इव निश्चलः । स्वदेहायतनस्यान्तर्विचिन्त्य शिवमम्बया ॥३८.६०

हृत्पद्मपीठिकामध्ये ध्यानयज्ञेन पूजयेत् । मूले नासाग्रतो नाभौ कण्ठे वा तालुरन्ध्रयोः ॥ ३८.६१

भ्रूमध्ये द्वारदेशे वा ललाटे मूर्ध्नि वा स्मरेत् । परिकल्प्य यथान्यायं चतुरस्रे शिवं स्मरेत् ॥३८.६२

तत्र सावरणं वापि निरावरणमेव वा । द्विदले षोडशारे वा द्वादशारे यथाविधि ॥३८.६३

दशारे वा षडस्रे वा चतुरस्रे शिवं स्मरेत् । भ्रुवोरन्तरतः पद्मं द्विदलं तडिदुज्ज्वलम् ॥३८.६४

भ्रूमध्यस्थारविन्दस्य क्रमाद्वै दक्षिणोत्तरे । विद्युत्समानवर्णे च पर्णे वर्णावसानके ॥३८.६५

षोडशारस्य पत्राणि स्वराः षोडश तानि वै । पूर्वादीनि क्रमादेतत्पद्मकन्दस्य मूलतः ॥ ३८.६६

ककारादित्कारान्ता वर्णाः पर्णान्यनुक्रमात् । भानुवर्णस्य पद्मस्य ध्येयं तद्धृदयान्तरे ॥ ३८.६७

गोक्षीरधवलस्योक्ता डादिफान्ता यथाक्रमम् । अधो दलस्याम्बुजस्य एतस्य च दलानि षट् ॥ ३८.६८

विधूमाङ्गारवर्णस्य वर्णा वाद्याश्च लान्तिमाः । मूलाधारारविन्दस्य हेमाभस्य यथाक्रमम् ।

वकारादिसकारान्ता वर्णाः पर्णमयाः स्थिताः ॥ ३८.६९

एतेष्वथारविन्देषु यत्रैवाभिरतं मनः । तत्रैव देवं देवीं च चिंतयेद्धीरया धिया ॥ ३८.७०

अंगुष्ठामात्रममलं दीप्यमानं समंततः । शुद्धदीपशिखाकारं स्वशक्त्या पूर्णमण्डितम् ॥ ३८.७१

इन्दुरेखासमाकारं तारारूपमथापि वा । नीवारशूकसदृशं बिससूत्राभमेव वा ॥ ३८.७२

कदम्बगोलकाकारं तुषारकणिकोपमम् । क्षित्याङ्गितत्त्वविजयं ध्याता यद्यपि वाञ्छति ॥ ३८.७३

तत्तत्तत्त्वाधिपामेव मूर्तिं स्थूलां विचिन्तयेत् । सदाशिवान्ता ब्रह्माद्या भवाद्याश्चाष्टमूर्तयः ॥ ३८.७४

शिवस्य मूर्तयः स्थूलाः शिवशास्त्रे विनिश्चिताः । घोरा मिश्रा प्रशान्ताश्च मूर्तयस्ता मुनीश्वरैः ॥ ३८.७५

फलाभिलाषरहितैश्चिन्त्याश्चिन्ताविशारदैः । घोराश्चोच्चिन्तिताः कुर्युः पापरोगपरिक्षयम् ॥ ३८.७६

चिरेण मिश्रे सौम्ये तु न सद्यो न चिरादपि । सौम्ये मुक्तिर्विशेषेण शान्तिः प्रज्ञा प्रसिध्यति ॥ ३८.७७

The seat should be soft, pleasant, sufficiently wide, level and pure. He should practise one of the poses *Padmaka*, *Svastika* and others. He should pay homage to all those venerable persons who reside with his preceptors. He should keep his head and chest erect. The head should be lifted up a little. The teeth should not gnash one another. The tongue should be kept well within the teeth and motionless. The scrotum and the penis should be well guarded by the soles and heels of the feet. The arms should be placed side ways above the thighs without any strain. The back of the right

hand should be kept over the left palm. The back should be gradually straightened and the chest should be projected forward. The eyes should be fixed at the tip of the nose. He should not look at any other quarter. The vital breath should be retained. He should be as motionless as a stone.

He should meditate on Śiva along with the goddess within his own body, in the seat of the lotus of his heart. He should worship by meditational sacrifice. He should remember the lord at the root or tip of the nose, or in the umbilicus, or neck, or in the palate or the gullet or in the middle of the eyebrows or at the nostrils or in the forehead or on the head. After conceiving a suitable seat to Śiva and Śivā, he should remember Śiva, with or without *Āvaraṇa* in the two-petalled, or twelve-petalled lotus in accordance with injunction. Or it may be in the ten-petalled six-cornered or four-cornered lotus. The lotus should be conceived in the middle of the eye-brows as having two petals and as brilliant as lightning. To the south and north of the lotus in the middle of the eyebrow two leaves should be conceived with the colour of lightning ending with letters. The leaves of the sixteen-petalled lotus are the sixteen vowels. They should be conceived beginning from the petal to the east and proceeding in order. The twelve letters beginning with 'Ka' and ending with 'Tha' are the leaves. The lotus of the colour of the sun, which is meditated inside the heart and which is of the colour of the cow's milk has ten letters from "Da" to "Pha" for its petals. The letters upto the letter "La" (i.e. Ba, Bha, Ma, Ya, Ra and La) constitute the six petals of the lotus with petals facing down and having the colour of the smokeless burning coal. The letters from "Va" to "Sa" constitute the petals of

the lotus at the *Mūlādhāra*, having the colour of gold. He should meditate on the lord and the goddess in any of these lotuses according to his taste. The mind should be steady. He should conceive him in any of the following forms of the size of the thumb, pure, brilliant and illuminating all round, of the form of pure lamp, endowed with its *Śakti* completely, of the size of the digit of the moon, of the form of the star, the awn of Nivara grain and the stalk of the lotus, of the circular shape of the *Kadamba*, of the form of the dewdrop- He should contemplate on him as the lord of different *Tattvas* of the earth and others of which the meditator wishes the mastery. The *Mūrtis* beginning with *Brahmā* and ending with *Sadāśiva*, the eight *Mūrtis* beginning with *Bhāva*, the gross *Mūrtis* of Śiva prescribed in the Śaivite scriptures, the terrible, the quiet or the mixture of both should be meditated upon by the sages without the desire for fruits, and by the experts in meditation. If the terrible forms of the lord are meditated upon, they dispel sins and ailments. If the mixtures of the form are contemplated upon, the effect is often delayed. If the calm and the gentle form is contemplated upon, the effect is neither immediate nor delayed. But the special benefit in the gentle form is salvation, peace and intellect.

उपमन्युरुवाच ।

श्रीकण्ठनाथं स्मरतां सद्यः सर्वार्थसिद्धयः । प्रसिध्यन्तीति मत्त्वैके तं वै ध्यायन्ति योगिनः ॥ ३९.१

स्थित्यर्थं मनसः केचित्स्थूलध्यानं प्रकुर्वते । स्थूलं तु निश्चलं चेतो भवेत्सूक्ष्मे तु तत्स्थिरम् ॥ ३९.२

शिवे तु चिन्तिते साक्षात्सर्वाः सिध्यन्ति सिद्धयः । मूर्त्यन्तरेषु ध्यातेषु शिवरूपं विचिन्तयेत् ॥ ३९.३

लक्षयेन्मनसः स्थैर्यं तत्तद्भुजायेत्पुनः पुनः । ध्यानमादौ सविषयं ततो निर्विषयं जगुः ॥ ३९.४

तत्र निर्विषयं ध्यानं नास्तीत्येव सतां मतम्। बुद्धेर्हि सन्ततिः काचिद्विद्यानमित्यभिधीयते॥३९.५

तेन निर्विषया बुद्धिः केवलेह प्रवर्तते। तस्मात्सविषयं ध्यानं बालार्ककिरणाश्रयम्॥३९.६

सूक्ष्माश्रयं निर्विषयं नापरं परमार्थतः। यद्वा सविषयं ध्यानं तत्साकारसमाश्रयम्॥३९.७

निराकारात्मसंवित्तिध्यानं निर्विषयं मतम्। निर्बीजं च सबीजं च तदेव ध्यानमुच्यते॥३९.८

निराकाराश्रयत्वेन साकाराश्रयतस्तथा। तस्मात्सविषयं ध्यानमादौ कृत्वा सबीजकम्॥३९.९

अन्ते निर्विषयं कुर्यान्निर्बीजं सर्वसिद्धये॥३९.१०

ध्याता ध्यानं तथा ध्येयं यद्वा ध्यानप्रयोजनम्॥३९.१४

ज्ञानवैराग्यसंपन्नो नित्यमव्यग्रमानसः। श्रद्धाधानः प्रसन्नात्मा ध्याता सद्भिरुदाहृतः॥३९.१५

ध्यै चिन्तायां स्मृतो धातुः शिवचिन्ता मुहुर्मुहुः॥३९.१६

योगाभ्यासस्तथात्पोऽपि यथा पापं विनाशयेत्। ध्यायतः क्षणमात्रं वा श्रद्धया परमेश्वरम्॥३९.१७

अव्याक्षिप्तेन मनसा ध्यानमित्यभिधीयते॥३९.१८

बुद्धिप्रवाहरूपस्य ध्यानस्यास्यवलम्बनम्। ध्येयमित्युच्यते सद्भिस्तच्च साम्बः स्वयं शिवः॥३९.१९

विमुक्तिप्रत्ययं पूर्णमैश्वर्यं चाणिमादिकम्। शिवध्यानस्य पूर्णस्य साक्षादुक्तं प्रयोजनम्॥३९.२०

यस्मात्सौख्यं च मोक्षं च ध्यानादभयमाप्नयात्। तस्मात्सर्वं परित्यज्य ध्यानयुक्तो भवेन्नरः॥३९.२१

नास्ति ध्यानं विना ज्ञानं नास्ति ध्यानमयोगिनः। ध्यानं ज्ञानं च यस्यास्ति तीर्णस्तेन भवार्णवः॥३९.२२

ज्ञानं प्रसन्नमेकाग्रमशेषोपाधिवर्जितम्। योगाभ्यासेन युक्तस्य योगिनस्त्वेव सिध्यति॥३९.२३

प्रक्षीणाशेषपापानां ज्ञाने ध्याने भवेन्मुनिः। पापोपहतबुद्धीनां तद्वार्तापि सुदुर्लभा॥३९.२४

यथाबल्लिर्महादीप्तः शुष्कमाद्रं च निर्दहेत्। तथा शुभाशुभं कर्म ध्यानाग्निर्दहते क्षणात्॥३९.२५

अत्यत्पोऽपि यथा दीपः सुमहन्नाशयेत्तमः। योगाभ्यासस्तथात्पोऽपि महापापं विनाशयेत्॥३९.२६

ध्यायतः क्षणमात्रं वा श्रद्धया परमेश्वरम् । यद्भवेत्सुमहच्छ्रेयस्तस्यान्तो नैव विद्यते ॥३९.२७

नास्ति ध्यानसमं तीर्थं नास्ति ध्यानसमं तपः । नास्ति ध्यानसमो यज्ञस्तस्माद्ध्यानं समाचरेत् ॥३९.२८

Upamanyu explains the procedure of *Dyāna* in *Adhayāya* 39. Some *Yogins* perform meditation with the full conviction that *Siddhis* are immediately acquired by those who remember the lord. In order to steady the mind some perform meditation on the gross form. The mind that is fixed on the gross form becomes stable in the subtle form. When Śiva is directly meditated upon, *Siddhis* are achieved. Even when the other forms are meditated upon the devotee should think of the form of Śiva also. He should observe the steadiness of the mind and frequently meditate. This meditation, they say, has at the outset a specific object. Thereafter it becomes devoid of any specific object. Philosophers say that there is no *Nirviṣaya* meditation. They hold that a series of intellectual vision is called meditation. But the intellectual vision by itself without an object should also function. Therefore the fact is—the *Saviṣaya* meditation is on the lord who is conceived as brilliant as the sun. The meditation on the subtle form is *Nirviṣaya*. *Saviṣaya* meditation has a definite form in view. Meditation of the formless is the *Nirviṣaya* meditation. The two are called *Nirbīja* and *Sabīja* also. Hence the practiser should at the outset perform the *Saviṣaya* or *Sabīja* meditation and in the end perform *Nirbīja* or *Nirviṣaya* meditation.

The meditator should perform meditation after realising the four: viz. the meditator, meditation, the object of meditation and the benefits of meditation. The meditator as defined by good men should be richly endowed with knowledge and detachment. His mind should never be excited. He should have faith and his *Ātman* should remain delighted. The root *Dhyai* means to contemplate.

Frequent contemplation on Śiva with even a little practice of *Yoga* should quell sins of the person who meditates on the lord with faith and unexcited, mind. The object of meditation on the form of intellectual visions is *Dhyeya* and that is Śiva himself accompanied by Śivā. The experience of salvation and the perfections like *Aṇimā* etc. is the direct fruit of meditation on Śiva. Man should eschew everything and be engaged in meditation since he will be having both happiness and salvation from the practice of meditation. Knowledge can not be attained without meditation. A non-*Yogin* cannot have meditation. The ocean of worldly existence is crossed by the person who has both meditation and knowledge. The clear and single-centred knowledge devoid of all conditioning factors can be achieved only by a *Yogin* who regularly practises *Yoga*. The minds of only those whose sins have been entirely quelled become inclined towards knowledge and meditation. Those whose intellects have been defiled by sins find it wholly inaccessible. Just as the blazing fire burns both the dry and the wet twigs, so also the fire of meditation burns both the auspicious and the inauspicious *Karmas*. Just as even a modicum of light dispels darkness so also even the slightest practice of *Yoga* destroys great sins. There is no limit to the benefits acquired by one who meditates on the lord with faith even for a moment. No holy centre is so efficacious as meditation; no penance, no sacrifice is equal to it. Hence one should perform meditation strenuously.

Mudgalapurāṇa:

हृदि ब्रह्मावबोधश्च जायते ऐक्यभावतः । स्वस्य तेन समाख्यातं ध्यानं ब्रह्म सुखप्रदम् ॥९.२.६७

When there is knowledge of *Brahman* and understanding of unity with of oneself with Him, it is *Dhyāna*, which leads one to happiness.

Dattātreya-purāṇa:

वज्राङ्कुशध्वजाब्जाङ्कयुगताब्जाभपत्तलम् । नखमाणिक्यभाध्वस्तभक्तहार्दतमस्ततिम् ॥१.८.१३

गूढगुल्फं कूर्मपृष्ठोल्लसत्पादोपरिस्थलम् । परिपुष्टसुजङ्घोरं विशालजघनस्थलम् ॥१.८.१४

पृथुश्रोणिं च काकुत्स्थं चारुनाभिं दलोदरम् । कपाटवक्षसं दीर्घमांसलोरगवद्भुजम् ॥१.८.१५

सुचिह्नचिह्नितकरं कम्बुकण्ठं स्मिताननम् । स्नैग्ध्यधावल्ययुक्ताक्षं चलत्पिङ्कजटाधरम् ॥१.८.१६

चन्द्रकान्तं प्रभुं कृष्णभूरश्मश्रुकनीनिकम् । भावशुद्धद्विजाकीर्णं प्रसन्नमुखपङ्कजम् ॥१.८.१७

सिद्धासनसमासीनं वराभयदसत्करम् । क्षणे क्षणेऽपि सद्भक्तस्मृतिगामिनमीश्वरम् ॥१.८.१८

अनुग्रहाख्यहृत्स्थेन्दुज्ञापितस्मितचन्द्रिकम् । सदाखण्डसमाधिस्थं दत्तात्रेयं दिगम्बरम् ॥१.८.१९

आसेचनकमूर्तिं तं सदापादाद्भुदामुखम् । ध्यायेत्समाहितो योगी निवृत्ताखिलवृत्तिकः ॥ १.८.२०

इदं तु सगुणध्यानं स्वेच्छोपात्तचिदात्मनः । निर्गुणं केवलं हास्यं सच्चित्सुखमयं परम् ॥१.८.२१

प्रत्ययैकाग्रता तत्र ध्यानं ज्ञेयं तदेव तु ॥१.८.५३

सगुणं निर्गुणं ध्यानं तत्राद्यं विष्णुचिन्तनम् । द्वितीयं निर्गुणं ब्रह्म वाक्यलक्ष्यं सनातनम् ॥५.६.७

Like the *Yogasūtras* this *purāṇa* explains *Dhyāna* to be the concentration of mind upon the intended entity. It is said to be of two kinds: *saguna* and *nirguna*. For *sagunadhyāna* there is beautiful description of the *Digambara* form of the Lord *Dattātreya* with four hands with *varada* and *abhaya mudrās*, seated in *Siddhāsana*. His entire form from foot to matted hair is vividly described for the sake of concentration. He is said to be the lord who appears before the devotee immediately on remembering. He is ever engrossed in *Samādhi*. His feet, hand, calm face, belly, chest, eyes and other parts of body are described for the sake of meditation. This is *Saguna* kind of meditation. For *Nirguna* meditation, He is to be

meditated as a supreme God, who is in the form of *Sat-cit-ānanda* and ever blissful. At another place *Dhyāna* is also described to be of two kinds viz. *Saguṇa* and *Nirguṇa*. In which *Saguṇadhyāna* is meditation on the form of Viṣṇu. While *Nirguṇa* is the meditation upon eternal *Brahman*, who is indicated by the *Upaniṣadic* statements.

8. *Samādhi*

Devībhāgavatapurāṇa:

समत्वभावना नित्यं जीवात्मपरमात्मनोः॥ ३५.२५

समाधिमाहुर्मुनयः प्रोक्तमष्टाङ्गलक्षणम्॥ ३५.२६

The permanent notion of the equality (*samatva-bhāvanā*) between the *Jīvātman* and *Parmātman*. It is called *Samādhi*.

Saurapurāṇa:

ततोन्मनस्त्वं भवति न शृणोति न पश्यति॥ १२.४९

न जिघ्रति न स्पृश्यति न किञ्चिद्वा समीक्षते। गुह्योदरादिस्थानेषु वायुं नासां विचिन्तयेत्॥ १२.५०

ईशोऽहमिति योगीन्द्रः परानन्दैकविग्रहः। जरामरणनिर्मुक्तः शिव एव भवेन्मुनिः॥ १२.५१

गमनागमनाभ्यां यो हीनो वै विषयोऽज्झितः। एकान्तरोन्मनीभावः समाधिरभिधीयते॥ १२.५२

The *Samādhi* is explained as a kind of *Unmānībhāva* i.e. thoughtless state in which nothing else is experienced. The senses have no connection with outward sense objects.

Viṣṇudharmottarapurāṇa:

हंस उवाच-

अथ ध्यानमुपारूढो समाधिं मनसो लभेत् । न किञ्चिच्चिन्तयेत्पश्चात्समाधिं प्राप्य मानवः ॥ २८४.१

शब्दस्पर्शरसैर्हीनं गन्धरूपविवर्जितम् । तं परं पुरुषं विद्याद्यत्र गत्वा न शोचति ॥ २८४.२

शून्यं ध्यानपरं विप्राः समाधिरिति कीर्त्यते । तन्तु प्राप्य नरैश्चान्यैर्नाभिभूयेत कर्हिचित् ॥ २८४.३

समाधितः परं नास्ति सुखं किञ्चिज्जगत्रये । समाधिस्थश्च दुःखेन गुरुणापि न चाल्यते ॥ २८४.४

शङ्कानि शतशस्त्वस्य वाद्यन्ते यदि कर्णयोः । भेर्यश्च यदि हन्यन्ते शब्दं बाह्यं न विन्दति ॥ २८४.५

तथा प्रहाराभिहतो वह्निदग्धतनुस्तथा । शीते स्थितोऽतिघोरेऽपि स्पर्शं बाह्यं न विन्दति ॥ २८४.६

जये गन्धे रसे बाह्ये तादृशस्य तु का कथा । द्रष्ट्वा य आत्मनात्मानं समाधिं लभते पुनः ॥ २८४.७

तृष्णा वाथ बुभुक्षा वा न तं धावति कर्हिचित् । अपि सन्त्यजतस्तृष्णामभुञ्जानस्य पश्यतः ॥ २८४.८

One adept in *Dhyāna* obtains peace of mind. In *Samādhi* he thinks of nothing else and is engrossed in the internal Supreme *Puruṣa*, who is beyond all the sense objects like sounds, touch, taste, smell and colour. There is no other happiness superior to the happiness of *Samādhi* and no kind of unhappiness overcomes the *Yogin* in that stage. The *Yogin* expert in *Samādhi* does not experience any kind of external objects. He does not get sound even of hundreds of conches or drums being beaten outside. He does not experience the attack of weapons etc., or his body catching fire or the extreme cold outside. He does not feel the external smell or tastes of outside objects. He is engrossed in his *Ātman*, through *Ātman* and does not experience thirst or hunger even though he does not eat or drink.

एकमेव स निर्वेदं विजानाति नरोत्तमः । समाधितः समुत्थानं तेन तप्यत्यसौ भृशम् ॥ २८४.९

न स्वर्गे न च पाताले मानुष्ये च न तत्सुखम् । समाधिं निश्चलं प्राप्य यत्सुखं विन्दते नरः ॥ २८४.१०

जन्ममृत्युजराव्याधिशोकदुःखविवर्जितः । सर्वगः सर्वसंहारी सर्वेन्द्रियगुणात्मकः ॥ २८४.१३

सर्वत्र सर्वदा विप्राः स तस्यां नात्र संशयः । पुरुषत्वमथाभ्येति सर्वशक्तित्वमेति च ॥२८४.१४

संयम्य चेतः खलु धारणासु ध्यानं समारुह्य ततस्तु पश्चात् ।

समाधिमास्थाय परेण पुंसां तुल्यत्वमायाति महानुभावः ॥२८४.१५

He gets the supreme bliss which is not obtainable even in the heaven or the nether world or the human world. He is beyond all the troubles of birth, death, old age, diseases, anxiety or unhappiness. He becomes one with the Supreme Being.

Śivapurāṇa:

धारणा द्वादशायामा ध्यानं द्वादशधारणम् । ध्यानद्वादशकं यावत्समाधिरभिधीयते ॥९.६०

समाधिर्नाम योगाङ्गमन्तिमं परिकीर्तितम् । समाधिना च सर्वत्र प्रज्ञालोकः प्रवर्तते ॥९.६१

यदर्थमात्रनिर्भासं स्तिमितोदधिवत्स्थितम् । स्वरूपशून्यवद्भानं समाधिरभिधीयते ॥९.६२

ध्येये मनः समावेश्य पश्येदपि च सुस्थिरम् । निर्वाणानलवद्योगी समाधिस्थः प्रगीयते ॥९.६३

न शृणोति न च चाघ्राति न जल्पति न पश्यति । न च स्पर्शं विजानाति न संकल्पयते मनः ॥ ९.६४

नवाभिमन्वते किञ्चिद्वध्यते न च काष्ठवत् । एवं शिवे विलीनात्मा समाधिस्थ इहोच्यते ॥९.६५

यथा दीपो निवातस्थः स्पन्दते न कदाचन । तथा समाधिनिष्ठोऽपि तस्मान्न विचलेत्सुधीः ॥ ९.६६

Dhāraṇā consists of twelve *Prāṇāyāmas*. *Dhyāna* is twelve *Dhāraṇās*. When twelve *Dhyānas* are practised, it is called *Samādhi*. *Samādhi* is the final state of *Yoga*. Through *Samādhi*, the lustre of intellect begins to function. In *Samādhi*, the vision is steady like the calm ocean, the form vanishes but the vision persists. Fixing the mind in the object of meditation he should see it steadily. The *Yogin* thus like the fire extinguished is absorbed in *Samādhi*. He neither hears nor smells nor prattles nor sees nor feels the touch. The mind does not think. Nor does he

identify with anything external. Nor is it bound like the inanimate log of wood. A person whose *Ātman* has thus merged into *Śiva* is called *Samādhista*. Just as the lamp in a windless spot never flickers so also is the *Yogin* who is *Samādhista*, An intelligent man should not swerve, he should be steady.

Mudgalapurāṇa:

ततो ब्रह्मणि सोऽप्येवं लीनः संजायते परे । न ब्रह्म न स्वयं तत्र समाधिः परिकीर्तितः ॥ ९.२.६८

इदं योगाष्टकं प्रोक्तं योगप्राप्त्यर्थमादरात् । सेविनां ब्रह्मदं पूर्णं भविष्यति न संशयः ॥ ९.२.६९

When one becomes one with the *Brahman* and when there is no distinction of one self and the *Brahman*, it is *Samādhi*. Thus the eightfold means of *Yoga* is explained in this *Purāṇa*.

Dattātreyaapurāṇa:

ध्यातृध्याने क्रमात्त्यक्त्वा ध्येयैकविषयं यदा । निवातदीपवत्स्वान्तं समाधिः सोऽभिधीयते ॥ ५.६.८

ध्यातृध्यानध्येयरूपः समाधिः सविकल्पकः । जीवात्मपरमात्मैक्यावस्था त्रिपुटिवर्जिता ॥ १.८.२२

The *Samādhi* is a state in which the *Dyātr* and *Dhyāna* are dissolved into the object of *Dhyāna*, This means that the three fold division of *Dyātr*, *Dhyāna* and *Dhyeya*- are not recognized and only the *Dhyeya* object is visualized. It is the state in which the mind becomes tranquil like the lamp placed in a windless place. In *savikalpa Samādhi* there is existence of the triple mode of *Dyātr*, *Dhyāna* and *Dhyeya*. While the unity of *Jīva* and *Parmātmān*, which is the main aim of *Yoga* is said to be the *Nirvikalpa Samādhi*.

Chapter-7. Other tenets of *Yoga* in *Purāṇas*:

7.1. Major *Purāṇas*

Yogādhikārī

Skandapurāṇa:

नातितृप्तः क्षुधार्तो न च विष्मूत्रप्रवाधितः । नाध्वखिन्नो न चिन्तार्तो योगं युञ्जीत योगवित् ।। काशी. खं . ४१. ६८

The condition of *Yogin* at the time of practicing *Yoga* is expounded here. The aspirant should neither be hungry nor overfed, nor one in a hurry to ease himself of urine and faeces. He should not be exhausted after a walk, nor worried with thoughts when practicing *Yoga*.

Yogācārya:

Brahmavaivartapurāṇa:

आध्यात्मिको महायोगो न ज्ञातो योगिनामपि । स च नानाप्रकारश्च सर्वं वेत्ति हरिः स्वयम् ।। ६७. २८

किञ्चिदाध्यात्मिकं चैव गोलोके राधिकेश्वरः । सुप्रीतः कथयामास त्रिपुरारि महामुने ।। ६७. २९

There is no description as such of *Yoga* and *Yogāṅgas* in this *Purāṇa* however it has referred to spiritual great *Yoga* which is not known to even *Yogins*. But Hari who is *Yogeśvara*, knows all kinds of *Yogas*. He has explained some part of it to Śiva in the *Goloka*. This indicates that even *Pāśupatayoga* is propounded by Śrī Hari to Śiva. Thus this *Purāṇa* does not contain any description pertaining to the other tenets of *Yoga*.

Viṣṇupurāṇa:

In the *Viṣṇupurāṇa* there is conversation regarding *Yoga* between Keśidhvaja and Khāṇḍikya, Moreover, *Viṣṇupurāṇa* has referred to the view of the *Yogācārya* Hiranyagarbha in the following verses:

सम्मानना परां हानिं योगद्धेः कुरुते यतः। जनेनावमतो योगी योगसिद्धिं च विन्दति। १२.१३.४२

तस्माच्चरेत् वै योगी सतां धर्मदूषयन्। जना यथावमन्येरन्नाच्छेयुर्नैव सङ्गतिम्। १२.१३.४३

हिरण्यगर्भवचनं विचिन्त्येत्थं महामतिः। आत्मानं दर्शयामास जडोन्मत्ताकृतिं जने। १२.१३.४४

The honour given to the *Yogin* diminishes the success in the *Yoga*. Hence the *Yogin* who is disregarded by people obtains perfection in *Yoga*. The *Yogin* should behave in such a manner not obstructing the path of good people so that he is despised by the people and he should not mix with them. This is the statement of Hiranyagarbha and thinking about this the *Yogin* should behave in this world like a dull and mad person.

Brahmapurāṇa:

The *Yogācāryas* mentioned in this *Purāṇa* are Hiranyagarbha, Vasiṣṭha, Nārada and Vyāsa in their sequence.

हिरण्यगर्भाद् वसिष्ठः, ततो नारदः ततो व्यासः योगज्ञानमवाप्तवान् इत्युक्तम्। ४५.२८४

The Tradition of *Yoga* is mentioned in this *Purāṇa*. The Promulgator of *Yoga* is Hiranyagarbha from Hiranyagarbha, Vasiṣṭha, obtained knowledge, then come Nārada, and Vyāsa. Thus Hiranyagarbha, Vasiṣṭha, Nārada and Vyāsa are described to be the Teachers of *Yoga* in their sequence and order of followers.

Mārkaṇḍeyapurāṇa:

In the chapter 38 of *Mārkaṇḍeyapurāṇa*, Dattātreya expounds to Alarka how a *Yogin* should behave in this world while practising *Yoga* so that he may not befall from his position in *Yoga*.

दत्तात्रेय उवाच-

मानापमानौ यावेतौ प्रत्युद्देगकरौ नृणाम् । तावेव विपरीतार्थौ योगिनः सिद्धिकारकौ ॥३८.२॥

मानापमानौ यावेतौ तावेवाहुर्विषामृते । अपमानोऽमृतं तत्र मानस्तु विषमं विषम् ॥३८.३॥

Dattātreya, the great *Yogin* explains to Alarka that he should go beyond respect and disrespect, which are like poison and nectar respectively.

चक्षुः पूतं न्यसेत्पादं वस्तुपूतं जलं पिबेत् । सत्यपूतां वदेद्वाणीं बुद्धिपूतं च चिन्तयेत् ॥३८.४॥

He should place his foot after properly observing with his eyes and he should drink water that is purified through cloth; he should speak such language that is purified by truth; and he should meditate on what is purified by the intellect.

त्यक्तसङ्गो जितक्रोधो लघ्वाहारी जितेन्द्रियः । विधाय बुद्ध्या द्वाराणि मनो ध्याने निवेशयेत् ॥३८.२०॥

शून्येष्वेवावकाशेषु गुहासु च वनेषु च । नित्युक्तः सदा योगी ध्यानं सम्यगुपक्रमेत् ॥३८.२१॥

वाग्दण्डः कर्मदण्डश्च मनोदण्डश्च ते त्रयः । यस्यैते नियता दण्डाः स त्रिदण्डी महायतिः ॥ ३८.२२॥

सर्वमात्ममयं यस्य सदसज्जगदीदृशम् । गुणागुणमयं तस्य कः प्रियः को नृपाप्रियः ॥३८.२३॥

Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of his body by the intellect, and apply his mind to concentration. The *Yogin* who is constantly engrossed in *Yoga* should practice *Dhyāna* at lonely places like a cave, forests etc., he should be *Tri-daṇḍī* i.e. having Control over the speech, actions, and the mind.

Since there is a dialogue between Alarka and Dattātreya both of them can be considered to be *Yogācāryas* in this *Purāṇa*.

Kūrmapurāṇa:

नारायणोऽपि भगवान् देवकीतनयो हरिः। अर्जुनाय स्वयं साक्षाद् दत्तवानिदमुत्तमम्॥३५.३२

यदाहं लब्धवान् रुद्राद् वामदेवादनुत्तमम्। विशेषाद् गिरिशे भक्तिस्तस्मादारभ्य मेऽभवत्॥३५.३३

The *Kūrmapurāṇa* mentions the tradition of *Yogācāryas* as Nārāyaṇa, Arjuna, Rudra and Vāmadeva.

Garuḍapurāṇa:

दत्तात्रेयो ह्यलर्काय इममाह महामतिः॥२१८.२

Dattātreya explained *Yoga* to Alakra. 218.2 Brahmā narrated *Aṣṭāṅga* to Vyāsa in chapter no 49.

Līṅgapurāṇa:

Śiva told Pārvatī, Naṇḍikeśvara narrated to Sanatkumāra and Sanatkumāra to Vyāsa and Vyāsa handed down to Sages.

वैवस्वतेऽन्तरे सम्यक् प्रोक्ता हि परमात्मनः। योगाचार्यावतारा ये सर्वावर्तेषु सुवताः॥७.६४

योगेश्वराणां चत्वारः शिष्याः प्रत्येकमव्ययाः। शिष्यास्त्वेते महात्मानः सर्वावर्तेषु योगिनाम्॥७.५१

विमला ब्रह्मभूयिष्ठा ज्ञानयोगपरायणाः। एते पाशुपताः सिद्धा भस्मोद्धूलितविग्रहाः॥७.५२

शिष्याः प्रशिष्याश्चैतेषां शतशोऽथ सहस्रत्रयः। प्राप्य पाशुपतं योगं रुद्रलोकाय संस्थिताः॥७.५३

The *Līṅgapurāṇa* refers to *Yogācāryas* and disciples in the above verses. They are all accomplished *Yogins* of *Pāśupatayoga*. Hundreds and Thousands of their disciples have obtained *Pāśupatayoga* and reached the *Rudraloka*.

येन योगेनासौ योगी सविद्योऽप्यजरामरः। तपते ध्रुवमार्गस्थः शिवयोगप्रभावतः॥ १.७

Here, It is narrated that Sanatkumāra obtained *Yoga* from Nandīśa and was transformed to Nārada. It is *Śaivayoga* or *Pāśupatayoga*.

शक्र उवाच।

येन योगेन सा विद्या व्रतहीनेऽपि सिध्यति। तच्च देव समाख्याहि यनैव सर्वतो भवेत्॥ १.८

किं योगः केन वा देवः प्राप्यते सुरपूजित। एतदेव महाभाग्यं श्रोतुमिच्छामि तत्त्वतः॥ १.९

सनत्कुमारं वरदं कोटिसूर्यसमप्रभम्। मेरुपृष्ठाश्रितं दृष्ट्वा सर्वभूतनमस्कृतम्॥ १.१०

Sanatkumāra narrated *Yoga* to Nārada. It is like essence of all scriptures just like bees taking out honey from flowers.

स्नात्वा शुचिरुपस्पृश्य प्रणम्य शिरसा भवम्। योगाचार्यान् नमस्कृत्य योगं युञ्जीत योगवित्॥ ५.३

Before starting practice of *Yoga* one should bow down to *Yogācāryas*.

Bhāgavatapurāṇa:

Kapila and Devahūtī –his mother are narrated as experts in *Yoga*.

Matsyapurāṇa:

अथान्यदूपमास्थाय शंभुर्नारायणोऽव्ययः। आजगाम महातेजा योगाचार्यो महायशाः॥ १७१.३

उवाच देवो भविता व्यासपुत्रो यदा शुकः। भविता तस्य भार्या त्वं योगाचार्यस्य सुव्रते॥ १५.८

In the *MP*, Śuka (15.8) and Nārāyaṇa (171.3) are described as *Yogācārya* (15.8).

कौकुरुण्डिश्च दालभ्यश्च शङ्खः प्रवहणः शिवः। सितश्च सस्मितश्चैव सप्तैते योगवर्धनाः॥ १.१४

एतदाख्याहि निखिलं योगं योगविदां पते। शृण्वतस्तस्य मे कीर्तिं न तृप्तिरुपजायते॥ १६४.६

यथैवान्यददृष्टं च यथादृष्टं यथाश्रुतम् । शास्त्रं प्रमाणं कृत्वा च युज्यते योगमात्मनः ॥१०९.९

मदंशेनाङ्गना षष्टिर्भविष्यन्त्यङ्गजास्तव । मत्संनिधौ तपः कुर्वन्प्राप्स्यसे योगमुत्तमम् ॥१३.२२

हा वयं योगविभ्रष्टाः कामतः कर्मबन्धनाः । एवं विलप्य बहुशस्त्रयस्ते योगपारगाः ॥२९.३२

यत्राधिकृत्य शकुनीन्धर्माधर्मविचारणा । व्याख्याता वै मुनिप्रश्ने मुनिभिर्धर्मचारिभिः ॥४३.२५

हुताशनसुताः सर्वा भवन्त्योऽप्सरसः पुरा । अप्रणम्यावलेपेन परिपृष्टः स योगवित् ।

कथं नारायणोऽस्माकं भर्ता स्यादित्युपादिश ॥७०.२९

Vasiṣṭha is said to be the best of the knowers of *Yoga* (12.5) and the seven sages of the *Auttamīya Manvantara*, the promoters of *Yoga* (9.14). Viṣṇu is described as *Yogavidām patiḥ* (164.6). It is laid down that one should practice *Yoga* as laid down in the scriptures; otherwise one would suffer and would not realize the object. One attains to *Yoga* by thousands of *Yogas* (Yogic practices) by practicing them in thousands of births (109.9-II). In 2.16 he is said to be rooted in *Yoga* by the grace of Vāsudeva by the practice of penance in proximity of the Goddess. Dakṣa is promised the acquisition of the highest *Yoga* (13.22). Some persons are said to be proficient in *Yoga*, e.g. Brahmadatta and his two ministers (21.32), Kārtaviryārjuna (43.25), Nārada (70.21) etc. The association of women with Yogic practice is referred to.

स्थानं गुह्यं श्मशानानां सर्वेषामेतदुच्यते । न हि योगादृते मोक्षः प्राप्यते भुवि मानवैः ॥१८५.१५

यत्तत्पदं परमगुह्यतमं मुरारेरानन्दहेतुगुणरूपविमुक्तमत्र ।

योगैकमानसदृशो मुनयः समाधौ पश्यन्ति तत्त्वमसि नाथ रथाधिरूढ ॥२८२.१३

वेदार्थेषु त्वां विवृण्वन्ति बुद्ध्वा हृत्पद्मान्तः संनिविष्टं पुराणम् ।

त्वामात्मानं लब्धयोगा गृणन्ति सांख्यैर्यास्ताः सप्त सूक्ष्माः प्रणीताः ॥१५४.११

It is the *Yoga* or *Yogadr̥ṣṭi* by which one can get beatitude (185.15; 282.13). It is also said that a *Yogin* who worships lord Śiva and comprehends the oneness of all as abiding in all objects has his being in the Lord, wherever he may dwell. And he who perceives Lord Śiva abiding everywhere and in everything in Him and he who perceives everything in Him everywhere in the likeness of himself is not lost to the Lord and the Lord is not lost to him (MP.183.45-46). The gods in their hymn to Brahmā sing that those who attained to *Yoga* invoke him as *Ātman*, the universal soul. (154.11).

Vāyupurāṇa:

वायुरुवाच-

पञ्च धर्माः पुराणे तु रुद्रेण समुदाहृताः । माहेश्वर्यं यथा प्रोक्तं रुद्रैरक्लिष्टकर्मभिः ॥ १०.७०

आदित्यैर्वसुभिः साध्यैरश्विभ्यां चैव सर्वशः । मरुद्भिर्भृगुभिश्चैव ये चान्ये विबुधालयाः ॥ १०.७१

यमशुक्रपुरोगैश्च पितृकालान्तकैस्तथा । एतैश्चान्यैश्च बहुभिस्ते धर्माः पर्युपासिताः ॥ १०.७२

Vāyu narrated that five *Dharmas* have been proclaimed by Rudra in the Purāṇas. They are called Māheśvarya (*Yoga* of Maheśvara) by the Rudras of unimpaired activities. These *Dharmas* are practised by Ādityas, Vāyus, Sādhyas and Aśvins, so also by all mātṛs, Bhṛgus, heaven-dwellers of whom Yama, Indra are prominent and by Pitṛs, Kāla, Mṛtyu and many others. The groups of sages, pure as the sky in the autumn, with all their *Karmaṇas* exhausted, practice these after uniting the (individual) self with the (cosmic) self.

Brahmā asked Śiva about various devotees who would know the Lord through *Dyānayoga* or *Tattvayoga*, in different *Yugas*. To him the Lord Śiva has given names of many *Ācāryas* adopting *Yoga* of different *Yugas*. In chapter 23 verses:98-226

Varāhapurāṇa:

They are Kapila and Jaigīṣavya.

तावर्चितावासनगौ दृष्ट्वा राजा महाबलः। पप्रच्छ तौ तिग्मधियौ योगज्ञौ स्वेच्छयागतौ॥४.१६

कपिलः पद्मनामस्तु जैगीषव्यः प्रजापतिः। कमलस्थो बभौ ह्रस्वस्तस्य चाङ्गे कुमारकः॥ ४.२७

ददर्श राजा रक्ताक्षं कालानलसमद्युतिम्। नेत्थं भवति विश्वेशो मायैषा योगिनां सदा।

सर्वव्यापी हरिः श्रीमानिति राजा जगादह॥४.२८

Time, Place:

Skandapurāṇa:

न तोयवह्निसामीप्ये न जीर्णारण्यगोष्ठयोः। न दंशमशकाकीर्णे न चैत्ये न च चत्वरे॥४१.६५

केशभस्मतुषाङ्गारकीकसादिप्रदूषिते। नाभ्यसेत्पूतिगन्धादौ न स्थाने जनसंकुले॥४१.६६

सर्वबाधाविरहिते सर्वेन्द्रियसुखावहे। मनःप्रसादजनने स्रग्धूपामोदमोदिते॥४१.६७

The proper place for practicing *Yoga* is narrated properly by the *Purāṇa*. The *Yogin* should not practice *Yoga* near water and fire, in a dilapidated cowpen, in a forest, in a place infested with flies and mosquitoes, in a *Caitya* (rustic temple overhung by trees) nor in quadrangle. He should not practice in a place defiled by fall of hair, husk, coals, bones etc., nor in a stinking place with bad odour, nor in a crowded place. Yogic exercises should be practised in a place pleasing to all the sense-organs, where the mind is elated and where there is fragrance of garlands and incense. It must not have any obstacles.

Līṅgapurāṇa:

लब्ध्वासनानि विधिवद्योगसिद्ध्यर्थमात्मवित्। अदेशकाले योगस्य दर्शनं हि न विद्यते॥८.७७

अग्न्यभ्याशे जले वापि शुष्कपर्णचये तथा । जन्तुव्याप्ते श्मशाने च जीर्णगोष्ठे चतुष्पथे ॥८.७८

सशब्दे सभये वापि चैत्यवल्मीकसंचये । अशुभे दुर्जनाक्रान्ते मशकादिसमन्विते ॥८.७९

नाचरेद्देहबाधायां दौर्मनस्यादिसंभवे । सुगुप्ते तु सुरम्ये गुहायां पर्वतस्य तु ॥८.८०

भवक्षेत्रे सुगुप्ते वा भवारामे वनेऽपि वा । गृहे तु सुशुभे देशे विजने जन्तुवर्जिते ॥८.८१

अत्यन्तनिर्मले सम्यक् सुप्रलिप्ते विचित्रिते । दर्पणोदरसंकाशे कृष्णागरुसुधूपिते ॥८.८२

नानापुष्पसमाकीर्णे वितानोपरिशोभिते । फलपल्लवमूलाढ्ये कुशपुष्पसमन्विते ॥८.८३

समासनस्थो योगाङ्गान्यभ्यसेत्प्रभुवत्स्वयम् । प्रणिपत्य गुरुं पश्चाद्भवं देवीं विनायकम् ॥८.८४

योगीश्वरान्सशिष्यांश्च योगं युञ्जीत योगवित् ॥८.८५

The Yogic exercises should not be practised in the following places or circumstances- near the fire, within water, on a heap of dry leaves, in a place infested with creatures, in the cremation ground, in a dilapidated cowpen, in the four crossroads, in a place full of noises, in a place generating fear, in a monastery, the anthill, in an inauspicious place, in a place inhabited by wicked men and in a place infested with mosquitoes. One should not practice Yogic exercises when there is some ailment in the body or when the mind is in dejection.

The *Yogin* should delightedly practice the ancillaries of *Yoga* in the following places. It should be a well protected place, auspicious and pleasing, or a cave in a mountain or shrine of Śiva, or a well-guarded park or a forest, or a corner in one's own house devoid of people and animals. It should be scrupulously clean, well scrubbed, smeared with cowdung and rendered beautiful in diverse ways. It should be spotlessly clean like the surface of a mirror. It should be fumigated with black agallocom. Different kinds of flowers should be strewn all round. A canopy should adorn the whole place. It should be endowed with roots, fruits, tender sprouts, *kuśa*

grass sit in a balanced posture. He should practice the ancillaries of the Yogic exercises with delight in his mind. He should pay reverence to the preceptor, Lord Śiva, Goddess Umā, Vināyaka, the leading *Yogins* and their disciples.

Brahmapurāṇa:

न मनोविकले ध्माते न श्रान्ते क्षुधिते तथा । न द्वन्द्वे न च शीते च न चोष्णे नानिलात्मके ॥ १२७.७

सशब्दे न जलाभ्याशे जीर्णगोष्ठे चतुष्पथे । सरीसृपे श्मशाने च न नद्यन्तेऽग्निसंनिधौ ॥ १२७.८

न चैत्ये न च वल्मीके सभये कूपसंनिधौ । न शुष्कपर्णनिचये योगं युञ्जीत कर्हिचित् ॥ १२७.९

देशानेताननदृत्य मूढत्वाद्यो युनक्ति वै । प्रवक्ष्ये तस्य ये दोषा जायन्ते विघ्नकारकाः ॥ १२७.१०

In this *Purāṇa* the Time and the Place of the practicing *Yoga* are properly described. He should not practice *Yoga* when 1.his mind has disturbed, 2.fast breathing, 3.tired 4.hungry, 5.having confusion 6.coolness, 7. Hotness and 8.too much of wind 9.noisy place 10. near water place 11.old house 12.squire lane 13. Near Snake or serpent 14.cemetery 15.at the other side of the river,16. near fire, 17. Nor at the chaitya 18. Near anthill 19. having fear 20.near well 21. Not on the bunch of dried leaves.

आश्रमे विजने गुह्ये निःशब्दे निर्भये नगे । शून्यागारे शुचौ रम्ये चैकान्ते देवतालये ॥ १२७.१३

रजन्याः पश्चिमे यामे पूर्वे च सुसमाहितः । पूर्वाह्णे मध्यमे चान्नि युक्ताहारो जितेन्द्रियः ॥ १२७.१४

आसीनः प्राङ्मुखो रम्य आसने सुखनिश्चले । न चोच्छ्रिते नातिनीचे निस्पृहः सत्यवाक्शुचिः ॥ १२७.१५

युक्तनिद्रो जितक्रोधः सर्वभूतहिते रतः । सर्वद्वन्द्वसहो धीरः समकायाङ्घ्रिमस्तकः ॥ १२७.१६

नाभौ निधाय हस्तौ द्वौ शान्तः पद्मासने स्थितः । संस्थाप्य दृष्टिं नासाग्रे प्राणानायम्य वाग्यतः ॥ १२७.१७

विमुक्तः सर्वसङ्गेभ्यो लघ्वाहारो जितेन्द्रियः । पूर्वरात्रे परार्धे च धारयीत मनो हृदि ॥ १२७.५३

It is to be noted that previously it was mentioned where the *Yoga* practice is not to be done while now here in these verses the time and place when and where *Yoga* is to be practised are specifically mentioned. In the *Āśrama* which is lonely and secrete without any noise, free from fear, on the mountain, in a house which is lonely, clean place, beautiful place, solitude, temple. These are the places. Now the time is explained. At the last *yāma* of the night, or in the first *yāma* of night with his mind controlled. In the *pūrvāhṇa* or middle of the day with balanced food and control of senses. He should sit down facing east on a charming firm and comfortable seat, not too high not too low, he should sit in a straight position and have his hand on his navel and sit in *Padmāsana*. His eyes should be concentrated on the tip of the nose. He should have control over his speech, sleep, breath and senses.

Mārkaṇḍeyapurāṇa:

नातिशीते न चोष्णे वै न द्वन्द्वे नानिलात्मके ।।३६.४७

कालेष्वेतेषु युञ्जीत न योगं ध्यानतत्परः । स शब्दाग्निजलाभ्याशे जीर्णगोष्ठे चतुष्पथे ।।३६.४८

शुष्कपर्णचये नद्यां श्मशाने ससरीसृपे । सभये कूपतीरे वा चैत्यवल्मीकसङ्गये ।।३६.४९

देशेष्वेतेषु तत्त्वज्ञो योगाभ्यासं विवर्जयेत् । सत्त्वस्यानुपपत्तौ च देशकालं विवर्जयेत् ।।३६.५०

नासतो दर्शनं योगे तस्मात्तत्परिवर्जयेत् । दोषानेताननादृत्य मूढत्वाद्यो युनक्ति वै ।।३६.५१

विघ्नाय तस्य वै दोषा जायन्ते तन्निबोध मे । बाधिर्यं जडता लोपः स्मृतेर्मूकत्वमन्धता ।।३६.५२

ज्वरश्च जायते सद्यस्तत्तदज्ञानयोगिनः ।।३६.५३

Here the time and place appropriate for the practice of *Yoga* are described. When it is neither very cold nor hot, when both are present, when it is not windy. At these times the ascetic should practice *Yoga*. The *Yogin* should avoid the places

where there is noise, or fire, or water, near by, he should practice *Yoga* in an old cow-shed, at a quardragal, amid a collection of dry leaves, in a river, in a burning-ground, in a place infested by snakes, in a place of fear, or on the edge of a well, amid the *Buddhacaityas* (temples) and ant-hills. If there is no appearance of goodness, he should avoid the place and time. There should be no sight of evil during the practice of *Yoga*. If *Yoga* is practised at an improper place and time the *Yogin* gets certain defects which are mentioned in the verse. They are Deafness, stupidity, loss of memory, dumbness, blindness and fever.

Kūrmapurāṇa:

अदेशकाले योगस्य दर्शनं हि न विद्यते । अग्न्यभ्यासे जले वापि शुष्कपर्णचये तथा ॥२.११.४७

जन्तुव्याप्ते श्मशाने च जीर्णगोष्ठे चतुष्पथे । सशब्दे सभये वापि चैत्यवल्मीकसञ्चये ॥२.११.४८

अशुभे दुर्जनाक्रान्ते मशकादिसमन्विते । नाचरेद्देहबाधे वा दौर्मनस्यादिसंभवे ॥२.११.४९

सुगुप्ते सुशुभे देशे गुहायां पर्वतस्य च । नद्यास्तीरे पुण्यदेशे देवतायतने तथा ॥२.११.५०

गुहे वा सुशुभे देशे निर्जने जन्तुवर्जिते । युञ्जीत योगं सततमात्मानं तत्परायणः ॥२.११.५१

Yoga is not to be practised at a place adjacent to fire or water, on dry leaves, infested by wild beasts, in a crematorium, dilapidated cow-pen, at cross-roads, noisy or fearful place, an anthill, inauspicious spots, haunted by wicked persons and where mosquitoes are found in plenty. It is also not to be practised when one is physically unfit or mentally worried, for *Yoga* does not become possible at an improper time and place. The *Kurmapurāṇa* in addition recommends the place fit for the performance of *Yoga*. i.e. *Yoga* is to be practised in well-sequestered places

and clean spots like mountains caves, river banks and holy spots like temples or in a solitary and pleasing room at home and not haunted by any beast.²⁹

Vāyupurāṇa:

शून्येष्वेवावकाशेषु गुहासु च वने तथा । नदीनां पुलिने चैव नित्यं युक्तः समाचरेत् ॥५.१७

The *Yoga* should be practised in lonely places like the cave, forest bank of river etc.

Food

Skandapurāṇa:

युक्ताहारविहारश्च युक्तचेष्टो हि कर्मसु । युक्तनिद्रावबोधश्च योगी तत्त्वं प्रपश्यति ॥४१.१३०

अनसञ्जातपानीयैर्विदध्यादङ्गमर्दनम् । त्यजेत्कदुष्णं लवणं क्षीरभोजी सदा भवेत् ॥४१.१३४

The *Yogin* sees (realizes) the *Tattva* reality with moderation in food and recreation and limited activity in *Karmas* and also limited properly controlled sleep and wakeful state. The *Yogin* should smear his body with *Bhasma* etc. not mixed with water. He should give up things too hot or cold and salty. He should always subsist on milk.

Brahmapurāṇa:

The food of the *Yogin* should be of that type which is conducive to *Yoga*. He should take food in the form of *Saktu*, *yavāgu*, *takra* (buttermilk), *mūla* (root), *Phala* (fruit), *payah* (milk), *yāvaka*, *kaṇapiṇyāka*.

आहारं योगदोषांश्च देशकालं च बुद्धिमान् । ज्ञात्वा समभ्यसेद्योगं निर्दुन्द्वो निष्परिग्रहः ॥ १२७.५

²⁹ Article: Pai, G.K.; *Yoga in Kurma Purana*, p.163

भुञ्जन्सक्तुं यवागूं च तक्रमूलं फलं पयः। यावकं कणपिण्याकमाहारं योगसाधनम्॥१२७.६

व्यास उवाच-

(कणानां भक्षणे युक्तः पिण्याकस्य च भो द्विजाः। स्नेहानां वर्जने चैव योगी बलमवाप्नुयात्॥)

भुञ्जानो यावकं रूक्षं दीर्घकालं द्विजोत्तमाः। एकाहारी विशुद्धात्मा योगी बलमवाप्नुयात्॥१३१.४३

पक्षान्मासानृतूँश्चित्रान्संचरंश्च गुहास्तथा। अपः पीत्वा पयोमिश्रा योगी बलमवाप्नुयात्॥१३१.४४

अखण्डमपि वा मासं सततं मुनिसत्तमाः। उपोष्य सम्यक्शुद्धात्मा योगी बलमवाप्नुयात्॥१३१.४५

The *Yogin* who consumes coarse barley for a long time, becomes a purified soul. With this single diet the *Yogin* attains great strength. The *Yogin* who is accustomed to eat bits of grain as well as *Piṇyāka* (oil cake), and who avoids oily substances shall attain great strength. Wondering through and residing in the caves for many fortnights, months and seasons of diverse incidents, and drinking water with milk added now and then, the *Yogin* shall attain great strength. After fasting incessantly for an unbroken period of a month, the *Yogin* becomes purified in soul and attains great strength.

Mārkaṇḍeyapurāṇa:

भैक्ष्यं यवागूं तक्रं वा पयो यावकमेव वा।फलं मूलं प्रियङ्गुं वा कणपिण्याकसक्तवः॥ ३८.११

इत्येते च शुभाहारा योगिनां सिद्धिकारकाः।तत्प्रयुञ्ज्यान्मुनिर्भक्त्या परमेण समाधिना॥३८.१२

The food that is useful for the accomplishment of *Yoga* is mentioned in the *Mārkaṇḍeyapurāṇa*. The Alms consisting of rice-gruel, butter-milk, milk or barley-gruel, fruit, roots, or panic seed, grain, oil-cake and *saktu* food- These are good articles of food. A *muni* should make use of them with faith and with complete contentment.

Vāyupurāṇa:

भैक्षं यवागूं तक्रं वा पयो यावकमेव च । फलमूलं विपक्वं वा पिण्याकं शक्तितोऽपि वा ॥१६.१४

इत्येते वै मया प्रोक्ता योगिनां शक्तिवर्धनाः । आहारास्तेषु सिद्धेषु श्रेष्ठभैक्षमिति स्मृतम् ॥१६.१५

The alms received may be gruel, butter-milk, milk, barley-water, fruits, roots, well cooked food, oil-cake or any thing offered in accordance with one's ability. This is the food conducive to the practice of *Yoga* to the *Yogins*. They are proclaimed here. Among these the most excellent is that which is received by way of alms.

Bandha & mudrā

Skandapurāṇa:

महामुद्रां नभीमुद्रामुड्डीयानं जलन्धरम् । मूलबन्धन्तु यो वेत्ति स योगी योगसिद्धिभाक् ॥४१.१३६

शोधनं नाडीजालस्य घटनं चन्द्रसूर्ययोः । रसनां शोषणं सम्यङ्महामुद्राऽभिधीयते ॥४१.१३७

योनिं वामाङ्घ्रिणापीड्य कृत्वा वक्षस्थले हनुम् । हस्ताभ्यां प्रसृतं पादं धारयेद्दक्षिणं चिरम् ॥४१.१३८

प्राणेन कुक्षिमापूर्य चिरं संरेचयेच्छनैः । एषा प्रोक्ता महामुद्रा महाघौघविनाशिनी ॥४१.१३९

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् । यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥४१.१४०

न हि पथ्यमथ्यं वा रसाः सर्वेऽपि नीरसाः । अपि घोरं विषं पीतं पीयूषमिव जीर्यति ॥४१.१४१

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः । तस्य दोषाः क्षयं यान्ति महामुद्रां च योऽभ्यसेत् ॥४१.१४२

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा । भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥४१.१४३

न पीड्यते शरौघेन न च लिप्येत कर्मणा । बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम् ॥४१.१४४

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता । तेनैषा खेचरीनाम मुद्रा सिद्धैर्निषेविता ॥४१.१४५

यावद् बिन्दुः स्थितो देहे तावन्मृत्युभयं कुतः। यावद् बद्धा नभोमुद्रा तावद् बिन्दुर्न गच्छति॥४१.१४६

उड्डीनं कुरुते यस्मादहोरात्रं महाखगः। उड्डीयानं ततः प्रोक्तं तत्र बन्धो विधीयते॥४१.१४७

जठरे पश्चिमं तानं नाभेरूर्ध्वं च धारयेत्। उड्डीयानो ह्ययं बन्धो मृत्योरपि भयं त्यजेत्॥४१.१४८

बध्नाति हि शिराजालमधोगामि नभो जलम्। एष जालन्धरो बन्धः कण्ठे दुःखौघनाशनः॥४१.१४९

जालन्दरे कृते बन्धे कण्ठसंकोचलक्षणे। न पीयूषं पतत्यग्नौ न च वायुः प्रधावति॥४१.१५०

पार्श्वभागेन संपीड्य योनिमाकुञ्चयेद् गुदम्। अपानमूर्ध्वमाकृष्य मूलबन्धो विधीयते॥४१.१५१

अपानप्राणयोरैक्ये क्षयो मूत्रपुरीषयोः। युवा भवति वृद्धोऽपि सततं मूलबन्धनात्॥४१.१५२

The *Yogin* who perfectly understands and practices *Mahāmudrā*, *Nabhomudrā*, *Uḍḍīyāna*, *Jālandhara* and *Mūlabandha* possesses all the Yogic *Siddhis*. Purification of the system of *Nāḍīs* (blood vessels), coupling of *Candra* and *Sūryanāḍīs* and perfect drying up of the *Rasas* is called *Mahāmudrā*. The genital organ is covered with the left foot, the chin is placed on the chest and the right leg is stretched and held on both the hands for a long time. The inside is filled with *Prāṇa* and *Recaka* (exhaling) is carried out slowly. This is called *Mahāmudrā* and it dispels great sins. This *Mudrā* is to be practised at the outset in *Candrāṅga* (*Idā*). Then the practice is transferred to *Sūryāṅga* (*Pīṅgalā*) till the numbers of *Pūraka*, *Kumbhaka* and *Recaka* become equal. Then the *Mudrā* is abandoned. To a person who practices *Mahāmudrā*, nothing is unwholesome food. All poisonous juices are devoid of their poisonous nature. Even if terrific poison is imbibed it can be digested like nectar. All ailments like consumption, leprosy, piles, swelling, indigestion etc. are removed. The tongue is turned backward and enters the cerebral hollow of the skull. Vision is fixed in between the eyebrows. This is the *Khecarīmudrā* (*Nabhomudrā*). He who understands *Khecarīmudrā* is never afflicted by onslaught of arrows, is never affected by *karma*. He is not tormented

by *Kāla* (Death). Since the mind traverses the firmament and the tongue too moves therein, this *Mudrā* resorted to by *Siddhas* is named *Khecarī*. As long as the vitality is retained there is no fear of death. As long as the *Nabhomudrā* (*Khecarī*) is practised the vitality does not go away from the body. Since the *Mahākhaga* (great bird-the principal vital air) makes its upward flight day and night, this Yogic activity is called *Uddīyana*. The same *Bandha* is being laid down. The *Paścima-tāna* is to be placed on the belly above the navel (on the middle part of the extended feet). This is the *Uddīyana Bandha*, one becomes free from the fear of even death. The network of *Śīras* (tubular vessels) checks the water of the firmament i.e. the juice from the Moon within the body at the neck. This *Jalandhara Bandha* is destructive of clusters of miseries. When the *Jalandhara Bandha* which is characterized by drawing in of the neck and placing the chin on the chest is practiced. The nectar trickling down from the “moon” in the forehead does not fall down into the gastric fire, nor is the wind provoked. The aspirant should press the privy parts with the heel and make the anus shrink after dragging up the wind *Apāna*. It is thus that *Mūlabandha* is practised. When *Apāna* and *Prāṇa* get mixed together faeces and urine become reduced. By practicing *Mūlabandha* constantly, even an old man becomes young.

Garuḍapurāṇa:

अञ्जलिः प्रथमा मुद्रा क्षिप्रं देवप्रसादिनी ।वन्दनी हृदयासक्ता सार्द्धदक्षिण-उन्नता ॥११.३२

तिस्रः साधारणा ह्येता भूतिभेदेन कल्पिताः ।कनिष्ठादिप्रयोगेण अष्टौ मुद्रा यथाक्रमम् ॥११.३३

The *Mudrās* are said to be of eight kinds *Añjali*, *Vandanī*, etc. all are not explained. *Añjali* is the first *Mudrā* which propitiates the gods immediately. *Vandanī* is placing the right hand open to the part of heart. By the use of index finger all other eight kinds of *Mudrās* are to be understood in their order.

Agnipurāṇa:

Description of *Mudrā* for worship of Lord Viṣṇu.

अञ्जलिः प्रथमा मुद्रा वन्दनी हृदयानुगा । २६.१

ऊर्ध्वाङ्गुष्ठो वाममुष्टिदक्षिणाङ्गुष्ठबन्धनः । सव्यस्य तस्य चाङ्गुष्ठो यस्य चोर्ध्वं प्रकीर्तितः । २६.२

तिस्रः साधारणा व्यूहे अथासाधारणा इमाः । कनिष्ठादिविमोकेन अष्टौ मुद्राः प्रकीर्तिताः । २६.३

अष्टानां पूर्वबीजानां क्रमशस्त्ववधारयेत् । अङ्गुष्ठेन कनिष्ठान्तं नामयित्वाङ्गुलित्रयम् । २६.४

ऊर्ध्वं कृत्वा सम्मुखं च बीजाय नवमाय वै । वामहस्तमथोत्तानं कृत्वोर्ध्वं नामयेच्छनैः । २६.५

वराहस्य स्मृता मुद्रा अङ्गानां च क्रमादिमाः । एकैका मोचयेन्मुद्रां वाममुष्टौ तथाङ्गुलीम् । २६.६

आकुञ्चयेत्पूर्वमुक्तां दक्षिणेऽप्येवमेव च । ऊर्ध्वाङ्गुष्ठो वाममुष्टिर्मुद्रासिद्धिस्ततो भवेत् । २६.७

In this verse the *Agnipurāṇa* has referred to eight kinds of *Mudrās*.

The First is called *Añjalī* or the folding of palms. The Second is called *Vandanī* (fingers interweaved) to be placed on the heart. *Ūrdhvamudrā*- fold the left palm keeping the thumb erect. Then interweave it with the thumb of the right palm. These are the three ordinary *Mudrās*. Besides these there are some other extraordinary *Mudrās*. By the interweaving of the smallest and other fingers eight more positions are formed in order. The first eight *mantras* should be recited. With the thumb he should bend low the youngest finger, the ring finger and the middle finger. Raising up the hand before his eyes the worshipper should recite the nine *mantras*. Having thus raised up the left hand he should slowly lower it down. These are the *Mudrās* of the various limbs called *Varāha*. Having folded the left hand into a fist he should gradually release the fingers. He should lower a little the

fingers of the right hand. Then the left hand should be folded into a fist with the thumb up. This brings on the success of *Mudrā*.

Brahmāṇḍapurāṇa:

In *Adhyāya*-42, of the *Brahmāṇḍapurāṇa*, there is description of various ten *Mudrās*- Mystical Gestures with the Fingers. It is as follows:

मुद्रादेवीर्न्यसेदष्टावेष्टेव द्वे च ते पुनः ॥ ४२.१२

मूर्द्धाभ्योरपि मुद्रास्तु सर्वसंक्षोभिणी तथा । सर्वविद्राविणी पश्चात्सर्वार्थाकर्षणी तथा ॥ ४२.१३

सर्वाद्या वशकारिणी सर्वाद्या प्रियकारिणी । महाङ्कुशी च सर्वाद्या सर्वाद्या खेचरी तथा ॥ ४२.१४

त्रिखण्डा सर्वबीजा च मुद्रा सर्वप्रपूरिका । योनिमुद्रेति विज्ञेयास्तत्र चक्रेश्वरीं न्यसेत् ॥ ४२.१५

Agastya narrates to Hayagrīva, the various positions of fingers in the formation of mystical gestures (*Mudrās*) whereby *Śrīdevī* is delighted. 1. *Sarva-sankṣobhiṇī*, 2. *Sarva-vidrāviṇī*, 3. *Sarvārtha-Ākarṣaṇī*, 4. *Vaśakāriṇī*, 5. *Priyakāriṇī*, 6. *Mahāṅkuśī*, 7. *Khecari*, 8. *Trīkhaṇḍā*, 9. *Sarva-prapūrikā*, 10. *Yonimudrā*.

Mudrā Āvāhani (invoking one) which is described as *Trīkhaṇḍa* (having three parts). Turn your hands making the palms clearly face the front. Join your thumbs together. Keep the index-fingers bent and beneath the ring fingers. One should place the small fingers in their own places. He should describe *Mudrā* called *Samkṣobhiṇī*. The middle fingers should be kept in the middle flanked by the thumbs and small fingers. The index fingers are kept upright like rods. The ring fingers are placed over the middle fingers. If in this *Mudrā*, the middle fingers are kept upright: The *Mudrā* is then called *Vidrāviṇī* (Driving others). The small fingers and the ring fingers are equally kept in the middle of the middle fingers and the index fingers that have the shape of goads. This *Mudrā-Ākarṣaṇī* (attracting

one) is capable of attracting the three worlds. The palms are made in the shape of cups. The index fingers have the shape of goads. The middle fingers are turned and kept beneath them. In this way, the small fingers are in the middle of the middle fingers. The ring fingers are kept upright. The two index fingers are outside them. Then the thumbs are kept (upright) like rods reaching the place where the middle fingers move to and from. This *Mudrā* is well-known by the name *Unmādinī*. In this *Mudrā*, in the pair of ring fingers one is bent in the form of goads and kept beneath. The devotee shall make use of the index fingers also in the same manner. This is the *Mudrā* called *Mahāṅkuṣī* conducive to the achievement of all objectives. The arms are kept crossed- the right arm to the left and left arm to the right, celestial sage. The palms of the hands are turned. In this manner the small fingers and the ring fingers are joinined. The index fingers are placed over them. The middle fingers are above all. The devotee should keep thumbs upright. This is the *Mudrā* called *Khecarī* (moving in the sky), the most excellent of all excellent ones. By knowing this alone perfectly, the devotee shall be the favourite one of *Yoginis* (the deities of that name). The devotee should turn the palms of his hands making them touch other. He should join together the pairs of index fingers and thumbs simultaneously in the form of the crescent Moon. He should join the middle fingers together keeping the small fingers hanging down. After joining together these two fingers that are bent, the ring fingers are kept beneath all. This is *Bījamudrā* that is conducive to the proper functioning of all *Siddhis* are long. The tips of the middle fingers are kept bent and placed above the index-fingers. The small fingers are placed in the middle of ring fingers. All the fingers are thus joined together and pressed by the thumbs. This is the first *Mudrā* termed *yonimudrā*.

These *Mudrās* cause delight unto *Śrīdevī*. They should be made use of at the time of worship in the proper order.

Kuṇḍalinī

Agnipurāṇa:

चन्द्राग्निरविसंयुक्ता आद्या कुण्डलिनी मता। हृत्प्रदेशे तु सा ज्ञेया अङ्कुराकारसंस्थिता॥२१४.२७

सृष्टिन्यासो भवेत्तत्र स वै सर्गावलम्बनात्। स्रवन्तं चिन्तयेत्तस्मिन्नमृतं सात्त्विकोत्तमः॥२१४.२८

देहस्थः सकलो ज्ञेयो निष्कलो देहवर्जितः। हंसहंसेति यो ब्रूयाद्धंसो नाम सदाशिवः॥२१४.२९

तिलेषु च यथा तैलं पुष्पे गन्धः समाश्रितः। पुरुषस्य तथा देहे सबाह्याभ्यन्तरं स्थितः॥२१४.३०

ब्रह्मणो हृदये स्थानं कण्ठे विष्णुं समाश्रितः। तालुमध्ये स्थितो रुद्रो ललाटे तु महेश्वरः॥२१४.३१

प्राणाग्रं तु शिवं विद्यात्तस्यान्ते तु परात्परम्। पञ्चधा सकलः प्रोक्तो विपरीतस्तु निष्कलः॥२१४.३२

प्रासादं नादमुत्थाप्य शततन्तु जपद्यदि। षण्मासात्सिद्धिमाप्नोति योगयुक्तो न संशयः॥२१४.३३

गमागमस्य ज्ञानेन सर्वपापक्षयो भवेत्। अणिमादिगुणैश्चर्यं षड्भिर्मासैरवाप्नुयात्॥२१४.३४

स्थूलः सूक्ष्मः परश्चेति प्रासादः कथितो मया। ह्रस्वो दीर्घः प्लुतश्चेति प्रासादं लक्षयेत्त्रिधा॥२१४.३५

ह्रस्वो दहति पापानि दीर्घो मोक्षप्रदो भवेत्। आप्यायने प्लुतश्चेति मूर्ध्नि बिन्दुविभूषितः॥२१४.३६

आदावन्ते च ह्रस्वस्य फट्कारो मारणे हितः। आदावन्ते च हृदयमाकृष्टौ सम्प्रकीर्तितम्॥२१४.३७

देवस्य दक्षिणां मूर्तिं पञ्चलक्षं स्थितो जपेत्। जपान्ते घृतहोमस्तु दशसाहस्रिको भवेत्॥२१४.३८

एवमाप्यायितो मन्त्रो वश्योच्चाटादि कारयेत्। ऊर्ध्वं शून्यमधः शून्यं मध्ये शून्यं निरामयम्॥२१४.३९

त्रिशून्यं यो विजानाति मुच्यतेऽसौ ध्रुवं द्विजः। प्रासादं यो न जानाति पञ्चतन्त्रमहातनुम्॥२१४.४०

अष्टत्रिंशत्कलायुक्तं न स आचार्य उच्यते। तथोङ्कारं च गायत्रीं रुद्रादीन्वेत्यसौ गुरुः॥२१४.४१

The occult *Kuṇḍalinī* permeated with the essence of the sun, the moon and the fire-god is located in the hearts of men, shaped like a mace of light (*Aṅkuśa*). The foremost of the spiritualist should view the whole universe as centred round the *Kuṇḍalinī* in his own heart and suspended from his occult organ of heaven by a chord of mystic attraction. The *Yogin* would see the universe thus illuminated with the light of his own heart and as saturated with the drops of ambrosia cast down from the heaven from which it is suspended. It is the changeless, disembodied Śiva who recites the “*Ham*” “*Sa*” *mantra* in the bosom of each man. As oil lies latent in sesamum, as perfume fills both the inside and the outside of the petals of a flower, so the god Śiva covers both the interior and the exterior of a man. The god Brahmā has his seat in the hearts of all men, the god Viṣṇu around the throat, the Maheśvara at the region of the temple and god *Rudra* at the region of the palate, beyond that is Supreme Śiva. It is *sakala* with above five and also *Niṣkala* beyond them.

The *Yogin* who constantly recites the *Nāda mantra* in that particular pitch of voice known as the *Prāsāda*, attains his aims within six months. The *Yogin* would be sinless and is possessed of powers such as the *aṇimā*, etc. A *Nāda mantra* is of three kinds, according as it is short (*Hrasva*), Long (*Dīrgha*) or protracted (*Pluta*). A short *Nādamantra* destroys the sin and misery of the repeater, a long *Nāda* duly recited grants salvation. The merit of appeasement accrues to the repeater of a *Pluta Nādamantra* associated with the characteristic nasal phonetic symbol (*Bindu*) on its head. A *Nādamantra* preceded and followed by the *mantra* “*faṭ*”, should be used in deadly incantations, while the same *mantra* coupled as above with the “*Hṛd*” *mantra*, should be used in spells practised for captivating the minds of others. The *mantra* should be recited five hundred thousand times in the vicinity of the image of the God, after which ten thousand libations of clarified butter

should be offered. The *mantra* thus propiciated would give the fruits of attraction, destruction etc., as desired by the practicer. The twice born one who understands the nature of the deity and of whom absolute vacuum form the upper, the lower and the middle part(*Tri Śūnya*), is liberated from the bonds of necessary cycles of existence. The preceptor is unworthy of the epithet who does not know the full import of the five components of the *Prāśādamantra* possessed of the thirty eight sorts of beatitude. A *Guru* or a spiritual guide needs must fully understand the significance and the mysteries of the *Omkāra* and the *Gāyatrī mantras* as well as the nature of the divine selves of *Rudra* and other gods.

Nāḍī

Nārada purāṇa:

जन्तूनां दक्षिणा नाडी पिङ्गला परिकीर्तिता । सूर्यदैवतका चैव पितृयोनिरिति श्रुता ॥३३.१२१

देवयोनिरिति ख्याता इडा नाडी त्वदक्षिणा । तत्राधिदैवतं चन्द्रं जानीहि मुनिसत्तम ॥३३.१२२

एतयोरुभयोर्मध्ये सुषुम्णा नाडिका स्मृता । अतिसूक्ष्मा गुह्यतमा ज्ञेया सा ब्रह्मदैवता ॥३३.१२३

वामेन रेचयेद्वायुं रेचनाद्रेचकः स्मृतः । पूरयेद्दक्षिणेनैव पूरणात्पूरकः स्मृतः ॥ ३३.१२४

स्वदेहपूरितं वायुं निगृह्य न विमुञ्चति । संपूर्णकुम्भवत्तिष्ठेत्कुम्भकः स हि विश्रुतः ॥ ३३.१२५

न गृह्णाति न त्यजति वायुमन्तर्बहिःस्थितम् । विद्धि तच्छून्यकं नाम प्राणायामं यथास्थितम् ॥३३.१२६

शनैःशनैर्विजेतव्यः प्राणो मत्तगजेन्द्रवत् । अन्यथा खलु जायन्ते महारोगा भयंकराः ॥ ३३.१२७

क्रमेण योजयेद्वायुं योगी विगतकल्मषः । स सर्वपापनिर्मुक्तो ब्रह्मणः पदमाप्नुयात् ॥३३.१२८

The tubular organ or artery (vital air) on the right hand side of the creatures is mentioned as *Pīṅgalā*. The sun is its deity. It is well known as the source of the origin of the *Pitṛs*. The artery or the channel of the vital air well known as the

source of the origin of *Devas* is on the left nostril. It is the vein called *Idā*. It known as the moon is its presiding deity. In the middle of these two is the vein *Suṣumṇā*. It is very subtle and the most mysterious one. It should be known as having *Brahman* for its deity. The breath should be expelled through the left nostril. *Recana* means exhaling and hence this is called *Recaka*. The intake of breath must be through the right nostril. *Pūrāṇa* means filling up. Hence this is called *Pūraka*. One restrains the wind that fills the body and does not exhale it. He stands like a pitcher filled with water. Hence, it is well known as *Kumbhaka*. If there is neither inhalation nor exhalation of the external or the internal wind it is the *Prāṇāyāma* of the name of *Śūnyaka*. There is a perfect standstill. The vital breaths are to be conquered slowly, like lordly elephants in their rut that have to be tamed slowly. Otherwise, terribly great ailments are bound to effect. The *Yogin* devoid of sins shall make use of the wind gradually. He should be liberated from all sins. He shall attain the region of the *Brahman*.

Agnipurāṇa:

नाडीचक्रं प्रवक्ष्यामि यज्ज्ञानाज्ज्ञायते हरिः । नाभेरधस्ताद्यत्कन्दमङ्कुरास्तत्र निर्गताः ॥२१४.१

द्वासप्ततिसहस्राणि नाभिमध्ये व्यवस्थिताः । तिर्यगूर्ध्वमधश्चैव व्याप्तं ताभिः समन्ततः ॥२१४.२

चक्रवत्संस्थिता ह्येताः प्रधाना दश नाडयः । इडा च पिङ्गला चैव सुषुम्णा च तथैव च ॥२१४.३

गान्धारी हस्तिजिह्वा च पृथा चैव यशा तथा । अलम्बुषा हुहुश्चैव शङ्खिनी दशमी स्मृता ॥२१४.४

दशप्राणवहा ह्येता नाडयः परिकीर्तिताः ॥२१४.५

The *Agnipurāṇa* here describes the system of veins, nerves and arteries (*Nāḍīcakra*) which are to be found in a human body and a knowledge whereof leads to a knowledge of the divine self or Hari. Hundreds of such thread- like fibres come out from the main shoot below the navel region. Seventy-two thousand

of such nerves are situated in the navel region, thence they spread out to the upper region, lower region and all over the body. The ten principal nerves(*Nāḍī*) are the *Idā*, the *Piṅgalā*, the *Suṣumṇā*, the *Gāndhārī*, the *Hastijihvā*, the *Prthā*, the *Yaśā*, the *Alambuśā*, the *Huhu* and the *Śaṅkhinī*. These ten nerves carry the mysterious vital energy known as the *prāṇa*.

Prāṇa

Agnipurāṇa:

प्राणोऽपानः समानश्च उदानो व्यान एव च ॥२१४.५

नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः । प्राणस्तु प्रथमो वायुर्दशानामपि स प्रभुः ॥ २१४.६

प्राणः प्राणायते प्राणं विसर्गात्पूरणं प्रति । नित्यमापूयत्येष प्राणिनामुरसि स्थितः ॥ २१४.७

निःश्वासोच्छ्वासकासैस्तु प्राणो जीवसमाश्रितः । प्रयाणं कुरुते यस्मात्तस्मात्प्राणः प्रकीर्तितः ॥ २१४.८

अधो नयत्यपानस्तु आहारस्तु नृणामधः । मूत्रशुक्रवहो वायुरपानस्ते प्रकीर्तितः ॥ २१४.९

पीतभक्षितमाघ्रातं रक्तपित्तकफानिलम् । समं नयति गात्रेषु समानो नाम मारुतः ॥ २१४.१०

स्पन्दयत्यधरं वक्त्रं नेत्ररागप्रकोपनम् । उद्वेजयति मर्माणि उदानो नाम मारुतः ॥ २१४.११

The ten vital winds (nervous energy) are the *prāṇa*, the *apāna*, the *samāna*, the *Udāna*, the *Vyāna*, the *Nāga*, the *Kūrma*, the *kṛkara*, the *Devadatta* and the *Dhanañjya*. The vital wind called the *prāṇa* is the lord of the other nine. It is the *prāṇa*(wind) that being located in the heart of creatures inflates their lungs and thus gives rise to the process of respiration so essential to vitality. Since it escapes from the body (*Prayaṇam Kurute*) after short a span of stipulated time, it is called the *prāṇa*. The *apāna* wind forces down the food and drink into the stomach and thus helps the process digestion, emission of flatus, excrete urine and semen and hence

the epithet. The wind *Samāna* is so called from the fact of its establishing an equilibrium among the different principles of blood, bile and phlegm, generated by eating, drinking, smelling, etc. The wind known as the *Udāna*, controls the movements of lips, facial muscles, the colouring of the conjunctiva and the upheaving of the heart.

व्यानो विनामयत्यङ्गं व्यानो व्याधिप्रकोपनः। प्रतिदानं यथा कण्ठाद्व्यापनाद्व्यान उच्यते॥२१४.१२

उद्गारे नाग इत्युक्तः कूर्मश्चोन्मीलने स्थितः। कृकरो भक्षणे चैव देवदत्तो विजृम्भणे॥२१४.१३

धनञ्जयः स्थितो घोषे मृतस्यापि न मुञ्चति। जीवः प्रयाति दशधा नाडीचक्रं हि तेन तत्॥२१४.१४

सङ्क्रान्तिर्विषुवं चैव अहोरात्रायनानि च। अधिमास ऋणं चैव ऊनरात्रधनं तथा॥२१४.१५

ऊनरात्रं भवेद्विक्का अधिमासो विजृम्भिका। ऋणं चात्र भवेत्कासो निःश्वासो धनमुच्यते॥२१४.१६

उत्तरं दक्षिणं ज्ञेयं वामं दक्षिणसंज्ञितम्। मध्ये तु विषुवं प्रोक्तं पुटद्वयविनिःसृतम्॥२१४.१७

संक्रान्तिः पुनरस्यैव स्वस्थानात्स्थानयोगतः॥२१४.१८

The action of the *Vyāna* wind is most apparent in aching of the limbs or in the curvature of the body and the choking of the larynx. A disease is usually ushered in by a deranged state of the nervous energy (*vyāna*). The wind known as the *Nāga* gives rise to speech. The action of the *Kūrma* wind is to control the opening, shutting and movements of the eyes, that of the *Kṛkara* is to help the process of masticulation, that of *Devadatta* is manifest in yawning, while the wind known as the *Dhanañjaya* fattens the system and arrest the shrinking of the body even after death. Since vitality flows or escapes through the channels of these ten veins and arteries they are called *Nāḍīs* (channels).

सुषुम्णा मध्यमे ह्यङ्गे इडा वामे प्रतिष्ठिता॥२१४.१८

पिङ्गला दक्षिणे विप्र ऊर्ध्वं प्राणो ह्यहः स्मृतम्। अपानो रात्रिरेवं स्यादेको वायुर्दशात्मकः॥ २१४.१९

आयामो देहमध्यस्थः सोमग्रहणामिष्यते। देहातितत्त्वमायाममादित्यग्रहणं विदुः॥ २१४.२०

The occult nerve known as the *Suṣumṇā* runs through the middle of the body. The occult nerve *Idā* is situated at its left, while the nerve *Pīṅgalā* lies at its right. The *prāṇa* or the vital principle situated higher up is called the day, while the wind *apāna* is called the night. Thus the one and the same vital wind energy serves ten different purposes like the sun who controls the succession of day and night and the happening of such phenomena (ten in all) as the *Saṅkrānti*, the march of the equinoxes, *Adhimāsa*, etc. Subjugation of the bodily principles is called the eclipse of the moon, while a comprehension of the principle which lies beyond the material plane, are called the eclipse of the sun in the parlance of the *Yoga*.

Effects of Yoga

Skandapurāṇa:

नाभिदेशे वसेद् भानुस्तालुदेशे च चन्द्रमाः। वर्षत्यधोमुखश्चन्द्रो ग्रसेदूर्ध्वमुखो रविः॥ ४१.१०३

करणं तच्च कर्तव्यं येन सा प्राप्यते सुधा। ऊर्ध्वं नाभिरधस्तालुरुर्ध्वं भानुरधः शशी।

करणं विपरीताख्यमभ्यासादेव जायते॥ ४१.१०४

काकचञ्चुवदास्येन शीतलं शीतलं पिबेत्। प्राणं प्राणविधानज्ञो योगी भवति निर्जरः॥ ४१.१०५

रसनां तालुविवरे निधायोर्ध्वमुखोऽमृतम्। धयन्निर्जरतां गच्छेदाषण्मासान्न संशयः॥ ४१.१०६

ऊर्ध्वजिह्वः स्थितो भूत्वा सोमपानं करोति यः। मासार्धेन न सन्देहो मृत्युं जयति योगवित्॥ ४१.१०७

सम्पीड्य रसनग्रेण राजदन्तर्बिलं महत्। ध्यात्वा सुधामयीं देवीं षण्मासेन कविर्भवेत्॥ ४१.१०८

अमृतापूर्णदेहस्य योगिनो द्वित्रिवत्सरात्। ऊर्ध्वं प्रवर्तते रेतो ह्यणिमादिगुणोदयम्॥ ४१.१०९

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः। तक्षकेनापि दष्टस्य विषं तस्य न सर्पति॥४९.११०

The Sun is stationed in the navel region and the Moon in the palatal region. The Moon facing down showers (nectar). The Sun with face lifted up swallows it. The *Karaṇa* (function) should be carried out whereby that nectar is obtained by keeping the navel above and the palate down below so that the Sun is placed above and the Moon is placed below. This function or activity called *Viparīta* is achieved through practice. With the mouth resembling the beak of a crow, the *Yogī* conversant with the arrangement of *Prāṇa* can drink the extremely cool *Prāṇa*. He becomes free from old age. The *Yogin* should place the tongue in the hollow of the palate keeping the face looking up. By drinking the nectar he shall certainly be a *Nirjarā* ‘free from old age’ within a period of six months. The aspirant conversant with *Yoga*, who steadies himself and imbibes the nectar of the Moon with the tongue raised, conquers death within half a month. Prodding the great shining inner cavity at the root of the tongue with the tip of his tongue and meditating on the goddess of nectar, he becomes a poet within six months. Within two or three years, the body of the *Yogin* is filled with *Amṛta* (nectar). His semen virile has upward flow. It gives rise to spiritual powers like *Aṇimā* and others. If the *Yogin* gets his body filled with *Somakalā* (nectar) forever, no poison has any affect on him even if he were to be bitten by *Takṣaka*.

ब्रह्मचारी जितक्रोधो जितलोभो विमत्सरः। अब्दमित्थं सदाभ्यासात्स योगीति निगद्यते॥४९.१३५

He should practice celibacy, subdue anger and covetousness. He should be free from jealousy. If he practices continuously thus for a year, he is called a *Yogin*.

Mārkaṇḍeyapurāṇa:

अलौल्यमारोग्यमनिष्ठुरत्वं गन्धः शुभो मूत्रपुरीषमल्पम्।

कान्तिः प्रसादः स्वरसौम्यता च योगप्रवृत्तेः प्रथमं हि चिह्नम् ॥३६.६३

अनुरागं जनो याति परोक्षे गुणकीर्तनम् । न बिभ्यति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम् ॥३६.६४

शीतोष्णादिभिरत्युग्रैर्यस्य बाधा न विद्यते । न भीतिमेति चान्येभ्यस्तस्य सिद्धिरुपस्थिता ॥३६.६५

Tranquility (*Alolya*), perfect health, gentleness, a pleasant odour, scanty excretions, a physical beauty, benignity, and softness of voice, are indeed the first indications of the accomplishment of *Yoga*. People get affection for him and praise his virtues in his absence. The creatures are not afraid of him. This is the best sign of perfection in *Yoga*. He who is not peturbed by excessive cold, heat, or others, and is not afraid of other persons, has attained perfection in *Yoga*.

Japa

Skandapurāṇa:

हकारेण बहिर्याति सकारेण विशेत्पुनः । हंसहंसेत्यतो मन्त्रं जीवो जपति सर्वदा ॥४१.१५६

षट्शतानि दिवारात्रौ सहस्राण्येकविंशतिः । एतत्संख्यान्वितं मन्त्रं जीवी जपति सर्वदा ॥४१.१५७

अजपा नाम गायत्री योगिनां मोक्षदायिनी । अस्याः सङ्कल्पमात्रेण नरः पापैः प्रमुच्यते ॥४१.१५८

The breath goes out with the *Ha* sound and comes with the sound of *Sa*. Hence *Jīva* always recites the *Mantra Hamsa*. *Jīva* always recites this *Mantra*, twenty-one thousand six hundred times, in the course of every day and night. This *Mantra* is called *Ajapā Gāyatrī*. It bestows salvation unto the *Yogin*. By mere thought of this *Mantra*, a man gets rid of all sins.

Agnipurāṇa:

उच्चरति स्वयं यस्मात्स्वदेहावस्थितः शिवः । तस्मात्तत्त्वविदां चैव स एव जप उच्यते ॥२१४.२४

अयुते द्वे सहस्रेकं षट्शतानि तथैव च । अहोरात्रेण योगीन्द्रो जपसंख्यां करोति सः ॥ २१४.२५

अजपा नाम गायत्री ब्रह्मविष्णुमहेश्वरी । अजपां जपते यस्तां पुनर्जन्म न विद्यते ॥२१४.२६

Since Śiva who resides in the bosom of all beings, himself recites the “*Ham*” “*Sa*” *mantras* (sounds spontaneously produced in the heart of a man at the time of respiration) even without the knowledge of that particular individual, hence spiritual persons, call it *Japa* (recitation of a *mantra*) to that particular sound. These sounds are produced twenty-one thousand six hundred times in the course of day and night. Thus the lord of the *Yogins*, seated in all human hearts, recites this spontaneous *Gāyatrī mantra* (*Ajapā Gāyatrī*) permeated with the essence of the Hindu Trinity and the man who can shut the door of his heart against the external world and merges his whole soul and identity in this recitation of the *Ajapā*, knows no second birth.

यस्तु द्वादशसाहस्रं जपमन्त्रमाचरेत् । तस्य द्वादशभिर्मासैः परं ब्रह्म प्रकाशते ॥३७२.३३

By repeating a hundred thousand times the *mantra*, a man is sure to develop in himself the miraculous powers of a *Yogin*, such as *aṇimā*, *laghimā*, etc.

ध्यानाच्छ्रान्तो जपेन्मन्त्रं जपाच्छ्रान्तश्च चिन्तयेत् । जपध्यानादियुक्तस्य विष्णुः शीघ्रं प्रसीदति ॥३७४.३३

जपयज्ञस्य वै यज्ञाः कलां नार्हन्ति षोडशीम् । जपिनं नोपसर्पन्ति व्याधयश्चाधयो ग्रहाः ॥ ३७४.३४

भुक्तिर्मुक्तिर्मृत्युजयो जपेन प्राप्नुयात्फलम् ॥३७४.३५

Fatigued with meditation, he should repeat the *mantra*, whereas he should devote himself to meditation, whenever he would feel weary of repeating the *mantra*. The god Viṣṇu is soon pleased with the person, who thus devotes himself alike to meditation and repetition of the *mantra*. The merit of performing all other sacrifices does not equal a sixteenth part of that of repeating the above said *mantra*. Worries and diseases never approach the man, who repeats the same *mantra*. By

repeating it, a man may get liberation of his self, at the close of a happy and prosperous earthly life.

Nāradaṣurāṇa:

नारायणं परानन्दं स्मरेत्प्रणवसंस्थितम् । नादरूपमनौपम्यमर्धमात्रोपरिस्थितम् ॥३३.१५४

अकारं ब्रह्मणो रूपमुकारं विष्णुरूपवत् । मकारं रुद्ररूपं स्यादर्धमात्रं परात्मकम् ॥३३.१५५

मात्रास्तिस्त्रः समाख्याता ब्रह्मविष्णुशिवाधिपाः । तेषां समुच्चयं विप्र परब्रह्मप्रबोधकम् ॥३३.१५६

वाच्यं तु परमं ब्रह्म वाचकः प्रणवः स्मृतः । वाच्यवाचकसंबन्धो ह्युपचारात्तयोर्द्विज ॥३३.१५७

जपन्तः प्रणवं नित्यं मुच्यन्ते सर्वपातकैः । तदभ्यासेन संयुक्ताः परं मोक्षं लभन्ति च ॥३३.१५८

जपंश्च प्रणवं मन्त्रं ब्रह्मविष्णुशिवात्मकम् । कोटिसूर्यसमं तेजो ध्यायेदात्मनि निर्मलम् ॥३३.१५९

शालग्रामशिलारूपं प्रतिमारूपमेव वा । यद्यत्पापहरं वस्तु तत्तद्वा चिन्तयेद्भुवि ॥३३.१६०

यदेतद्वैष्णवं ज्ञानं कथितं ते मुनीश्वर । एतद्विदित्वा योगीन्द्रो लभते मोक्षमुत्तमम् ॥३३.१६१

One should contemplate upon Nārāyaṇa, the greatest Bliss stationed in the *Prāṇava-Om* in the form of *Nāda* incomparable and as situated over half the *Mātrā*. The syllable *A* is the form of *Brahman*, the letter *U* is the form of Viṣṇu, the letter *M* is the form of Rudra and half the *Mātrā* is of the greatest *Ātman*. Three *Mātrā* of *Om* are mentioned as having Brahmā, Viṣṇu and Śiva as their deities. Their collective form indicates the greatest *Brahman*. The Supreme *Brahman* is the *Vācya*, the *Prāṇava* is called the *Vācaka*. Their relation as *Vācya* and *Vācaka* is a formality. Those who continuously perform the *Japa* of *Prāṇava* are liberated from all sins. Those who have its constant practice, attain the greatest salvation. Performing the *Japa* of the *Prāṇava mātrā* of the form of Brahmā, Viṣṇu and Śiva, one shall meditate on a pure brilliance like that of ten million suns in the *Ātman* or

one should ponder over any holy object that quells sins- such as the *Sālagrāma* an idol. What has been mentioned here is the perfect knowledge pertaining to Viṣṇu. On knowing this, the prominent *Yogin* attains excellent salvation.

Mārkaṇḍeyapurāṇa:

Dattātreya expounds the composition, meaning and efficacy of the sacred word “*Om*”. It designates the Supreme *Brahman*; and thorough comprehension of it and meditation on it brings final absorption into *Brahman*.

अकारश्च तथोकारो मकारश्चाक्षरत्रयम् । एतास्तिस्रः स्मृता मात्राः सात्त्वराजसतामसाः ॥ ३९.४

निर्गुणा योगिगम्यान्या चार्धमात्रोर्ध्वसंस्थिता । गान्धारीति च विज्ञेया गान्धारस्वरसंश्रया ॥ ३९.५

पिपीलिकागतिस्पर्शा प्रयुक्ता मूर्ध्नि लक्ष्यते । यथाप्रयुक्त ओङ्कारः प्रतिनिर्याति मूर्धनि ॥ ३९.६

A, U and M these are the three letters that constitute goodness, passion and ignorance. And another, a half instant (*Anusvāra-M*), which has its seat on the top of the syllable, is without quality and can be understood by *Yogins* only. It is called *Gāndhārī*, as it is to be uttered in the *Gandhāra* note. Being pronounced it reaches the head, and it conveys the feeling of moving ants.

प्राणो धनुः शरो ह्यात्मा ब्रह्म वेध्यमनुत्तमम् ॥ ३९.७

अप्रमत्तेन वेद्भुव्यं शरवत्तन्मयो भवेत् ॥ ३९.८

Like the *Muṇḍaka Upaniṣad*(2.2.4) here also it is stated that *Prāṇa* is bow, soul is an arrow, *Brahman* is the target sublime. It is to be pierced in a faultless manner, he should be united with *Brahman*, as the arrow is shot to the target.

ओमित्येतत्त्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः ॥ ३९.८

विष्णुर्ब्रह्मा हरश्चैव ऋक्सामानि यजूंषि च । मात्राः सार्धाश्च त्रिस्त्रिंश विज्ञेयाः परमार्थतः ॥ ३९.९

The syllable *Om*, consisting of three and a half instants, should be known in its true sense as the three Vedas- the *Rc*, *Sāma* and *Yajus*- the three worlds, the three fires and the three deities i.e. Viṣṇu, Brahmā and Śiva.

अकारस्त्वथ भूर्लोक उकारश्चोच्यते भुवः॥३९.१०

सव्यञ्जने मकारश्च स्वर्लोकः परिकल्प्यते।व्यक्ता तु प्रथमा मात्रा द्वितीयाव्यक्तसंज्ञिता॥३९.११

मात्रा तृतीया चिच्छक्तिरर्धमात्रा परं पदम्।अनेनैव क्रमेणैता विज्ञेया योगभूमयः॥३९.१२

ओमित्युच्चारणात्सर्वं गृहीतं सदसद्भवेत्।ह्रस्वा तु प्रथमा मात्रा द्वितीया दैर्घ्यसंयुता॥३९.१३

तृतीया च प्लुतार्धाख्या वचसः सा न गोचरा॥३९.१४

Moreover the letter *A* is designated the *bhūr-loka*, or terrestrial world, and the letter *U* the *bhuvar-loka*, or atmospheric world, and the letter *M* with its nasal mark is decided to be the *sva-loka*, or celestial world. Now the first instant is called the visible (*Vyakta*), and the second the invisible and the third instant is the intellectual faculty (*Cicchakti*), the half instant is the highest abode (final emancipation). By uttering the word *Om*, everything both existent and non-existent may be grasped by the *Yogin*. The first instant is short, the second is long, and the third is prolonged, and the half instant is not in the pervue of speech.

इत्येतदक्षरं ब्रह्म परमोङ्कारसंज्ञितम्॥३९.१४

यस्तु वेद नरः सम्यक्तथा ध्यायति वा पुनः।संसारचक्रमुत्सृज्य त्यक्तत्रिविधबन्धनः॥ ३९.१५

प्राप्नोति ब्रह्मणि लयं परमे परमात्मनि।अक्षीणकर्मबन्धश्च ज्ञात्वा मृत्युमरिष्टतः॥ ३९.१६

Such is this word *Om*. *Brahman* is designated as Supreme “*Om*”. The man who truly understands it and further meditates on it, escaping the circle of

mundance existence casts off the three-fold bonds, and gains sublime absorption in the supreme *Brahman*, and is not bound by the results of his actions.

Obstacles

Skandapurāṇa:

प्राणयामेन युक्तेन सर्वव्याधिक्षयो भवेत्। अयुक्ताभ्योगेन सर्वव्याधिसमुद्भवः॥ ४१.९८

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः। भवन्ति विविधा दोषाः पवनस्य व्यतिक्रमात्॥ ४१.९९

Prāṇāyāma properly practised brings about destruction of all ailments. If it is improperly performed, it brings about all sorts of ailments. Impropropriety in the practice of *Prāṇāyāma* results in several diseases like hiccups, gasping for breath, coughing and pains in head, ear and eyes.

अन्तराया भवन्तीह योगिनो योगहानिदाः। श्रूयते दूरगा वार्ता दूरस्थं दृश्यते पुरः॥ ४१.१५९

योजनानां शतं यातुं शक्तिः स्यान्निमिषार्धतः। अचिन्तितानि शास्त्राणि कण्ठपाठी भवन्ति हि॥ ४१.१६०

धारणाशक्तिरत्युग्रा महाभारो लघुर्भवेत्। क्षणं कृशः क्षणं स्थूलः क्षणमल्पः क्षणं महान्॥ ४१.१६१

परकायं प्रविशति तिरश्चां वेत्ति भाषितम्। दिव्यगन्धं तनौ धत्ते दिव्यां वाणीं प्रवक्ति च॥ ४१.१६२

प्रार्थ्यते दिव्यकन्याभिर्दिव्यं धारयते वपुः। इत्यादयोऽन्तरायाः स्युर्योगसंसिद्धिसूचकाः॥ ४१.१६३

यद्येभिरन्तरायैर्न क्षिप्यतेऽस्येह मानसम्। तदग्रे तत्समाप्नोति पदं ब्रह्मादिदुर्लभम्॥ ४१.१६४

The following spiritual powers indicating perfect mastery of *Yoga* become obstacles to the *Yogin* bringing in loss of Yogic practice. News of far-off events is heard. Objects existing far away are seen in front. There comes the ability to travel a hundred *Yojanas* in half a moment. Sacred treatises are learnt by heart even without being pondered over. The power of retention in memory becomes excessive. Even with high weight, he becomes light. The *Yogin* can become thin in

a moment, stout in another, tiny in a moment and huge in another. He can enter the physical body of another and understand the speech of animals. He can emit divine fragrance from his body and utter divine speech. He is even implored by celestial maidens and acquires celestial body. If the mind of the *Yogī* is not distracted by these obstacles, he attains the rare status of *Brahman*.

Mārkaṇḍeyapurāṇa:

The chapter 37 of the *Mārkaṇḍeyapurāṇa* gives exposition about the “*Upasarga*” obstacles that come in the Path of *Yoga*. Dattātreya explains to Alarka the ailments that beset a *Yogin*’s soul and mentions their five varieties. He describes the *Yogin*’s duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the result of union with the Supreme Spirit.

दत्तात्रेय उवाचः उपसर्गाः प्रवर्तन्ते दृष्टे ह्यात्मनि योगिनः। ये तांस्ते सम्प्रवक्ष्यामि समासेन निबोध मे॥३७.१

Dattātreya explain to Alarka the hindrances (*Upasarga*) that come in the way of *Yogin*.

काम्याः क्रियास्तथा कामान्मानुषानभिवाञ्छति। स्त्रियो दानफलं विद्यां मायां कुप्यं धनं दिवम्॥३७.२

देवत्वममरेशत्वं रसायनवयः क्रियाम्। मरुत्प्रपतनं यज्ञं जलाग्न्यावेशनं तथा॥३७.३

श्राद्धानां सर्वदानानां फलानि नियमांस्तथा। तथोपवासात्पूर्ताच्च देवताभ्यर्चनादपि॥३७.४

He longs for rites performed with a view to future fruit, and the objects of human desire, for women, the fruits of donation, lores, for supernatural power, for the base metal and riches, for heaven, god-head, and supreme god-head, for extending life by use of chemical preparations, for flying over the storm-winds, for

sacrifice, and the power of entering water and fire, and religious observances, by fasting, meritorious acts, worship of the gods, religious actions.

योगिनः संप्रवर्तन्ते सात्त्वराजसतामसाः। प्रातिभः श्रावणो दैवो भ्रमावर्तो तथापरौ ॥ ३७.७

पञ्चैते योगिनां योगविघ्नाय कटुकोदयाः। वेदार्थाः काव्यशास्त्रार्था विद्याशिल्पान्यशेषतः ॥ ३७.८

प्रतिभान्ति यदस्येति प्रातिभिः स तु योगिनः। शब्दार्थानखिलान्वेत्ति शब्दं गृह्णाथ चैव यत् ॥ ३७.९

योजनानां सहस्रेभ्यः श्रावणः सोऽभिधीयते ॥ ३७.१०

A *Yogin* gets other five kinds of hindrances in practice of *Yoga* they are illusive vision (*Pratibhā*), from hearing, from the deity (*Daiva*), mental distraction (*Bhrama*), confusion (*Āvarta*). These five are roots of bitterness which tend to embarrass the *Yogin*. The ailment arising from illusive vision is that a *Yogin* seems to have complete knowledge of contents of *Veda*, poetic matters, lores, Arts etc. The ailment connected with hearing is so called because he perceives the meanings of sounds in all their completeness, and he receives sound from thousands of *Yojanas*.

समन्ताद्दीक्षते चाष्टौ स यदा देवयोनयः ॥ ३७.१०

उपसर्गं तमप्याहुर्देवमुन्मत्तवद्बुधाः। भ्राम्यते यन्निरालम्बं मनो दोषेण योगिनः ॥ ३७.११

समस्ताचारविभ्रंशाद् भ्रमः स परिकीर्तितः। आवर्त इव तोयस्य ज्ञानावर्तो यदाकुलः ॥ ३७.१२

नाशयेच्चित्तमावर्त उपसर्गः स उच्यते ॥ ३७.१३

The *Yogin* gets ailment one from the deity, when he sees the godhood in all directions, when the Mind of *Yogin* as in the case of a madman wanders all around uncontrolled due to the fault of mind. When the *Yogin*'s mind wanders without support through his own fault with his fall from all the rules of good conduct

(*Ācāra*) that is well known as mental distraction. When the Mind is confounded in knowledge like the whirlpool (*Āvarta*) of water it is called hindrance of *Āvarta*.

Lingapurāṇa:

योगान्तरायास्तस्याथ जायन्ते युञ्जतः पुनः ॥ ८.११४

नश्यन्तेऽभ्यासतस्तेऽपि प्रणिधानेन वै गुरोः ॥ ८.११५

व्युत्थाने सिद्धयश्चेता ह्युपसर्गाः प्रकीर्तिताः । निरोद्धव्या प्रयत्नेन वैराग्येणापरेण तु ॥ ९.५२

While practising *Yoga* there may arise certain obstacles in his path. They can be overcome by constant practice and by the proper advice of the preceptor. The *Siddhis* are said to be *Upasarga* or obstacles. They should be controlled with great efforts and proper detachment.

आलस्यं प्रथमं पश्चाद्वाधिपीडा प्रजायते । प्रमादः संशयस्थाने चित्तस्येहानवस्थितिः ॥ ९.१

अश्रद्धादर्शनं भ्रान्तिर्दुःखं च त्रिविधं ततः । दौर्मनस्यमयोग्येषु विषयेषु च लोलता ॥ ९.२

दशधाभिप्रजायन्ते मुनेर्योगान्तरायकाः । आलस्यं चाप्रवृत्तिश्च गुरुत्वात्कायचित्तयोः ॥ ९.३

व्याधयो धातुवैषम्यात्कर्मजा दोषजास्तथा । प्रमादस्तु समाधेस्तु साधनानामभावनम् ॥ ९.४

इदं वेत्युभयस्पृक्तं विज्ञानं स्थानसंशयः । अनवस्थितचित्त्वमप्रतिष्ठा हि योगिनः ॥ ९.५

लब्धायामपि भूमौ च चित्तस्य भवबन्धनात् । अश्रद्धाभावरहिता वृत्तिर्वै साधनेषु च ॥ ९.६

साध्ये चित्तस्य हि गुरौ ज्ञानाचारशिवादिषु । विपर्ययज्ञानमिति भ्रान्तिदर्शनमुच्यते ॥ ९.७

अनात्मन्यात्मविज्ञानमज्ञानात्तस्य संनिधौ । दुःखमाध्यात्मिकं प्रोक्तं तथा चैवाधिभौतिकम् ॥ ९.८

आधिदैविकमित्युक्तं त्रिविधं सहजं पुनः । इच्छाविधातात्संक्षोभश्चेतसस्तमुदाहृतम् ॥ ९.९

दौर्मनस्यं निरोधव्यं वैराग्येण परेण तु । तमसा रजसा चैव संस्पृष्टं दुर्मनः स्मृतम् ॥ ९.१०

तदा मनसि संजातं दौर्मनस्यमिति स्मृतम्। हठात्स्वीकरणं कृत्वा योग्यायोग्यविवेकतः॥९.११

विषयेषु विचित्रेषु जन्तोर्विषयलोलता। अन्तराया इति ख्याता योगस्यैते हि योगिनाम्॥९.१२

अत्यन्तोत्साहयुक्तस्य नश्यन्ति न च संशयः। प्रनष्टेष्वन्तरायेषु द्विजाः पश्चाद्धि योगिनः॥ ९.१३

Obstacles to Yogic practice take shape in ten different ways. They are: 1. Lethargy, 2. Ailment, 3. Negligence, 4. doubt, 5. unsteady mind, 6. Lack of faith, 7. Illusion, 8. Misery, 9. Dejection and 10. Indulgence in sensual pleasures. Of these lethargy means abstention from work due to the bulkiness of the body and mind. Ailments originate from the imbalance of the constituent elements. They are the outcome of the defective previous schemes as well as of bad habits. Negligence constitutes omission to secure the means of *Yoga*. Doubt is a double perception-“this or that”. Unsteadiness is the instability to stabilize the mind. The mind remains unsteady due to its engrossment in mundane affairs even when the ground is achieved. Lack of faith is the unemotional attitude towards the means of *Yoga*. Illusion is misconception of the mind as regards one’s aim, the preceptor, right knowledge, good conduct and lord Śiva as also in the apprehension of self in non-self even when it is nearby. Misery is three fold: spiritual, material and divine. There is also a natural misery due to the agitation of the mind through the frustration of desires. When the mind is affected by *Tamas* or *Rajas* it is afflicted. The state of the mind at that time is called dejection. Dejection should be eschewed by strict detachment from the material objects. When one can discriminate between what is worthy and what is not worthy but still stubbornly clings to the unworthy, engrossed in diverse mundane affairs his mind becomes fickle. These are the impediments in the realization of *Yoga* for a *Yogin*. To the *Yogin* who practices *Yoga* excessively endowed with zeal the above subside but other impediments in the form of *Siddhis* begin to appear.

Kūrmapurāṇa:

विघ्नाय तस्य वै दोषा जायन्ते तन्निबोध मे ।बाधिर्यं जायते सद्यस्तत्तदज्ञानयोगिनः॥३६.५२

ज्वरश्च जायते सद्यस्तत्तदज्ञानयोगिनः ।प्रमादाद्योगिनो दोषा यद्येते स्युश्चिकित्सितम्॥३६.५३

तेषां नाशाय कर्तव्यं योगिनां तन्निबोध मे ।स्निग्धां यवागूमत्युष्णां भुक्त्वा तत्रैव धारयेत्॥३६.५४

वातगुल्मप्रशान्त्यर्थमुदावर्ते तथोदरे ।यवागूं वापि पवनं वायुग्रन्थिं प्रतिक्षिपेत्॥३६.५५

तद्वत्कम्पे महाशैलं स्थिरं मनसि धारयेत् ।विघाते वचसो वाचं बाधिर्ये श्रवणेन्द्रियम्॥३६.५६

यथैवाम्रफलं ध्यायेत्तृष्णार्तो रसनेन्द्रियम् ।यस्मिन्यस्मिन् रुजा देहे तस्मिंस्तदुपकरारिणीम्॥३६.५७

धारयद्धारणामुष्णे शीतां शीते च दाहिनीम् ।कीलं शिरसि संस्थाप्य काष्ठेन ताडयेत्॥३६.५८

लुप्तस्मृतेः स्मृतिः सद्यो योगिनस्तेन जायते ।द्यावापृथिव्यौ वाय्वग्नी व्यापिनावपि धारयेत्॥३६.५९

अमानुषात्सत्त्वजाद्वा बाधास्त्विति चिकित्सितम् ।अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि॥३६.६०

वाय्वग्निधारणेनैव देहसंस्थं विनिर्दहेत् ।एवं सर्वात्मना रक्षा कार्या योगविदा नृप॥३६.६१

If the *Yoga* is not properly practised the *Yogin* succumbs to certain faults through inadvertence. They are mentioned as deafness and fever. For such faults remedies are also mentioned in the *Kūrmapurāṇa*. Similar narration is also found in the *Mārkaṇḍeyapurāṇa*. He should engage himself in *Dhāraṇā* after eating very hot rice-gruel, mingled with ghee.

For the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of the body should be controlled by a diet of rice-gruel. In tremor (*kampe*) a *Yogin* should fix his mind on a steady mountain. In dumbness, he should concentrate on the faculty of speech, and in deafness on the ear. One whose tongue is parched with thirst should meditate on a mango fruit. He should contemplate on that particular aspect which is having

disorder in the body. For e.g. cooling thought for heat and heating thought for cold. For loss of memory, he should put a staple on his head and beat wood with wood. He should contemplate on wind and fire which pervade the heaven and the earth, if he gets any trouble from non-human entity or from animal. He should thus try to protect himself from all kinds of human and super natural problems.

Garuḍapurāṇa:

चित्तस्य स्थिरता भ्रान्तिर्दौमनस्यं प्रमादता । योगिनां कलिता दोषा योगविघ्नप्रवर्तकाः ॥ १२७.३२

The obstacles in the path of *Yoga* are mentioned here. They are abstraction of mind dejection and error.

Agnipurāṇa:

उपसर्गाः प्रवर्तन्ते दिव्याः सिद्धप्रसूचकाः ॥ ३७६.६

The *Agnipurāṇa* has dilated upon miraculous powers of *Yogin*. They are explained in it as *Upasargas*, i.e. obstacles in the path of perfection in Yogic practice.

Brahmapurāṇa:

बाधिर्यं जडता लोपः स्मृतेर्मूकत्वमन्धता । ज्वरश्च जायते सद्यस्तद्वदज्ञानसंभवः ॥ १२७.११

तस्मात्सर्वात्मना कार्या रक्षा योगविदा सदा । धर्मार्थकाममोक्षाणां शरीरं साधनं यतः ॥ १२७.१२

The deafness, dullness, loss of memory, blindness, fever, all these arising out of ignorance are found in case of *Yogin*. He therefore protect him self from all sides. This is similar to the statement found in the *Kūrmapurāṇa* and *Mārkaṇḍeyapurāṇa*.

प्रमोहो भ्रम आवर्तो घ्राणं श्रवणदर्शनम् ॥ १२८.५७

अद्भुतानि च संस्पर्शः शीतोष्णमारुताकृतिः। प्रातिभानुपसर्गाश्च प्रतिसंगृह्य योगतः॥ १२८.५८

तांस्तत्त्वविदनादृत्य साम्येनैव निवर्तयेत्। कुर्यात्परिचयं योगे त्रैलोक्ये नियतो मुनिः॥ १२८.५९

क्षमया क्रोधमुच्छिन्द्यात्कामं संकल्पवर्जनात्। सत्त्वसंसेवनाद्धीरो निद्रामुच्छेत्तुमर्हति॥ १३०.४४

अप्रमा हृद्भयं रक्षेद्रक्षेत्रं च संविदम्। इच्छां द्वेषं च कामं च धैर्येण विनिवर्तयेत्॥ १३०.४५

निद्रां च प्रतिभा चैव ज्ञानाभ्यासेन तत्त्ववित्। उपद्रवांस्तथा योगी हितजीर्णमिताशनात्॥ १३०.४६

The *Yogin* is also explained to have different kinds of *Upasargas* (obstacles) in the form of- *pramoha* (infatuation), *bhrama* (illusion), *āvarta* (confusion), different kinds of miracles of listening, smelling, seeing, touching, enduring cold, hot, wind etc. and getting *Pratibhā* (supreme knowledge of past, present and future). Then the various means overcome these obstacles are also enumerated. This kind of explanation is also found in the *Kūrma* and *Mārkaṇḍeyapurāṇa*.

लोभं मोहं च संतोषाद्विषयांस्तत्त्वदर्शनात्। अनुक्रोशादधर्मं च जयद्धर्ममुपेक्षया॥ १३०.४७

आयत्या च जयेदाशां सामर्थ्यं सङ्गवर्जनात्। अनित्यत्वेन च स्नेहं क्षुधां योगेन पण्डितः॥ १३०.४८

कारुण्येनात्मनात्मानं तृष्णां च परितोषतः। उत्थानेन जयत्तन्द्रां वितर्कं निश्चयाज्जयेत्॥ १३०.४९

मौनेन बहुभाषां च शौर्येण च भयं जयेत्। यच्छेद्वाङ्मनसि बुद्ध्या तां यच्छेज्ज्ञानचक्षुषा॥ १३०.५०

ज्ञानमात्मा महान्यच्छेत्तं यच्छेच्छान्तिरात्मनः। तदेतदुपशान्तेन बोद्धव्यं शुचिकर्मणा॥ १३०.५१

योगदोषान्समुच्छिद्य पञ्च यान्क्वयो विदुः। कामं क्रोधं च लोभं च भयं स्वप्नं च पञ्चमम्॥ १३०.५२

परित्यज्य निषेवेत यथावद्योगसाधनात्। ध्यानमध्य यनं दानं सत्यं ह्रीरार्जवं क्षमा॥ १३०.५३

शौचमाचारतः शुद्धिरिन्द्रियाणां च संयमः। एतैर्विवर्धते तेजः पाप्मानमुहन्ति च॥ १३०.५४

सिध्यन्ति चास्य संकल्पा विज्ञानं च प्रवर्तत। धूतपापः स तेजस्वी लघ्वाहारो जितेन्द्रियः॥ १३०.५५

कामक्रोधौ वशे कृत्वा निर्विशद्ब्रह्मणः पदम् । अमूढत्वमसङ्गित्वं कामक्रोधविवर्जनम् ॥ १३०.५६

अदैन्यमनुदीर्णत्वमनुद्वेगो ह्यवस्थितिः । एष मार्गो हि मोक्षस्य प्रसन्नो विमलः शुचिः ।

तथा वाक्कायमनसां नियमाः कामतोऽव्ययाः ॥ १३०.५७

The *kāma*, *krodha*, *Lobha*, *Bhaya* and *Svapna* are said to be Five *Yoga doṣas*. By having control over *Kāma* and *Krodha* the *Yogin* enters the path of *Brahman*. This Ultimate aim of reaching *Brahman* by the practice of *Yoga* is noteworthy. The procedure to win the above mentioned ailments is also narrated for the practical purposes.

One shall dispel anger by patience and forbearance; lust by avoiding mental conceptions, slumber by resorting to *Sattva* quality. One shall guard against fear by avoiding errors. He who knows reality should win over slumber and intellect by means of knowledge. The *Yogin* should subdue ailments by taking wholesome food in limited quantities after the previous intake has been digested. One should conquer greed and delusion by contentment; sensual object by means of the vision of reality; the evil by tenderness and compassion, and virtue by indifference. The learned man should conquer hope and ambition by restraining his mind; competence by avoiding close contact. He should conquer affection by the thought of non-eternity and hunger by Yogic practice. One should conquer variety of languages by means of silence, fear by heroism. One should control speech and mind by his intellect. One should conquer intellect by the eye of knowledge.

The seers know that the defects of Yogic practice are five, viz. lust, anger, greed, fear and slumber. The devotee should dispel these defects and resort to the Yogic means duly. They are meditation, self-study of the Vedas, charitable gifts, truthfulness, shyness, straightforwardness, forbearance, cleanliness, pious conduct and control over the sense-organs. He should thus enter the region of *Brahman*.

This is the clean, pure and vivid path of liberation: the state of being not deluded, the state of being unattached, avoidance of lust and anger, the state of not being puffed up, absence of excited anxiety and the state of being steady.

Siddhis

Mārkaṇḍeyapurāṇa:

अणिमा लघिमा चैव महिमा प्राप्तिरेव च । प्राकाम्यं च तथेशित्वं च तथापरम् ॥३७.३०

यत्र कामावसायित्वं गुणानेतांस्तथैश्वरान् । प्राप्नोत्यष्टौ नरव्याघ्र परं निर्वाणसूचकान् ॥३७.३१

सूक्ष्मात्सूक्ष्मतमोऽणीयाञ्छीघ्रत्वं लघिमा गुणः । महिमाशेषपूज्यत्वात्प्राप्तिर्नाप्राप्यमस्य यत् ॥३७.३२

प्राकाम्यमस्य व्यापित्वादीशित्वं चेश्वरो यतः । वशित्वाद्दशिमा नाम योगिनः सप्तमो गुणः ॥ ३७.३३

यत्रेच्छास्थानमप्युक्तं यत्र कामावसायिता । ऐश्वर्यकारणैरेभिर्योगिनः प्रोक्तमष्टधा ॥३७.३४

The eight kinds of *Siddhis* are enumerated and explained in this *Purāṇa*. They are 1.minuteness(*Aṇimā*),2.lightness(*Laghimā*),3.greatness (*Mahimā*),4.the power of obtaininig every thing(*Prāpti*),5.freedom of will(*Prākāmya*), 6.lordship(*Íśitvā*),7.magical controlling power(*Vaśitvā*) 8.wandering as per one's desire(*yatrakāmāvasāyitā*). This eight qualities indicate *Yogin's* supreme emancipation(*Nirvāṇa*). The superme power of minuteness is becoming subtler than the subtle; lightness means swiftness in action; greatness consists in being universally revered; the power of obtaining everyting, is in obtaining the unobtainable thing; freedom of will consists in his power of pervading all things; and lordship is in becoming lord of others;The magical controlling power means, the power of *Yogin* in subjugating others; wandering as per one's desire means the *Yogin* can got to any place as per his will.

शशाङ्करशिसंयोगाच्चन्द्रकान्तमणिः पयः । समुत्सृजति नायुक्तः सोपमा योगिनः स्मृता ॥४०.४८

यथार्करश्मिसंयोगादर्ककान्तो हुताशनम् । आविष्करोति नैकः सन्नुपमा सापि योगिनः ॥ ४०.४९

Several examples regarding the accomplished *Yogin* are mentioned to explain the stutas of *Yogin*. That supreme state of *Yogin* is like 1. The moon-stone emits water, if touched by the rays of the moon and not otherwise, that is a simile for a *Yogin*. 2. That the sun-stone emits the fire, when in touched with the rays of the sun and not otherwise.

पिपीलिकाखुनकुलगृहगोधाकपिञ्जलाः । वसन्ति स्वामिवद्ग्रेहे ध्वस्ते यान्ति ततोऽन्यतः ॥ ४०.५०

दुःखं तु स्वामिनो ध्वंसे तस्य तेषां न किञ्चन । वेश्मनो यत्र राजेन्द्र सोपमा योगसिद्धये ॥ ४०.५१

तद् गृहं यत्र वसति तद्गोच्यं येन जीवति । येन सम्पद्यते चार्थस्तत्सुखं ममतात्र का ॥ ४०.५२

An ants, rats, ichneumons, house-lizards, and sparrows live in a house like the owner of it, and when it is broken down they go elsewhere, but they feel no pain at the destruction of that house as the owner feels, that simile points to the *Yogin*'s perfect bliss. The *Mārkaṇḍeyapurāṇa* has given a very usefull advice to the *Yogin* in this context. That is one's house where one dwells, that is food on which one lives and that is wealth by which one accomplishes wordly affairs, that is happiness when one does not have sense of attachment.

Līngapurāṇa:

उपसर्गाः प्रवर्तन्ते सर्वे ते सिद्धिसूचकाः । प्रतिभा प्रथमा सिद्धिर्द्वितीया श्रवणा स्मृता ॥ ९.१४

वार्ता तृतीया विप्रेन्द्राः तुरीया चेह दर्शना । आस्वादा पञ्चमी प्रोक्ता वेदना षष्ठिका स्मृता ॥ ९.१५

स्वल्पषट्सिद्धिसंत्यागात्सिद्धिदाः सिद्धयोमुनेः प्रतिभाप्रतिभावृत्तिः प्रतिभावइतिस्थितः ॥ ९.१६

बुद्धिर्विवेचनावेद्युंबुध्यते बुद्धिरुच्यते सूक्ष्मेव्यवहितेतीतेविप्रकृष्टेत्वानागते ॥ ९.१७

सर्वत्रसर्वदाज्ञानं प्रतिभानुक्रमेणतु श्रवणात्सर्वशब्दानामप्रयत्नेनयोगिनः ॥ ९.१८

ह्रस्वदीर्घप्लुतादीनांगुद्धानां श्रवणादपि स्पर्शस्याधिगमोयस्तुवेदनातूपपादिता ।। ९.१९
 दर्शनादिव्यरूपाणां दर्शनं चाप्रयत्नतः संविद्विरसेतस्मिन्नास्वादोदप्रयत्नतः ।। ९.२०
 वार्ताचदिव्यगंधानां तन्मात्राबुद्धिसंविदाविंदते योगिनंस्तस्मादाब्रह्मभवनं द्विजाः ।। ९.२१
 जगत्यस्मिन् हि देहस्थं चतुःषष्टिगुणं समं औपसर्गिकमेतेषु गुणेषु गुणितं द्विजाः ।। ९.२२
 संप्राज्यं सर्वथा सर्वमौपसर्गिकमात्मनः पैशाचे पार्थिवं चाप्यंराक्षसानां पुरे द्विजाः ।। ९.२३
 याक्षेतुतैजसां प्रोक्तं गंधर्वैश्च सनात्मकं ऐंद्रेव्योमात्मकं सर्वसौम्ये चैव तु मानसं ।। ९.२४
 प्राजापत्ये त्वहंकारं ब्राह्मे बोधमनुत्तमं आद्यैचाष्टौ द्वितीये च तथा षोडशरूपकं ।। ९.२५
 चतुर्विंशतृतीये तु द्वात्रिंशच्चतुर्थकं चत्वारिंशत्पंचमेतु भूतमात्रात्मकं स्मृतं ।। ९.२६
 गंधोरसस्तथारूपं शब्दः स्पर्शस्तथैव च प्रत्येकमष्टधा सिद्धं पंचमेतच्छतक्रतोः ।। ९.२७
 तथाष्टचत्वारिंशच्च षट्पंचाशतथैव च ततः षष्टिगणं ब्राह्मं लभते द्विजसत्तमाः ।। ९.२८
 औपसर्गिकमाब्रह्म भूवनेषु परित्यजेत् लोकेष्वालोक्त्ययोगेन योगवित्परमं सुखं ।। ९.२९
 स्थूलताह्रस्वताबाल्यं वार्धक्यं यौवनं तथा नानाजातिस्वरूपं च तनुभिर्देहधारणं ।। ९.३०
 पार्थिवं वांशविना नित्यं सुरभिर्गंधसंयुतः एतदष्टगुणं प्रोक्तं मैश्वर्यं पार्थिवं महत् ।। ९.३१
 जले निवसनं यद्ब्रह्मामिव विनिर्गमः इच्छेत्छक्तः स्वयंपातुं समुद्रमपि नातुरः ।। ९.३२
 यत्रेच्छति जगत्यस्मिन् तत्रास्य जलदर्शनं यद्यद्वस्तु समादाय भोक्तुमिच्छति कामतः ।। ९.३३
 तत्तद्रसान्वितं तस्य त्रयाणां देहधारणं भांडं विनाथहस्तेन जलपिंडस्य धारणं ।। ९.३४
 अव्रणत्वं शरीरस्य कांत्या चैव समन्वितं एतत् षोडशकं प्रोक्तं माप्यमैश्वर्यमुत्तमं ।। ९.३५
 देहादग्निविनिर्माणं तत्तापभयवर्जितं लोकं दग्धमपीहान्यदग्धं स्वविधानतः ।। ९.३६
 जलमध्ये हुतवहं चा धाय परिरक्षणं अग्निनिग्रहणं हस्ते स्मृतिमात्रेण चागमः ।। ९.३७

भस्मीभूतविनिर्माणयथापूर्वसकामतः द्वाभ्यांरूपविनिष्पत्तिर्विनातैस्त्रिभिरात्मनः॥ १.३८

चतुर्विंशात्मकंद्धेतैजसंमुनिपुगवाः मनोगतित्वंभूतानामंतर्निवसनंतथा॥ १.३९

पर्वतादिमहाभारस्कंधेनोद्धनंपुनः लघुत्वंचगुरुत्वंचपाणिभ्यांवायुधारणं॥ १.४०

अंगुल्यग्रनिघातेनभूमेः सर्वत्रकंपनं एकेनदेहनिष्पत्तिर्वातैश्वर्यस्मृतंबुधैः॥ १.४१

छायाविहीननिष्पत्तिरिंद्रियाणां च दर्शनं आकाशगमनंनित्यमिंद्रियार्थैः समन्वितं॥ १.४२

दूरेचशब्दग्रहणंसर्वशब्दावगाहनं तन्मात्रलिंगग्रहणंसर्वप्राणिनिदर्शनं॥ १.४३

ऐंद्रमैश्वर्यमित्युक्तं एतैरुक्तः पुरातनः यथाकामोपलब्धिश्चयथाकामविनिर्गमः॥ १.४४

सर्वत्राभिभवश्चैवसर्वगुह्यनिदर्शनं कामानुरूपनिर्माणंवशित्वंप्रियदर्शनं॥ १.४५

संसारदर्शनंचैवमानसंगुणलक्षणं छेडनंताडनंबंधंसंसारपरिवर्तनं॥ १.४६

सर्वभूतप्रसादश्चमृत्युकालजयस्तथा प्राजापत्यमिदंप्रोक्तमाहंकारिकमुत्तमं॥ १.४७

अकारणजगत् सृष्टिस्तथानुग्रहएवच प्रलयश्चाधिकारश्चलोकवृत्तप्रवर्तनं॥ १.४८

असाद्रश्यमिदंव्यक्तनिर्माणं च पृथक् संसारस्यचकर्तृत्वंब्राह्ममेतदनुत्तमं॥ १.४९

एतावत्तत्त्वमित्युक्तं प्राधान्यंवैणावंपदं ब्रह्मणातद्गुणं शक्यंवेत्तुमन्यैर्नशक्यते॥ १.५०

विद्यतेतत्परंशैवंविष्णुनानावगम्यते असंख्येयगुणंशुद्धंकोजानीयत् शिवात्मकं॥ १.५१

व्युत्थानेसिद्धयश्चैताद्धूपसर्गाश्चकीर्तिताः निरोधव्याः प्रयत्नेनवैराग्येणपरेणतु॥ १.५२

The *Siddhis* are six: 1. *Pratibhā*, 2. *Śravaṇa*, 3. *Vārta*, 4. *Darśana*, 5. *Āsvāda* and 6. *Vedanā*. These *Siddhis* if avoided initially when their potency is very little, lead to better results. *Pratibhā* (keen intellect) is the disposition (of the mind), resting on one's power of understanding. *Buddhi* (intellect) is the faculty of discrimination by which anything knowable is known. If one has knowledge of

things subtle or hidden far or near, past or future, at all times and places, that knowledge is called *Pratibhā*. If the *Yogin* is able to grasp without effort, the import of all words by merely hearing a concealed or indistinct syllable, whether short, long or prolonged that ability is called *śravaṇa*. The perception of touch without actual contact is called *Vedanā* (awareness). The ability to see divine forms without effort is called *Darśana*. *Āsvada* (appreciation) is the ability to taste divine delicacies without strain. *Vārta* is the intellectual perception of divine smells and subtle elements. Through *Yoga*, the *Yogins* attain the knowledge of everything about the embodied beings. In this world there are sixty four qualities present in the body. Among these, the *Aupasargika* qualities should be eschewed. In the region of *Piśācas*, the qualities of earth should be eschewed, in the region of *Rākṣasas* the qualities of water, in the region of *Yakṣa* the qualities of fire, in the region of *Gandharvas* the qualities of breath, in the region of *Indra* the qualities of ether, in the region of *Soma* the qualities of the mind, in the *Brahman* the qualities of intellect should be eschewed. In the first region-earth, there are eight qualities, in the second-water sixteen, in the third-fire twenty four, in the fourth- *Gandharva* twenty two, in the fifth-*Indra* forty. Each of the five subtle elements- smell, taste, colour, touch and sound is evolved eightfold. There are forty eight qualities in the region of the moon, fifty six in the region of *Prajāpati*, and sixty four in the region of *Brahman*. In all the regions ending with that of *Brahman*, the *Yogin* should discern obstacles through *Yoga* and eschew them. He can realize the supreme *Brahman* thus. The Yogic *Siddhi pāṛthiva* (pertaining to the earth) is eight: 1. Bulkiness, 2. Leanness, 3. Infancy, 4. Youthfulness, 5. Old age, 6. Ability to assume different shapes, 7. Ability to hold body by means of (only) four elements without the part of the earth and 8. Having perpetual sweet scent. The Yogic *Siddhiapyā* (pertaining to the water) is sixteen: 1. He can stay under water as long as he wills, 2. He can come out of water whenever he wills, 3. He can drink up

even the ocean and be none the worse for it, 4. He can let the water spring up wherever he wills, 5. Whatever he wishes to eat he can transform it into tasty substance, 6. He can hold body with only three elements, viz. fire, air and ether, 7. He can hold a mass of water by the bare hands without any container, 8. He can have a body free from cuts and wounds. These eight powers together with the eight qualities of the earth constitute *Aiśvarya* pertaining to the water. The Yogic *Siddhi taijasa* (pertaining to the fire) is twenty four: 1. Ability to create fire from the body, 2. Absence of fear from being scorched by it, 3. Ability to arrange something un-burnt even when the whole world is burnt, 4. Ability to keep fire in the water or 5. Hold it in palms, 6. Ability to create fire by merely remembering it, 7. Ability to re-create at will what is reduced to ashes and 8. Ability to have the body with two elements- air and ether, to the exclusion of the other three. The Yogic *Siddhis* pertaining to the air are: 1. Ability to move as fast as the mind, 2. Ability to enter the bodies of living beings, 3. Ability to hold weighty things like mountains on shoulders, 4. Lightness, 5. Weightiness, 6. Holding the air with palms, 7. Ability to shake the earth with the tip of the finger and 8. To create bodies with the air. Ability 1. To have no shadow of oneself, 2. To see the subtle elements, 3. To walk over the ether, 4. To have the objects of desire at will, 5. To hear sound from a distance, 6. To comprehend all types of sounds, 7. To have a body composed only of subtle elements and 8. To see all living being- these are the powers pertaining to Indra who is so called because he creates bodies by means of these powers. Ability 1. To acquire whatever he desires, 2. To wander wherever he pleases, 3. To overpower all, 4. To perceive all secret things, 5. To create according to desire, 6. To bring others under control, 7. To see things at will, 8. To perceive the whole world- these are the powers pertaining to the mind in the region of the moon. Ability 1. To cut, 2. Strike, 3. Bind, 4. Create and 5. Destroy, 6. Bless, 7. Conquer time and 8. Death- these are the qualities pertaining to the ego in these regions of

Pajāpati. The following powers pertain to Brahmā- 1. Creation of the world by mere conception, 2. Protection, 3. Dissolution, 4. Exercise of authority, 5. Functioning the world at will, 6. Dissimilarity with all, 7. Creating separately all visible things and 8. The creatorship of the universe. The power greater than and beyond this is the one pertaining to Viṣṇu. It is the source of the power of Brahmā. It can be understood by Brahmā alone and not by others. There is another greater than and beyond this is the one pertaining to Śiva. It is not understood even by Viṣṇu. Who else can know lord Śiva- the pure entity possessed of many qualities. In the course of practicing Yogic exercise these impediments in the form of attainments do often take place. The impediments should be checked assiduously with complete detachment.

नाशातिशयतां ज्ञात्वा विषयेषु भयेषु च । अश्रद्धयात्यजेत्सर्वं विरक्त इति कीर्तितः ॥ ९.५३

वैतृष्यं पुरुषे ख्यातं गुणवैतृष्यमुच्यते । वैराग्येणैव संत्यज्याः सिद्धयश्चौपसर्गिकाः ॥ ९.५४

औपसर्गिकमाब्रह्म भुवनेषु परित्यजेत् । निरुध्यैव त्यजेत्सर्वं प्रसीदति महेश्वरः ॥ ९.५५

प्रसन्ने विमलामुक्तिर्वैराग्येण परेण वै । अथवानुगग्रहार्थं च लीलार्थं वा तदा मुनिः ॥ ९.५६

अनिरुध्य विचेष्टेद्यः सोऽप्येवं हि सुखी भवेत् । क्वचिद्भूमिं परित्यज्य आकाशे क्रीडते श्रिया ॥ ९.५७

उद्गिरेच्च क्वचिद्वेदान्सूक्ष्मानर्थान्समासतः । क्वचिच्छ्रुते तदर्थेन श्लोकबंधं करोति सः ॥ ९.५८

क्वचिदंडकबंधं तु कुर्याद्वंधं सहस्रशः । मृगपक्षिसमूहस्य रुतज्ञानं च विंदति ॥ ९.५९

ब्रह्माद्यस्थावरांतं च हस्तामलकवद्भवेत् । बहुनात्र किमुक्तेन विज्ञानानि सहस्रशः ॥ ९.६०

उत्पद्यंते मुनिश्रेष्ठा मुनेस्तस्य महात्मनः । अभ्यासेनैव विज्ञानं विशुद्धं च स्थिरं भवेत् ॥ ९.६१

तेजोरूपाणि सर्वं पश्यति योगवित् । देवर्षिबान्यनेकानि विमानानि सहस्रशः ॥ ९.६२

पश्यति ब्रह्मविष्ण्वंद्रयमाग्निरुणादिकान् । ग्रहनक्षत्रताराश्च भुवनानि सहस्रशः ॥ ९.६३

पातालतलसंस्थाश्च समाधिस्थः स पश्यति। आत्मविद्याप्रदीपेन स्वस्थेनाचलनेन तु।।९.६४

प्रसादामृतपूर्णं सत्त्वपात्रस्थितेन तु। तमोनिहत्य पुरुषः पश्यति ह्यात्मनीश्वरम्।।९.६५

तस्य प्रसादात् धर्मश्च ऐश्वर्यं ज्ञानमेव च। वैराग्यमपवर्गश्च नात्र कार्या विचारणा।।९.६६

न शक्यो विस्तरो वक्तुं वर्षाणामयुतैरपि। योगे पाशुपते निष्ठा स्थातव्यं च मुनीश्वराः।। ९.६७

Knowing that worldly pleasures are highly ruinous, the detached *Yogin* should eschew everything without the least sense of fear. Absence of desire is, indeed, commendable. It is though the absence of yearning for the attainment of powers and it is by complete detachment that the calamities can be eschewed. In all the worlds, up to the world of *Brahman*, one should avoid obstacles. Checking up all desires one should totally abandon them. The great lord is delighted thereby. When the lord is delighted liberation becomes easy to attain, by virtue of complete detachment. In some cases, a sage may roam about without eschewing the *Siddhis* for the sake of blessing others or for mere sport. Then also the can be happy. In some places leaving the Earth he may sport in the sky with splendor, in some places he may utter the Vedas or their subtle meanings succinctly, in some places he may compose verses based on the meaning of the Vedic passage, in some places he may compose poems in the *Danḍaka* or other metres in thousand ways. He may obtain knowledge of the cries of beasts and birds. Everything beginning with *Brahma* and ending with the immobile beings may become perceptible to him like myrobalan fruit in the palm. Knowledge in many ways and forms will rise up within that sage of great soul. It is only by practice that perfect knowledge becomes pure and stable. The knower of the *Yoga* can perceive thousands of images of devas and their splendid aerial chariots. Everything can come within the range of his ken. He can see Brahma, Viṣṇu, Indra, Yama, Agni, Varuṇa and other deities. He can see thousands of planets, stars and luminaries as well as their

regions. Entering the state of ecstatic trance he can see the dwellers of nether regions. He can dispel darkness (ignorance) by the steady influx of his inmost spiritual light- glowing with divine grace and characterized by goodness- which he can see within himself. No doubt need be entertained that by virtue of His grace, one can attain *Dharma*, riches, knowledge, detachment and salvation. The details of his grace, one cannot describe even in ten thousands of years. One should steadily adhere to the *Yoga* pertaining to lord Śiva.

तत्राष्टगुणमैश्वर्यं योगिनां समुदाहृतम् । तत्सर्वं क्रमयोगेन उच्यमानं निबोधत ॥८८.८॥

अणिमा लघिमा चैव महिमा प्राप्तिरेव च । प्राकाम्यं चैव सर्वत्र ईशित्वं चैव सर्वतः ॥ ८८.९॥

वशित्वमथ सर्वत्र यत्रकामावसायिता । तच्चापि त्रिविधं ज्ञेयमैश्वर्यं सार्वकामिकम् ॥८८.१०॥

तत्तस्य भवति प्राप्यं प्रथमं योगिनां बलं । लंघनं प्लवनं लोके रूपमस्य सदा भवेत् ॥८८.११॥

शीघ्रत्वं सर्वभूतेषु द्वितीयं तु पदं स्मृतं । त्रैलोक्ये सर्वभूतानां महिम्ना चैव वंदितम् ॥८८.१२॥

महित्वं चापि लोकेऽस्मिंस्तृतीयो योग उच्यते । त्रैलोक्ये सर्वभूतेषु यथेष्टगमनं स्मृतम् ॥८८.१३॥

प्राकामान्चिषयान्भुङ्गे तथाप्रतिहतः क्वचित् । त्रैलोक्ये सर्वभूतानां सुखदुःखं प्रवर्तते ॥८८.१४॥

ईशो भवति सर्वत्र प्रविभागेन योगवित् । वश्यानि चास्य भूतानि त्रैलोक्ये सचराचरे ॥८८.१५॥

इच्छया तस्य रूपाणि भवंति न भवंति च । यत्रकामावसायित्वं त्रैलोक्ये सचराचरे ॥८८.१६॥

शब्दः स्पर्शो रसो गन्धो तु पञ्चैव मनस्तथा । प्रवर्ततेऽस्य चेच्छातो न भवंति यथेच्छया ॥८८.१७॥

न जायते न म्रियते छिद्यते न च भिद्यते । न दह्यते न मुह्यते लीयते न च लिप्यते ॥८८.१८॥

न क्षीयते न क्षरति खिद्यते न कदाचन । क्रियते वा न सर्वत्र तथा विक्रियते न च ॥८८.१९॥

अगंधरसरूपस्तु अस्पर्शः शब्दवर्जितः । अवर्णो ह्यस्वरश्चैव असर्वणस्तु कर्हिचित् ॥८८.२०॥

सभुंक्ते विषयांश्चैव विषयेर्न च युज्यते । अणुत्वात्तु परः सूक्ष्मः सूक्ष्मत्वादपवर्गिकः ॥ ८८.२१॥

व्यापकस्त्वपवर्गाच्च व्यापकात्पुरुषः स्मृतः। पुरुषः सूक्ष्मभावात्तु ऐश्वर्ये परमे स्थितः॥ ८८.२८

गुणोत्तरमथैश्वर्ये सर्वतः सूक्ष्ममुच्यते। ऐश्वर्यं चाप्रतीघातं प्राप्य योगमनुत्तमम्॥ ८८.२९

Aṇimā (minuteness), *Laghimā* (lightness), *Mahimā* (greatness), *Prāpti* (the power of obtaining anything), *Prākāmyam* (irresistible will), *Isītva* (lordship) over everything, *Vasītva* (ability to make others subservient) and *Kamavaśāyita* (when everything happens according to one's desires), these are eight types. This The *Aṇimā*, etc. are self-evident. They are well established everywhere. They are cited as difficult of access to all living beings in the three worlds. On attaining the first *Aiśvarya*, the *Yogin* gets the power of the *Yogins*. This will make him assume such forms that will enable him to cross or float (on water or air). The second (*Laghimā*) is known as the attainment of great quickness (*Śighratva*) among all living beings. In all the three worlds honour among all living beings is due to one's greatness. Therefore, the third *Yoga* i.e. *Aiśvarya* is called *Mahitva* or *Mahimā* in the world. *Prāpti* enables one to mix at one's will and pleasure with all living beings in the three worlds. By *Prākāmya* the devotee enjoys all desired objects. It is through obstruction somewhere that happiness and misery are brought about in all living beings in the three worlds. The knower of the *Yoga Isītva* (sixth *Aiśvarya*) becomes the overlord everywhere in every stage. In the three worlds consisting of the movable and immovable beings all the living beings become subservient to him. This is *Vasītva* the seventh *Aiśvarya*. In *Kāmavasāyitva* (the eighth and highest *Aiśvarya*), forms occur and cease to be as the devotee wishes among all the three worlds consisting of the movable and immovable beings. When all these *Siddhis* or *Aiśvaryas* are attained, sound, touch, taste, smell, colour and the mind, all functions or cease to functions as the *Yogin* wishes. He is neither born nor dies. He is neither cut nor pierced. He is neither burned nor illusioned. He is neither attracted nor afflicted by anything. He does not waste away nor does he

perish. He is never depressed and he is not at all made to change or undergoes change. He is devoid of smell, taste and colour, touch or sound. He has no colour or caste. He has no tone, everywhere he is without an equal. He enjoys the objects of pleasure, but he does not become attached to any. He is extremely subtle, worthy of salvation, allpervasive, *Puruṣa*. Due to his subtle nature, *Puruṣa* is stationed in the greatest *Aiśvarya* (prosperity and glory). The *Aiśvaryas* are said to be subtler and greater in ascending order. After obtaining the excellent *Yoga* and the unimpeded *Aiśvaryas*, one shall attain salvation. That is the greatest subtle goal. *Yoga* pertaining to *Pāsupati* should be known thus.

Kūrmapurāṇa:

ब्रह्मसंगि मनः कुर्वन्नुपसर्गात्प्रमुच्यते । उपसर्गैर्जितैरेभिरुपसर्गास्ततः पुनः ॥ ३७.६

योगिनः संप्रवर्तन्ते सात्त्वराजसतामसाः । प्रातिभः श्रावणो दैवो भ्रमावर्तो तथापरौ ॥ ३७.७

पश्चैते योगिनां योगविघ्नाय कटुकोदयाः । वेदार्थाः काव्यशास्त्रार्था विद्याशिल्पान्यशेषतः ॥ ३७.८

प्रतिभान्ति यदस्यति प्रातिभः स तु योगिनः । शब्दार्थानखिलान्वेत्ति शब्दं गृह्णाति चैव यत् ॥ ३७.९

योजनानां सहस्रेभ्यः श्रावणः सोऽभिधीयते । समन्ताद्वीक्षते चाष्टौ स यदा देवयोनयः ॥ ३७.१०

उपसर्गं तमप्याहुर्देवमुन्मत्तवद् बुधाः । भ्राम्यतो यन्निरालम्बं मनो दोषेण योगिनः ॥ ३७.११

शमस्ताचारविभ्रंशाद् भ्रमः स परिकीर्तितः । आवर्त इव तोयस्य ज्ञानावर्त्तो यदाकुलः ॥ ३७.१२

नाशयेच्चित्तमावर्त उपसर्गः स उच्यते । ३७.१३

He obtains certain miraculous powers like *Pratibhā* (knowing all scriptures and lores), *Śravaṇa* (listening from distance), *Daiva* (seeing God everywhere), *Bhrama* (distraction of Mind and behaving differently), *Āvarta* (confounding

knowledge). But he should not be involved in them. He should concentrate upon the supreme *Brahman* only.

यथाग्निरग्नौ संक्षिप्तः समानत्वमनुव्रजेत् । तदाख्यस्तन्मयो भूतो न गृह्यते विशिषतः ॥ ३७.४०

परेण ब्रह्मणा तद्वत्प्राप्यैक्यं दग्धकिल्बिषः । योगी याति पृथग्भावं न कदाचिन्महीपते ॥ ३७.४१

यथा जलं जलेनैक्यं निक्षिप्तमुपगच्छति । तथात्मा साम्यमध्येति योगिनः परमात्मनि ॥ ३७.४२

Just as The Fire or Water mixed with fire or water becomes one similarly the *Yogin* obtains oneness or unity with the *Brahman*.

Vāyupurāṇa:

एतान्दोषान्विनिश्चित्य प्रमादाद्यो युनक्ति वै । तस्य दोषाः प्रकुप्यन्ति शरीरे विघ्नकारकाः ॥ ११.३६

जडत्वं बधिरत्वं च मूकत्वं चाधिगच्छति । अन्धत्वं स्मृतिलोपश्च जरा रोगस्तथैव च ॥ ११.३७

एते दोषाः प्रकुप्यन्ति अज्ञानाद्यो युनक्ति वै । तस्माज्ज्ञानेन शुद्धेन योगी युञ्जेत्समाहितः ॥ ११.३८

He develops sluggishness, deafness, muteness, blindness, loss of memory, old age and sickness. Hence a *Yogin* should practise *Yoga* with pure knowledge of the mind and body. If he is alert and careful in the practice of *Yoga*, he will not suffer from any defects.

सूत उवाच-

अत ऊर्ध्वं प्रवक्ष्यामि उपसर्गा यथा तथा । प्रदुर्भवन्ति ये दोषा दृष्टतत्त्वस्य देहिनः ॥ १२.१

मानुष्यान्विविधान्कामान्कामयेत ऋतुं स्त्रियः । विद्यादानफलं चैव अपसृष्टस्तु योगवित् ॥ १२.२

अग्निहोत्रं हविर्यज्ञमेतत्प्रतपनं तथा । मायाकर्म धनं स्वर्गमुपसृष्टस्तु काङ्क्षति ॥ १२.३

एषु कर्मसु युक्तस्तु सोऽविद्यावशमागतः । उपसृष्टं तु जानीयाद्बुद्ध्या चैव विसर्जयेत् ॥ १२.४

नित्यं ब्रह्मपरो युक्त उपसर्गात्प्रमुच्यते । जितप्रत्युपसर्गस्य जितश्वासस्य देहिनः ॥ १२.५
उपसर्गाः प्रवर्तन्ते सात्त्वराजसतामसाः । प्रतिभा श्रवणे चैव देवानां चैव दर्शनम् ॥ १२.६
भ्रमावर्तश्च इत्येते सिद्धिलक्षणसंज्ञिताः । विद्या काव्यं तथा शिल्पं सर्ववाचाकृतानि तु ॥ १२.७
विद्यार्थाश्चोपतिष्ठन्ति प्रभावस्यैव लक्षणम् । शृणोति शब्दाञ्श्रोतव्यान्योजनानां शतादपि ॥ १२.८
सर्वज्ञश्च विधिज्ञश्च योगी चोन्मत्तवद्भवेत् । यक्षराक्षसगन्धर्वान्चीक्षतेदिव्यमानुषान् ॥ १२.९
वेत्ति तांश्च महायोगी उपसर्गस्य लक्षणम् । देवदानवगन्धर्वानृषींश्चापि तथा पितृन् ॥ १२.१०
प्रेक्षते सर्वतश्चैव उन्मत्तं तं विनिर्दिशेत् । भ्रमेण भ्राम्यते योगी चोद्यमानोऽन्तरात्मना ॥ १२.११
वर्तनाक्रान्तबुद्धेस्तु ज्ञानं प्रणश्यति । वार्ता नाशयते चित्तं चोद्यमानोऽन्तरात्मना ॥ १२.१२
वर्तनाक्रान्तबुद्धेस्तु सर्वं ज्ञानं प्रणश्यति । प्रवृत्त्य मनसा शुक्लं पटं वा कम्बलं तथा ॥ १२.१३
ततस्तु परमं ब्रह्म क्षिप्रमेवानुचिन्तयेत् । तस्माच्चैवाऽऽत्मनो दोषांस्तूपसर्गानुपस्थितान् ॥ १२.१४
परित्यजेत् मेधावी यदीच्छेत्सिद्धिमात्मनः । ऋषयो दिवगन्धर्वा यक्षोरगमहासुराः ॥ १२.१५
उपसर्गेषु संयुक्ता आवर्तन्ते पुनः पुनः । तस्माद्युक्तः सदा योगी लघ्वाहारो जितेन्द्रियः ॥ १२.१६
तथा सुप्तः सुसूक्ष्मेषु धारणां मूर्ध्नि धारयेत् । ततस्तु योगयुक्तस्य जितनिद्रस्य योगिनः ॥ १२.१७
उपसर्गाः पुनश्चान्ये जायन्ते प्राणसंज्ञकाः । पृथिवीं धारयेत्सर्वां ततश्चापो ह्यनन्तरम् ॥ १२.१८
ततोऽग्निं चैव सर्वेषामाकाशं मन एव च । ततः परां पुनर्बुद्धिं धारयेद्यत्नतो यती ॥ १२.१९
सिद्धीनां चैव लिङ्गानि दृष्ट्वा दृष्ट्वा परित्यजेत् । पृथ्वीं धारयमाणस्य मही सूक्ष्मा प्रवर्तते ॥ १२.२०
आत्मानं मन्यते नित्यं पृथ्वीगन्धश्च जायते । आपो धारयमाणस्य आपः सूक्ष्मा भवन्ति हि ॥ १२.२१
शीता रसाः प्रवर्तन्ते सूक्ष्मा ह्यमृतसंनिभाः । तेजो धारयमाणस्य तेजः सूक्ष्मं प्रवर्तते ॥ १२.२२
आत्मानं मन्यते तेजस्तद्वावमनुपश्यति । वायुं धारयमाणस्य वायुः सूक्ष्मः प्रवर्तते ॥ १२.२३

आत्मानं मन्यते वायुं वायुवन्मण्डलं भ्रमेत् । आकाशं धारयमाणस्य व्योम सूक्ष्मं प्रवर्तते ॥१२.२४
 पश्यते मण्डलं सूक्ष्मं घोषश्चास्य प्रवर्तते । आत्मानं मन्यते नित्यं वायुः सूक्ष्मः प्रवर्तते ॥१२.२५
 तथा मनो धारयतो मनः सूक्ष्मं प्रवर्तते । मनसा सर्वभूतानां मनस्तु विशते हि सः ॥ १२.२६
 तथा मनो धारयतो मनः सूक्ष्मं प्रवर्तते । एतानि सप्त सूक्ष्माणि विदित्वा यस्तु योगवित् ॥१२.२७
 परित्यजति मेधावी स बुद्ध्या परमं व्रजेत् । यस्मिन्यास्मिंश्च संयुक्तो भूत ऐश्वर्यलक्षणे ॥१२.२८
 तत्रैव सङ्गं भजते तेनैव प्रविनश्यति । तस्माद्विदित्वा सूक्ष्माणि संसक्तानि परस्परम् ॥१२.२९
 परित्यजति यो बुद्ध्या स परं प्राप्नुयादिद्वजः । दृश्यन्ते हि महात्मान ऋषयो दिव्यचक्षुषः ॥ १२.३०
 संसक्ताः सूक्ष्मभावेषु ते दोषास्तेषु संज्ञिताः । तस्मान्न निश्चयः कार्यः सूक्ष्मेष्विह कदाचन ॥१२.३१
 ऐश्वर्याज्जायते रागे विरागं ब्रह्म चोच्यते । विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम् ॥
 प्रधानं विनियोगज्ञः परं ब्रह्माधिगच्छति ॥१२.३२
 सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
 अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥१२.३३
 नित्यं ब्रह्मधनो युक्त उपसर्गैः प्रमुच्यते । जितश्वासोपसर्गस्य जितरागस्य योगिनः ॥ १२.३४
 एका बहिः शरीरेऽस्मिन्धरणा सार्वकामिकी । विशेष्यदा द्विजो युक्तो यत्र यत्रार्पयेन्मनः ॥ १२.३५
 भूतान्याविशते वाऽपि त्रैलोक्यं चापि कम्पयेत् । एतया प्रविशेद्देहं हित्वा देहं पुनस्त्विह ॥१२.३६
 मनो द्वारं हि योगानामादित्यं च विनिर्दिशेत् । आदानादिक्रियाणां तु आदित्य इति चोच्यते ॥१२.३७
 एतेन विधिना योगी विरक्तः सूक्ष्मवर्जितः । प्रकृतिं समतिक्रम्य रुद्रलोके महीयते ॥१२.३८
 ऐश्वर्यगुणसंप्राप्तं ब्रह्मभूतं तु तं प्रभुम् । देवस्थानेषु सर्वेषु सर्वतस्तु निवर्तते ॥१२.३९
 पैशाचेन पिशाचांश्च राक्षसेन च राक्षसान् । गान्धर्वेण च गन्धर्वाङ्कौबरेण कुबेरजान् ॥१२.४०

इन्द्रमैन्द्रेण स्थानेन सौम्यं सौम्येन चैव हि। प्रजापतिं तथा चैव प्राजापत्येन साधयेत्॥१२.४१

ब्राह्मं ब्राह्मेण चाप्येवमुपामन्त्रयते प्रभुम्। तत्र सक्तस्तु उन्मत्तस्तस्मात्सर्वं प्रवर्तते॥१२.४२

नित्यं ब्रह्मपरो युक्तः स्थानान्येतानि वै त्यजेत्। असज्जमानः स्थानेषु द्विजः सर्वगतो भवेत्॥१२.४३

Evil Portents, Calamities and Miraculous powers in *Yoga*.

The *Yogin* who is afflicted by evil may be enamoured of women, season and long for human enjoyments and the fruits of learning. Such an afflicted person desires to perform Mayic (deceptive) activities such as maintenance of sacrificial fire (*Agnihotra*), oblations in fire, performance of sacrifice, wealth and heaven. If a *Yogin* is engaged in such religious rites, he falls a victim to Nescience (*Avīdyā*). One should know that one is affected and should deliberately avoid it. If he becomes permanently devoted to *Brahman*, he is released from the evil effects. But even though one has mastered breath-control and evils (obstructing *Yoga*), other evils arising from (and of the nature of) *Sattva*, *Rajas* and *Tamas* appear. Perspicuous intellect, hearing (spiritual) voices, vision of gods and circular motion of whirling flame—these are called the signs of (attainment of) *Siddhi*. All learning, literature, arts and other lores communicable orally as well as the essence of all learning attend upon him (for service). It is the index of his superhuman power. He hears words worth hearing even from the distance of a hundred *Yojanas*. The omniscient *Yogin*, even though knowing the procedure of *Yoga*, may become like a lunatic. If the great *Yogin* sees *Yakṣas*, *Rakṣasas*, *Gandharvas* and divine beings and knows them, it is the sign of disturbance (in spiritual progress). One should recognize him specifically as insane if he sees *Devas*, *Dānavas*, Sages and *Pitṛs* all round. The

Yogin, being urged by his inner soul, flounders through delusion. All his knowledge is lost when his intellect is confounded. Professional activities can destroy his mental balance. If his mind is overcome (due to shock of financial loss) and urged by his inner soul, his knowledge is lost. Covering himself with a white cloth or a blanket he should quickly meditate upon the great *Brahman*. If the intelligent *Yogin* desires to attain his spiritual power, he should give up (overcome) his defects caused by the (spiritual) disturbances. *Devas*, *Gandharvas*, Sages, *Yakṣas*, Serpents and *Aśuras*, that are involved in creating obstruction, come again and again. A practising *Yogin* should always take light food and subdue the sense-organs. Similarly he should lie and repose in the subtle body and perform *Dhāraṇā* in the head. Then, if he conquers sleep after Practising *Yoga*, *Upasargas* in the form of vital breaths are produced in the end. He should then perform *Dhāraṇās* of the earth, waters, fire, ether and the mind. Then the striving (aspiring) recluse should perform *Dhāraṇā* upon his intellect. He should discard instantly whenever he sees the indications of (coming) *Siddhis*. While he performs the *Dhāraṇā* of the earth, the earth becomes subtle. While he performs the *Dhāraṇā* of waters, the waters become subtle. Cool juices, subtle and nectar-like, begin to function. While he performs the *Dhāraṇā* of fire, the subtle fire begins to function. He feels himself like fire and sees its subtle nature. He considers himself to be wind and the universal sphere as made of that. While he performs the *Dhāraṇā* of the ether, the subtle ether begins to function. He sees its subtle sphere and its sound begins to function. While he performs the *Dhāraṇā* of the mind, the subtle mind begins to function. Through his mind he penetrates the minds of living beings; when he unites his intellect with the cosmic intellect, he understands everything perfectly. The *Yogin* who, after knowing the seven subtle elements abandons them,

attains the highest point of intellect. If he identifies with any of these elements characterized by *Aiśvarya* (prosperity or mastery), he becomes entangled and thereby perishes. Hence he who knows the subtle elements attached to one another and abandons them deliberately, attains the supreme lord. The noble-souled sages of divine vision are found entangled in the subtle elements. Those are regarded as defects in them. Hence no attachment should be had in regard to the subtle elements. Due to *Aiśvarya* (prosperity and glory) attachment is generated, while *Brahman* is called non-attached. After knowing the seven subtle (elements etc.) and the excellent great god of six characteristics, he attains to the supreme *Brahman*. Those who know the procedure, declare the (following) six characteristics of the supreme Lord. These are: omniscience, contentment, beginning-less (external knowledge), independence, never-failing power and infinite power. The practising *Yogin* with *Brahman* as his permanent asset becomes liberated from the *Upasargas*. To a *Yogin* who has conquered the vital breath, the *Upasargas* and passion, there remains only one *Dhāraṇā* inclusive of all desires in the external body. When the twice-born fixes his mind anywhere he enters it. He enters the elements and can even shake (move) the three worlds. By means of this *Dhāraṇā*, he can abandon his body and enter another. He should determine that the Sun is the mental door of the *Yoga*. He is called *Āditya* as he is the recipient of the activities (like taking). The *Yogin* who, by this procedure, becomes detached and free from the affections of the subtle elements goes, beyond the sphere of *Prakṛti* to *Rudraloka*. The *Yogin* who has attained the status of *Īśvara* and *Gūṇas* becomes *Brahman* himself. He withdraws himself from the positions of *Devas*. He should eschew from the positions of *Piśācas*, *Rākṣasas*, *Gāṇḍharvas*, *Kūbera*, *Indra*, *Soma* and *Prajāpati* by the processes specific to these.

He should give up the position of Brahmā by the special Brahmā procedure. He should take leave of the Lord. But if he is attached thereto (to Brahmā's position), he becomes (as if) intoxicated and everything (his fall) proceeds from that. Being permanently absorbed in *Brahman*, he should give up the aforesaid positions. Thus, being non-attached to these positions, he shall acquire the power of going anywhere (omnipresence).

Agnipurāṇa:

उपसर्गाः प्रवर्तन्ते दिव्याः सिद्धप्रसूचकाः।पातितः श्रावणो धातुर्दसस्वाङ्गवेदनाः॥ ३७६.६

प्रार्थयन्ति च तं देवा भोगैर्दिव्यैश्च योगिनम्।नृपाश्च पृथिवीदानैर्धनैश्च सुधनाधिपाः॥ ३७६.७

वेदादिसर्वशास्त्रं च स्वयमेव प्रवर्तते।अभीष्टच्छन्दो विषयं काव्यं चास्य प्रवर्तते॥३७६.८

रसाययानि दिव्यानि दिव्याश्चौषधयस्तथा।समस्तानि च शिल्पानि कलाः सर्वाश्च विन्दति॥३७६.९

सुरेन्द्रकन्या इत्याद्या गुणाश्च प्रतिभादयः।तृणवत्तां त्यजेद्यस्तु तस्य विष्णुः प्रसीदति॥३७६.१०

Miraculous powers and divine attributes spontaneously develop themselves in a *Yogin*, absorbed in meditating upon the universal soul symbolized by the god Viṣṇu and thus unmistakably indicate his success in connection with his practice of *Yoga*. The gods wait upon him with the offerings of articles with they themselves enjoy in heaven. The *Yogin* sees, with unaided eyes, unbounded treasures lying concealed in the earth and hears the music of celestial spheres. Kings and rich men seek his favours by the gift of enormous wealth. The Vedas, the books of scripture and sciences, as well as poetry and celestial alchemy, reveal to him their respective secrets and voluntarily furnish him with all knowledge contained in them. He becomes a healer with divine medicines and a skillful artisan without training. Beautiful virgins of paradise hail him. But a true *Yogin* must discard all these as trifles and with such a man alone the god Viṣṇu is pleased.

तिष्ठेत्स्वात्मनि विज्ञान आनन्दे ब्रह्मणीश्वरे।मलिनो हि यथाऽऽदर्श आत्मज्ञानाय न क्षमः॥ ३७६.१२

योगयुक्तस्तु सर्वेषां योगान्नाऽऽप्नोति वेदनाम्।आकाशमेकं हि यथा घटादिषु पृथग्भवेत्॥३७६.१४

The *Purāṇa* has explained the ultimate aim to be one with the supreme *Ātman* the pure consciousness and blissful *Brahman*. Here the state is explain has a mirror which is free from all kinds of dust. It is like “*Ghaṭā ākāṣa*”becoming one with the *Mahākaṣa*.

Brahmāṇḍapurāṇa:

जानुपार्श्वसमूर्धास्यपार्श्वजानुषु मूर्धनि।मूलाधारेऽणिमादीनां सिद्धीनां दशकं ततः॥ ४२.६

न्यस्तव्यमंसदोः पृष्ठवक्षस्सु प्रपदोः स्फिजि। दोर्देशपृष्ठयोर्मूर्धपादद्वितययोः क्रमात्॥४२.७

अणिमा चैव लघिमा तृतीया महिमा तथा। ईशित्वं च वशित्वं च प्राकाम्यं प्राप्तिरेव च॥

इच्छासिद्धी रससिद्धिर्मोक्षसिद्धिरिति स्मृताः॥ ४२.८

Here though the *Purāṇa* does not explain all the tenets of *Yoga*, it has particularly enumerated the ten kinds of miraculous powers of *Yogin*. They are:1.*Aṇima*, 2.*Laghimā*, 3.*Mahimā*, 4.*Isitva*, 5.*Vaśitva*, 6.*Prākāmya*, 7.*Prāpti*, 8.*Ichā-Siddhi*,9.*Rasa-Siddhi*,10.*Mokṣa-Siddhi*. It is to be noted that generally Eight *Siddhis* are enumerated and explained in *Yoga*, but the last three *Ichā*, *Rasa* and *Mokṣa* mentoned as *Siddhis* by *Brahmāṇḍapurāṇa* are quite unique and peculiar. The *Purāṇa* does not explain them.They are said to be forming the different parts of the body.

Bhāgavatapurāṇa:

श्रीभगवानुवाच-

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः। मयि धारयश्चेत उपतिष्ठन्ति सिद्धयः॥ ११.१५.१

उद्धव उवाच-

कया धारणया कास्वित् कथंस्वित् सिद्धिरच्युत । कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥११.१५.२

श्रीभगवानुवाच-

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः । तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥ ११.१५.३

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥११.१५.४

गुणेष्वसङ्गो वशिता यत्कामस्तदस्यति । एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥ ११.१५.५

अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् । मनोजवः कामरूपं परकायप्रवेशनम् ॥११.१५.६

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् । यथासङ्कल्पसंसिद्धिराज्ञाप्रतिहतागतिः ॥ ११.१५.७

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता । अग्न्यर्काम्बुविषादिनां प्रतिष्टम्भोऽपराजयः ॥ ११.१५.८

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः । यया धारणया या स्याद् यथा वा स्यान्निबोध मे ॥११.१५.९

भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः । अणिमानमवाप्नोति तन्मात्रोपासको मम ॥११.१५.१०

णहत्यात्मन्मयि परे यथासंस्थं मनो दधत् । महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥११.१५.११

परमाणुमये चित्तं भूतानां मयि रञ्जयन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥११.१५.१२

धारयन् मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् । सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥ ११.१५.१३

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् । प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥ ११.१५.१४

विष्णौ त्र्यधीश्वरे चित्तं धारयेत् कालविग्रहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥११.१५.१५

नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते । मनो मय्यादधद् योगी मद्भर्मा वशितामियात् ॥११.१५.१६

निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥११.१५.१७

श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि । धारयञ्छेवततां याति षडूर्मिरहितो नरः ॥ ११.१५.१८

मय्यकाशात्मनि प्राणे मनसा घोषमुद्बहन् । तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥ ११.१५.१९
 चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि । मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक् ॥ ११.१५.२०
 मनो मयि सुसंयोज्य देहं तदनु वायुना । मद्धारनानुभावेन तत्रात्मा यत्र वै मनः ॥ ११.१५.२१
 यदा मन उपादाय यद् यद् रूपं बुभूषति । तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः ॥ ११.१५.२२
 परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वाविशेत् प्राणो वायुभूतः षडङ्घ्रिवत् ॥ ११.१५.२३
 पाष्ण्यापीड्य गुदं प्राणं हृदुरःकण्ठमूर्धसु । आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥ ११.१५.२४
 विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् । विमानेनोपतिष्ठन्ति सत्त्ववृत्तीः सुरस्त्रियः ॥ ११.१५.२५
 यथा सङ्कल्पयेद् बुद्ध्या यदा वा मत्परः पुमान् । कुतश्चिन्न विहन्येत तस्य चाज्ञा यता मम ॥ ११.१५.२६
 यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् । कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥ ११.१५.२७
 मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः । तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥ ११.१५.२८
 अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः । मद्योगश्रान्तचित्तस्य यादसामुदकं यथा ॥ ११.१५.२९
 मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः । ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥ ११.१५.३०

The Lord has explained eighteen kinds of *Siddhis* to Uddhava. Of the former, eight abide chiefly in the Lord while ten are attainable through *Sattvaguna*. *Aṇimā* (reducing one's body to the size of an atom), *Mahimā* (manifying it to a gigantic size), and *Laghimā* (extreme lightness of body)- these three pertain to the body, *Prāpti* consists in establishing contact with the senses of the entire creation in form of the deities presiding over those senses., *Prākāmya* means the capacity to enjoy pleasures heard of and capable of being seen ; while, *Īśita*=consists in the capacity to impel *Māyā* and other subordinate potencies to function (according to one's will). *Vasitva*=means absence of attachment to the pleasures of sense, while

the eighth *Siddhi* is *Kāmavaśāyita*= according to which one is able to enjoy in the highest measure whatever pleasure one seeks to enjoy. These eight *Siddhis* are considered as natural. The other ten *Siddhis* are: Absence of hunger and thirst, old age etc., in this very body, the capacity to see and hear from an unusual distance, Locomotion at a speed which can be increased according to one's will, taking any form at will, Leaving one's own body and entering any other body(*parakāyā praveśa*), giving up the ghost at will, Participation in the pastimes of gods with the *Apsarās* or celestial nymphs, Attainment of one's desired ends, and Exercising authority unobstructed everywhere. The minor *Siddhis*(hinted at in verse 3 above) are: to know things relating to the past, present and future, to remain unaffected by pairs of opposites (e.g. heat and cold, joy and sorrow etc), to read others' mind etc, to neutralize the power of fire, the sun, water and poison etc., and to suffer no defeat at the hands of anyone whatsoever.

These are the *Siddhis* following from Yogic concentration. He who focuses his mind, identified with the subtle elements, on Him as ensouling the subtle elements and worships Him in that form alone acquires His power of assuming an atomic size and thereby attaining the capacity to enter even a slab of stone. Even so concentrating his mind, identified with *Mahat-tattva* (the principle of cosmic intelligence), on the Lord, the Supreme ensouling the said *Mahat-tattva*, he acquires the capacity to assume any magnitude sought for by him, and focusing his mind on the Lord as ensouling any of the five gross elements individually, he attains the magnitude all pervasive character of that particular element. Similarly concentrating his mind on Him as ensouling the atoms of the four elements, a *Yogin* attains extreme lightness of body, viz., the capacity to become as subtle as the subtlest division of time. Likewise focusing his entire mind on the Lord as ensouling the cosmic ego, born of Sattvaguna, the *Yogin* who has given his mind to

the Lord attains the *Siddhi* of *Prāpti* in the shape of control over the senses of all. He who concentrates his mind on the Lord as ensouling the (*Sūtras*, the active aspect of) *Mahat-tattva* attains the *Siddhi* known as *Prākāmya* easy access to all sorts of enjoyments of one's seeking, the highest *Siddhi* possessed by the Lord as presiding over the *Sattva*, which is born of the Unmanifest. He who focuses his mind on the Lord as the all-pervading Witness, the Ruler of *Maya*, attains the *Siddhi* known as *Isitvā*, viz., control over all bodies and conscious selves. The *Yogin* who concentrates his mind on the Lord as Lord Nārāyaṇa, spoken of as the fourth or transcendent principle and called by the name of *Bhagavān* acquires Lord's virtues and attains the *Siddhi* of *Vaśita* (control over all material objects). Focusing his pure mind, on the Lord as the transcendent *Brahman*, one attains Supreme bliss, in which all desire ceases for good. Concentrating his mind on Lord Aniruddha, who is pure and the embodiment of virtue, man attains purity and is rid of the six waves or changes. Mentally perceiving the sound in Lord conceived in the form of the cosmic breath, taintless and all pervading like the sky, the said *Jīva* is able to hear the sounds of living beings manifested therein. Uniting the eye with the sun and the sun too with the eye, and contemplating on the Lord in the aforesaid union of the two, man is gifted with a penetrating vision and is consequently able to perceive the whole universe. By virtue of the concentration of mind practised after uniting with the Lord the mind and thereafter the body too along with the breath accompanying the body, one attains the *Siddhi* called *Manojava*, as a result of which the body surely finds itself wherever the mind goes. The *Yogin* gets converted into the very form, sought for by his mind, that he would assume making the mind his material for that form, the force of concentration of the mind on the Lord whose potency is inconceivable and who appear in numerous forms being the ground of all *Siddhis*. Seeking to enter another soulless body, the *Yogin* who has controlled his breath as well as his *Indriyās* and mind should

conceive himself as present in the body. His vital air leaves his own body and becoming one with the cosmic air, enters along with it the ether through its nostrils as a black bee passes from one flower to another. Having blocked his rectum with his heel and pushed up the vital air of head, and forcing it upwards through the *Brahmarandhra* to *Brahmā*, the *Yogin* should shed the body. Seeking to sport in the sport ground of the gods in heaven, one should contemplate on *Sattva* constituting the Lord's personality. *Apsarās*, representing rays of *sattva*, wait on him with aerial cars (ready to take him bodily to heaven). Devoted to the Lord and focusing his mind on the Lord, the *Yogin* duly attains that object which he seeks with his intellect whenever and in whatever way he wants it. The command of a man who has acquired the Lord's disposition is not flouted anywhere any more. Direct knowledge of the past, present and future, coupled with that of birth and death, comes to that *Yogin* whose mind has been purified through devotion to the Lord and who knows how to concentrate his mind (on the Lord). Seasoned by *Yoga* the body of a sage whose mind has found its repose in concentration on the Lord cannot likewise be damaged by fire and other elements, which cannot harm him any more than water can prove harmful to aquatic creatures. Contemplating on the Lord's glorious manifestations (*Avatāras*) graced with *Śrīvatsa*, and decked with His weapons (*conch*, etc.) and distinguished by an ensign, umbrella and chowrie, the *Yogin* becomes invincible.

उपासकस्य मामेवं योगधारणया मुनेः। सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः॥ ११.१५.३१

जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः। मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा॥ ११.१५.३२

अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम्। मया सम्पद्यमानस्य कालक्षपणहेतवः॥ ११.१५.३३

जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः। योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं ब्रजेत्॥ ११.१५.३४

सर्वासामपि सिद्धीनां हेतुः प्रतिरहं प्रभुः। अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम्॥११.१५.३५

अहमात्माऽऽन्तरो बाह्योऽनावृतः सर्वदेहिनाम्। यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा॥११.१५.३६

The aforesaid *Siddhis* in their entirety wait upon the sage who worships the Lord through Yogic concentration as detailed in the foregoing verses. There is no *Siddhi* which is very difficult to attain for the sage who, having conquered his senses, tamed his mind, and controlled his breath and body, practices concentration on the Lord. The wise speak of these as obstacles in the path of the *Yogin* who is practicing the highest form of *Yoga* in that they cause delay in his getting united with his true goal. Like the *Yogasūtras*, the *Purāṇa* also notes that One attains here through concentration all those *Siddhis* that follow from birth, drugs, austerity and spells. One cannot obtain the supreme reward, of *Yoga* by recourse to other means.

Vāyupurāṇa:

अत ऊर्ध्वं प्रवक्ष्यामि ऐश्वर्यगुणविस्तरम्। येन योगविशेषेण सर्वलोकानतिक्रमेत्॥१३.१

तत्राष्टगुणमैश्वर्यं योगिनां समुदाहृतम्। तत्सर्वं क्रमयोगेन उच्यमानं निबोधत॥१३.२

अणिमा लघिमा चैव महिमा प्राप्तिरेव च। प्राकाम्यं चैव सर्वत्र ईशिवं चैव सर्वतः॥१३.३

वशित्वमथ सर्वत्र यत्र कामावसायिता। तच्चापि विविं ज्ञेयमैश्वर्यं सार्वकामिकम्॥१३.४

सावद्यं निरवद्यं च सूक्ष्मं चैव प्रवर्तते। सावद्यं नाम यत्तत्त्वं पञ्चभूतात्मकं स्मृतम्॥१३.५

निरवद्यं तथा नाम पञ्चभूतात्मकं स्मृतम्। इन्द्रियाणि पुनश्चैव अहङ्कारश्च वै स्मृतम्॥१३.६

तत्र सूक्ष्मप्रवृत्तस्तु पञ्चभूतात्मकं पुनः। इन्द्रियाणि मनश्चैव बुद्ध्यहंकारसंज्ञितः॥१३.७

तथा सर्वमयं चैव आत्मस्था ख्यातिरेव च। संयोग एवं त्रिविधः सूक्ष्मेष्वेव प्रवर्तते॥१३.८

पुनरष्टगुणस्यापि तेष्वेवाथ प्रवर्तते। तस्य रूपं प्रवक्ष्यामि यथाऽऽह भगवान्प्रभुः॥१३.९

त्रैलोक्ये सर्वभूतेषु जीवस्यानियतः स्मृतः। अणिमा च यताव्यक्तं सर्वं तत्र प्रतिष्ठितम्॥१३.१०

त्रैलोक्ये सर्वभूतानां दुष्प्राप्यं समुदाहृतम्। तच्चापि भवति प्राप्यं प्रथमं योगिनां बलात्॥१३.११

लम्बनं प्लवनं रूपमस्य सदा भवेत्। शीघ्रगं सर्वभूतेषु द्वितीयं तत्पदं स्मृतम्॥१३.१२

त्रैलोक्ये सर्वभूतानां प्राप्तिः प्राकाम्यमेव च। महिमा चापि यो यास्मिंस्मृतीयो योग उच्यते॥१३.१३

त्रैलोक्ये सर्वभूतेषु त्रैलोक्यमगमं स्मृतम्। प्रकामान्विषयान्भुङ्क्ते न च प्रविहतः क्वचित्॥१३.१४

त्रैलोक्ये सर्वभूतानां सुखदुःखे प्रवर्तते। ईशो भवति सर्वत्र प्रविभागेन योगवित्॥१३.१५

वश्यानि चैव भूतानि त्रैलोक्ये सचराचरे। भवन्ति सर्वकार्येषु इच्छतो न भवन्ति च॥१३.१६

यत्र कामावसायित्वं त्रैलोक्ये सचराचरे। इच्छाया चेन्द्रियाणि स्युर्भवन्ति न भवन्ति च॥१३.१७

शब्दः स्पर्शो रसो गन्धो रूपं चैव मनस्तथा। प्रवर्ततेऽस्य चेच्छातो न भवन्ति तथाच्छया॥१३.१८

The *Vāyu* should explain in detail the supreme powers of *Yoga* whereby the *Yogin* can go beyond all the worlds. Eight types of powers of *Yogins* have been cited. They are narrated in order. They are *Aṇimā*, *Laghimā*, *Mahimā*, *Prāpti*, *Prākāmya*, *Isitvā*, *Vaśitva* and *Kāmavasāyitva*. The divine faculty that fulfils all desires is of various types. It is *Savādya*, *Niravādya* and *Sukṣma*. *Savādya* is that principle which comprises the five elements. *Niravādya* consists of the five elements as well as the sense-organs, mind and the ego. *Sukṣma* consisting of the five elements comprises the sense-organs, mind, ego and intellect. So also the powered of omnipresence and discrimination pertaining to the Self. The combination of these three types is found in the *Sukṣma* type alone. The eightfold *Aiśvarya* too functions in the subtle elements. In all the three worlds, among all living beings, the power of *Aṇimā* is uncontrolled. It is unmanifest. It is the basis of all powers. What is stated to be inaccessible to living being beings in the three worlds becomes accessible to the *Yogins* by virtue of this first power. The second

power in *Yoga* consists of descending and floating. The *Yogī* possessed of this power can move the fastest in all beings. The ability to obtain anything in the three worlds is called *Prākāmya*. What is *Mahimā* also falls under this category. This is the third Yogic power. These three worlds are regarded as untraversable to all beings (except *Yogins*) in the three worlds. It is the *Yogin* who can enjoy all objects to the utmost satisfaction. He is not obstructed anywhere. Happiness and misery befall all living beings in the three worlds but the *Yogin* escapes. The *Yogin* becomes the lord of everything. In the three worlds including the mobile and immobile beings the living beings become submissive to him. They can be made to serve if he so wishes, not otherwise. Where there is the supernormal power called *Kāmavasāyitva*, by the mere will of the *Yogī*, the sense-organs function or do not function according to his will. Objects of senses, viz. Sound, Touch, Taste, Smell and Colour as well as the mind function or do not function just in compliance of his will.

Last destination of *Yoga*: *param* Tattva(Viṣṇu)

***Viṣṇupurāṇa*:**

आनन्दमजरं ब्रह्म परं ज्योतिः सनातनम् । परात्परतरं यच्च तद्विष्णोः परमं पदम् ॥३३.२२

अद्वयं निगुणं नित्यमद्वितीयमनौपमम् । परिपूर्णं ज्ञानमयं विदुर्मोक्षप्रसाधकम् ॥३३.२३

एवंभूतं परं वस्तु योगमार्गविधानतः । य उपास्ते सदा योगी स याति परमं पदम् ॥३३.२४

सर्वसंगपरित्यागी शमादिगुणसंयुतः । कामाद्यैर्वर्जितो योगी लभते परमं पदम् ॥३३.२५

The *Brahman* is bliss. He is the greatest splendour, devoid of old age. He is eternal, greater than the greatest. That is the highest region of Viṣṇu. They know him to be one without a second, devoid of attributes, non-dual and matchless, eternal, incomparable and perfect embodiment of knowledge. He is the deity who

enables one to achieve salvation. The *Yogin* who always worships this Supreme entity of such a nature, through the rites of the Yogic path, attains the greatest region. The *Yogin* who has eschewed all contacts and associations, who is endowed with *Sāma* (self-control) and other good qualities and who is devoid of lust and similar bad qualities attains the highest region.

Destroying diseases through practice of *Yoga*:

***Agnipurāṇa*:**

यस्मिन्यस्मिन्भवेदङ्गे योगिनां व्याधिसम्भवः। तत्तदङ्गं धिया व्याप्य धारयेत्तत्त्वधारणम्॥३७५.६

आग्नेयी वारुणी चैव ऐशानी चामृतात्मिका। साग्निः शिखा फडन्ता च विष्णोः कार्या द्विजोत्तम॥३७५.७

नाडीभिर्विकटं दिव्यं शूलाग्रं वेधयेच्छुभम्। पादाङ्गुष्ठात्कपोलान्तं रश्मिमण्डलमादृतम्॥३७५.८

तिर्यक्चाधोर्ध्वभागेभ्यः प्रयान्त्योतीव तेजसा। चिन्तयेत्साधकेन्द्रस्तं यावत्सर्वं महानुते॥३७५.९

भस्मीभूतं शरीरं स्वं ततश्चैवोपसंहरेत्। शीतश्लेष्मादयः पापं विनश्यन्ति द्विजातयः॥३७५.१०

शिरो धीरं विचारं च कण्ठं चाधोमुखे स्मरेत्। ध्यायेदच्छिन्नचित्तात्मा भूयो भूतेन चात्मना॥३७५.११

स्फुरच्छीकरसंस्पर्शप्रभूते हिमगामिभिः। धाराभिरखिलं विश्वमापूर्य भुवि चिन्तयेत्॥३७५.१२

ब्रह्मरन्ध्राच्च संक्षोभाद्यावदाधारमण्डलम्। सुषुम्नान्तर्गतो भूत्वा सम्पूर्णन्दुकृतालयम्॥३७५.१३

संप्लाव्य हिमसंस्पर्शतोयेनामृतमूर्तिना। क्षुत्पिपासाक्रमप्रायसन्तापपरिपीडितः॥३७५.१४

धारयेद्धारुणीं मन्त्री तुष्ट्यर्थं चाप्यतन्त्रितः। वारुणी धारणा प्रोक्ता ऐशानी धारणां शृणु॥३७५.१५

A *Yogin*, accidentally suffering from any of the bodily ailments, should transfer (the whole energy) of his mind to its physical locality and cover it by a stroke of will, with any of the fundamental principles of fire, water, destruction or ambrosia. He should imagine his whole frame (from top of the toe to the line of

forehead), as internally permeated with a sort of brilliant effulgence (magnetic light), the rays of light, like the pointed tips of spears, shooting forth upward through the inter-arterial passages and cavities. The best *Yogins* or practicers of occult Science, should imagine them as darting from below upwards and in all directions inside his body. He should burn down with that spiritual fire, all the gross, sinful elements, accumulated in his body through his daily contact with the world. By this means, the twice born ones manage to destroy the sins and preponderant phlegm, etc., accumulated in their organisms. Then having concentrated his mind on the pure psychic principle, he should bring down from the region of his brain, showers of life-giving ambrosia and permeates his whole internal organism with the essence thereof. Thereby the whole universe would appear to him as saturated with that elixir of life. Then from the expanded cavity of his encephalon, he would bring down, by the way of the occult nerve, *Suṣumṇā*, the principle of water to the region of the full moon, thereby laving the internal organs, previously saturated with ambrosia, with the principle of essential water. Then the *Yogin*, hitherto afflicted with the torments of hunger and thirst and liable, in common with the rest of his species, to the cravings of flesh, should retain that principle of essential water (*Vāruṇī-Tattvam*) for the permanent cure of these distempers.

Remedy for ailments

Vāyupurāṇa:

अप्रमत्तः सदा चैव न दोषान्प्राप्नुयात्क्वचित् । तेषां चिकित्सां वक्ष्यामि दोषाणां च यथाक्रमम् ॥११.३९

यथा गच्छन्ति ते दोषाः प्राणायामसमुत्थिताः । स्निग्धां यवागुमत्युष्णां भुक्त्वा तत्रावधारयेत् ॥११.४०

एतेन क्रमयोगेन वातगुल्मं प्रशाम्यति । गुदावर्तप्रतीकारमिदं कुर्याच्चिकित्सितम् ॥११.४१

भुक्त्वा दधि यवागूं वा वायुरुर्ध्वं ततो व्रजेत् । वायुग्रन्थिं ततो भित्त्वा वायुदेशे प्रयोजयेत् ॥ ११.४२

The enlargement of the spleen (due to the derangement of the wind humour) calms down, if the patient drinks, thick, sticky gruel (while it is) very hot. The following is the treatment for constipation. After taking in curds or gruel, the vital breath will go up. Then the 'wind knot' (a lump caused by the disturbance of the wind in the body) shall be broken up and the vital breath made to circulate in its own place. Still, if there is no improvement, the *Dhāraṇā* should be practised in the head. The practitioner of *Yoga* shall retain the body in the *Sattva* alone. For dispelling (curing) constipation this remedy should be followed.

तथाऽपि न विशेषः स्याद्धारणां मूर्ध्नि धारयेत् । युञ्जानस्य तनुं तस्य सत्त्वस्थस्यैव देहिनः ॥ ११.४३

गुदावर्तप्रतीघाते एतत्कुर्याच्चिसित्सितम् । सर्वगात्रप्रकम्पेन समारब्धस्य योगिनः ॥ ११.४४

इमां चिकित्सां कुर्वीत तथा संपद्यते सुखी । मनसा पर्वतं किञ्चिद्विष्टम्भीकृत्य धारयेत् ॥ ११.४५

उरोदघात उरःस्थानं कण्ठदेशे च धारयेत् । त्वचोऽवघाते तां वाचि बाधिर्ये श्रोत्रयोस्तथा ॥ ११.४६

जिह्वास्थाने तृषार्तस्तु अग्नेः स्नेहांश्च तन्तुभिः । फलं वै चिन्तयेद्योगी ततः संपद्यते सुखी ॥ ११.४७

क्षये कुष्ठे सकीलासे धारयेत्सर्वसात्त्विकीम् । यस्मिन्यस्मिन् रजोदेशे तस्मिन्युक्तो विनिर्दिशेत् ॥ ११.४८

योगोत्पन्नस्य विप्रस्य इदं कुर्याच्चिकित्सितम् । वंशकीलेन मूर्धानं धारयानस्य ताडयेत् ॥ ११.४९

मूर्ध्नि कीलं प्रतिष्ठाप्य काष्ठं काष्ठेन ताडयेत् । भयभीतस्य सा संज्ञा ततः प्रत्यागमिष्यति ॥ ११.५०

अथ वा लुप्तसंज्ञस्य हस्ताभ्यां तत्र धारयेत् । प्रतिलभ्य ततः संज्ञा धारणां मूर्ध्नि धारयेत् ॥ ११.५१

स्निग्धमल्पं च भुञ्जीत ततः संपद्यते सुखी । अमानुषेण सत्त्वेन यदा बुध्यति योगवित् ॥ ११.५२

दिव्यं च पृथिवीं चैव वायुमग्निं च धारयेत् । प्राणायामेन तत्सर्वं दह्यमानं वशी भवेत् ॥ ११.५३

अथापि प्रविशेद्देहं ततस्तं प्रतिषेधयेत् । ततः संस्तभ्य योगेन धारयानस्य मूर्धनि ॥११.५४

At the beginning of Yogic practice if there is shaking of limbs, this treatment should be followed. This will give him relief. He should fix firmly something in the mind and hold on to it as though, observing some holy rite. If there is palpitation of the heart, the vital breath should be retained in the cardiac region and near the throat. If there is obstruction to speech, the vital breath should be retained in the organ of speech; in deafness it should be retained in the ears. In affliction by thirst, he should (apply) oil or ghee to the tip of the tongue by means of threads. Concentrating thus on the effect of the treatment, a *Yogin* achieves happiness. In the state of consumption and leprosy, the *Sāttvika* breath should be centred on the parts affected. If a part is affected by *Rajas*, the *Yoga* should be practised with respect to that particular part. If a *Brāhmaṇa* practising *Yoga*, suffers from illness the following treatment should be pursued. His head should be beaten with a wedge of bamboo or the wedge should be placed on his head and beaten with a wooden stick. Thus overwhelmed by fear, he will regain consciousness. Or if he has lost consciousness he can be held with hands. After regaining consciousness he should retain *Dhāraṇā* in the head. He should eat oily substance yet in small quantity. Thus the *Yogin* becomes happy. When he is possessed by a non-human being, he should perform the *Dhāraṇā* of heaven, earth, wind and fire. Being burnt by *Prāṇāyāma* everything comes under control. Still if it enters the body, he should ward it off, Then after stupefying it with one's Yogic power, the fire of *Prāṇāyāma* be burnt over its head and it is completely perished. The faults of the black serpent (i.e. ignorance) should be retained in the cavity of the heart. After keeping the worlds *Mahāt*, *Jana*, *Tapas* and *Satya* in the heart, he should perform *Dhāraṇā*. Drinking the fruit of the poison, he should retain it but make it ineffective.

He should perform *Dhāraṇā* conceiving in his mind the whole earth along with the mountains all round.

प्राणायामाग्निना दग्धं तत्सर्वं विलयं ब्रजेत् । कृष्णसर्पापराधं तु धायरेद्धृदयोदरे ॥११.५५

महो जनस्तपः सत्यं हृदि कृत्वा तु धारयेत् । विषयस्य तु फलं पीत्वा विशल्यां धारयेत्ततः ॥ ११.५६

सर्वतः सनगां पृथ्वीं कृत्वा मनसि धारयेत् । हृदि कृत्वा समुद्रांश्च तथा सर्वाश्च देवताः ॥ ११.५७

सहस्रेण घटानां च युक्तः स्नायीत योगवित् । उदके कण्ठमात्रे तु धारणां मूर्ध्नि धारयेत् ॥११.५८

प्रतिस्त्रोतोविषाविष्टो धारयेत्सर्वगात्रिकीम् । शीर्णोऽर्कपत्रपुटकैः पिबेद्वल्मीकमृत्तिकाम् ॥११.५९

चिकित्सितविधिर्ह्येष विश्रुतो योगनिर्मितः । व्याख्यातस्तु समासेन योगदृष्टेन हेतुना ॥११.६०

ब्रुवतो लक्षणं विद्धि विप्रस्य कथयेत्त्वचचित् । अथापि कथयेन्मोहात्तद्विज्ञानं प्रलीयते ॥११.६१

तस्मात्प्रवृत्तिर्योगस्य न वक्तव्या कथंचन ॥११.६२

सत्त्वं तथारोग्यमलोलुपत्वं वर्णप्रभा सुस्वरसौम्यता च ।

गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिः प्रथमा शरीरे ॥११.६३

आत्मानं पृथिवीं चैव ज्वलन्तीं यदि पश्यति । कृत्वान्यं विशते चैव विद्यात्सिद्धिमुपस्थिताम् ॥११.६४

After placing the oceans in the heart and remembering the deities therein, he should bathe with a thousand vessels. With waters upto the neck, *Dhāraṇā* should be fixed on the head. When afflicted by the back-current of poison, he should perform *Dhāraṇā* over all the parts of his body. He should drink in the clay from the ant-hill with the cups of the withered fallen leaves of the *Arka* plant. This Yogic mode of treatment is well known in the world. It has been explained briefly in the manner found among the topics of *Yoga*. Strength, health, indifference to sensual objects, lustrous complexion, good

and gentle voice, auspicious smell and less quantity of urine and faeces. These are primary signs of progress in *Yoga* in the body. If he sees himself and the earth blazing and one entering the other, he should know that the time of accomplishment of *Yoga* has approached.

The remedies for *Yoga*- evils due to faulty practice:

***Mārkaṇḍeyapurāṇa*:**

प्रमादाद्योगिनो दोषा यद्येते स्युश्चिकित्सितम् ॥३७.५३

तेषां नाशाय कर्तव्यं योगिनां तन्निबोध मे । स्निग्धां यवागूमत्युष्णां भुक्त्वा तत्रैव धारयेत् ॥३७.५४

If *Yoga* is not properly practised the *Yogin* succumbs to certain faults through inadvertence, which can be cured by practicing some remedies as are mentioned in the *Mārkaṇḍeyapurāṇa*. He should engage himself in *Dhāraṇā* after eating very hot rice-gruel, mingled with ghee.

वातगुल्मप्रशान्त्यर्थमुदावर्ते तथोदरे । यवागू वापि पवनं वायुग्रान्धिं प्रतिक्षिपेत् ॥३७.५५

तद्वृत्कम्पे महाशैलं स्थिरं मनसि धारयेत् । विघाते वचसो वाचं बाधिर्यं श्रवणेन्द्रियम् ॥३७.५६

यथैवाग्नफलं ध्यायेत्तृष्णार्तो रसनेन्द्रियम् । यस्मिन्यस्मिन् रुजा देहे तस्मिंस्तदुपकारिणीम् ॥३७.५७

धारयेद्धारणामुष्णे शीतां शीते च दाहिनीम् । कीलं शिरसि संस्थाप्य काष्ठं काष्ठेन ताडयेत् ॥३७.५८

लुप्तस्मृतेः स्मृतिः सद्यो योगिनस्तेन जायते । द्यावापृथिव्यौ वाय्वग्नी व्यापिनावपि धारयेत् ॥३७.५९

अमानुषात्सत्त्वजाद्वा बाधास्त्विति चिकित्सितम् । अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि ॥३७.६०

वाय्वाग्निं धारणेनैनं देहसंस्थं विनिर्दहेत् । एवं सर्वात्माना रक्षा कार्य योगविदा नृप ॥३७.६१

धर्मार्थकाममोक्षाणां शरीरं सादनं यतः । प्रवृत्तिलक्षणाख्यानाद्योगिनो विस्मयात्तथा ॥

विज्ञानं विलयं याति तस्माद् गोप्याः प्रवृत्तयः ॥ ३७.६२

For the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of the body should be controlled by a diet of rice-gruel. In tremor (*kampe*) a *Yogin* should fix his mind on a steady mountain. In dumbness, he should concentrate on the faculty of speech, and in deafness on the ear. One whose tongue is parched with thirst should meditate on a mango fruit. He should contemplate on that particular aspect which is having disorder in the body. For e.g. cooling thought for heat and heating thought for cold. For loss of memory, he should put a stacle on his head and beat wood with wood. He should contemplate on wind and fire which pervade the heaven and the earth, if he gets any trouble from non-human entity or from animal. He should thus try to protect himself from all kinds of human and super natural problems.

Ariṣṭas:

Mārkaṇḍeyapurāṇa:

The *Mārkaṇḍeyapurāṇa Adhyāya* 40 has detailed account of the Omens seen by the *Yogin*. Dattātreya explains to Alarka, the signs of approaching death. These omens are helpful in understanding the proper time useful for emancipation.

दत्तात्रेय उवाच-

अरिष्टानि महाराज शृणु वक्ष्यामि तानि ते । येषामालोकनान्मृत्युं जितं जानाति योगवित् ॥४०.१॥

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम् । यो न पश्येन्न जीवेत्स नरः संवत्सरात्परम् ॥४०.२॥

अरश्मिबिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् । दृष्ट्वैकादशमासेभ्यो नरो नोर्ध्वं तु जीवति ॥४०.३॥

वान्ते मूत्रपूरीषे च यः स्वर्णं रजतं तथा । प्रत्यक्षं कुरुते स्वप्ने जीवेत्स दशमासिकम् ॥४०.४॥

दृष्ट्वा प्रेतपिशाचादीन्गन्धर्वनगराणि च । सुवर्णवर्णान्वृक्षांश्च नव मासान्स जीवति ॥४०.५॥

Dattātreya told Alarka that the omens are being narrated to him by understanding these *Yogin* can know his forthcoming death. The man who does not see the path of the gods (*Deva-mārga*), the pole-star, the planet Venus, the moon's shadow and the morning star (*Arundhati*), may not live more than a year. The man, who sees the sun's orb devoid of rays and fire without flames, does not live more than eleven months. He, who perceives gold and silver in his vomit and in his urine and faeces in dreams, may live for ten months. He who sees departed persons, *Piśācas* etc., the cities of the *Gandharvas* and golden-coloured trees, may live for nine months.

स्थूलः कृशः कृशः स्थूलो योऽकस्मादेव जायते । प्रकृतेश्च निवर्तेत तस्यायुश्चाष्टमासिकम् ॥ ४०.६

खण्डं यस्य पदं पाष्ण्यां पादस्याग्रे च वा भवेत् । पांसुकर्दमयोर्मध्ये सप्त मासान्स जीवति ॥ ४०.७

All of a sudden if a fat person becomes thin and a thin person becomes fat, or his health collapses, may live for eight months. He, whose foot appears to be broken at the heel or at the toe in dust and in mud, may live for seven months.

गृध्रः कपोतः काकोलो वायसो वापि मूर्धनि । क्रव्यादो वा खगो नीलः षण्मासायुः प्रदर्शकः ॥ ४०.८

हन्यते काकपक्षीभिः पांसुवर्षेण वा नरः । स्वां छायामन्यथा दृष्ट्वा चतुः पञ्च स जीवति ॥ ४०.९

अनग्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् । रात्राविन्द्रधनुश्चापि जीवितं हि त्रिमासिकम् ॥ ४०.१०

घृते तैले तथादर्शं तोये वा नात्मनस्तनुम् । यः पश्येदशिरस्कां वा मासादूर्ध्वं न जीवति ॥ ४०.११

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head that indicates a life of six months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he lives for four or five months. When he sees lightning flashing in the south in a cloudless sky, or sees a rainbow at night, his life will last for two or three months. He who cannot

see his own body in clarified butter, in oil, in a mirror, or in water, or who sees it head-less, does not live for more than a month.

यस्य बस्तसमो गन्धो गात्रे शवसमोऽपि वा । तस्यार्धमासिकं ज्ञेयं योगिनो नृप जीवितम् ॥ ४०.१२

यस्य वै स्नातमात्रस्य हृत्पादमवशुष्यते । पिबतश्च जलं शोषो दशाहं सोऽपि जीवति ॥ ४०.१३

संभिन्नो मारुतो यस्य मर्मस्थानानि कृन्तति । हृष्यते नाम्बुसंस्पर्शात्तस्य मृत्युरुपस्थितः ॥ ४०.१४

When the smell from a *Yogin*'s body resembles that of a goat or the smell from a corpse, his life will be for half a month. When one's chest and foot dry up immediately after he has bathed, and when water does not quench his thirst as he drinks, he lives for ten days. When the wind entering the body strikes and cuts one's vitals, and when one who does not feel delighted with the touch of water, his death has arrived.

ऋक्षवानरयानस्थो गायन्त्यो दक्षिणां दिशम् । स्वप्ने प्रयाति तस्याति न मृत्युः कालमिच्छति ॥ ४०.१५

रक्तकृष्णाम्बरधरा गायन्ती हसती च यम् । दक्षिणाशां नयेन्नारी स्वप्ने सोऽपि न जीवति ॥ ४०.१६

Sitting on a bear, a monkey or a carriage, and singing if one, goes to the southern direction in sleep, for him death does not wait for. He whom a woman clad in red or black garment, and singing and laughing, drives him off to the south in his sleep, he will live no longer.

नग्नं क्षपणकं स्वप्ने हसमानं महाबलम् । एवं संवीक्ष्य वल्गन्तं विद्यानमृत्युमुपस्थितम् ॥ ४०.१७

आमस्तकतलाद्यस्तु निमग्नं पङ्कसागरे । स्वप्ने पश्यत्यथात्मानं स सद्यो म्रियते नरः ॥ ४०.१८

केशाङ्गारांस्तथा भस्म भुजङ्गात्रिजलां नदीम् । दृष्ट्वा स्वप्ने दशाहात्तु मृत्युरेकादशे दिने ॥ ४०.१९

He who sees a powerful naked mendicant laughing and talking in his sleep may find death impending. The man, who sees him self sunk from head to foot in a

sea of mud in his sleep, dies at once. He, who sees charcoal amidst the hair of the head, or ashes or serpents, or a waterless river, in his sleep, will die after ten days on the eleventh day.

करालैर्विकटैः कृष्णैः पुरुषैरुद्यतायुधैः।पाषाणैस्ताडितः स्वप्ने सद्यो मृत्युं लभेन्नरः॥ ४०.२०

सूर्योदये यस्य शिवा क्रोशन्ती याति संमुखम्।विपरीतं परीतं वा स सद्यो मृत्युमृच्छति॥ ४०.२१

यस्य वै भुक्तमात्रस्य हृदयं बाध्यते क्षुधा।जायते दन्तघर्षश्च स गतायुर्न संशयः॥ ४०.२२

He, who in his sleep is beaten with stones by formidable and fearful black men with raised weapons, may die at once. He, in front of whom a shejackal runs howling at sun-rise, whether in opposite direction or by his side, dies at once. He whose heart is overpowered by hunger immediately after he has eaten, and whose teeth chatter, has without doubt reached the end of his life.

दीपगन्धं न यो वेत्ति त्रस्यत्यद्वि तथा निशि।नात्मानं परनेत्रस्थं वीक्षते न स जीवति॥ ४०.२३

शक्रायुधं चार्धरात्रे दिवा ग्रहगणांस्तथा।दृष्ट्वा मन्यते संक्षीणमात्मजीवितमात्मवित्॥ ४०.२४

He who does not perceive the smell of a lamp, and who is terrified in the day as well as at night, and who does not see himself reflected in another's eyes, lives no longer. He, who has seen a rainbow at midnight and all the planets in the day-time, should as a sensible man deem his life consumed away.

नासिका वक्रतामेति कर्णयोर्नमनोन्नती।नेत्रं च वामं स्रवति यस्य तस्यायुरुदगतम्॥ ४०.२५

आरक्ततामेति मुखं जिह्वा वा श्यामतां यदा।तदा प्राज्ञो विजानीयान्मृत्युमासननमात्मनः॥ ४०.२६

उष्ट्रासभयानेन यः स्वप्ने दक्षिणां दिशम्।प्रयाति तं च जानीयात्सद्यो मृत्युं नरेश्वर॥ ४०.२७

He, whose nose becomes crooked, and whose ears bend down or shoot up, and who's left eye trickles with water, has lost his life. When his face becomes

reddish, or his tongue black, a wise man should know that his death is impending. And one should know that his death has arrived if he, sees himself travelling in his sleep to the south on a camel, or an ass, or a carriage.

पिधाय कर्णौ निर्घोषं न शृणोत्यात्मसम्भवम् । नश्यते चक्षुषोज्योतिर्यस्य सोऽपि न जीवति ॥४०.२८

पततो यस्य वै गर्ते स्वप्ने द्वारं पिधीयते । न चोत्तिष्ठति यः श्वभ्रातृदन्तं तस्य जीवितम् ॥४०.२९

He, who cannot hear his own murmuring sound, when he shuts his ears, and one whose eye side becomes weak, lives indeed no longer. He over whom a door is closed after he has fallen into a pit, and who cannot rise up from the hole, in his sleep, his life ends there.

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा रक्ता पुनः संपरिवर्तमाना ।

मुखस्य चोष्मा शिशिरा च नाभिः शंसन्ति पुंसामपरं शरीरम् ॥४०.३०

स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रमते पुनः । जलप्रवेशादपि वा तदन्तं तस्य जीवितम् ॥४०.३१

Sight directed upwards, unsteady, blood-shot, rolling around, and warmth in the mouth and coolness at the navel prognosticate a new body for men. He who in his sleep may enter the fire, and does not come out therefrom, or if he similarly enters water, his life ends there.

यश्चाभिहन्यते दुष्टैर्भूतै रात्रावथो दिवा । स मृत्युं सप्तरात्रान्ते नरः प्राप्नोत्यसंशयम् ॥४०.३२

स्ववस्त्रममलं शुक्लं रक्तं पश्यत्यथोऽसितम् । यः पुमान्मृत्युमासन्नं तस्यापि हि विनिर्दिशेत् ॥४०.३३

The man who is attacked by evil spirits at night or by day, without doubt meets death at the end of the seventh night. One should pronounce that death is impending over the man who sees his own clean white clothing red or black.

स्वभाववैपरीत्यं तु प्रकृतेश्च विपर्ययः । कथयन्ति मनुष्याणां समासन्नौ यमान्तकौ ॥४०.३४

येषां विनीतः सततं येऽस्य पूज्यतमा मताः ।तानेव चावजानाति तानेव च विनिन्दति ॥४०.३५

देवान्नाचर्यते वृद्धान्पुरुषान्चिप्रांश्च निन्दति ।मातापित्रोर्न सत्कारं जामातृणां करोति च ॥४०.३६

योगिनां ज्ञानविदुषामन्येषां च महात्मनाम् ।प्राप्ते तु काले पुरुषस्तद्विज्ञेयं विचक्षणैः ॥ ४०.३७

योगिनां सततं यत्नादरिष्टान्यवनीपते ।संवत्सरान्ते तज्ज्ञेयं फलदानि दिवानिशम् ॥४०.३८

An opposite nature in men's natural disposition and a reversal in natural attitude should be considered to have *Yama* and Death to be nearby; when a man despises and reviles those very persons to whom he has always been well-behaved, and whom he has considered most deserving of his reverence, when he does not worship the gods, when he abuses the aged, the *gurus* and *Brāhmaṇas*; and when he shows no reverence towards his mother, father, or sons-in-law, or to *Yogins* skilled in learning or to other high-souled men. His time of death has arrived. And *Yogins* must always understand that these omens give their fruits day and night at the end of the year.

The final emancipation of *Yogin*:

***Bhāgavatapurāṇa*:**

स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्ग लोकम् ।

काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ॥ २.२.१५

मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।

आत्मानमात्मन्यवरुध्य धीरो लब्धोपशान्तिर्विरमेत कृत्यात् ॥२.२.१६

न यत्र कालोऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईश्वरे ।

न यत्र सत्त्वं न रजस्तमश्च न वै विकारो न महान् प्रधानम् ॥२.२.१७

परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्तिसृक्षवः ।

विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यार्हपदं पदे पदे ॥ २.२.१८

इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्धिताशयः ।

स्वपार्णिनापीड्य गुदं ततोऽनिलं स्थानेषु षट्सूत्रमयेज्जितक्लमः ॥ २.२.१९

नाभ्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः ।

ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत् ॥ २.२.२०

तस्माद् भ्रूवोरन्तरमुन्नयेत् निरुद्धसप्तायतनोऽनपेक्षः ।

स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निर्भिद्य मूर्धन् विसृजेत्परं गतः ॥ २.२.२१

When the striver intends to leave this body, he should not allow his mind to get attached to the time and place. Sitting in a steady and easy posture, he should control his breath and restrain his senses with his mind. Then, controlling his mind with his pure reason, he should merge his intellect (as well as his mind) in the *Kṣetrajña* (the conscious principle in the body), and the *Kṣetrajña* in the absolute Self. Then, merging the Self in the Supreme Spirit and attaining final peace, the wise man should abstain from all activity. In that state (of absorption into the Supreme Spirit) Time, which is the Ruler even of gods, has no power, much less the gods or the creatures that are ruled over by them. There is neither *Sattva* nor *Rajas* nor Tamas in that state, much less the ego or *Mahat* (the principle of cosmic intelligence) or *Pradhāna* (Primordial Matter). Bent upon rejecting everything other than God as “Not That”, “not that” and giving up false self-identification, he should remember by heart every moment the adorable form of Lord Viṣṇu. The scriptures are at one in declaring this form as the supreme essence of the all-pervading Lord. The *Yogin* whose cravings for sense gratification have been

completely set at rest by force of wisdom acquired through the scriptures should drop his body in the following manner. First of all he should squat (on his seat) pressing the anus with his heels and then, overcoming languor, should draw the air upwards through the six places (where the six mystical circles are located). The self disciplined *Yogin* should draw the air located in the circle within the navel (known by the name of *Maṇipūraka*) upwards into the *Cakra* located in the heart (called *anāhata*), thence, following the course of the *Udāna* air, he should take it to the circle located above the breast (known by the name of *Viśuddhi*) and, again, with the help of reason, he should gradually push it to the root of the palate (i.e., to the top of the *Viśuddhicakra*). Thereafter having closed the seven passages (viz., the two eyes, the two ears, the two nostrils and the mouth), he should take the air from the root of the palate to the circle located at the middle of the eyebrows (the *Ājñācakra*). Then, if he has no desire to visit the higher worlds, he should pause at the *Ajñācakra* for about half an hour with his gaze fixed on his goal and, taking the air into the *Sahasrārācakra* (located at the crown of his head) attain union with God. Finally, breaking open the crown of his head, he should abandon his body and the senses.

यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानामुत यद् विहारम् ।

अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन्मनसेन्द्रियैश्च ॥२.२.२२

योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।

न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम् ॥२.२.२३

वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।

विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैसुमारम् ॥२.२.२४

If, on the other hand, the *Yogin* intends to visit the *Brahmaloka* or, having acquired the eight supernatural powers, to sport in the company of the *Siddhas* (a class of celestial beings), that move about in the air, or again to move about in any particular realm of the universe made up of the three *Guṇas* (mode of *prakṛti*), he should depart (from the body), taking the mind and senses with him. It is said that the masters of *Yoga*, who practice worship of God austere penance, *Yoga* (abstraction) and *Jñāna* (self-knowledge, and whose body is as subtle as air, can freely move inside as well as outside the three worlds. People cannot have such unimpeded movement (in any part of the universe) through mere *karma* (ritual). The *Yogin* who proceeds to the *Brahmaloka* through the bright *Suṣumṇā* reaches first the abode of *Vaiśvānara* (the god of fire) through the heavens. Shaking off whatever trace of impurity is still left in him, he then rises upwards to the stellar sphere, resembling in shape the figure of a dolphin and presided over by Lord Viṣṇu.

घ्राणेन गन्धं रसनेन वै रसं रूपं तु दृष्ट्या श्वसनं त्वचैव ।

श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकूतिमुपैति योगी ॥२.२.२९

स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।

संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ॥२.२.३०

तेनात्मनात्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने ।

एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ॥२.२.३१

Again, through his sense of Smelling, the *Yogin* returns to the subtle element of smell, through the sense of taste to the subtle element of taste, through the sense of sight to the subtle element of colour, through the sense of touch to the subtle element of touch, through the auditory sense to the subtle element of sound and

through each organ of action to the functioning power of each and thus all of them return to their subtle form. The *Yogin* enters the ego. He dissolves the subtle elements into the *Tāmasika* ego, the sense into the *Rājasika* and the mind as well as the deities presiding over the senses into the *Sāttvika* ego. Then, through the same process he returns along with the ego to the principle of cosmic intelligence (*Mahat-tattva*) and finally to *Prakṛti* (three *guṇas*). Again, during the final dissolution (when *prakṛti* too merges in God) the *Yogin* who becomes all-blissful now, merges with that pure blissful form in God, who is perfectly tranquil and bliss itself. He who attains this divine goal no more returns to this world of matter (transmigration).

7.2.Minor Purāṇas

Yogādhikārī:

Dattātreya-purāṇa:

सुषुम्णाज्ञो नरः स्त्री वा युवा बालो जरन्नपि । योगाभ्यासेऽधिकारी स्यादभ्यासात्सिद्धिभागपि ॥२.२.१

सर्वेऽप्याश्रमिणो वर्णा योगाभ्यासेऽधिकारिणः । भिक्षुर्विशेषान्नियतं ब्रह्मचर्यादि तस्य यत् ॥२.२.२

The persons entitled for *Yoga* are those who know *Susumṇā Nāḍī*. Whether it is a male or female, child, youth or an old man. Persons belonging to all *Āśramas* and *Varṇas*, especially a *Sanyāsin* are qualified for *Yoga*. This shows that according to this *Purāṇa* all are qualified to receive the knowledge of *Yoga*.

Yogācārya:

Devīpurāṇa:

येन योगेनासौ योगी सविद्योऽप्यजरामरः । तपते ध्रुवमार्गस्थः शिवयोगप्रभावतः ॥ १.७

Here, It is narrated that Sanattkumāra obtained *Yoga* from Nandīśa and it was transformed to Nārada. It is *Śaivayoga* or *Pāśupatayoga*.

शक्र उवाच।-

येन योगेन सा विद्या व्रतहीनेऽपि सिध्यति। तच्च देव समाख्याहि येनैव सर्वतो भवेत्॥१.८

किं योगः केन वा देवः प्राप्यते सुरपूजित। एतदेव महाभाग्यं श्रोतुमिच्छामि तत्त्वतः॥ १.९

सनत्कुमारं वरदं कोटिसूर्यसमप्रभम्। मेरुपृष्ठाश्रितं दृष्ट्वा सर्वभूतनमस्कृतम्॥१.१०

प्रणम्य शिरसा तस्मै योगाचार्याय नारदः। परिपृच्छति यत्नेन सुसूक्ष्मं योगमुत्तमम्॥१.११

भगवन्! श्रौतुमिच्छामि तन्मे कथय सुव्रत!। केनोपायेन तदयोगं प्राप्यते ऋषिसत्तम!॥ १.१२

Sanatkumāra narrated *Yoga* to Nārada.

स्नात्वा शुचिरुपस्पृश्य प्रणम्य शिरसा भवम्। योगाचार्यान् नमस्कृत्य योगं युञ्जीत योगवित्॥५.३

Before starting practice of *Yoga* one should bow down to *Yogācāryas*.5.3

Śivapurāṇa:

कृष्ण उवाच-

युगावर्तेषु सर्वेषु योगाचार्याच्छलेन तु। अवतारान्हि शर्वस्य शिष्यांश्च भगवन्वद॥१.१

उपमन्युरुवाच-

श्वेतः सुतारो मदनः सुहोत्रः कङ्क एव च। लौगाक्षिश्च महामायो जैगीषव्यस्तथैव च॥१.२

दधिवाहश्च ऋषभो मुनिरुग्रोऽत्रिरेव च। सुपालको गौतमश्च तथा वेदशिरा मुनिः॥ १.३

गोकर्णश्च गुहावासी शिखण्डी चापरः स्मृतः। जटामाली चाट्टहासो दारुको लाङ्गुली तथा॥१.४

महाकालश्च शूली च दण्डी मुण्डीश्च एव च। सविष्णुः सोमशर्मा च लकुलीश्चर एव च॥१.५

एते वाराह कल्पेऽस्मिन्सप्तमस्यान्तरे मनोः । अष्टाविंशतिसंख्याता योगाचार्यायुगक्रमात् ॥ १.६
 शिष्याः प्रत्येकमेतेषां चत्वारः शान्तचेतसः । श्वेतादयश्च रुष्यान्तांस्तान्ब्रवीभि यथाक्रमम् ॥ १.७
 श्वेतः श्वेतशिखश्चैव श्वेताश्वः श्वेतलोहितः । दुन्दुभिः शतरूपश्च ऋचिकः केतुमांस्तथा ॥ १.८
 विकोशश्च विकेशश्च विपाशः पाशनाशनः । सुमुखो दुर्मुखश्चैव दुर्गमो दुरतिक्रमः ॥ १.९
 सनत्कुमारः सनकः सनन्दश्च सनातनः । सुधामा विरजाश्चैव शङ्खश्चाण्डज एव च ॥ १.१०
 सारस्वतश्च मेघश्च मेघवाहः सुवाहकः । कपिलश्चासुरिः पञ्चशिखो बाष्पल एव च ॥ १.११
 पराशरश्च गर्गश्च भार्गवश्चाङ्गिरास्तथा । बलबन्धुर्निरामित्राः केतुशृङ्गस्तपोधनः ॥ १.१२
 लम्बोदरश्च लम्बश्च लम्बात्मा लम्बकेश्वरः । सर्वज्ञः समबुद्धिश्च साध्यसिद्धिस्तथैव च ॥ १.१३
 सुधामा कश्यपश्चैव वसिष्ठो विरजास्तथा । अत्रिरुग्रो गुरुश्रेष्ठः श्रवणोऽथ श्रविष्टकः ॥ १.१४
 कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः । काश्यपो ह्युशनाश्चैव च्यवनश्च बृहस्पतिः ॥ १.१५
 उत्तथ्यो वामदेवश्च महाकालो महानिलः । वाचःश्रवाः सुवीरश्च श्यावकश्च यतीश्वरः ॥ १.१६
 हिरण्यनाभः कौशल्यो लोकाक्षिः कुथुमिस्तथा । सुमन्तुर्जैमिनिश्चैव कुबन्धः कुशकन्धरः ॥ १.१७
 प्लक्षो दार्भायणिश्चैव केतुमान्नौतमस्तथा । भल्लवी मधुपिङ्गश्च श्वेतकेतुस्तथैव च ॥ १.१८
 उशिजो बृहदश्वश्च देवलः कविरेव च । शालिहोत्रः सुवेषश्च युवनाश्वः शरद्वसुः ॥ १.१९
 अक्षपादः कणादश्च उलूको वत्स एव च । कुलिकश्चैव गर्गश्च मित्रको रुष्य एव च ॥ १.२०
 एते शिष्या महेशस्य योगाचार्यस्वरूपिणः । संख्या च शतमेतेषां सह द्वादशसंख्यया ॥ १.२१
 सर्वे पाशुपताः सिद्धाः भस्मोद्धूलितविग्रहाः । सर्वशास्त्रार्थतत्त्वज्ञा वेदवेदाङ्गपारगाः ॥ १.२२
 समुन्मथितसंसारविषवृक्षाङ्करोद्धमाः । प्रयातुमेव सन्नद्धा परं शिवपुरं प्रति ॥ १.२७
 सदेशिकानिमान् मत्वा नित्यं यः शिवमर्चयेत् । स याति शिवसायुज्यं नात्र कार्या विचारणा ॥ १.२८

व्यासाश्चैवाष्टविंशत्का द्वापरे द्वापरे विभो ।योगेश्वरावताराणां प्रारम्भे च कलौ कलौ ॥५.५२

योगेश्वरावताराणां योगमार्गप्रवर्धकाः ।महाशैवाश्च चत्वारः शिष्याः प्रत्येकमव्ययाः ॥ ५.५३

भक्त्या मयि च योगेन ध्याननिष्ठा जितेन्द्रियाः ।संख्यया द्वादशधिव्यशतं च गणिता बुधैः ॥ ५.५६

Śrī Kṛṣṇa asked Upamanyu to enumerate the incarnations of Śiva as *Yogācārya* and his disciples in the different circles of *Yugas*. Upamanyu then enumerated them as follows:

The following twenty-eight are the *Yogācāryas* in the seventh *Manavantara*, in the *Varāhakaṇṭha*: *Śveta*, *Sutāra*, *Madana*, *Suhotra*, *Kaṇka*, *Laugākṣī*, *Mahāmāya*, *Jaigīṣavya*, *Dadhivāha*, *Rṣabha*, *Ugra*, *Atri*, *Supālaka*, *Gautama*, *Vedaśirā*, *Gokaṇa*, *Guhāvasī*, *Sikhaṇḍī*, *Jaṭāmālī*, *Aṭṭahāsa*, *Dāruka*, *Laṅgulī*, *Mahākāla*, *Sūlī*, *Muṇḍīśa*, *Viṣṇu*, *Somaśarmā*, and *Lakulīśvara*. These are in the order of the *Yugas*. Each of these had four disciples of quiet minds. They are from *Śveta* to *Ruṣya* in the proper order. *Śveta*, *Śvetaśikhā*, *Śvetāśva*, *Śvetalohita*, *Dundubhī*, *śatarūpa*, *Rcika*, *Ketumān*, *Vikośa*, *Vikeśa*, *Vipāśa*, *Pāśanāśana*, *Sumukha*, *Durmukha*, *Durgama*, *Duratikrama*, *Sanatkumāra*, *Sanaka*, *Sananda*, *Sanātana*, *Sudhāmā*, *Virajā*, *Śaṅkha*, *Aṇḍaja*, *Sārasvata*, *Megha*, *Meghavāha*, *Suvāhaka*, *Kapila*, *Āsuri*, *Pañcaśikha*, *Bāṣkala*, *Parāśāra*, *Garga*, *Bhārgava*, *Āṅgirā*, *Balabandhu*, *Nirāmitra*, *Ketuṣṛṅga*, *Tapodhana*, *Lambodara*, *Lamba*, *Lambātmā*, *Lambakeśavara*, *Sarvajña*, *Samabuddhi*, *Sādhyasiddhi*, *Sudhāmā*, *Kāśyapa*, *Vasiṣṭha*, *Virajā*, *Atri*, *Ugra*, *Guruśreṣṭha*, *Śravaṇa*, *Śraviṣṭaka*, *Kūṇī*, *Kuṇibāhu*, *Kuśarīra*, *Kunetraka*, *Kāśyapa*, *Uśanā*, *Cyavana*, *Bṛhaspati*, *Utathya*, *Vāmadeva*, *Mahākāla*, *Mahānīla*, *Vacaḥśravā*, *Suvīra*, *Syāvaka*, *Yatīśvara*, *Hiraṇyanābha*, *Kauśalya*, *Lokākṣī*, *Kuthumī*, *Sumantu*, *Jaiminī*, *Kubandha*, *Kuśakandhara*, *Plakṣa*, *Dārbhāyaṇī*, *Ketuman*, *Gautama*, *Bhallavī*, *Madhupīṅga*, *Śvetaketu*, *Uśija*, *Bṛhadaśva*, *Devala*, *Kavi*, *Śālihotra*, *Suveśa*, *Yuvanāśva*,

Śaradvasu, Akṣapāda, Kaṇāḍa, Ulūka, Vatsa, Kulika, Garga, Mitraka and Ruṣya. These are the disciples of the lord, the *Yogācārya*. Their number is hundred and twelve. These had become *Siddhas* by *Paśupata* rites. They used to apply their bodies with *Bhasma*. They knew the principles and meanings of the sacred texts. They were masters of the Vedas and Vedāṅgas. They had destroyed even the seeds of the poisonous tree of worldly existence. They were ready to proceed to the city of Śiva. He who worships Śiva every day after thinking about these and their preceptors attains *Sāyujya* with Śiva.

Mudgalapurāṇa:

The sage Mudgala is said to be a great *Yogin* (*Mahāyogī*):

एवं पृष्टो महायोगी मुद्गलस्तमुवाच यत् । हर्षेण महता युक्तस्तत्तेऽहं कथयामि तु ॥१.५.४

Dattātreypurāṇa:

तल्लोकप्राप्तयेऽथर्वा कृपया दीनवत्सलः । शाण्डिल्याय जगौ ज्ञानं पूर्वोक्तं सुगमं स्फुटम् ॥२.२.२३

पुनः पप्रच्छ शाण्डिल्यो भगवन्नक्षरं त्विदम् । अविक्रियं परं ब्रह्म सन्मात्रं निष्कलं शिवम् ॥२.२.२४

जायतेऽस्मात्कथमिदं रक्ष्यते लीयते च तत् । सोऽब्रवीच्छृणु शाण्डिल्यारूपस्य ब्रह्मणोऽस्य तु ॥२.२.२५

शाण्डिल्यः प्राह भगवन्सन्मात्रमिदमुत्तमम् । परं ब्रह्मात्मा महेशो दत्तात्रेय इति प्रभो ॥२.२.३९

कस्मादुच्यत आख्याहि कृपया दीनवत्सल । अथर्वोवाच सोम्येदं बृहत्सर्वं चराचरम् ॥२.२.४०

बृंहयत्युत्तमं तस्मात्परं ब्रह्मेति गीयते । मह्यते चेशशब्देन शक्त्येष्टेऽखिलमेव यत् ॥२.२.४१

सर्वाधीशोऽखिलात्मा च महेश इति गीयते । मयाहं तेऽत्रये दत्त इत्युक्तेः स तथोच्यते ॥२.२.४२

महीमहेशयोगस्य मया स्थेया कथं वद । इति पृष्टोऽर्जुनेनाह साङ्गं योगं त्र्यधीश्वरः ॥ ४.२.१

Here the expounders of *Yoga* are said to be Atharva, Śāṇḍilya, Dattātreya.

Chitta of five kinds

Mudgalapurāṇa:

चित्तं पञ्चविधं प्रोक्तं तेषु पञ्चविधो रसः। सरसं चित्तमुत्सृज्य योगी भवति मानवः॥ ५.८

क्षिप्तं मूढं च विक्षिप्तमेकाग्रं च निरोधकम्। चित्तं पञ्चविधं विद्धि जगत्सु ब्रह्मसुव्यवस्थितम्॥ ५.९

व्यष्टिभावे स्थिता ये तु जन्तवो विविधात्मकाः। लक्षचतुरशीतिषु योनिषु संभवाः किल॥ ५.१०

देहभोगादिमार्गेषु कुशलाः सम्भवन्ति ये। तेषु स्वस्वप्रपञ्चेषु नानाकार्यपरायणाः॥ ५.११

तैः क्षिप्तं कार्यसिद्ध्यर्थं चित्तं कार्येषु नित्यदा। तत्तत्कार्यप्रकाशेन प्रकाशयति तान् हृदि॥ ५.१२

तेन कार्येषु दक्षास्ते भवन्त्यत्र न संशयः। तदेव क्षिप्तसंज्ञं त्वं चित्तं जानीहि मानद॥ ५.१३

केचित् स्वल्पज्ञाकास्तेषु केचिज्ज्ञानाधिका मताः। मध्यमाः केचिदेवं तु नानाभेदाश्रिता नराः॥ ५.१४

त्रिविधेषु विभावेषु स्थिता नानाविभेदतः। नानाज्ञानयुतास्तेषां रूपं न कथितुं क्षमम्॥ ५.१५

लक्षचतुरशीतिषु जन्तवो विविधात्मकाः। व्यष्टिस्थाः सर्वकार्येषु ज्ञानहीना भवन्ति ये॥ ५.१६

ते मूढाः कथ्यते लोकैर्विषये चतुरैः सदा। तेषु नानाविधा भेदा अल्पाधिकसुमध्यमाः॥ ५.१७

तेषां प्रकाशकं चित्तं नानामूढस्वभावगम्। तदेव मूढसंज्ञाख्यं चित्तं ज्ञातव्यमञ्जसा॥ ५.१८

परैः संबोधितो जन्तुर्न बुबोध विचारतः। कार्यं नानाविधं तस्य चित्तं मूढं प्रकीर्तितम्॥ ५.१९

व्यष्टिस्था ये नरा दक्ष स्वधर्मनिरताः सदा। नानातपःपरा भूत्वा मुक्तिमिच्छन्ति शाश्वतीम्॥ ५.२०

विषयेषु विरज्यैव सदा ब्रह्मपरायणाः। कुर्वन्ति विविधं कर्माहर्निशं मुक्तिकारणात्॥ ५.२१

तदपि ब्रह्म हृदये न दृष्टं तैर्महात्मभिः। न संसारसुखे चित्तं तेषां रमति कर्हिचित्॥ ५.२२

अतो विक्षिप्तचित्तास्ते मता योगिजनैः पुरा। ब्रह्मार्पणक्रियाः सर्वाः कुर्वन्त्यन्तरबाह्यजाः॥ ५.२३

विशेषेणैव क्षिप्तोऽहं संसारे मायया सदा। विगतक्षेपणं सर्वे नानासाधनभावतः॥ ५.२४

तेषां मुक्त्यर्थमत्यन्तं प्रकाशयति भावनाम् । चित्तं क्रियात्मिकां तेन विक्षिप्तं तत्प्रकीर्तितम् ॥५.२५
 तत्र नानाक्रियायाश्च सामर्थ्येन विमोहितः । जानाति देवतां तुष्टां ममोपरि न संशयः ॥ ५.२६
 कदा देवप्रसादादि गृह्य विक्षेपसंयुतः । अनाधारां क्रियां कुर्यादेवाज्ञावशगो मुधा ॥५.२७
 स्वप्नेषु विविधान् भावान् पश्यति तद्गतचेतसा । सत्यं स्वप्नं मदीयं तु मान्यं तादृशजं चरेत् ॥५.२८
 एवं विक्षिप्तभावेन मोहितः स कदाचन । अनाधारं करोत्येव नानातपःप्रभावतः ॥ ५.२९
 समष्टिव्यष्टिसंस्थं यच्चित्तं वैराटगं परम् । तेन व्यष्टिं समाव्याप्य भुङ्क्ते स विविधं सुखम् ॥५.३०
 वैराटस्य क्रिया प्रोक्ता व्यापिका शास्त्रसंमते । तत्र व्यापकभावस्य चित्तं प्रकाशदं मतम् ॥५.३१
 तत्त्वेषु विविधेष्वेव स्थूलसूक्ष्मादिगेषु च । व्यापकभावकाशत्वाच्चित्तं तेषु स्थितं मतम् ॥५.३२
 समष्टिव्यष्टिसंयोगेऽत्र ब्रह्म स्थूलगं परम् । तथा स्वप्नगतं सूक्ष्मं सौषुप्तं समसंस्थितम् ॥५.३३
 चेतनाभावगं पूर्णं तद्वन्नादात्मकं मतम् । अस्मिताख्यं परं ब्रह्म तेषु चित्तं प्रकीर्तितम् ॥५.३४
 समष्टिव्यष्टिभागस्य तयोरैक्यस्य च प्रभो । प्रकाशकारकं विद्धि चित्तमेकाग्रसंज्ञितम् ॥५.३५
 समष्टिव्यष्टिभावेषु न भिन्नं भवतीत्यहो । तेनैकाग्रं समाख्यातं चित्तं तज्ज्ञानकारकम् ॥५.३६
 देहश्चतुर्विधः प्रोक्तः स्थूलः सूक्ष्मः समात्मकः । अस्मिताख्यश्चतुर्थश्च तेषु देही स्थितो मतः ॥ ५.३७
 देहेषु मोहितो देही जीव इत्यभिधीयते । मोहहीनः स एवापि शिवः प्रोक्तो मनीषिभिः ॥ ५.३८
 जीवशिवात्मिका संज्ञा देहिनो भ्रममात्रता । सदैकात्मस्वभावत्वात्तत्र भेदो न विद्यते ॥५.३९
 तत्र जीवशिवाकारभावप्रकाशकारकम् । चित्तमेकाग्रसंज्ञाख्यं तिष्ठति देहिसंश्रितम् ॥५.४०
 सास्मिताच्च परं चित्तमेकाग्रं विद्यते न वै । देहदेहिमयं चित्तमेकाग्रं योगिनां मते ॥५.४१
 चतुर्णां वपुषां यत्र ब्रह्माकारेण जायते । संयोगो बिन्दुरूपं तज्ज्ञातव्यं ब्रह्म सर्वगम् ॥५.४२
 चतुष्पदं बुधैः प्रोक्तं चतुर्भिर्वर्जितं सदा । देहानां ब्रह्म विख्यातं नानादेहस्वभावगम् ॥५.४३

तत्र चतुष्पदाकारभावप्रकाशकारकम् । चतुर्भिर्वर्जितस्यैव चित्तं तिष्ठति तद्गतम् ॥५.४४

देहेषु न भवेद्भिन्नं सर्वगमात्मभावतः । निरोधं कथ्यते चित्तं बिन्दुधर्मप्रकाशकम् ॥५.४५

जीवशिवात्मभावस्थं मोहहीनं सदात्मगम् । ब्रह्म सोऽहं समाख्यातं सदा भ्रान्तिविवर्जितम् ॥५.४६

तत्र जीवशिवाकारमोहहीनप्रकाशकम् । चित्तमात्मस्वरूपस्थं निरोधं कथ्यते बुधैः ॥ ५.४७

देहदेहिसमायोगे स्वत उत्थानमुच्यते । बोधाख्यं दृन्द्वभावेन ब्रह्म खेलकरं सदा ॥५.४८

तत्र निरोधकं चित्तं तस्य रूपं वदाम्यहम् । संक्षेपेण प्रजानाथ शृणु भावसमन्वितः ॥ ५.४९

बाह्यं स्थूलं समाख्यातमान्तरं सूक्ष्मं मतम् । बाह्यान्तरैकभावस्थमानन्ददेहं परम् ॥५.५०

In the *Adhayāya-5* of 9 *khaṇḍa* the five kinds of states of the Mind viz. *kṣipta*, *mūḍha*, *vikṣipta*, *ekāgra* and *nirodhaka* are explained in detail.

Kṣipta Avasthā- Those creatures in the stage of *Vyaṣṭi*, individual soul in various kinds found in different *Yonis* are of *Kṣipta citta* kind. Those who are having less knowledge or poor knowledge or of middle type such three kinds of creatures having no knowledge of Action are of *Mūḍha* type. While those others who have inclination for emancipation that active mind is *Vikṣipta citta*. The Mind which illuminates unity between *samaṣṭi* and *vyaṣṭi* is of *ekāgra* type. That mind which sees beyond body and which is all pervading in the form of Self which illuminates *Bindudharma* is *Niruddha citta*. In this stage *Jīva* and *Śiva* become united and it is without delusion.

Dattātreya-purāṇa:

संप्रज्ञातेतरौ योगौ धर्मौ चित्तस्य पञ्च च ॥२.१.१

भुवो मूढक्षिप्तविक्षिप्तैकाग्रविनिरुद्धकाः । तिष्ठो बन्धाय मुक्त्यै द्वे योगिनामीशसेविनाम् ॥२.१.२

शान्तोग्रमूढवृत्त्युने चित्ते नित्यैकरूपिणः। स्वरूपेऽवस्थितिर्द्रष्टुर्वृत्तिसारूप्यमन्यतः॥ २.१.३

क्लिष्टाक्लिष्टाभिदा पञ्च वृत्तयोऽत्र प्रमाणकाः। वेदानुमानप्रत्यक्षरूपाद्याथ विपर्ययः॥ २.१.४

मिथ्याज्ञानमतद्रूपप्रतिष्ठं क्लेशयुक्तथा। शब्दज्ञानानुपाती तु वस्तुशून्यो विकल्पकः॥ २.१.५

अभावप्रत्ययालम्बा निद्रा सा तु तमोमयी। अनुभूतासंप्रमोषः स्मृतिस्तासां निरोधनम्॥ २.१.६

The five kinds of Persons viz. *Mūḍha*, *Kṣipta*, *Vikṣipta*, *Ekāgra* and *Niruddha* are referred to, similarly the *citta-vṛttis* of two kinds that is *Kliṣṭa* and *Akliṣṭa* are also mentioned. They are of five kinds *Pramāṇa*, *Viparyaya*, *Vikalpa*, *Nidrā* and *Smṛti*. The *purāṇa* has referred to all of them and explained them like the (YS.I.5-11.)

Kleśa:

Dattātreyapurāṇa:

क्रियातपोजपेशार्चाः सिद्धयै क्लेशहराश्च ते। पञ्चाविद्यास्मिता रागो द्वेषश्चाभिनिवेशकः॥ २.१.३०

आद्यान्यहेतुर्विच्छिन्नसुप्तोदारकृशाः परे। अनित्याशुचिदुःखानात्मस्वविद्यान्यभावना॥ २.१.३१

यदृग्दर्शनशक्त्योस्तु तादात्म्यमिव सास्मिता। स्यात्सुखानुशयी रागो द्वेषो दुःखानुशय्यथ॥ २.१.३२

स्वारस्यवाही ज्ञस्यापि तथारूढस्तु पश्चिमः। प्रतिप्रसवहेयास्ते सूक्ष्मास्तद्वृत्तयः पुनः॥ २.१.३३

ध्यानहेया मलसमाः क्लेशमूलः क्रियाशयः। स्वदृष्टादृष्टजननवेदनीयो यथायथम्॥ २.१.३४

सति मूले तद्विपाको जात्यायुर्भोगजोऽत्र सः। पुण्यापुण्यनिदानत्वाद्धर्षतापफलः स्मृतः॥ २.१.३५

ईश्वरप्रणिधानाद्वा पुंविशेषः स ईश्वरः। अविद्याक्लेशकर्मफलाशयविवर्जितः॥ २.१.१८

सर्वज्ञबीजं निःशेषमनवच्छिन्नसद्गुरौ। प्रणवस्तद्वाचकस्तज्जपस्तदर्थस्य भावनम्॥ २.१.१९

ततः प्रत्यक्त्वचैतन्यज्ञानं.. ॥ २.१.२०

The five *kleśas* viz. *Avidyā*, *Asmitā*, *Rāga*, *Dvedṣa*, *Abhiniveśa* are also mentioned and explained. The concept of *Īśvara* who is untouched by the fruits of action, calamities etc., and the *Praṇava* that leads to the realization to the *Īśvara* is narrated in the verses that echo the words of (Y.S.II.1,3,5-9,12-14,I.23-28) in metrical form. The root cause of all calamities is the dirt of action that leads to new birth, its span of life and the experience of joy and calamities(*bhoga*). Most of these tenets narrated in this *Purāṇa* are in conformity with the YS.

Greatness of ŚaivaYogin

Śivapurāṇa:

तीर्थानि तोयपूर्णानि देवान्पाषाणेमृन्मयान्। योगिनो न प्रपद्यन्ते स्वात्मप्रत्ययकारणात्॥३९.२९

योगिनां च वपुः सूक्ष्मं भवेत्प्रत्यक्षमैश्वरम्। यथा स्थूलमयुक्तानां मृत्काष्ठाद्यैः प्रकल्पितम्॥३९.३०

यथेहान्तश्चरा राज्ञः प्रियाः स्युर्न बहिश्चराः। तथान्तर्ध्याननिरताः प्रियाः शंभोर्न कर्मिणः॥ ३९.३१

बहिष्करा यथा लोके नातीव फलभोगिनः। दृष्ट्वा नरेन्द्रभवने तद्वदत्रापि कर्मिणः॥ ३९.३२

यद्यन्तरा विपद्यन्ते ज्ञानयोगार्थमुद्यतः। योगस्योद्योगमात्रेण रुद्रलोकं गमिष्यति॥३९.३३

अनुभूय सुखं तत्र स जातो योगिनां कुले। ज्ञानयोगं पुनर्लब्ध्वा संसारमतिवर्तते॥३९.३४

जिज्ञासुरपि योगस्य यां गतिं लभते नरः। न तां गतिमवाप्नोति सर्वैरपि महामखैः॥ ३९.३५

द्विजानां वेदविदुषां कोटिं संपूज्य यत्फलम्। भिक्षामात्रप्रदानेन तत्फलं शिवयोगिने॥३९.३६

यज्ञाग्निहोत्रदानेन तीर्थहोमेषु यत्फलम्। योगिनामन्नदानेन तत्समस्तं फलं लभेत्॥३९.३७

ये चापवादं कुर्वन्ति विमूढाशिवयोगिनाम्। श्रोतृभिस्ते प्रपद्यन्ते नरकेष्वामहीक्षयात्॥३९.३८

सति श्रोतरि वक्ता स्यादपवादस्य योगिनाम्। तस्माच्छ्रोता च पापीयान्दण्ड्यः सुमहतां मतः।

ये पुनः सततं भक्त्या भजन्ति शिवयोगिनः॥ ३९.३९

ते विदन्ति महाभोगानन्ते योगं च शांकरम् । भोगार्थिभिर्नरैस्तस्मात्संपूज्याः शिवयोगिनः ॥ ३९.४०

प्रतिश्रयान्नपानाद्यैः शय्याप्रावरणादिभिः । योगधर्मः ससारत्वादभेद्यः पापमुद्गरैः ॥ ३९.४१

वज्रतन्दुलवज्ज्ञेयं तथा पापेन योगिनः । न लिम्यन्ते च तापौद्यैः शय्याप्रावरणादिभिः ।

योगधर्मः ससारत्वादभेद्यः पापमुद्गरैः ॥ ३९.४२

यस्मिन्देशे वसेन्नित्यं शिवयोगरतो मुनिः । सोऽपि देशो भवेत्पूतः सपूत इति किं पुनः ॥ ३९.४३

तस्मात्सर्वं परित्यज्य कृत्यमन्यद्विचक्षणः । सर्वदुःखप्रहाणाय शिवयोगं समभ्यसेत् ॥ ३९.४४

सिद्धयोगफलो योगी लोकानां हितकाम्यया । भोगान्मुक्त्वा यथाकामं विहरेद्वात्र वर्तताम् ॥ ३९.४५

अथवा क्षुद्रमित्येव मत्वा वैषयिकं सुखम् । त्यक्त्वा विरागयोगेन स्वेच्छया कर्म मुच्यताम् ॥ ३९.४६

यस्त्वासन्नां मृतिं मर्त्यो दृष्टारिष्टं च भूयसा । स योगारम्भनिरतः शिवक्षेत्रं समाश्रयेत् ॥ ३९.४७

स तत्र निवसन्नेव यदि धीरमना नरः । प्राणान्विनापि रोगाद्यैः स्वयमेव परित्यजेत् ॥ ३९.४८

कृत्वाप्यनशनं चैव हुत्वा चाङ्गं शिवानले । क्षिप्त्वा वा शिवतीर्थेषु स्वदेहमवगाहनात् ॥ ३९.४९

शिवशास्त्रोक्तविधिवत्प्राणान्यस्तु परित्यजेत् । सद्य एव विसर्ज्येत नात्र कार्या विचारणाम् ॥ ३९.५०

रोगाद्यैर्वाथ विवशः शिवक्षेत्रं समाश्रितः । म्रियते यदि सोऽप्येवं मुच्यते नात्र संशयः ॥ ३९.५१

यथा हि मरणं श्रेष्ठमुशन्त्यशनादिभिः । शास्त्रविश्रम्भधीरेण मनसा क्रियते यतः ॥ ३९.५२

शिवनिन्दारतं हत्वा पीडितः स्वयमेव वा । यस्त्यजेद्दुस्त्यजान्प्राणान्न स भूयः प्रजायते ॥ ३९.५३

शिवनिन्दारतं हन्तुमशक्तो यः स्वयं मृतः । सद्य एव प्रमुच्येत त्रिःसप्तकुलसंयुतः ॥ ३९.५४

शिवार्थं यस्त्यजेत्प्राणाञ्छिवभक्तार्थमेव वा । न तेन सदृशः कश्चिन्मुक्तिमार्गस्थितो नरः ॥ ३९.५५

तस्माच्छीघ्रतरा मुक्तिस्तस्य संसारमण्डलात् । एतेष्वन्यतमोपायं कथमप्यवलम्ब्य वा ॥ ३९.५६

षडध्वशुद्धिं विधिवत्प्राप्तो वा म्रियते यदि । पशूनामिव तस्येह न कुर्यादोर्ध्वदैहिकम् ॥ ३९.५७

नैवाशौचं प्रपद्यैत तत्पुत्रादिर्विशेषतः। शिवचारार्थमथवा शिवविद्यार्थमेव वा।

खनेद्वा भुवि तद्देहं दहेद्वा शुचिनाग्निना।।३९.५८

क्षिपेद्वाप्सु शिवास्वेव त्यजेद्वा काष्ठलोष्टवत्। अथैनमपि चोद्दिश्य कर्म चेत्कर्तुमीप्सितम्।।३९.५९

कल्याणमेव कुर्वीत शक्त्या भक्तांश्च तर्पयेत्। धनं तस्य भजेऽष्ठैवः शैवी चेतस्य सन्ततिः।

नास्ति चेत्तच्छिवे दद्यान्न दद्यात्पशुसन्ततिः।। ३९.६०

Yogins do not resort to holy centres full of waters nor to deities made of stone or clay because they have belief only in their *Ātmans*. Just as the gross form of the lord fashioned out of clay or wood is observed by the non-*yogins* so also his subtle form can be perceived by the *Yogins*. Just as in the Royal household, the interior officials not the workers outside are the favourites of kings so also those who are engaged in inner meditation are the favourites of lord Śiva and not those who perform holy rites. Just as the exterior workers do not enjoy the pleasures in the royal palace, the same is the case with the *Karmins*. If a person in his attempt for knowledge and *Yoga* were to die in the middle he will go to *Rudraloka* even due to his mere endeavour for *Yoga*. He enjoys happiness here and is reborn in the family of a *Yogin*. Attaining knowledge and *Yoga* or the path of knowledge he transcends the worldly existence. Even by performing sacrifices, that goal is not obtained which a man with the desire for the knowledge of *Yoga* attains. The fruit derivable by worshipping a crore of Brahmins can be attained by giving alms alone to a *Śiva Yogin*. By giving cooked rice to him the benefits of sacrifices, *Agnihotras*, charitable gifts and pilgrimages can be secured. Those who disparage *Śiva Yogins* under delusion undergo sufferings in hells along with those

who listen, till the dissolution of the world. Only when there is some listener, does a person disparages the *Yogin*. Hence the listener too is a sinner. Those who worship *Śiva Yogins* attain pleasures here and salvation hereafter. Hence, *Śiva Yogins* should be honoured and revered by those who seek worldly pleasures, giving them asylum, food stuffs and drinks, beds and blankets. The Yogic virtue cannot be smashed by the iron clubs of sins. It is very strong and should be considered to possess adamantine fibres. *Yogins* are not smeared by sins like the lotus leaf not affected by water. Even the land where the sage engaged in *Śivayoga* resides is hallowed and sacred, let alone *Śiva Yogin* himself. Hence a shrewd and efficient man should eschew all activities and practise *Śiva Yoga* in order to quell miseries. A *Yogin* who has achieved the fruits of *Yoga* may sport about after enjoying the pleasures as he wishes or should remain here performing the requisite services. Or let him consider worldly pleasures worthless and eschew them. Due to detachment let him abandon rites and be liberated. Or seeing evil portents and realising death as imminent the *Yogin* engaged in the practice of *Yoga* should resort to a Saivite holy centre of temple.

If he has courage enough he may abandon his life there voluntarily even without ailments. He who voluntarily forsakes his life as prescribed in Saivite scriptures, by observing fast, or by consigning his body to *Śiva*-fire or by plunging into *Śaivite* holy rivers, will immediately be liberated. Even if he is afflicted by ailments and dies after resorting to *Śaivite* holy centres he will be liberated. Since voluntary death by means of fasts etc. is sought with a mind full of confidence and devotion, this death is commendable. After killing a person engaged in

disparaging Śiva or being afflicted himself, if a devotee eschews his life, not ordinarily possible to forsake, he is not reborn. He who dies after fighting being incapable of killing a disparager of Śiva will be liberated with the members of his family for twenty one generations. No man treading the path of salvation is equal to one who eschews his life for Śiva or for a devotee of Śiva. Hence his liberation from the worldly sphere becomes speedier. If a *Śiva Yogin* dies after resorting to one of the means cited before or after attaining the purity of the six pathways, obsequies should not be performed as they are done for the layman. His descendants will not observe post-funeral pollution. His body is to be buried under ground or burnt in fire, or cast off in Śaivite holy waters or left like a log of wood or a clod of clay or if at all some post funeral holy auspicious rites are to be performed. The descendant should propitiate devotees. Only a devotee of Śiva should inherit his wealth. If his children are not initiated in Śaivite cult the wealth should be handed over to Śiva.

Place

Devīpurāṇa:

शून्यागारे गवां गोष्ठे वृक्षमूले चतुष्पथे । नदीतीरे श्मशाने वा देवतायतनेषु च ॥५.१

अप्रच्छन्ने निवाते च निःशब्दे जनवर्जिते । असंसक्ते शुचौ देशे योग-दोष-विवर्जिते ॥५.२

In a lonely Place, cow-pen, at the root of a Tree, Four square, bank of a River, Cemetery, in a Temple, the open place, not having wind or without any sound and not crowded, in a pure place unconnected, not having any kind of faults regarding *Yoga*, the *Yogin* should practice *Yoga*.

Śivapurāṇa:

अथ प्रयोगं योगस्य वक्ष्ये शृणु समाहितः । शुभे काले शुभे देशे शिवक्षेत्रादिके पुनः ।

विजने जन्तुरहिते निःशब्दे बाधवर्जिते ॥३८.४६

सुप्रलिप्ते स्थले सौम्ये गन्धधूपादिवासिते । मुक्तपुष्पसमाकीर्णे वितानादि विचित्रिते ॥३८.४७

कुशपुष्पसमित्तोयफलमूलसमन्विते । नाग्न्यभ्याशे जलाभ्याशे शुष्कपर्णचयेऽपि वा ॥३८.४८

न दंशमशकाकीर्णे सर्पश्चापदसंकुले । न च दुष्टमृगाकीर्णे न भये दुर्जनावृते ॥३८.४९

श्मशाने चैत्यवल्मीके जीर्णागारे चतुष्पथे । नदीनदसमुद्राणां तीरे रथ्यान्तरेऽपि वा ॥३८.५०

न जीर्णोद्यानगोष्ठादौ नानिष्टे न च निन्दते । नाजीर्णम्लरसोद्गरे न च विष्मूत्रदूषिते ॥३८.५१

न च्छार्द्यामातिसारे वा नातिभुक्तौ श्रमान्विते । न चातिचिन्ताकुलितो न चातिक्षुत्पिपासितः ॥ ३८.५२

नापि स्वगुरुकर्मादौ प्रसक्तो योगमाचरेत् । युक्ताहारविहारश्च युक्तचेष्टश्च कर्मसु ॥३८.५३

युक्तनिद्राप्रबोधश्च सर्वायासविवर्जितः । ३८.५४

The time and the spot should be auspicious; it may be the temple of Śiva and or other clean place; it should be a secluded spot devoid of people, creatures, noises and other disturbances. It should be well-scrubbed and smeared. It should be rendered fragrant with scents and incense. Flowers should be strewn. There should be canopies etc. above. The place should be abounding in *Kuśa* grass, flowers, sacrificial twigs, water, fruits, roots, etc. It should not be near fire or water-receptacles. There should not be too many dry leaves. The place should not be infested by flies, mosquitoes, serpents and beasts of prey. There should not be harmful beasts or wicked men instilling terror. It should not be the cremation ground, monastery, anthill, dilapidated house, meeting-place of highways, banks and shores of rivers and oceans, nor should it

be the middle of streets. It should not be a park in disrepair nor a dilapidated cowshed. It should not be displeasing nor repulsive. It should not have been defiled by vomited material or undigested foul smell or faces and urine. The *Yogin* should not practise when he has vomiting or when he suffers from diarrhoea, when he has taken too much of food, or when he has exhausted himself. If he is too hungry or too thirsty or too much worried, he should not practise *Yoga*. If he is engaged in any of the tasks set by his preceptor he should not practise *Yoga*. He should have proper food and activity. He should be sober in recreation and rest. Both his sleep and wakefulness should be of the normal proper nature. He should eschew all tiresomeness.

Time:

Viṣṇudharmottarapurāṇa:

निशावसाने च तथा प्रदोषे ध्यानेन यत्नः पुरुषेण कार्यः ।

ध्यानेन द्रष्ट्वा पुरुषं परं तु विमुक्तदेहः सकलत्वमेति ॥१४.२८३

The time of *Dhyāna* is mentioned here. It is to be performed in the early morning (*Niśā-avasāna*) and also at the evening (*Pradoṣa*).

Holy place for *Yoga* practice:

Vaiśvānarapurāṇa:

अगत्स्य उवाच-

वैष्णवाश्च तपोनिष्ठा जितक्रोधा जितेन्द्रियाः । ब्रह्मचर्यव्रतस्थाश्च योगिनोऽपि विशेषतः ॥ २.२८

क्षेत्रं वैश्वानरं प्राप्य प्रियन्ते कालयोगतः । तेऽपि गच्छन्ति परमं पदमाचन्द्रतारकम् ॥२.२९

तपोयोग्यं ध्यानयोग्यं रहस्यातिरहस्यकम् । दुष्प्रापं योगिभिश्चैव क्षेत्रमेतन्न संशयः ॥ २.३६

In this *Purāṇa* while praising the *Jvālākṣetra*, it is mentioned through the mouth of Agastya that the *Yogins* and others coming to the *Vaiśvānara Kṣetra* and departing from this world, resort to the highest abode forever. This is the importance of this particular holy place. This place is said to be most appropriate for Penance (*Tapas*) and *Dhyāna*. Even the secrets of the *Yoga* practice, difficult to be obtained could be easily secured in this Holy place. Thus this place is said to be very fruitful for the *Yogins* for their practice of *Yoga*. (2.28,29,36)

Food

Dattātreya-purāṇa:

नात्यश्नतोऽपि सुप्तस्यैष न जाग्रतः । युक्तचेष्टाहारनिद्रागतेर्योगो भवेत्सुखः ॥ १.७.२४

क्षाराम्लतिक्तकटुरुक्षकदन्नशाकसूयगन्धध्वभाङ्ग लभतेऽकुशलोऽस्य सिद्धिम् ।

शुण्ठीसितासुमनशालिसदन्नमुद्गचक्षुष्पशाकघृतदुग्धसदम्बु पथ्यम् ॥ १.७.२५

यवागूर्यावकं भैक्षं कणपिण्याकसक्तवः । विपक्वं फलमूलादि पयो गव्यं च तक्रकम् ॥ ५.६.२४

आहारोऽयं योगसिद्धिप्रद आहृत्य तं सकृत् । समर्प्य विष्णवे योगी भुञ्जीयात्तं यथाविधि ॥ ५.६.२५

The *Purāṇa* points out that the *Yogin* should not be too much addicted to taking food or sleep or waking condition. He should have proper activities, take appropriate food and sleep, so that the *Yoga* gives happiness to him. For getting success in *Yoga* he should take food which is *pathya* i.e. beneficial to his body while one taking the food which is full of *kṣāra*, *āmla*, *kaṭu*, *tikta*, *rūkṣa*, *kadanna*, *śāka*, etc. while *śunṭhī*, *sitā*, *sumana*, *śālī*, *sadanna*, *mudga*, *cākṣuṣya*, *śāka*, *dhr̥ta*, *dugdha*, *sadmbu* should be taken. At another place it is enjoined that the *yogin* should take food in the form of *Yavāgu*, *yāvaka*, *bhaikṣya*, *kaṇapīṇyāka*, *sakthu*,

cooked food, fruit and roots, milk, all products of cow and butter milk. He should eat things that are *pathya* and *hitakara* to him and take food up to three fourth part of his belly and one fourth part should be kept vacant.

Bandha & mudrā

Kālikāpurāṇa:

मुद्राणां परिसंख्यानं स्वरूपं च यथाक्रमम् । धेनुश्च सम्पुटश्चैव प्राञ्जलिर्बिल्वपद्मकौ ॥ ६६.२५

नाराचो मुण्डवण्डौ च योनिरर्धं तथैव च । वन्दनी च महामुद्रा महायोनिस्तथैव च ॥ ६६.२६

भगश्च पुटश्चैव निषङ्गोऽथार्धचन्द्रकः । अङ्गश्च द्विमुखं चैव शङ्खमुद्रा च मुष्टिकः ॥ ६६.२७

वज्रं चैव तथा रन्ध्रं षड्योनिर्विमलं तथा । घटः शिखरिणी तुङ्गः पुण्ड्रोऽथ ह्यर्धपुण्ड्रकः ॥ ६६.२८

सम्मिलनी च कुण्डश्च चक्रं शूलं तथैव च । सिंहवक्त्रं गोमुखं च प्रोत्रामोत्रमनं तथा ॥ ६६.२९

बिम्बं पाशुपतं शुद्धं त्यागोऽथोत्सारिणी तथा । प्रसारिणी चोग्रमुद्रा कुण्डली व्यूह एव च ॥ ६६.३०

त्रिमुखा चासिवल्ली च योगो भेदोऽथ मोहनम् । बाणो धनुश्च तूणीरं मुद्रा एताश्च सत्तमाः ॥ ६६.३१

देवानां चिन्तने योगे ध्याने जप्ये विसर्जने । आद्यास्तु पञ्चपञ्चाशन्मुद्रा भैरव कीर्तिताः ॥ ६६.३४

The text does not contain description about *Yoga* or *Yogānāgas*, but has given much importance to *Mudrās*. It is enjoined that there are fifty five kinds of *Mudrās*, which are to be practised before the commencement of any act like the Mediating on some God, in *Yoga*, Contemplation, Chanting *Mantras* or while concluding any religious act. The fifty five *Mudrās* are *Dhenu*, *Sampuṭa*, *Prāñjali*, *Bilva*, *Padmaka*, *Nārāca*, *Muṇḍa*, *Daṇḍa*, *Yoni*, *Ardhayoni*, *Vandanī*, *Mahāmudrā*, *Mahāyoni*, *Bhaga*, *Puṭa*, *Niṣaṅga*, *Ardhcandraka*, *Aṅga*, *Dvimukha*, *Śaṅkha*, *Muṣṭika*, *Vajra*, *Randhra*, *Ṣaḍyoni*, *Vimalā*, *Ghaṭā*, *Sikhariṇī*, *Tuṅga*, *Puṇḍra*, *Ardhpunḍra*, *Sammīlinī*, *Kuṇḍa*, *Cakra*, *Śūla*, *Simḥ havaktra*, *Gomukha*,

Pronnāmana, Unnāmamna, Bimba, Pāśupata, Śaṅkha, Tyāga, Utsāraṇī, Prasāraṇī, Yogamudrā, Kuṇḍalī, Vyūha, Trimukha, Āśivalli, Yoga, Bheda, Mohana, Bāṇa, Dhanu, Tuṇīra.

मुद्रां विना तु यज्जप्यं प्राणायामः सुरार्चनम् । योगो ध्यानासने चापि निष्फलानि च भैरव ॥६६.३५

It is further mentioned here that without performing *Mudrās* the acts like *Japa, Prāṇāyāma*, Worship of God, *Yoga, Dhyāna, Āsana*, etc. become fruitless. This shows how the *Purāṇa* has given importance to the performance of several kinds of *Mudrās* even in the practice of *Yoga*.

Dattātreyapurāṇa:

मुद्रा स्यात्खेचरी त्र्यध्वे योजितावाङ्मुखी कला । रसास्वादोऽमृतप्राप्तिस्ततः प्राणमनोजयः ॥ १.७.४४

एवमभ्यासयोगेन खेचरीमुद्रयापि च । मनःस्थिरीभावरूपावस्था सिद्ध्यन्मनोन्मनी ॥ १.८.२७

The *Purāṇa* has referred to the *khecarī mudrā* which is useful in the practice of *Yoga* for conquering the *prāṇa* and mind and for making the mind firm. It gives the nectur like blissful experience.

Nāḍī

Devībhāgavatapurāṇa:

इडयाकर्षयेद्वायुं बाह्यं षोडशमात्रया ॥ ३५.१५

धारयेत्पूरितं योगी चतुःषष्ट्या तु मात्रया । सुषुम्नामध्यगं सम्यग्द्वात्रिंशन्मात्रया शनैः ॥ ३५.१६

नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः । ३५.१७

Idā, Piṅgalā and *Suṣumṇā* these three *Nāḍīs* are referred to in the context of *Prāṇāyāma*.

विश्वं शरीरमित्युक्तं पञ्चभूतात्मकं नग। चन्द्रसूर्याग्नितेजोभिर्जीवब्रह्मैक्यरूपकम्॥३५.२७

तिष्ठः कोट्यस्तदर्धेन शरीरे नाड्यो मताः। तासु मुख्या दश प्रोक्तास्ताभ्यस्तिस्रो व्यवस्थिताः॥ ३५.२८

प्रधाना मेरुदण्डेऽत्र चन्द्रसूर्याग्निरुपिणी। इडा वामे स्थिता नाडी शुभ्रा तु चन्द्ररूपिणी॥३५.२९

शक्तिरूपा तु सा नाडी साक्षादमृतविग्रहा। दक्षिणे या पिङ्गलाख्या पुरुषा सूर्यविग्रहा॥३५.३०

सर्वतेजोमयी सा तु सुषुम्ना वह्निरुपिणी। तस्यामध्ये विचित्राख्ये इच्छाज्ञानक्रियात्मकम्॥३५.३१

The entire world is body and it consists of five great gross elements. The Sun-Moon, the fire, these are three lustrous and in the form of unity of *Jīva* and *Brahman*. They are three crores of *Nāḍīs* in the cosmic body and half of that are in the body. Among them Ten are important and among them are three more important and prominent they are: *Idā*, *Pīṅgalā* and *Suṣumṇā*. They are in the form of Sun, Moon and Fire. *Idā* is in the Left side bright like the Moon, powerful and nectar in bodily form. In the Right side is *Pīṅgalā* which is Male in character and in the form of the Sun. *Suṣumṇā* is in the form of the Fire all brilliant. In *Suṣumṇā* there is *Bhū-linga* which is brilliant like crores of suns and having three forms of *īcchā*, *jñāna* and *Kriyā*. Above it is *Māyābīja* in the form of Śiva (Hara), *Bindu* and *Nāda*.

मध्ये स्वयंभूलिङ्गं तु कोटिसूर्यसमप्रभम्। तदूर्ध्वं मायाबीजं तु हरात्माबिन्दुनादकम्॥३५.३२

तदूर्ध्वं तु शिखाकारा कुण्डली रक्तविग्रहा। देव्यात्मिका तु सा प्रोक्ता मदभिन्ना नगाधिप॥३५.३३

तद्बाह्ये हेमरूपाभं वादिसान्तचतुर्दलम्। द्रुतहेमसमप्रख्यं पद्मं तत्र विचिन्तयेत्॥३५.३४

तदूर्ध्वं त्वनलप्रख्यं षड्दलं हीरकप्रभम्। वादिलान्तषड्वर्णेन स्वाधिष्ठानमनुत्तमम्॥३५.३५

मूलमाधारषट्कोणं मूलाधारं ततो विदुः। स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः॥ ३५.३६

तदूर्ध्वं नाभिदेशे तु मणिपूरं महाप्रभम्। मेघाभं विद्युदाभं च बहुतेजोमयं ततः॥ ३५.३७

मणिवद्विन्नं तत्पद्मं मणिपद्मं तथोच्यते । दशभिश्च दलैर्युक्तं डादिफान्ताक्षरान्वितम् ॥३५.३८

विष्णुनानाहतं पद्मं विष्णुलोकनकारणम् । तदूर्ध्वेऽनाहतं पद्ममुद्यदादित्यसन्निभम् ॥३५.३९

कादिठान्तदलैरर्कपत्रैश्च समधिष्ठितम् । तदूर्ध्वेऽनाहतं पद्ममुद्यदादित्यसन्निभम् ॥३५.४०

शब्दब्रह्ममयं शब्दानाहतं तत्र दृश्यते । अनाहताख्यं तत्पद्मं मुनिभिः परिकीर्तितम् ॥३५.४१

आनन्दसदनं तत्तु पुरुषाधिष्ठितं परम् । तदूर्ध्वं तु विशुद्धाख्यं दलषोडशपङ्कजम् ॥३५.४२

स्वरैः षोडशभिर्युक्तं धूम्रवर्णं महाप्रभम् । विशुद्धं तनुते यस्माज्जीवस्य हंसलोकनात् ॥३५.४३

विशुद्धं पद्ममाख्यातमाकाशाख्यं महाद्भुतम् । आज्ञाचक्रं तदूर्ध्वं तु आत्मनाधिष्ठितं परम् ॥३५.४४

आज्ञासंक्रमणं तत्र तेनाज्ञाति प्रकीर्तितम् । द्विदलं हृक्षसंयुक्तं पद्मं तत्सुमनोहरम् ॥३५.४५

कैलासाख्यं तदूर्ध्वं तु रोधिनी तु तदूर्ध्वतः । एवं त्वाधारचक्राणि प्रोक्तानि तव सुव्रत ॥३५.४६

सहस्रारयुतं बिन्दुस्थानं तदूर्ध्वमीरितम् । इत्येतत्कथितं सर्वं योगमार्गमनुत्तमम् ॥३५.४७

Then there is *Kuṇḍalī* which is in the form of Goddess having crest (*śikhā*). *Kuṇḍalī* is Red in colour. Outside that *Kuṇḍalī* there is golden lotus having four petals, there is *Mūlādhāra*. Then there is Six petalled *Svādhiṣṭhāna cakra*. After *Svādhiṣṭhāna*, *Maṇipūra Cakra* is at the navel part of the body, it is also called *Maṇipadma*. There is *Anāhata padma* having ten petals. After that there is *Viśuddha cakra* in the form of lotus having sixteen petals. *Ājñā cakra* is beyond that, it is in the form of Lotus with two petals. Then there is *Sahasrāra cakra* which is *bindu sthāna* in the Upper part of the Skull.

Saurapurāṇa:

असूनां नाडयः प्रोक्ता गमागमलयाश्रयाः । देहिनो दक्षिणे भागे पिङ्गला नाडिका स्मृता ॥१२.२४

पितृयोनिरिति ख्याता चन्द्रस्तत्राधिदैवतम् । एतयोरुभयोर्मध्ये सुषुम्ना नाम विश्रुता ॥१२.२६

पद्मसूत्रनिभा नाडी कार्याख्या ब्रह्मदैवतम् । ततः शून्यं निरालम्बं मध्ये स्वात्मनि योजयेत् ॥ १२.२७

बाह्यस्थाद्रोधनाद्वायोः शून्यकत्वं विनिर्दिशेत् । चन्द्रदैवतया भूयः पिबेदमृतमुत्तमम् ॥ १२.२८

आप्ययनं भवेत्तेन प्लावनं कल्मषस्य तु ॥ १२.२९

The exhalation and inhalation of the breath is with the help of *Nāḍīs*. To the Right side is *Pīṅgalā* and to the Left side is *Idā* and one in between the two that is *Idā* and *Pīṅgalā* is called *Suṣumṇā*. *Pīṅgalā* is also known as *Pitryoni* and *Candra Nāḍī*. *Suṣumṇā* is like the tendrils of lotus and *Brahma* is its deity. By *Candra Nāḍī* one can enjoy the nectar like experience and there is deliverance for all kinds of sins.

Mudgalapurāṇa:

नाभिमूलस्थिता नाडी इडा च पिङ्गलापरा । सुषुम्णा तत्र रोधेन मार्गो भवति निर्मलः ॥ ९.९.४०

अपानो नाभिमूलस्थो ह्यधो गच्छति सर्वदा । प्राण ऊर्ध्वं तथा जन्तोर्नाडीभिः प्रेरितः सदा ॥ ९.९.४१

मार्गरोधनभावेन नाड्यां मार्गो भविष्यति । वायुर्मूलं समाश्रित्य तिष्ठति क्रमतस्ततः ॥ ९.९.४२

There is reference to three *Nāḍīs* in this *Purāṇa*. That is *Idā*, *Pīṅgalā* and *Suṣumṇā*. They are said to be residing at the root of Navel. One should control these three so that his progress in the *Yoga* becomes faultless. *Prāṇa* always goes upwards due to this *Nāḍīs* while *Apāna* goes downwards. By controlling their activity, the *Nāḍīs* become pure.

एवं क्रमेण मूलेऽयं वायुर्मूर्तुर्न संस्थितः । तदा समानगा नाडी भिद्यते तत्र संस्थिता ॥ ९.९.४६

सा सुषुम्णा समाख्याता तत्र संमिलितौ क्रमात् । प्राणापानौ समौ भूत्वा तदूपौ तौ भविष्यतः ॥ ९.९.४७

त्रिकालज्ञः स्वयं सिद्धो भविष्यति नरोत्तमः । वायुसाधनपात्रत्वं प्राप्य तेजःसमन्वितः ॥ ९.९.४८

ततः स्वाधीनतां यातौ प्राणापानौ विशेषतः। स नयिष्यति तौ यत्र क्रमात्तत्र गमिष्यतः॥ ९.९.४९

When *prāṇa* and *apāna* are thus established in their original place, the *Nāḍī* which balances the two is realized. It is the *Suṣumṇā Nāḍī* in which both the *Prāṇa* and *Apāna* remain in equilibrium. The accomplished *Yogin* becomes omniscient. By means of his control over the wind he becomes brilliant. He has complete control over the wind and moves it as per his wish.

Dattātreypurāṇa:

ततो नवाङ्गुलं कन्द आनाभेरुद्गता अतः। द्वासप्ततिसहस्राणि मुख्या नाड्यश्चतुर्दश॥ ९.७.९४

एतासामुत्तमास्तिस्त्र आसामेकाप्यनुत्तमा। पिङ्गला दक्षनासान्ता सूर्येशा दिनसंज्ञिता॥ ९.७.९५

इडापि वामनासान्ता निट्संज्ञा चन्द्रपा सुखा। सुषुम्णा ब्रह्मरन्ध्रान्ता कालभोक्त्र्यमृतत्वदा॥ ९.७.९६

तन्मूले कुटिला शक्तिर्मोक्षविघ्नप्रदाऽसताम्। ९.७.९७

The *Dattātreypurāṇa* has mentioned here that there are seventy two thousand *Nāḍīs* in our body. Of them fourteen are main vains. Among them also only three are the best *Nāḍīs*. These three are *Piṅgalā*, *Idā* and *Suṣumṇā*. *Piṅgalā* is in the right nostril with sun as its lord and is called day. While *Idā* is in the left nostril with moon as its lord and is called night and giving happiness. *Suṣumṇā* is in the *Brahmarandhra* enjoying the time and spreading the nectar in the body. At the root of them is the *Kuṇḍalinī śakti* which is very crooked and bringing calamities in the path of salvation to one who is wicked.

Prāṇa

Dattātreypurāṇa:

नाभ्यूर्ध्वं प्राणोऽधोऽपानः समानो नाभिमण्डले॥ ९.७.९७

चरत्युदानः कण्ठे च व्यानः सर्वशरीरगः । त्वगादिषु च नागाद्यास्त्र्यस्रोऽग्निर्नाभिमध्यगः ॥ १.७.१८

नृणां वृत्तो विहङ्गानां चतुरस्रचतुष्पदानम् । कृत्वाग्नेरुर्ध्वमम्भोऽन्नं प्राणोऽधस्थो धमत्यमुम् ॥ १.७.१९

स दीप्तोऽन्नं पचेदङ्गे व्यानं सारस्य यच्छति । निश्वासोच्छ्वासकृत्प्राणोऽपानो विष्मूत्रहापकः ॥ १.७.२०

उदानोऽङ्गोन्नयनकृत्समानः शोषणादिकृत् । तथोद्गारोन्मीलनक्षुत्तन्द्राव्याप्तिकराः परे ॥ १.७.२१

चले प्राणे चलं चितं निश्चले निश्चलं तयोः । नष्ट एकतरे नाशो द्वयोरपि स योगतः ॥ १.७.२२

न ज्ञानं जीवति प्राणे मनस्यपि लयं नयेत् ॥ १.७.२३

The five *prāṇas* are explained in this *purāṇa*. Their names and order is as follows: *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. The order is different. *Prāṇa* is above neval, *apāna* is below the neval, *samāna* is in the neval, while *udāna* is in the throat, *vyāna* pervades the entire body.

Japa

Devībhāgavatapurāṇa:

मन्त्राभ्यासेन योगेन ज्ञेयज्ञानाय कल्पते । न योगेन विना मन्त्रो न मन्त्रेण विना हि सः ॥ ३५.६०

द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् । तमःपरिवृते गेहे घटो दीपेन दृश्यते ॥ ३५.६१

एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः । इति योगविधिः कृत्स्नः साङ्गः प्रोक्तोमयाधुना ॥ ३५.६२

The *Purāṇa* refers to *Mantrayoga*. The muttering of *Mantra* is very important for obtaining the knowledge of the Supreme reality. Without *mantrayoga* is not possible and without *Yoga*, *Mantra* is not possible. By the repeated practice of both one can obtain the knowledge of *Brahman*. In a house without light and darkness light gives knowledge of a pot placed in it similarly, the self encircled by *Māyā* the *Mantra* makes it possible to be realized.

Devīpurāṇa:

जप्यन्तु चिन्तयेन्नित्यं न च शून्यो भवेद्विजः। स्थित्वा कालान्तरं किञ्चिदोमित्येतदनुस्मरेत्॥५.१०

ओंकारं प्रणवो ब्रह्म अक्षरं परमं पदम्। इत्येते ध्यायनोपाया ऋषिभिः परिकीर्तिताः॥ ५.११

For accomplishment of *Yoga* the *Yogin* should not remain void but should perform *Omkāra Japa*. *Omkāra* is also called *praṇava*. It is supreme imperishable state.

Obstacles

Devīpurāṇa:

The *Purāṇa* has also referred to *Upasaragas* that arrive in the way of *Yogin* that obstruct his further progress. They are mentioned as follows:

उपसर्गेऽपि सृष्टस्य नैव सिद्धिर्न साधनम्। तस्माद् विघ्नाः सदा हेयाः शास्त्रदृष्टेन कर्मणा॥९.९

प्रतिभा श्रवणञ्चैव वेदनं स्पर्शनं तथा। भ्रमो मोहस्तथावर्त उपसर्गाः प्रकीर्तिताः॥ ९.१०

Pratibhā (mental power), *śravaṇa* (listening), *Vedana* (experiences), *sparsana* (touching), *bhrama* (illusion), *moha* (infatuation), *āvarta* (repulsion) thus seven *Upasargas* are mentioned. All these difficulties should be overcome by scriptural means.

Devībhāgavatapurāṇa:

तत्प्रत्यूहाः षडाख्याता योगविघ्नकरा नग। कामक्रोधौ लोभमोहौ मदमात्सर्यसंज्ञकौ॥३५.३

Here six kinds of obstacles in the path of *Yoga* are mentioned. They are *Kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (infatuation), *mada* (pride), *matsara* (envy). These can be overcome by the practice of the means of *Yoga*.

Saurapurāṇa:

ईश्वर उवाच-

सात्त्विका राजसा विघ्नास्तामसास्त्विह योगिनाम् । योगत्रासकराः सर्वे भवन्ति भवतामपि ॥ १३.४

प्रातिभाश्रवणावार्तादर्शनास्वादवेदनाः । उपसर्गा भवन्त्येते सात्त्विकास्तु षडेव हि ॥ १३.५

Skanda asks the lord Śiva about the obstacles in the practice of *Yoga*. To this the lord Śiva explains the obstacles to be of three kinds *Sāttvika*, *Rājasa* and *Tāmasa*. The *Prātibha*, *Śrāvaṇa*, *Vārta*, *Darśana*, *Āsvāda*, *Vedana* these six are said to be the *Sāttvikopasargas*.

दरिद्रोऽहमहं चाढ्यः शूरोऽहं दुर्बलस्तथा । मूर्खोऽहं च सुविद्वांश्च सुरूपोऽहमरूपवान् ॥ १३.६

दाताहं कृपणश्चाहं सुखी भोग्यहमेव च । अकुलीनः कुलीनश्च कण्टकः कण्टकोज्झितः ॥ १३.७

मदीयं सर्वमेतद्धि वस्त्वित्यादिप्रजल्पनम् । अहंकारमयं किञ्चिद्यत्तत्कृत्स्नं हि राजसम् ॥ १३.८

Then the attitude of *Yogin* with egoism that he is poor or rich or mad or scholar etc., is said to be the *Rājasopasarga*.

अन्धत्वं चैव बाधिर्यं पङ्गुत्वं दुष्टरोगता । शिरोरोगो ज्वरः शूलयक्ष्ममूर्च्छाश्रमादयः ॥ १३.९

राजसास्तामसाः सर्वे तमोहंकारसंयुताः । व्याधयो मिश्रभावेन पीडयन्तीह देहिनम् ॥ १३.१०

While the physical disorders of blindness, deafness, lameness, fever, diseases etc., are the *Upasargas* having nature of *Rājasa*. *Tāmas* type are product of *Tāmas Ahaṁkāra*.

केवलं जाड्यभावेन मूढत्वं मोहनं तथा । अज्ञानत्वं च मूकत्वमित्याद्यास्तामसाः स्मृताः ॥ १३.११

गुह्यका यातुधानाश्च किंनरोगराक्षसाः । देवदानवरौद्राश्च दैत्या मातरजा गणाः ॥ १३.१२

तामसास्तु ग्रहा भूता वायुभूता नरं सदा । पीडयन्तीह विघ्ना हि योगाभ्यासरतं ग्रहैः ॥ १३.१३

एवमाद्युपसर्गाणां वारणाय च धारणाम् । वक्ष्यामि विविधां वत्स योगिनां सिद्धिहेतवे ॥१३.१४

The dullness, madness, delusion, ignorance, dumbness etc., are the *tāmasa upasargas*. The several external groups like *Guhyaka*, Serpents, Demons, Gods and *Matṛs* etc., inflict trouble to the *Yogin* who is practicing *Yoga*. This is also *Tāmasa Upasarga*. Several kinds of *Dhāraṇās* are pointed out to be the remedies for all the above different obstacles enumerated above.

Śivapurāṇa:

एवमभ्यसतश्चारं योगिनो योगमुत्तमम् । तदन्तराया नश्यन्ति विघ्नाः सर्वे शनैः शनैः ॥ ३७.६७

All his obstacles and hindrances perish gradually if the *Yogin* practices that excellent *Yoga*.

उपमन्युरुवाच-

आलस्यं व्याधयस्तीव्राः प्रमादः स्थानसंशयः । अनवस्थितचित्तत्वमश्रद्धा भ्रान्तिदर्शनम् ॥ ३८.१

दुःखानि दौर्मनस्यं च विषयेषु च लोलता । दशैते युञ्जतां पुंसामन्तरायाः प्रकीर्तिताः ॥ ३८.२

आलस्यमलसत्त्वं तु योगिनां देहचेतनोः । धातुवैषम्यजा दोषा व्याधयः कर्मदोषजाः ॥ ३८.३

प्रमादो नाम योगस्य साधना नाम भावना । इदं वेत्युभयाक्रान्तं विज्ञानं स्थानसंशयः ॥ ३८.४

अप्रतिष्ठा हि मनसस्त्वनवस्थितिरुच्यते । अश्रद्धा भावरहिता वृत्तिर्वै योगवर्त्मनि ॥ ३८.५

विपर्यस्ता मतिर्या सा भ्रान्तिरित्यभिधीयते । दुःखमज्ञानजं पुंसां चित्तस्याध्यात्मिकं विदुः ॥ ३८.६

आधिभौतिकमङ्गोत्थं यच्च दुःखं पुरा कृतैः । आधिदैविकमाख्यातमशन्यस्त्रविषादिकम् ॥ ३८.७

इच्छाविघातजं मोक्षं दौर्मनस्यं प्रचक्षते । विषयेषु विचित्रेषु विभ्रमस्तत्र लोलता ॥ ३८.८

There are ten obstacles in the path of those who practise *Yoga*: Idleness, acute ailments, blunder, and doubtfulness about the spot, unsteady mind, lack of

faith, illusions, miseries, dejectedness and indulgence in sensual objects. Idleness affects the body and the mind. Ailments are caused by the imbalance of the *Dhātus*. They are also due to the defective previous *Karmans*. Blunder is the non-contemplation of the means of *Yoga*. Doubtfulness is the double perception-“this or this” Unsteadiness is the inability to stabilize the mind. Lack of faith connotes absence of piety in the path of *Yoga*. Illusion is misconception. Misery is of three types. That due to ignorance is spiritual misery. The misery that affects the body due to previous actions is the corporal misery. Thunderbolt, missiles, poisons are the miseries caused by divine intercession. Dejectedness is the agitation due to the frustration of desires. Indulgence in diverse sensual objects is the over fondness for them.

शान्तेष्वेषु विघ्नेषु योगासक्तस्य योगिनः। उपसर्गाः प्रवर्तन्ते दिव्यास्ते सिद्धिसूचकाः॥ ३८.९

प्रतिभा श्रवणं वार्ता दर्शनास्वादवेदनाः। उपसर्गाः षडित्येते व्यये योगस्य सिद्धयः॥ ३८.१०

सूक्ष्मे व्यवहितेऽतीते विप्रकृष्टे त्वनागते। प्रतिभा कथ्यते योऽर्थे प्रतिभासो यथातथम्॥ ३८.११

श्रवणं सर्वशब्दानां श्रवणे चाप्रयत्नतः। वार्ता वार्तासु विज्ञानं सर्वेषामेव देहिनाम्॥ ३८.१२

दर्शनं नाम दिव्यानां दर्शनं चाप्रयत्नतः। तथास्वादश्च दिव्येषु रसेष्वास्वाद उच्यते॥ ३८.१३

स्पर्शनाधिगमस्तद्वेदना नाम विश्रुता। गन्धादीनां च दिव्यानामाब्रह्मभुवनाधिपाः॥ ३८.१४

संतिष्ठन्ते च रत्नानि प्रयच्छन्ति बहूनि च। स्वच्छन्दमधुरा वाणी विविधास्यात्प्रवर्तते॥ ३८.१५

रसायनानि सर्वाणि दिव्याश्चौषधयस्तथा। सिध्यन्ति प्रणिपत्यैनं दिशन्ति सुरयोषितः॥ ३८.१६

योगसिद्ध्यैकदेशेऽपि द्रष्टे मोक्षे भवेन्मतिः। दृष्टमेतन्मया यद्वत्तद्वन्मोक्षो भवेदिति॥ ३८.१७

कृशता स्थूलता बाल्यं वार्धक्यं चैव यौवनम्। नाना चातिस्वरूपं च चतुर्णां देहधारणम्॥ ३८.१८

पार्थिवांशं विना नित्यं सुरभिर्गन्धसंग्रहः। एवमष्टगुणं प्राहुः पैशाचं पार्थिवं पदम्॥ ३८.१९

जले निवसनं चैव भूम्यामेवं विनिर्गमः। इच्छेच्छक्तः स्वयं पातुं समुद्रमपि नातुरः॥ ३८.२०
यत्रेच्छति जगत्यास्मिंस्तत्रैव जलदर्शनम्। विना कुम्भादिकं पाणौ जलसञ्चयधारणम्॥ ३८.२१
यद्वस्तु विरसञ्चापि भोक्तुमिच्छति तत्क्षणात्। रसादिकं भवेच्चान्यत्रयाणां देहधारणम्॥ ३८.२२
निर्व्रणत्वं शरीरस्य पार्थिवैश्च समन्वितम्। तदिदं षोडशगुणमाप्यमैश्वर्यमद्भुतम्॥ ३८.२३
शरीरादग्निनिर्माणं तत्तापभयवर्जनम्। शक्तिर्जगदिदं दग्धुं यदीच्छेदप्रयत्नतः॥ ३८.२४
स्थापनं वानलस्याप्सु पाणौ पावकधारणम्। दग्धे सर्गे यथापूर्वं मुखे चात्रादिपाचनम्।
द्वाभ्यां देहविनिर्माणमाप्यैश्वर्यसमन्वितम्॥ ३८.२५
एतच्चतुर्विंशतिधा तैजसं परिचक्षते। मनोजवत्त्वं भूतानां क्षणादन्तःप्रवेशनम्॥ ३८.२६
पर्वतादिमहाभारधारणञ्चाप्रयत्नतः। गुरुत्वञ्चलघुत्वञ्च पाणावनिलधारणम्॥ ३८.२७
अङ्गुल्यग्रनिपाताद्यैर्भूमेरपि च कम्पनम्। एकेन देहनिष्पत्तिर्युक्तं भोगैश्च तैजसैः॥ ३८.२८
द्वात्रिंशद्गुणमैश्वर्यं मारुतं कवयो विदुः। छायाहीनविनिष्पत्तिरिन्द्रियानामदर्शनम्॥ ३८.२९
खेचरत्वं यथाकाममिन्द्रियार्थसमन्वयः। आकाशलङ्घनं चैव स्वदेहे तन्निवेशनम्॥ ३८.३०
आकाशपिण्डीकरणमशरीरत्वमेव च। अनिलैश्वर्यसंयुक्तं चत्वारिंशद्गुणं महत्॥ ३८.३१
ऐन्द्रमैश्वर्यमाख्यातमाम्बरं तत्प्रचक्षते। यथाकामोपलब्धिश्च यथाकामविनिर्गमः॥ ३८.३२
सर्वस्याभिभवश्चैव सर्वगुह्यार्थदर्शनम्। कर्मानुरूपनिर्माणं वशित्वं प्रियदर्शनम्॥ ३८.३३
संसारदर्शनं चैव भोगैरेन्द्रैः समन्वितम्। एतच्चान्द्रमसैश्वर्यं मानसं गुणतोऽधिकम्॥ ३८.३४
छेदनं ताडनं चैव बन्धनं मोचनं तथा। ग्रहणं सर्वभूतानां संसारवशवर्तिनाम्॥ ३८.३५
प्रसादश्चापि सर्वेषां मृत्युकालजयस्तथा। आभिमानिकमैश्वर्यं प्राजापत्यं प्रचक्षते॥ ३८.३६
एतच्चान्द्रमसैर्भोगैः षट्पञ्चाशद्गुणं महत्। सर्गः संकल्पमात्रेण त्राणं संहरणं तथा॥ ३८.३७

स्वाधिकारश्च सर्वेषां भूतचित्तप्रवर्तनम् । असादृश्यं च सर्वस्य निर्माणं जगतः पृथक् ॥३८.३८

शुभाशुभस्य करणं प्राजापत्यैश्च संयुतम् । चतुः षष्टिगुणं ब्राह्ममैश्वर्यं च प्रचक्षते ॥३८.३९

बौद्धादस्मात्परं गौणमैश्वर्यं प्राकृतं विदुः । वैष्णवं तत्समाख्यातं तस्यैव भुवनस्थितिः ।

ब्रह्मणा तत्पदं सर्वं वक्तुमन्यैर्न शक्यते ॥३८.४०

तत्पौरुषं च गौणं च गाणेशं पदमैश्वरम् । विष्णुना तत्पदं किञ्चिज्ज्ञातुमन्यैर्न शक्यते ॥३८.४१

विज्ञानसिद्ध्यश्चैव सर्वा एवौपसर्गिकाः । निरोद्धव्या प्रयत्नेन वैराग्येण परेण तु ॥३८.४२

प्रतिभासेष्वशुद्धेषु गुणेष्वसक्तचेतसः । न सिध्येत्परमैश्वर्यमभयं सार्वकामिकम् ॥३८.४३

तस्माद्गुणांश्च भोगांश्च देवासुरमहीभृताम् । तृणवद्यस्त्यजेत्तस्य योगसिद्धिः परा भवेत् ॥३८.४४

अथवानुग्रहेच्छायां जगतो विचरेन्मुनिः । यथाकामं गुणान्मोगान्भुक्त्वा मुक्तिं प्रयास्यति ॥३८.४५

When the obstacles subside and the *Yogin* is absorbed in *Yoga* the signs begin to appear. They are divine indications of the imminent success. The *Upasargas* are –*Prātibha*, *Śrāvaṇa*, *Vārta*, *Darśana*, *Āsvāda* and *Vedana*. They are the *Siddhis* at the expense of *Yoga*. The correct perception of objects whether they be subtle, hidden by other objects, or of by gone days, or situated far off, or not yet born is called *Prātibha*. *Śrāvaṇa* is the ability to hear all sounds without any strain. *Vārta* is the knowledge of everything concerning all embodied beings. *Darśana* is the ability to see all divine objects without difficulty. Similarly, *Āsvāda* is the ability to taste divine delicacies. *Vedana* is the ability to know the divine touch and the divine smell.

All the lords of the worlds beginning with *Brahmā* stand before him and give him many gems and jewels. Words naturally sweet and eloquent function through his mouth. The divine potions, aphrodisiacs and divine medicines are offered to

him by celestial damsels who pay him their homage. Though this is only a fraction of the *Siddhis* of *Yoga*, when this is done he will have confidence in salvation.

The Yogic *Siddhi* pertaining to the earth named '*Paiśāca Pāda*' consists of eight types of powers, viz, thinness, bulkiness, infancy, old age, youthfulness, the ability to smelling scents without any earthly part. The wonderful Yogic *Siddhi* pertaining to water consist of sixteen powers, viz. He can stay under water, he can drink ocean and be none the worse for it, wherever he wishes he can let water spring up or he can hold water in the palm of his hand. Whatever he wishes to eat he can transform into juicy substance, he can assume these forms, he can have the body free from cuts and wounds. Over and above these powers he can have the eight powers of the *Yogins*. The Yogic *Siddhi* called *Taijasa* consists of twenty-four types of powers viz. The ability to create fire from the body, absence of fear of being scorched by the fire, the ability to burn the universe without difficulty, placing of fire in water or in the palms, recreate things burnt in fire, cook food in the mouth, create bodies with the fire and wind and above all these are the sixteen powers of the *Āpya yogins*. The wise know that the Yogic *Siddhi* called *Māruta* consists of thirty-two types of powers viz. The speed of the mind, the ability to enter the bodies of living beings, to hold weighty things like mountains etc. without difficulty, weightiness, weightlessness, holding the wind within the palms, ability to shake even the earth with the tip of the finger, to produce bodies with the wind and apart from these the twenty-four powers of the *Taijasa Yogins*. The Yogic *Siddhi* called *Aindra* pertaining to the ether consists of forty powers:- Shadowlessness, absence of the sense-organs, ability to walk over the ether, to have the sense-objects at will, to transgress the ether, to instill the ether into the body, to solidify ether, having no

body and over and above these the thirtytwo powers of the *Māruta Yogins*. Ability to acquire whatever is desired, to wander as he pleases, to attack all, to see all the hidden secrets of others, to create bodies according to the task, to bring others under control, to appear pleasing, and to see the world, these powers along with those of the *Aindra Yogins* constitute the *cāndramāsa* type of *Yogin*. The powers are mainly mental and the number of powers is forty-eight. Ability to cut, to strike, to bind and to release, seizure of all living beings under the influence of worldly existence, ability to delight all, mastery over death and time. These are the special powers of the *Prājāpatya Yogins*. These powers along with those of *Cāndramāsa Yogins* are fifty-six in number. Creation by mere conception, protection, and annihilation, ability to exercise authority, to make minds function, dissimilarity with all, creation of a separate universe doing auspicious and inauspicious things-these powers along with the *Prājāpatya* powers, altogether numbering sixtyfour, constitute the powers of the *Yogin* of the *Brāhma* type. This *Aiśvarya* functions through intellect. The power greater than and beyond this is the *Prākṛta Aiśvarya* called *Vaiṣṇava*. The sustenance of the universe is his alone. Only *Brahmā* can explain that region wholly and not others. Beyond that is the region of *Puruṣa* which functions the attributes and then the region of *Gaṇeśa* and then the region of *Īśvara*. This can be understood by *Viṣṇu* a little and cannot be understood by others. All the *Siddhis* due to knowledge and the *Upasargas* should be checked assiduously by means of great detachment.

Mudgalapurāṇa:

ततो ध्यानपरो भूत्वा षट्चक्रभेदने रतः। चक्रस्थं स्वस्वरूपं स पश्येत्तद्वायुना गतः॥ ९.९.५०

एवं क्रमेण योगीन्द्रो गच्छेद्देहं प्रजापते। सहस्रारे स चक्राणि तत्र पश्येद्भजाननम्॥ ९.९.५१

तत्र क्रमेण वायुं संस्थपयेत् सुसमाधिना । वायुना संयुतस्तिष्ठेत् पश्यन् विघ्नेश्वरं परम् ॥९.९.५२

क्रमाद्वायुबलेनैवं शुद्धचित्तो भविष्यति । पश्येत् सर्वत्र भावेषु स्थितं ब्रह्म सनातनम् ॥९.९.५३

ततः स्वाधीनतायुक्तः प्रभवेत् स्वेन तेजसा । यं यमिच्छेत् स तं तं तु सद्यो वै सफलं भवेत् ॥९.९.५४

किञ्चिदिच्छेन्न यो योगी तदा योगमवाप्नुयात् । नो चेच्छन्दरतो भूत्वा भोगयुक्तः पुनः पतेत् ॥९.९.५५

साधनं द्विविधं प्रोक्तं क्रियारूपं प्रजापते । बाह्यकर्मस्वरूपाख्यं तपोयुक्तं स्वधर्मजम् ॥९.९.५६

आन्तरं वायुरोधाख्यं सर्वसिद्धिप्रदायकम् । ताभ्यां चित्तं विनिर्गृह्य स्ववशं कारयेन्नरः ॥ ९.९.५७

बाह्यकर्मरताज्जन्तोरान्तरं शीघ्रसिद्धिदम् । सहस्राधिकभावाख्यं प्रोक्तं योगीन्द्रमुख्यकैः ॥ ९.९.५८

After having control over the wind, he should practice meditation and try for the unfolding of the six *Cakras* in the Body. He should try to visualize his own self residing in these six *Cakras*. After understanding the *Cakras*, he should go for the *Sahasrāra Cakra* in which he should see the Gajānana residing there. With meditation he should gradually establish the wind there itself and see the Supreme Vigneśvara. With the power of wind only the *Yogin* becomes pure in mind and visualizes the Supreme *Brahman* in all entities. With this *Yogin* becomes independent. He can get whatever he wishes. But the *Yogin* who does not wish anything becomes successful in *Yoga*, while the one who indulges in worldly pleasures, befalls from his position. The means of accomplishment is of two types *Krīyā* and *Tapas*. The *Krīyārūpa*- means is external while the other one is internal. The controlling the wind within is the internal means which gives success very quickly. One should try to control the mind with these two means. The internal means is thousand times better than the external means of action and bestower of quick success in *Yoga*.

Dattātreypurāṇa:

प्रत्युत्तरमिदं प्राह संपृष्टो भूभृता प्रभुः। शृणु राजन् सिद्धयोऽष्टौ दश चैवोपसिद्धयः॥ ५.६.१

अणिमा महिमा भूप गरिमा लघिमा तथा। प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः॥ ५.६.२

सूक्ष्मात्सूक्ष्मतरोऽणीयान्पूज्यत्वान्महिमा भृशम्। गरिमातिगुरुत्वाच्च लघुत्वान्महिमा गुणः॥ ५.६.३

प्राप्तिः कामितयोगित्वादीशित्वं चेश्वरो यतः। प्राकाम्यमस्य व्यापित्वाद्दशित्वं चानुकूल्यतः॥ ५.६.४

संप्राप्तेश्वरभावस्य योगिनः प्रभवन्त्यमी। यत्र कामावसायित्वं गुणास्तेऽमी नृपैश्चराः॥ ५.६.५

परकायप्रवेशाद्याः सिद्धयोऽपि तथेतराः। कर्तव्यात्र न संसक्तिर्ध्येयं तन्निर्गुणं परम्॥ ५.६.६

Here in this *Purāṇa* eight main *siddhis* like *Aṇimā*, etc. are described and also ten kinds of other minor *Siddhis* are narrated. The eight *siddhis* are *Aṇimā*, *mahimā*, *Garimā*, *ladhimā*, *Prāpti*, *Prākāmya*, *Íśitva*, *Vaśitva*. *Aṇimā* is becoming smaller than the smallest. *Mahimā* means becoming great and honourable. *Garimā* becoming bigger in size while *ladhimā* is becoming *Laghu* that is light in weight. *Prāpti* means obtaining the desired things. *Íśitva* means possessing the qualities of Lord. *Prākāmya* is omni presence. *Vaśitva* is making the things favourable to one side. The other *siddhis* like *Yatrakāmāvasāyitva*, *Parakāyāpraveśa* etc. also accrue to the *Yogin* but he should not be attached to them.

अत्रोपसर्गा जायन्ते जय्यास्ते योगिना हठात्॥ ५.५.३३

काम्याः क्रिया भोगकामा दिव्यं द्रव्यं तथैहिकम्। श्रियं क्रियादानफलं विद्यां मायां जयं यशः॥ ५.५.३४

राज्यं देवत्वमीशत्वं रसायनरसक्रियाः। खम्ब्वग्निक्षमागतिं स्वैरां तथानशनमर्हताम्॥ ५.५.३५

देवतामन्त्रसिद्धिं च नूतनकर्मप्रवर्तनम्। इच्छेद्योगी त एते स्युरुपसर्गा महाभयाः॥ ५.५.३६

The *Upasargas* also are found in case of *Yogin* who is practicing *Yoga* the *Yogin* should try to avoid them with effort. All desired objects and activities are fulfilled. Divine and wordly objects become available to him. Wealth and fruits of actions and donations, all lores, magical powers, victory and success in action, kingdom, godship, lordship, medicinal acumen, wandering at will freely in sky, water, fire and the earth, living without food, miraculous power of success in fruitfulness in the *Mantra* and God, undertaking new activities desired by him.

नश्यन्त्यमीशभक्त्यैव पुनश्चामी भवन्त्यथ । वेदशास्त्रार्थकाव्यार्थविद्याशिल्पादिनैपुणम् ॥ ५.५.३७

प्रतिभाति भा यदास्यायं प्रातिभो योगिनो न सन् । शब्दार्थान्वेत्यशेषेण शब्दं गृह्णाति दूरतः ॥ ५.५.३८

श्रावणोऽयं तथा दैवो देवयोनिप्रदर्शकः । निरालम्बेन भ्रमणं भ्रमो विभ्रमहेतुकः ॥ ५.५.३९

तोयवर्त इवाज्ञानावर्ते चित्तविनाशकः । आवर्तोऽयममी योगविघ्नाय कटुकोदयाः ॥ ५.५.४०

The *Prātibha Upasarga* means the *Yogin* gets expertise in Vedas, Śāstras, *Kāvya*, *Vidyā*, *Śilpa*, etc. though he has not learnt them earlier. The *Yogin* can understand the meaning of the words entirely or can hear words from great distance. This is *Śrāvaṇa Upasarga*. Wandering everywhere without any support is *Bhrama*, which is caused by distraction of mind. *Āvarta* is unsteady mind due to ignorance which is destructive of mind like the whirl in the water. Then after the various *Ariṣṭas* are narrated.

Daṇḍa

Dattātreya-purāṇa:

मनोदण्डोऽस्य योगो वाग्दण्डो मौनं निरीहता । देहदण्डस्त्रिदण्डीत्थं नैव दण्डीह वेणुभिः ॥ ५.६.३९

The important view regarding *Tri-daṇḍa*, is to be found here. A *Yogin* does not become *Tri-daṇḍī*(*sanyāsin*) by external signs of holding a *daṇḍa* of bamboo

but the three fold *daṇḍa* in reality is *Manodaṇḍa*, *Vākdaṇḍa* and *Dehadaṇḍa*. When mind, speech and body are properly controlled the *Yogin* becomes *Tridaṇḍī* and not otherwise.

Yogadvāra:

Devīpurāṇa:

एकाग्रप्रणिधानञ्च अप्रमादात् तथैव च । युञ्जानस्तु सदा योगं योगद्वारं प्रपश्यति ॥ ८.१

योगद्वारं परं गुह्यं सर्वतापप्रणाशनम् । पवित्रमूलञ्चैव दुर्दर्शमकृतात्मभिः ॥ ८.२

न तं पश्यन्ति विबुधा न तिर्यञ्चो न मानुषाः । कामभोगपरिव्यग्रा बहूपकृतकिल्बिषाः ॥ ८.३

योगद्वारेण यतयो युक्तात्मानो दृढाव्रताः । ओङ्काररथमारुह्य गच्छन्ति परमां गतिम् ॥ ८.४

The *Yogin* practicing *Yoga* visualizes *Yogadvāra*. This is a new concept of this *Purāṇa*. *Yogadvāra* is Supreme secrete and destroying all kinds of torments. It is root of purity and unobservable by those who have not strived for *Yoga*, not even wise or human beings or celestial beings, those engrossed in worldly matters can not observe this. By *Yogadvāra* the *Yogins* climb on the chariot of *Omkāra* and reach the Supreme status.

Chapter-8: Critical and Comparative study

General remarks:

Major Purāṇas:

Viṣṇupurāṇa:

The definition of *Yoga* as mentioned by *Viṣṇupurāṇa* as noteworthy since it has mentioned *Brahman* as the ultimate Aim and this makes difference from the *Yogasūtras*. In the verse 6.7.33 also the word *Brahman* is specifically mentioned. The *Viṣṇupurāṇa* mentions *Yamas* in the above verses they are *Brahmacarya*, *Ahimsā*, *Satya*, *Asteya* and *Aparigraha*. This is in conformity with the *Yogasūtras* of Patañjali ennumerating five *Yamas* in a slightly different order. Here *Brahmacarya* is mentioned at the first Place.

स्वाध्यायशौचसन्तोषतपांसि नियतात्मवान् । कुर्वीत ब्रह्मणि तथा परस्मिन्प्रवर्णं मनः । । ६.७.३७

Here in this verse the five *Niyamas* of *Yoga* are mentioned they are: *Svādhyāya*, *Śauca*, *Santoṣa*, *Tapas* and contemplation on *Brahman*. Here also the order of *Niyamas* is quite different from that of the *Yogasūtras*. Though they are mentioned to be five *Svādhyāya* is mentioned in the beginning and instead of *Īśvarapraṇidhāna* the *Viṣṇupurāṇa* has mentioned contemplation on the nature of *Brahman* as the fifth *Niyama* which is remarkable. Here also find specific mention of *Brahman* in the context of *Yoga*.

केशिध्वज उवाच-आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः । भूप मूर्तममूर्तं च परं चापरमेव च । । ६.७.४७

The object of meditation is *Brahman* which is of two kinds *mūrta*(having form), *amūrta*(formless) and *para*(supreme) and *apara*(secondary). Here the word *Brahman* is specifically mentioned in the context of *Yoga*. The *Yoga* Philosophy of

Patañjali does not believe in the supreme reality as *Brahman*. While it is only the earlier *Sāṅkhya-Yoga* and the *Upaniṣadic Yoga* Philosophy that refer to the concept of *Brahman* in the context of *Yoga*.

तस्मात्समस्तशक्तीनामाधारे तत्र चेतसः। कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा ॥ ६.७.७४

अन्ये च पुरुषाव्याघ्र चेतसो ये व्यपाश्रयाः। अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः ॥ ६.७.७६

Here *Dhāraṇā* is explained to be of two kinds *Śuddhā* and *Aśuddhā* when it is steady fast in *Viṣṇu* it is pure while on other objects it is *Aśuddhā*. This difference between the two *Dhāraṇās* with their specification as *Śuddhā* and *Aśuddhā* is generally not met with in other texts. Thus the different kinds of *Dhāraṇās* and meditation on different parts of the Body of the lord *Viṣṇu* is explained in *Viṣṇupurāṇa*.

विभेदजनके ज्ञाने नाशमात्यन्तिकं गते। आत्मनो ब्रह्मणो भेदमसन्तं कः कश्चिदिति ॥ ६.७.९२-९६

When the *Yogin* has obtained perfection in *Yoga*, the discriminative knowledge of identity of *Ātman* and *Brahman* is realized and no difference between the two remains there. Thus here the identity between the two emphasized and duality is completely diminished. This point is noteworthy since the *Yoga* philosophy is dualistic while *Viṣṇupurāṇa* emphasizes monism.

Skandapurāṇa:

The description of *Bandhas Khecarī Mudrā*, *Uḍḍīyānabandha*, *Jālandhara bandha*, is not found in the *Yogasūtras* and most of the *Purāṇas*. Only six *āṅgas* are explained and not eight. *Purāṇa* excludes *Yama* and *Niyamas* at particular place. But has explained ten *yamas* and ten *Niyamas* instead of five at another place. Only three *Āsanas* are mentioned i.e. *Padmaka*, *Siddha* and *Svastika*. The practice of *Prāṇāyāma* through *Candra*, *Sūrya Nāḍīs* i.e. *Idā* and *Piṅgalā*, and

effect of it is explained in detail. Five kinds of *Dhāraṇās* are also explained. *Dhyāna* consists of twelve *Dhāraṇās* i.e. $144 \times 12 = 1728$ *prāṇāyamas*. This calculation of this *Purāṇa* is noteworthy. Several *Siddhis* are also clearly explained. The other tenets like time, place, *japa*, food and effects of *Yoga* are also narrated in detail.

Mārkaṇḍeyapurāṇa:

This *Purāṇa* gives importance more to *Prāṇāyāma* and various kinds and stages of *Prāṇāyāma* are explained in detail. *Yama* and *Niyama* are referred to afterwards. Five *Yamas* and *Niyamas* are explained differently. Only three *Āsanas* are mentioned i.e. *Padma*, *Ardha* and *Svastika*, but without any explanation of the same. *Dhāraṇā* is explained as consisting of Twelve *Prāṇāyāmas*. *Dhyāna* and *Samādhi* are not explained. *Upasaragas*, *Siddhis* and *Ariṣṭas* are explained in detail. Remedies for ailments in the practice of *Yoga* are explained. *Deśa*, *kāla* are mentioned. Food, *Ariṣṭas*, good and bad effects of *Yoga Siddhis* explained, *Omkāra* is praised. The change in the sequence is to be noted. *Pratyāhāra* is referred to after *Dhāraṇā*. Here not only the *Dhāraṇā* is explained but also the ten places on which *Dhāraṇā* is to be practiced by *Yogin* are properly enumerated. Here the *Purāṇa* has also indicated the circumstances under which the *Yoga* is not to be practiced. They are- not highly breathing, nor hungry, nor wearied, and undisturbed in mind, should the *Yogin* practice his *Yoga*. Here in this *Purāṇa* the *Yogin* is said to have obtained unity with the supreme *Brahman*. The ultimate aim here is described as unity with *Brahman*. The word *Brahman* is clearly mentioned in the verses, thus there is no duality as per the *Sāṅkhya* or *Yoga* system but there is complete union with the *Brahman* as per the *Upaniṣadic* tenets. The *Purāṇa* follows *Upaniṣadas* in this respect.

न विशेषमवाप्नोति तद्वद्योगाग्निना यतिः । निर्दग्धदोषस्तेनैक्यं प्रयाति ब्रह्मणा सह ॥३७.३९

परेण ब्रह्मणा तद्वत्प्राप्यैक्यं दग्धकिल्बिषः । योगी याति पृथग्भावं न कदाचिन्महीपते ॥३७.४१

While explaining *Yogins* course of the Action he is enjoined to be *Tridaṇḍī* i.e. having control over the mind, speech and Action. This is the real *Tridaṇḍī Sannyāsin*.

Lingapurāṇa:

The *Lingpurāṇa* at times scrupulously follows the *Yogasūtras* in defining the *Yoga* and *Yogāṅgas*. But it has also explained the *Yoga* and *Yogāṅgas* in a very different way. The exposition of *Siddhis* and *Upasargas* is quite exhaustive. It has expounded *Pāśupata Yoga* and meditation and contemplation of Śiva in its exposition of *Yoga*. Only three *Āsanas* are referred to. The exposition of *Prāṇāyāma* is also very detailed.

Kūrmapurāṇa:

The *Viṣṇupurāṇa* (VI.7.37) and *Kūrma* generally follow the *Niyamas* of Patañjali with a little difference in as much as they specify *Param Brahman* and *Maheśvara (Śiva)* respectively as the God upon whom one must meditate; Patañjali concludes by giving only broad direction of *Īśvarapraṇidhāna*. i.e. concentration on God without specifying any particular deity. Patañjali means only concentration on God, the *Īśvarapūjana* prescribed by *Kūrma* is more encompassing. Similarly, whereas Patañjali's *svādhyāya* is restricted to the repetition of *Prāṇava* (YS.I.27) the *Kūrma* prescribes *Upaṇiṣad* and *Śatarudrīya* in addition (K.II.11.22).

Patañjali defines *Āsana* as a posture of the body which could be maintained with ease for a prolonged period (YS.II.46). But he does not name any *Āsanas*. The *Kūrma* explains the mode of performance of these three *Āsanas*. (K.II.22.43-46).

i.e. *Svastika*, *Padma* and *Arddha* are the postures which are the best means of *Yoga*. The later *Yoga* texts name several *Āsanas*.

Garuḍapurāṇa:

The *Garuḍapurāṇa* has narrated the *Yoga* tenets at two places. There is slight difference in the two narrations. Though it generally follows the *Yogasūtras*, there is great diversion from the same. The *Mātrās* in the three kinds of *Prāṇāyāma* are differently mentioned. There is reference to eight kinds of *Mudrās*. Though Viṣṇu is to be contemplated upon the ultimate state is said to be the unity with the *Brahman*. Here it differs from the *Yogasūtras*. Only three *Āsanas* are referred to. The *Purāṇa* seems to have made confusion about the *Yamas*. The *Satya* is enumerated among *Niyamas*.

Agnipurāṇa:

There are about eleven chapters in which the exposition of the *Yoga* tenets is to be found in more than two hundred thirty five verses. It is to be noted that here the Union with the *Brahman* is mentioned as *Yoga*. This has clear difference from the traditional *Yoga* system, which has no mention of or connection with the concept of *Brahman*. This shows the *Agnipurāṇa* follows the Upanishadic concept of *Yoga*. Other views about *Yoga* are also mentioned. Some say that *Yoga* consists in contact of the senses with their objects of gratification. These are the ignorant persons who understand the *Adharma* to be *Dharma*. A person who does not know *Yoga*, does not understand that Supreme Reality just like a Blind person not being able to see the pot. Thus the importance of *Yoga* is explained here by giving good example. The *Purāṇa* then enumerates the eight paths of *Yoga*— *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Samādhi*, *Yama*, *Niyama*, and *Āsana*. These are quite similar to eight angas of *Yoga*, but the sequence is not properly followed in

the verse in the *Agnipurāṇa*. The change in sequence is not good from the point of view of the spiritual practitioner. *Yogasūtras* are more scientific and accurate in this respect. This definition of Truth is quite important and noteworthy. One should speak in such a way that is beneficial to all.(272.7-8) The other verse enjoins that the truth should not only be beneficial but pleasant also. This statement is also found in the *Manusmṛiti*(4.138). The cohabitation is said to be of ten kinds and being bereft of all such sensual acts is real *Brahmacarya*. The woman is called fourth kind of wine which deludes and intoxicates the entire world, including the gods.(272-12,13). Thus, here only *Kamalāsana* or *Padmakāsana* is found to be mentioned while other *Āsanas* are only suggested.(161.20,273.3-6). *Prāṇāyāma* is said to be of two types *Sabīja* and *abīja* and each one is said to be of three kinds *Recaka*, *Kumbhaka* and *Pūraka*. *Sabīja* is one which is practiced along with a *Mantra* and Meditation on the deity. In respect of *Prāṇāyāma* there is mention of three kinds on the basis of *Mātrās* such as twelve, twenty four and thirty six *mātrās*. It is called *Kanyaka*, *Madhyama* and *Uttama*. The *Prāṇāyāma* is aptly described to be the reins in the hands of the charioteer. The shows the importance of *Prāṇāyāma* in the entire system for controlling the senses and entire body. The good and bad effects of *Prāṇāyāma* are also noteworthy proper practice of *Prāṇāyāma* will bring good effect while practicing it improper manner would result in dreadful consequences like as Asthma, hiccough, etc. Another explanation of *Dhāraṇā* is that *Yogin* should meditate upon that particular limb of the body, which is having some disease. This is called a kind of object *Dhāraṇā*. Here instead of meditating upon the God the particular the part of the body having ailment (*vyādhi*) is meditated upon. This may be called a kind of Hypnotism. This point of the *Agnipurāṇa* is very much noteworthy in the modern context which is rarely found elsewhere. Here, as in the previous verses the term *Dhāraṇā* is explained as concentration of the mind upon the external object or the *Mūrta* and

Amūrta form of the God. The *Viṣṇupurāṇa* has also explained *Dhāraṇā* and *Dhyāna* in similar manner and mentioning the *Mūrta* and *Amūrta* Form of the God. Here, the *Purāṇa* has particularly pointed out that twelve *Prāṇāyāma* constitute the One *Dhāraṇā*, Twelve *Dhāraṇās* constitute one *Samādhi*(375.4-5). This *Purāṇa* has specifically referred to four aspects of *Dhyāna* i.e. 1.the Meditator, 2.The Meditation, 3. The object of Meditation and 4. The Purpose of Meditation. One should meditate upon Viṣṇu at all places and times, whether one is pure or impure(174.11-12). In this *Purāṇa* has given detailed information about concentration upon the gross and subtle objects of the God. There is not only description of the gross image of Viṣṇu but also His internal form as residing in the heart as effulgent lotus flower with Viṣṇu residing on it. This description is peculiar and noteworthy, more minute and subtle than one found in the *ViṣṇuPurāṇa*. The *Agnipurāṇa* has referred to eight different *Mudrās* in the practice of *Yoga*. *Añjali*, *Vandanī*, *Vārāhī* etc.,(26.1-7) but has only given names and no particular explanation of all of them. While the *Brahmanda Purāṇa* has referred to and enumerated with names ten different *Mudrās*. (*Adhyāya*-42.12-15). The *Agnipurāṇa* has specifically described the *Kuṇḍalinī* and the secretes of recitation of *Mantra* in various forms for the desired fruits. The description of the *Nāḍīcakra* found in the *Agnipurāṇa* is very important and noteworthy. Generally the there *Nāḍīs* *Idā*, *Piṅgalā* and *Suṣumṇā* are well known and described in the Yogic practice. But here there is reference to seventy two thousand nerves of the body. The ten of them are said to be very important bestowing vitality to the human body. The description of ten *prāṇas* and automatic *Japa* system, twenty one thousand six hundred times daily *Japa* with respiration are peculiar (2.14.24-26).

Brahmapurāṇa:

Yoga is explained as unity among the intellect, the mind and the senses in all respects and proper co-ordination between the Mind and the Senses. It is not simply the practice of *Āsana* or *Dhyāna*. 1.Desire, 2.Anger, 3.Lust, 4.Fear and 5.Dream are defects that hinder the path of practice of *Yoga*. *Hiraṇyagarbha*, *Vasiṣṭha*, *Nārada* and *Vyāsa* are propounders of *Yoga*. *Prāṇāyāma* is of three kinds *saguṇa*, *nirguṇa* and *mānasa*. The practice of ten, twelve and twenty four *Dhāraṇās* are mentioned. *Pramoha* (infatuation), *bhrama* (Illusion), *āvarta* (confusion), different kinds of miracles of listening, smelling, seeing, touching, enduring cold, hot, wind etc. and getting *Pratibhā* (supreme knowledge of past, present and future) are found. Then the various means overcome these obstacles are also enumerated. Place of practice of *Yoga* and the food to be taken by the *Yogin* are also described in details.

Brahmāṇḍapurāṇa:

Yoga as a philosophy is not directly discussed in this *Purāṇa*, but the importance of *Yoga* is stressed everywhere. This *Purāṇa* explains the ten kinds of *Mudrās* which are pleasant to the goddess. The *Purāṇa* has enumerated *Siddhis* which are ten in number and not eight. The three *Siddhis* *Ichā*, *Rasa* and *Mokṣa* mentioned by it are quite peculiar.

Bhāgavatapurāṇa:

The *Bhāgavatapurāṇa* seems to refer to twelve *Yamas* and *Niyamas* instead of five. This has narrated the meditation on the Lord in a very detailed manner. The effects and procedure of *Dhyāna* is expounded in details. It seems to only refer to *Svastikāsana*, while others are not mentioned. Though it mentions the *Prāṇāyāma* to be of Supreme importance but has not much dilated up on it, and refers to

Kumbhaka, Recaka and *Pūraka Prāṇāyāmas* only. The *Pratyāhāra* and *Dhāraṇā* are only referred to. No explanation is found in this *Purāṇa*. Though generally eight *Siddhis* viz. *Aṇimā*, etc. are understood the *Bhāgavatapurāṇa* has specifically mentioned them to be eighteen. Obstacles like *Siddhis* are said to be *Antarāyas* in the path of *Yoga*. But they are not enumerated or explained. The final emancipation of *Yogin* is also narrated in details.

Vāyupurāṇa:

The *Yoga* described here is a *Māheśvarayoga*, which exhibits the *Śaiva* influence on the *Purāṇa*. It is sometimes also called as *Pāśupatayoga*. It is some what different from the regular *Patañjalayoga*. It has enumerated the *Yogācāryas* who followed the *Māheśvara Yoga* in different 24 *Yugas*. This enumeration is peculiar to this *Purāṇa*. Else where such a long list is not to be found. *Prāṇāyāma, Dhyāna, Pratyāhāra, Dhāraṇā, Smaraṇa* (recollection) these five are said to be the *Dharmas* leading to the perfection in *Yoga* and the realization of *Maheśvara*. Only three *Āsanas* are mentioned. They are *Svastika, Padma* or *Ardha-Āsana*. The *Prāṇāyāma* is described in detail. It is *Manda, Madhya* and *Uttama* of twelve, twenty-four and thirty six *mātrās* respectively. The effects of *Prāṇāyāma* are four: *Śānti, Praśānti, Prasāda* and *Dīpti*, each term is explained in detail. The various places on which the *Dhāraṇā* is to be practiced are narrated. The time and place appropriate for *Dhyāna* are specifically mentioned. Obstacles are sluggishness, deafness, muteness, blindness, loss of memory, old age and sickness, which are mentioned in this *Purāṇa*. The *Siddhis* and *Upasaragas* also are the obstacles in the perfection in *Yoga*. They are also described. The remedies to overcome these difficulties are also described in details. The remedies for different kinds of bodily ailments arising in the practice of *Yoga* are also explained in details.

The food and the lonely places for the practice of *Yoga* are also mentioned. Ultimate aim of all *Yoga* practice is said to be the realization of *Maheśvara* or the *Brahman*.

Nāradaṣurāṇa:

In *Adhyāya* 47 in verses 1 to 82, there is dialogue between *Khaṇḍikya* and *Keśidhvaja* in which the *Yoga* tenets are described but the entire portion is quite identical with the one found in the *Viṣṇupurāṇa*. The important point of the exposition of *Nārada* is that the *Purāṇa* has referred to and enumerated thirty kinds of *Āsanās*. This seems to be the highest number ever met with in the *Purāṇas*. Though the description of all of them is not found in the *Purāṇa*. *Yoga* is explained as *Viśuddha* (pure) knowledge. The Seven *Yamas* are mentioned and explained. They are *Ahiṃsā* (non-violence), *satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (celibacy), *Aparigraha* (non-acceptance of monetary gifts), *Akrodha* (absence of fury) and *Anasūyā* (absence of jealousy). In *Niyamas* the six *Niyamas* of *Sandhyopāsanā* is newly added. Thirty *Āsanās* are enumerated but not explained. *Prāṇāyāma* is said to be of four kinds: *Recaka*, *Pūraka*, *Kumbhaka*, and *Śūnyaka* (a breathless stage). This *Purāṇa* is a *Vaiṣṇavapurāṇa* and hence has described the form of *Viṣṇu* for meditation. *Idā*, *Piṅgalā* and *Suṣumṇā* the three *Nāḍīs* are mentioned and explained in the context of *Prāṇāyāma*.

Minor Purāṇas

Devīpurāṇa:

Here, *Sāṅkhya* and *Yoga* are both described and there seems to be no distinction between two. *Yoga* is called *Pāśupata Yoga* or *Śiva Yoga*. The *Sāṅkhya* knowledge and *Yoga* practice both are praised.-1.7. Here in this *Purāṇa* not only *Maheśvara* is said to be the goal of *Dhyāna* but also the Nature of *Brahman* is described.6.7-9.By *Omkāra* one obtains *Parabrahma*.7.10

Devībhāgavatapurāṇa:

The *Yoga* described is not in complete co-ordination with the *Yogasūtras*, because here *Brahman* is described at the supreme reality to be realized through *Yoga*. *Yoga* is again intermingled with Tantric element of *Nāḍīs* and *Ṣaṭacakras*. *Mantra Yoga* also given importance. Ten *Yamas* and *Niyamas* are explained. There is mention and definition of five important *Āsanas*. 35.6

Śivapurāṇa:

The *Śivapurāṇa* has narrated *Śivayoga*. In the exposition of *Yoga*, *Śiva* is given great importance. *Yoga* is said to be of five kinds: *Mantra*, *Sparśa*, *Bhāva*, *Abhāva*, *Mahāyoga*. *Yoga* is said to be having six, seven or eight *Āṅgas*. The names of one hundred Twelve *Śiva Yogins* are mentioned as *Yogācāryas*. Five *Niyamas* are mentioned but they are verbally different. Eight types of *Āsanas* are prescribed viz. *Svastika*, *Padma*, *Ardheṇḍu*, *Vīra*, *Yoga*, *Prasādhita*, *Paryāṅka* and *Yatheṣṭa*.

Prāṇāyāma is *kanyaka*, *madhyama* and *uttama*. The vital breaths of ten kinds: *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, *Vyāna*, *Nāga*, *Kūrma*, *Kṛkara*, *Devadatta* and *Dhanañjaya* and their functions are mentioned. Benefits of *Prāṇāyāma* are explained. Precedure of meditation upon *Śiva* and *Śivā* is narrated in details.

Obstacles, *Siddhis* and *Upasargas* are elucidated in special manner. The time and place for *Yoga* are prescribed for the practice of *Yoga*. The greatness of *Śaiva Yogin* is also pointed out in one chapter.

Saurapurāṇa:

In this *Purāṇa* mainly the *Pāśupatayoga* is emphasized and the meditation upon the form of *Śiva* is advocated. The *Niyamas* are properly explained and there

is reference to 27 *Āsanas* which is quite peculiar to this *Purāṇa*. *Prāṇāyāma* is said to be of two kinds *Ajaya* and *Sajaya* along with *Sagarbha* and *Agarbha*.

In *Prāṇāyāma* the *Nāḍīs* i.e. *Idā*, *piṅglā*, *suṣumnā* are also given prime importance. The obstacles are mentioned here as *Sāttvika*, *Rājasa* and *Tāmasa*. This is peculiar but similar to *Līṅgapurāṇa*.

Viṣṇu-Dharmottarapurāṇa:

Though who do not get the description of all the tenets of *Yoga* in this *Purāṇa*, the exposition found here about *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi* is quite noteworthy and detailed. Only four *Āsanas* are referred to in the context of *Dhyāna*. The *Samādhi* is expounded in a very subtle and clear manner. The Time of *Dhyāna* is also indicated as *Niśāvasāna* and *Pradoṣa*. *Dhāraṇā* is fixing of mind on external objects. *Dhyāna* is making the mind introverted. While *Samādhi* is a state in which there is no connection of external experiences and self is united with the self.

Though all this is conformity with the exposition in the *Yogasūtras* the explanation of each concept is with great subtlety and clarity. There is specific reference to the form of Viṣṇu in the Lotus of Heart within the Body, which is not to be found mentioned in the *Yogasūtras*.

Mudgalapurāṇa:

The *Mudgalapurāṇa* has explained the five states of mind like the *Yogasūtras*. The eight *Yogānāgas* are mentioned but *Śama* and *Dama* are narrated instead of *Yama* and *Niyama*. Only *Svastika Āsana* is specifically mentioned while other are indicated by *Purāṇa*. But their number is not clear. As usual *Prāṇāyāma* of three kinds *Laghu*, *Madhyama* and *Uttama* is mentioned. In *Dhāraṇā*, *Dhyāna*

and *Samādhi*, there is clear reference to the Supreme *Brahman*, which is noteworthy. The *Mudgalapurāṇa* is a sectarian *Purāṇa* giving importance to the worship and meditation of Lord *Gaṇeśa* still *Gaṇeśa* is identified with the Supreme *Brahman*.

The Three *Nāḍīs* and six *Cakras* are clearly mentioned and the *Yogin* is expected to reach the *Sahaśrāra Cakra*. He should visualize the *Gaṇeśa* residing therein. The *Yogamārga* is thousand times better than *Krīyāmārga* and said to be quickly giving success in the spiritual practice.

Dattātreyā Purāṇa:

P.P.Vasudevananda Sarasvati was himself a great *Yogin* and had actual practical knowledge of the *Yoga* and *Siddhis* etc., and hence description of *Yoga* through his pen is understood to be very practical and useful. He has not only followed the *Yogasūtras* for his exposition but has added a lot to the description. He has referred to and explained ten *Yamas* and *Niyamas*. He has enumerated only eight kinds of *Āsanās* i.e. *Svastika*, *Gomukha*, *Padmaka*, *Sinhāsana*, *Siddha*, *Mayūra*, *Bhadra*, *Śavāsana*.

The vivid description of different kinds of *Siddhis* is quite noteworthy. The useful information about food is also found in his exposition. Among different kinds of *Mudrās*, *Khecarī Mudrā* is especially enjoined in the practice of *Yoga* useful for *yogin*. The explanation about *Tri-daṇḍī* is remarkable. While explaining *Dhyāna* there is vivid description of the form of Dattātreyā for meditation. *Dhāraṇā* of five kinds is explained. There are seventy two thousand *Nāḍīs* in the body, of them fourteen are important and among them also *Idā*, *Pīṅgalā* and *Suṣumṇā* are the prime among them. *Idā* is in left nostril having *Candra* as its deity

and *Piṅgalā* is *Sūryanāḍī* in the right nostril, while *Suṣumṇā* is related to *brahmarandhra*.

8.1.Major Purāṇas

Number of chapters:

The *Yogasūtra* of *Patañjali* is the standard work on *Yoga*. It has four *pādas* *Samādhi*, *Sādhana*, *Vibhūti* and *Kaivalya pādas* having 51,55,56,33 aphorisms respectively and total 195 *sūtras* in all.

A.Exhaustive description:

The *Viṣṇupurāṇa* has more than 65 verses and one complete *Adhyāya* describing *Yoga* and *Yoga* tenets. The *Mārkaṇḍeyapurāṇa* has expounded the *Yoga* tenets exhaustively in five *Adhyāyas*. The *Līṅgapurāṇa* has described *Yoga* in about four chapters. The *Kūrmapurāṇa* has exposition of *Yoga* in seven chapters. The *Garuḍapurāṇa* has description of *Yoga* in four chapters. The *Agnipurāṇa* has extensively dealt with *Yoga* tenets in about eleven chapters. The *Brahmapurāṇa* has five *Adhyāyas* narrating *Yoga* tenets. The *Vāyupurāṇa* has about nine chapters describing *Yoga* in very minute and practical manner. The *Nāradaṣpurāṇa* has exposition of *Yoga* in four chapters. The *Bhāgavatapurāṇa* has exposition of *Yoga* in about seven chapters.

B.Moderate description:

The *Vāmanapurāṇa* contains only seventeen verses relating to *Yoga*. The *Skandapurāṇa* has two *Adhyāyas* dealing with *Yoga*.

C. Less Description:

The *Varāhapurāṇa* does not contain the description of *Yoga* tenets but only *Yogācāryas* are mentioned. The *Brahmāṇḍapurāṇa* has only description of *Yoga mudras*. The *Brahmavaivartapurāṇa* has only two verses relating to *Yoga*. The *Matsyapurāṇa* has only scattered references to *Yoga* in several chapters. Among the eighteen *Purāṇas*. The *Brahmāṇḍa* and *Bhaviṣya Purāṇas* are not found to be expounding *Yoga* tenets as far as our search in that direction.

8.2. Definition of *Yoga*

A. As per *Yogasūtra*:

The definition of *Yoga* as per *Yogasūtras* is as follows:

योगश्चित्तवृत्तिनिरोधः ॥१.२

Yoga is restraining the modifications of mind.

The *Skandapurāṇa* follows *Yogasūtra* in defining *Yoga*. The *Līṅgapurāṇa* also follows *Yogasūtra* in defining *Yoga*. The *Bhāgavatapurāṇa* describes *Yoga* as leading one to the right path towards tranquility of mind. The *Matsyapurāṇa* has classified *Yoga* as *saguṇa* and *nirguṇa*, which seems to correspond to the *Savikalpa* and *Nirvikalpa Samādhi*.

B. *Jīva* and *Ātman*:

The *Smṛtis*(cf. *Dakṣa*, 7.15, *Yājñavalkya*, 1.8) describe *Yoga* as the union of *Jīva* and *Parmātmā*.

The *Viṣṇupurāṇa* defines *Yoga* as that special kind of mental activity, which leads one to the realization of and union with *Brahman*. The *Agnipurāṇa* is completely in conformity with the *Viṣṇupurāṇa* in defining the *Yoga*. The

Mārkaṇḍeyapurāṇa defines *Yoga* as separation from ignorance and association with knowledge, which leads to the union with *Brahman*. The *Kūrmapurāṇa* refers to *Mahāyoga* as conducive to the realization of *Ātman* and culminating in the unity with the supreme reality the *Maheśvara*. The *Garuḍapurāṇa* defines *Yoga* as union between *Brahman* and *Ātman*, to be the best kind of *Yoga*. The *Nārada*purāṇa has defined *Yoga* to be the realization of the non difference between the *Para*(*Parmātman*) and *Apara*(*Jīva-Ātman*).

C.Others:

The *Brahmapurāṇa* has defined *Yoga* in a different manner. It is said to be in unity or cohesion among the intellect, the mind and the senses. The *Brahmāṇḍapurāṇa* has not specifically defined *Yoga*. The *Vāyupurāṇa* refers to *Māheśvara Yoga* the knowledge of which results in the total destruction of unhappiness.

Critical note:

- 1.The *Skanda*, *Līṅga*, *Bhāgavata* and *Matsya* seem to follow *Yogasūtras*.
- 2.The *Viṣṇu*, *Mārkaṇḍeya*, *Kūrma*, *Garuḍa* and *Nārada* seem to follow the Upaniṣadic concept of union of *Jīva* and *Parmātman* as *Yoga*.

Path of Yoga

A.Limbs of Yogaṅga:

यम-नियम-आसन-प्राणायाम-धारणा-ध्यान-समाधयोऽष्टावङ्गानि ।।२.३९

As per *Yogasūtras*, *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Dhāraṇā*, *Dhyāna* and *Samādhi*, these are eight limbs of *Yoga*.

The *Mārkaṇḍeyapurāṇa* explains *Yoga* to be having eight limbs but explains *Yama* and *Niyamas* at a later stage. The *Liṅgapurāṇa* has narrated *Yoga* to be of five kinds i.e. *Mantra*, *Sparśa*, *Bhāva*, *Abhāva* and *Mahāyoga* and limbs of *Yoga* to be eight. The *Kūrmapurāṇa* has explained eight *aṅgas* of *Yoga*, but in a different order i.e. *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Samādhi*, *Yama*, *Niyama* and *Āsana*. The *Agnipurāṇa* also has similar description of eight limbs of *Yoga* in above order. The *Garuḍapurāṇa* has also refers to eight *aṅgas* of *Yoga*. The *Nārada**purāṇa* has described eight limbs of *Yoga* in order of the *Yogasūtra*.

B.Others:

The *Skandapurāṇa* has omitted the *Yama* and *Niyama* and explained *Yoga* to be forming only six *aṅgas*. The *Vāyupurāṇa* has explained the *Māheśvarayoga*, with six limbs. They are *Prāṇāyāma*, *Dhyāna*, *Pratyāhāra*, *Dhāraṇā*, *Smarāṇa* (recollection).

Critical note:

- 1.The *Mārkaṇḍeya*, *Kūrma*, *Liṅga*, *Garuḍa* and *Nārada* refer to eight *aṅgas* of *Yoga* as per *Yogasūtras* but some of them with difference in order.
- 2.The *Skanda* and *Vāyupurāṇa* have referred to six limbs of *Yoga*. The *Skanda* omitted *Yama* and *Niyama*. While *Vāyupurāṇa* has mentioned six *dharma*s of *Māheśvarayoga* omitting *Yama*, *Niyama* and adding *Smarāṇa* instead of *Samādhi*.

1.Yama

A.YS:

अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहा यमाः ॥२.३०

Non-violence, truthfulness, non-stealing, celibacy, non-covetedness are five *Yamas*.

The *Viṣṇupurāṇa* refers to the above five *Yamas* but with difference that the *Brahmacarya* is mentioned first in order. The *Mārkaṇḍeyapurāṇa* refers to five *Yamas* only but their order of enumeration and names are slightly different. They are Non-stealing, Celibacy, Non-attachment, uncovetousness, and Non-violence. The *Liṅgapurāṇa*, *Kūrmapurāṇa*, *Garuḍapurāṇa* and *Agnipurāṇa* follows the order of the *Yogasūtras*.

B.Others:

The *Skandapurāṇa* has mentioned ten *Yamas*. Among them the five as per *Yogasūtras* and the five additional are *Dama*, *prasāda*, *mādhurya*, *mṛdutā*. The *Bhāgavatapurāṇa* has narrated twelve *Yamas*. They are *Ahiṃsā*, *Satya*, *Asteya*, *Asaṅga*, *Hrī*, *Asaṅcaya*, *Āstikya*, *Brahmacarya*, *Mauna*, *Sthairya*, *Kṣamā* and *Abhaya*. Thus here *Hrī*, *Asaṅga*, *Āstikya*, *Mauna*, *Sthairya*, *Kṣamā* and *Abhaya*, these seven are added as *Yamas*. The *Nāradaḥpurāṇa* has narrated seven *Yamas*. They are *Ahiṃsā* (non-violence), *satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (celibacy), *Aparigraha* (non-acceptance of monetary gifts), *Akrodha* (absence of fury) and *Anasūya* (absence of jealousy). Here *Akrodha* and *Anasūya* are additional.

C.Less description:

The *Brahmāṇḍapurāṇa* only refers to *Ahiṃsā* of the five *Yamas*.

Critical note:

1.The *Viṣṇupurāṇa*, *Mārkaṇḍeyapurāṇa*, *Līṅgapurāṇa*, *Kūrmapurāṇa*, *Garuḍapurāṇa* and *Agnipurāṇa* follow *Yogasūtras* in enlisting *Yamas* to be five. Some of them change the order.

2.The *Skandapurāṇa*, *Bhāgavatapurāṇa* and *Nāradaḥpurāṇa* have mentioned *Yamas* to be ten, twelve and seven respectively with addition of some matter.

2.Niyama:

A.YS:

शौच-सन्तोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि नियमाः ॥२.३२

Purity, Contentment, Penance, Self-study, worship of God, these five are mentioned as *Niyamas* by *Yogasūtra*.

The *Viṣṇupurāṇa* has referred to five *Niyamas* in a different order i.e. *Svādhyāya*, *Śauca*, *Santoṣa*, *Tapas* and contemplation on *Brahman*. Here instead of *Īśvarapraṇidhāna* there is mention of *Brahmapraṇavatā*. The *Mārkaṇḍeyapurāṇa* has enumerated the five *Niyamas* but with a difference in their nomenclature. They are freedom from anger, serving the *gurus*, purity, intake of less food, and constant self-study. The *Kūrmapurāṇa* also refers to the five *Niyamas* as per the *Yogasūtras*, but instead of *Īśvarapraṇidhāna*, it has mentioned *Īśvarapūjana* to simplify it. The *Garuḍapurāṇa* specifically mentions *Niyamas* to be five like the *Yogasūtras* but somehow enlisted *Satya* and *Indriyanigraha* also among them. The *Agnipurāṇa* completely follows the *Yogasūtras* in enumerating the five *Niyamas*.

B.Other:

The *Skandapurāṇa* has enumerated the ten *Niyamas*. They are *Śauca*, *Snāna*, *Tapas*, *Dāna*, *Mauna*, *Ijyā*, *Adhyayana*, *Vrata*, *Upāsanā*, *Upasthadaṇḍa*. The *Liṅgapurāṇa* also describes ten *Niyamas*. They are 1.cleanliness (*śauca*), 2. Sacrifice (*Ijyā*), 3.penance (*Tapas*), 4.charitable gift (*dāna*), 5.study of the Vedas (*svādhyāya*), 6.restraint on the organs of generation (*Upasthanigraha*), 7.holy rites (*vrata*), 8.fast (*upavāsa*), 9.silence (*mauna*) and 10.holy bath (*snāna*). The *Bhāgavatapurāṇa* has enumerated twelve *Niyamas*. They are *Śauca*, *Japa*, *Tapas*, *Homa*, *Śraddhā*, *Ātithya*, *Arcana*, *Tīrthāṭana*, *Parārthehā*, *Tuṣṭi*, *Ācāryasevā*. The *Nārada*purāṇa has enumerated six *Niyamas*. They are Austerities, Study of Vedas, Contentment, purity (cleanliness), worship of Hari and the offering of *Sandhyā* prayers. Among them *Sandyopāsanā* is additional matter.

Critical note:

1.The *Viṣṇu*, *Mārkaṇḍeya*, *Kūrma*, *Garuḍa* and *Agni*-these Purāṇas have enlisted five *Niyamas* in conformity with the *Yogasūtras* but some of them with slight difference.

2.The *Skanda*, *Liṅga*, *Bhāgavata* and *Nārada*-these Purāṇas enumerate ten, ten, twelve and six *Niyamas* respectively.The *Skanda* and *Liṅga* Purāṇas have similar description with difference in order of enumeration.

3.Āsana

A.YS:

स्थिरसुखमासनम् ॥२.४६

Posture is that which is firm and pleasant.

Though the *Yogasūtra* has mentioned and defined *Āsana* as a limb of *Yoga*. It does not specifically refer to or enumerate any *Āsanas*.

B.Others:

The *Viṣṇupurāṇa* mentions only *Bhadrāsana* and others are indicated. The *Skandapurāṇa* initially proclaims that *Āsanas* are infinite like the living beings. However the three *Siddhāsana*, *Padmāsana*, *Svastikāsana* are enlisted and others are indicated. The *Mārkaṇḍeyapurāṇa*, the *Līṅgapurāṇa*, the *Kūrmapurāṇa*, the *Vāyupurāṇa* and the *Garuḍapurāṇa* have referred to *Padma*, *Ardha* and *Svastika* *Āsanas*. The *Agnipurāṇa* refers only to *Kamalāsana* or *Padmakāsana* while others are indicated. *Bhāgavatapurāṇa* refers only to *Svastikāsana*. The *Nāradaḥpurāṇa* enumerates the highest number of *Āsanas* i.e. Thirty of them. They are *Padmaka*, *Svastika*, *Pīṭha*, *Sainha*, *Kaukkuṭa*, *Kauñjara*, *Kaurma*, *Vajrāsana*, *Varāha*, *Mṛga*, *Cailika*, *Krauñca*, *Nālika*, *Sarvatobhadra*, *Vārṣabha*, *Nāga*, *Matsya*, *Vaiyāghra*, *Ardhacandraka*, *Daṇḍavat*, *Śaila*, *Svabhra*, *Maudgara*, *Makara*, *Traipatha*, *Kāṣṭha*, *Sthāṇu*, *Vaikarṇika*, *Bhauma* and *Vīrāsana*.

Critical note:

Though there can be infinite number of *Āsanas* as per the positions of living beings, the most practically recommended by the *Purāṇas* are *Siddhāsana*, *Padmāsana*, *Ardhāsana* and *Svastikāsana*. The *Nāradaḥpurāṇa* has given the list of thirty such *Āsanas*. While some *Purāṇas* indicate other *Āsanas* by adding “iti” i.e. “etc.” to the list of their enumeration.

4.Prāṇāyama:

A.YS:

तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः॥२.४९

Controlling the motion of the inhalation and the exhalation is *Prāṇāyāma*.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥२.५०

Its modifications are either external or internal, or motionless, regulated by place, time and number. It is of two kinds *dīrgha* and *sūkṣma*.

B.others:

The *Viṣṇupurāṇa* and the *Agnipurāṇa* refer to three motions of *Prāṇāyāma* i.e. *Recaka*, *Kumbhaka* and *Pūraka*. It is also said to be of two kinds *Sabīja* and *Nirbīja*. The *Skandapurāṇa*, the *Agnipurāṇa*, the *Vāyupurāṇa* and the *Līṅgapurāṇa* have mentioned three kinds of *Prāṇāyāma*- *Manda*, *Madhyama* and *Uttama*. *Manda* of twelve *mātrās*, *Madhyama* of twenty four *mātrās* and *Uttama* thirty six *mātrās*. The *Agnipurāṇa* calls *Manda* as *Kanyaka* only, verbal difference. The *Skandapurāṇa* also refers to *Idā* with *Candra* deity in left nostril, *Pīṅgalā* in the right nostril having *Sūrya* as its deity. *Mātrā* is the time for a *Laghu akṣara* (such *a, i, u*) according to the *Skandapurāṇa*. The *Mārkaṇḍeyapurāṇa* also describes the three kinds of *Prāṇāyāma* of *Laghu*, *Madhya* and *Uttama* kinds with twelve, twenty four and thirty six *mātrās*. The time of a *mātrā* is that of the closing and opening the eye-lids once. There are four stages that culminate in emancipation. The four stages in the progress of *Prāṇāyāma* are mentioned and explained in this *purāṇa*. They are cessation (*Dhvaṣṭi*) of the consequences of action, and the power of obtaining everything (*Prāpti*), harmony (*Samvid*) and serenity (*Prasāda*). The *Līṅgapurāṇa* also classifies *Prāṇāyāma* into *Sagarbha* and *Agarbha Prāṇāyāma*. It also explains the attributes of the *Prāṇāyāma* as of four kinds i.e. *Śānti*, *praśānti*, *dīpti* and *prasāda*. The *Vāyupurāṇa* also mentions these four attributes of *Prāṇāyāma* with difference in sequence as *Śānti*, *Praśānti*, *Prasāda* and *Dīpti*. In the *Līṅgapurāṇa* the ten kinds of winds i.e. *prāṇa*,

apāna, samāna, udāna, vyāna and *Nāga, Kūrma, Kṛkala, Devadatta, Dhanañjaya* are enlisted and their functions are explained. The *Kūrmapurāṇa* and the *Garuḍapurāṇa* have referred to *Recaka, Kumbhaka* and *Pūraka*, and the types of *Sagarbha* and *Agarbha Prāṇāyāmas*. The *Garuḍapurāṇa* further adds that it is of three kinds i.e. *Laghu* of ten *mātrās*, *Madhyama* of twenty *mātrās* and *Uttama* of thirty *mātrās*. The *Brahmapurāṇa* mentions *Prāṇāyāma* to be of three kinds *Saguṇa, Nirguṇa* and *Mānasa*. The *Bhāgavatapurāṇa* has mentioned the three processes of breath control i.e. *Pūraka, Kumbhaka* and *Recaka*. The *Vāyupurāṇa* narrates the *Prāṇāyāma* of *Manda, Madhyama* and *Uttama*. The *Nāradaḥpurāṇa* has specifically alluded four kinds of *Prāṇāyāma* i.e. *Recaka, Pūraka, Kumbhaka*, and *Śūnyaka* (a breathless stage). It also refers to the *Sagarbha* and *Agarbha Prāṇāyāma*.

Critical note:

1.The *Yogasūtra* seems to refer to *Pūraka, Kumbhaka* and *Recaka Prāṇāyāmas*. It is said to be of two kinds *Dīrgha* and *Sūkṣma* in accordance with time, place and number. The *Purāṇas* generally refer to these three kinds- *Pūraka, Kumbhaka* and *Recaka*. Only *Nāradaḥpurāṇa* specially mentions the fourth one i.e. *Śūnyaka*.

2.The *Viṣṇupurāṇa* and *Agnipurāṇa* mention *Sabīja* and *Nirbīja Prāṇāyāma*, while the *Liṅgapurāṇa, Kūrmapurāṇa, Garuḍapurāṇa, Nāradaḥpurāṇa* all these *Purāṇas* describe the same as *Sagarbha* and *Agarbha*. The *Brahmapurāṇa* has given three fold classification of *Prāṇāyāma* as *Saguṇa, Nirguṇa* and *Mānasa*. The *Skandapurāṇa, Vāyupurāṇa, Liṅgapurāṇa, Agnipurāṇa, Mārkaṇḍeyapurāṇa* and *Garuḍapurāṇa* have described *Prāṇāyāma* to be of *Manda, Madhyama* and *Uttama* kinds with twelve(*Garuḍa*-10), twenty four(*Garuḍa*-20) and thirty six (*Garuḍa*-30) *mātrās* respectively. For *Manda* *Agnipurāṇa* designates as *Kanyaka*

while *Mārkaṇḍeyapurāṇa* and *Garuḍapurāṇa* call it as *Laghu*. *Mātrā* is the time for a *Laghu akṣara* (such *a,i,u*) according to the *Skandapurāṇa*, while *Mārkaṇḍeyapurāṇa* explains it as the time of the closing and opening the eye-lids once. Only the *Skandapurāṇa* refers to *Idā* with *Candra* deity in left nostril, *Pīṅgalā* in the right nostril having *Sūrya* as its deity.

5.Pratyāhāra

A.YS-

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥२.५४

The *Pratyāhāra* of the organs is not having contact with their own external objects and taking the form of the mind-stuff, as it were.

B.others:

The *Viṣṇupurāṇa*, *Kūrmapurāṇa*, *Agnipurāṇa*, *Nāradapurāṇa* and *Līṅgapurāṇa* explains *Pratyāhāra* to be consisting of restraining the organs of sense from their indulgence in external objects, like the sound etc. and making them directed towards the *Citta* (the Mind). According to the *Skandapurāṇa*, *Pratyāhāra* constitutes twelve *Prāṇāyāmas*. The *Mārkaṇḍeyapurāṇa*, *Bhāgavatapurāṇa* and *Garuḍapurāṇa* state that the *Yogin* should control his organs of sense from their objects and his breath etc. along with mind. The example of a tortoise that, withdraws his limbs from all sides is given by *Mārkaṇḍeya*, *Bhāgavata* and *Skandapurāṇas* for explaining *Pratyāhāra*.

Critical note:

1. The *Viṣṇupurāṇa*, *Kūrmapurāṇa*, *Agnipurāṇa*, *Nāradapurāṇa* and *Līṅgapurāṇa*-all these *Purāṇas* almost agree with the *Yogasūtra* in explaining the *Pratyāhāra*.

The *Skanda* describes it to be consisting of twelve *Prāṇāyāmas*, while *Mārkaṇḍeyapurāṇa*, *Bhāgavatapurāṇa* and *Garuḍapurāṇa* have mentioned the control of breath along with mind in the *Pratyāhāra*.

2. The *Mārkaṇḍeyapurāṇa*, *Bhāgavatapurāṇa* and *Skandapurāṇa* have properly explained it with the example of tortoise withdrawing his limbs from all sides.

6.Dhāraṇā

A.YS-

देशबंधश्चित्तस्य धारणा ।।३.१

Dhāraṇā is holding of mind on a particular object.

Like the *Yogasūtras*, the *Līṅgapurāṇa* defines *Dhāraṇā* as fixing of mind up on a particular object of meditation. The *Līṅga* and *Agnipurāṇa* proclaim that the twelve *Prāṇāyāmas* are also called *Dhāraṇā*. The *Garuḍapurāṇa* refers to eighteen *Prāṇāyāmas* to be *Dhāraṇā*.

B.others

The *Viṣṇupurāṇa* defines *Dhāraṇā* as a mental stage visualizing the visible form of lord. The object of meditation is *Brahman*, which is of two kinds *mūrta* (having form), *amūrta* (formless) and *para* (supreme) and *apara* (secondary). *Dhāraṇā* is explained to be of two kinds *Śuddhā* and *Aśuddhā* when it is steady fast in Viṣṇu it is pure while on other objects it is *Aśuddhā*. The *Skandapurāṇa* states *Dhāraṇā* to be in keeping the mind motionless and retaining severally the five *Bhūtas* in the heart. It is also through twelve *Pratyāhāras* (i.e.one hundred and forty four *Prāṇāyāmas*). The *Mārkaṇḍeyapurāṇa* explains *Dhāraṇā* as consisting of Twelve *Prāṇāyāmas*. The *Mārkaṇḍeyapurāṇa* and *Garuḍapurāṇa* mention ten

entities on which *Dhāraṇā* can be made. 1.The navel, 2.The heart, 3.The breast, 4.The neck, 5.The mouth, 6.The tip of the nose, 7.The eye, 8.The eye-beows, 9.The middle of the head, and 10.The one beyond that, while the *Vāyupurāṇa* enumerates nine of them omitting the last one. The *Kūrmapurāṇa* refers only to the heart, navel, the head or even the peak of a mountain for *Dhāraṇā*. *Agnipurāṇa* explains *Dhāraṇā* to be practised by fixing of mind upon the Supreme *Brahman*. *Dhāraṇā mūrta* and *amūrta* form of lord is also recommended. It also refers to having *Dhāraṇā* upon the particular limb of the body, which is having some disease. This may be a kind of Hypnotism. According to *Nāradapurāṇa*, the process in which the sense organs withdrawn from their sense objects are made introverted and established in the self is *Dhāraṇā*.

Critical note:

The *Līṅgapurāṇa*, *Agnipurāṇa* and *Garuḍapurāṇa* refer to twelve and eighteen *Prāṇāyāmas* to be constituting *Dhāraṇā*. The *Viṣṇupurāṇa* has mentioned several kinds of *Dhāraṇās* i.e. *Mūrta-Amūrta*, *Para-Apara* and *Śuddha-Aśuddha*. While *Agnipurāṇa* only refers to *Mūrta-Amūrta* kinds of *Dhāraṇā*. The *Mārkaṇḍeya*, *Garuḍapurāṇa*, *Vāyupurāṇa* and *Kūrmapurāṇa* have referred to several entities of the body etc. on which *Dhāraṇā* is to be made. *Mārkaṇḍeya* and *Garuḍa* refer to ten such entities while *Vāyupurāṇa* omits last one of them. The *Kūrmapurāṇa* does not enumerate all of them but only indicates them. The *Agnipurāṇa* specifically refers to *Dhāraṇā* upon the diseased part of the body.

7.Dhyāna

A.YS-

तत्र प्रत्ययैकतानता ध्यानम्॥३.२

Continuous unbroken flow of cognition on that object is *Dhyāna*.

The *Viṣṇupurāṇa* follows the *Yogasūtra* in defining *Dhyāna* with the difference that recommends to concentrate upon the form of Viṣṇu. The *Līṅgapurāṇa* follows the *Yogasūtras* but recommends concentration upon Maheśvara. The *Kūrmapurāṇa* generally agrees with the *Yogasūtras*.

B.others:

According to the *Skandapurāṇa* and *Līṅgapurāṇa* also *Dhyāna* consists of twelve *Dhāraṇās* i.e. $144 \times 12 = 1728$ *prāṇāyāmas*. It is of two kinds *Saguṇa* and *Nirguṇa*. The *Vāyupurāṇa* has specifically referred to the places and the conditions in which the *Dhyāna* should not be practised. The *Garuḍapurāṇa* states *Dhyāna* to be the thought of the identity of *Brahman* and *Ātman*. It also recommends the *Dhyāna* of the visible form of Viṣṇu. The *Agnipurāṇa* has enjoined the continuous and uninterrupted thought about Viṣṇu. It also has pointed out that the Meditation upon Viṣṇu can be carried out at all places and times in all conditions, whether one is pure or impure. The *Bhāgavatapurāṇa* has elaborately described gradual process of *Dhyāna* upon the visible form of lord Viṣṇu, from his lotus-feet, up to His lips and teeth.

Critical note:

The *Viṣṇupurāṇa*, *Kūrmapurāṇa* and *Līṅgapurāṇa* generally agree with the *Yogasūtras* in defining *Dhyāna*. The *Viṣṇupurāṇa*, *Bhāgavatapurāṇa* and *Garuḍapurāṇa*, recommend meditation upon the form of Viṣṇu, while *Līṅgapurāṇa* that of the Maheśvara. The *Skandapurāṇa* and *Līṅgapurāṇa* recommend twelve *Dhāraṇās* for *Dhyāna*. Though *Purāṇas* generally recommend time and place for Meditation the *Agnipurāṇa* has specifically remarked that it can be practised at all places, time and all conditions.

8.Samādhi

A.YS-

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३.३

When that cognition becomes bereft of all forms and reflects only upon the particular object only is called *Samādhi*.

The *Viṣṇupurāṇa*, *Liṅgapurāṇa* and *Kūrmapurāṇa* almost follow the *Yogasūtra* in defining *Samādhi*.

B.others

The union of *Jīvātman* and *Parmātman* like mixing of the salt in water, milk in milk and ghee in ghee is *Samādhi*, according to *Skandapurāṇa*. It is also explained as consisting of twelve *Dhyānas*, by *Skandapurāṇa* and *Liṅgapurāṇa*. *Dhāraṇā* has the duration of five *Ghaṭis* i.e. about 2 hours, *Dhyāna* of sixty *Ghaṭis* i.e. 24 hours, it is called *Samādhi* when its duration is twelve days, according to *Skandapurāṇa*. While the *Mārkaṇḍeyapurāṇa* clarifies the union of *Ātman* and *Parmātman* in *Samādhi* with illustrations of gold mixing with gold, water with water and fire with fire. The *Garuḍapurāṇa* highlights *Samādhi* to be absorption in to *Brahman*. The state in which there is realization that I am *Brahman*. The *Agnipurāṇa* narrates the state of *Samādhi* to be that position of mind in which it is firm and motionless like the lamp kept in windless place. While the *Brahmapurāṇa* explains this position of firmness of mind with the illustrations of firmness or motionlessness of stone, tree or wood. The *Nāradaṇḍapurāṇa* has explained this position as realization of *Ātman* and *Brahman*, culminating in bliss.

Critical note:

1. The *Viṣṇupurāṇa*, *Kūrmapurāṇa* and *Liṅgapurāṇa* follow the *Yogasūtra*.
2. The *Skandapurāṇa*, *Liṅgapurāṇa*, *Mārkaṇḍeyapurāṇa*, *Nāradaṇḍapurāṇa* and *Garuḍapurāṇa* explain it as the state in which there is realization of *Ātman* or the *Brahman* and union of the two. The *Agnipurāṇa* and *Brhamapurāṇa* declare it to be the position of firm and motionless mind. According to *Skandapurāṇa* and *Liṅgapurāṇa*, twelve *Dhyānas* constitute one *Samādhi*. Examples of water mixing with water, ghee with ghee, gold with gold and fire with fire and salt with water are given for explaining the position of union of *Ātman* and *Brahman* in *Samādhi*.

8.2.Minor Purāṇas

8.1.Number of chapters:

A.Exhaustive description:

The *Devīpurāṇa* has description of *Pāśupatayoga* in ten *paricchedas*. The *Saurapurāṇa* has depiction and allusion to *Yoga* tenets in about four chapters. The *Viṣṇudharmottarapurāṇa* has description of some *Yogāṅgas* in about five chapters. The *Śivapurāṇa* has described *Śivayoga* in five chapters. The *Mudgalapurāṇa* has four chapters relating to *Yoga* tenets. The *Dattātreyaṇḍapurāṇa* has more than eight chapters vividly describing *Yoga*, *Yogāṅga* and other tenets.

B.Moderate description

The *Devībhāgavatapurāṇa* has description of *Yoga* in two chapters.

C.Less description

The *Kālīkāpurāṇa* has description only of *mudras*. The *Narasimhapurāṇa* has eight verses relating to *Yogāṅgas*. The *Vaiśvānarapurāṇa* has only one chapter

alluding to some *Yoga* tenets. There are numerous *Upapurāṇas* and some of them are not available. During our research we could find description of *Yoga* in about ten selected *Purāṇas*. However the search for the other *Purāṇas* will be undertaken in future.

8.2. *Yoga*:

The *Dattātreypurāṇa* follows *Yogasūtra* in defining *Yoga*, but the mental modifications are to be diverted towards *Omkāra* or *Brahman*. The *Devīpurāṇa* has elaborated the *Śaiva* or *Pāśupatayoga*. The *Śivapurāṇa* has narrated five types of *Yoga*, *Mantrayoga*, *Spārśayoga*, *Bhāvayoga*, *Abhāvayoga* and *Mahāyoga*. The *Devībhāgavatapurāṇa* has explained *Yoga* as union between *Jīva* and *Paramātmān*, the *Saurapurāṇa* also alludes to this kind of unity. According to *Mudgalapurāṇa*, *Yoga* brings about peace of Mind.

Critical note:

All the above *Purāṇas* do not seem to follow *Yogasūtra* in verbatim but explain *Yoga* in different way. The union between *Jīva* and *Paramātmān* is emphasized by *Devībhāgavatapurāṇa* and *Saurapurāṇa*.

8.3. Path of *Yoga*

A. *Yogāṅgas*:

The *Devībhāgavatapurāṇa* and *Saurapurāṇa* enumerate eight *Yogāṅgas* as per *Yogasūtra*. While the *Śivapurāṇa* refers to two traditions of six or eight *Yogāṅgas*, in six *Yogāṅgas*, *yama* and *niyama* are omitted. The *Mudgalapurāṇa* also refers to eight *Yogāṅgas* but instead of *Yama* and *Niyama* it reads *Śama* and *Dama*. The *Dattātreypurāṇa* has alluded to six, seven and eight *Yogāṅgas*. By omitting *Yama*

and *Niyama*, they become six, while some think *Samādhi* to be the fruit of process of *Yoga* and hence not to be included in the *Yogāṅgas*. So *Yogāṅgas* become seven.

Critical note:

The *Devībhāgavatapurāṇa*, *Saurapurāṇa* follow the *Yogasūtras*. While *Śivapurāṇa*, *Dattātreypurāṇa* refer to them to be Six, seven or eight. Instead of *Yama* and *Niyamas*, *Mudgalapurāṇa* refers to *Śama* and *Dama*.

1.Yama

A.Y.S

The *Saurapurāṇa* and *Śivapurāṇa* follow the *Yogasūtra* in enlisting five *Yamas*.

B.Other

The *Devībhāgavatapurāṇa* and *Dattareypurāṇa* has enumerated ten *Yamas*. They are *ahimṣā*, *satya*, *asteya*, *Brahmacarya*, *dayā*, *ārjava*, *kṣhamā*, *dhṛti*, *mitāhāra* and *Śauca*.

C.Less description

The *Devīpurāṇa* simply alludes to *Yama* and *Niyamas*. The *Mudgalapurāṇa* refers to *Śama* only.

Critical note:

The *Saurapurāṇa* and *Śivapurāṇa* follow the *Yogasūtra*, while *Devībhāgavatapurāṇa* and *Dattātreypurāṇa* allude to ten *Yamas*.

2.Niyama

A.YS

The *Saurapurāṇa* has mentioned five *Niyamas* like the *Yogasūtras*, with change in sequence. The *Śivapurāṇa* also enumerates five *Niyamas* with verbal difference. The *Dattātreyapurāṇa* also refers to five *Niyamas* as per *Yogasūtra*.

B.Others

The *Devībhāgavatapurāṇa* has enumerated ten *Niyamas*. They are: *tapas*, *santoṣa*, *āstikya*, *dāna*, *devapūjā*, *siddhānta-śravaṇa*, *hrī* (bashfulness), *matī*, *Japa*, *hutam*. The *Dattātreyapurāṇa* has noted ten *Niyamas*. They are *tapas*, *santoṣa*, *Āstikya*, *Vicāra*, *Dāna*, *Pūjā*, *Hrī*, *Śraddhā*, *Vrata*, *Japa*.

C.Less description

The *Devīpurāṇa* simply alludes to *Niyamas*. The *Mudgalapurāṇa* only refers to *Dama*.

Critical note:

The *Saurapurāṇa*, *Śivapurāṇa* and *Dattātreyapurāṇa* have followed *Yogasūtra* in enumerating five *Niyamas*, while *Devībhāgavatapurāṇa* and also *Dattātreyapurāṇa* have narrated ten *Niyamas*.

3.Āsana

B.Others

The *Devīpurāṇa* has referred to some seven *Āsanas* viz. *Padmaka*, *Svastika*, *Sthālika*, *Jālika*, *Pīṭhārdham*, *Candradanḍa*, *Sarvatobhadra*, but some of them seem to be rather seats and may not be postures. The *Devībhāgavatapurāṇa* has enumerated and explained five *Āsanas* viz. *Padma*, *svastika*, *bhadra*, *vajra*, *vīra*. The *Saurapurāṇa* has enumerated twenty seven *Āsanas*. They are *Padmaka*, *Svastika*, *Pīṭha*, *Simha*, *Kukuṭa*, *Kuñjara*, *Kūrma*, *Vajra*, *Vyāgra*, *Ardhacandra*,

Daṇḍa, Tārksya, Śūla, Khadga, Mudgala, Makara, Tripatha, Kāṣṭha, Sthānu, Hastikarṇika, Mīna, Vīra, Varāha, Mṛga-vaiṇika, Krauñca, Anālika, Sarvatobhadra. The *Viṣṇudharmottarapurāṇa* has referred to only four *Āsanas* viz. 1.*Svastika*, 2.*Sarvatobhadra*, 3.*Paryāṅka* and 4.*Kamalāsana*. The *Śivapurāṇa* enumerated eight *Āsanas*. They are *Svastika, Padma, Ardhendu, Vīra, Yoga, Prasādhita, Paryāṅka* and *Yatheṣṭa*. The *Mudgalapurna* only refers to *Svastika* and others are indicated. The *Dattātreyapurāṇa* has explained eight *Āsanas* viz. *Svastika, Gomukha, Padmaka, Siṃhāsana, Siddha, Mayūra, Bhadra, Śavāsana*.

Critical note:

As per the above discussion, the number of *āsanas* referred to by the *Upapurāṇas* are one, four, five, seven, eight and twenty seven.

4.Prāṇāyāma

A.others-

The *Devīpurāṇa* has mentioned the *Prāṇāyāma* of three types *Uttama, Madhyama* and *Manda* all with *Sagarbha*. It also refers to *Pūraka, Recaka* and *Kumbhaka Prāṇāyāmas*. The *Saurapurāṇa* has made division of *Prāṇāyāma* in to *Agarbha- Sagarbha* and *Ajaya- Sajaya*. *Prāṇāyāma* is again of four kinds i.e. *Recaka, Śūnyaka, Pūraka* and *Kumbhaka*. The *Viṣṇudharmottarapurāṇa* simply refers to *pūraka, kumbhaka* and *recaka Prāṇāyāma*. The *Śivapurāṇa* has elaborate description of *Prāṇāyāma* in which it has explained not only *pūraka, recaka* and *kumbhaka Prāṇāyāmas, sagarbha, agarbha Prāṇāyāmas* but also *kanyaka* (12 *mātrās*), *madhyama* (24 *mātrās*) and *uttama* (36 *mātrās*) stages of it. Here benefits of *Prāṇāyāma* i.e. *Śānti, Praśānti, Dīpti* and *Prasāda* are also explained. The *Mudgalapurāṇa* has referred to *pūraka, kumbhaka* and *recaka* and also *laghu, Madhyama*, and *uttama*. The *Dattātreyapurāṇa* has explained four kinds of

Prāṇāyāma i.e. *Dīrgha*, *Parivṛḍha*, *Sūkṣma* and *Turīya* as also along with *pūraka*, *kumbhaka* and *recaka*.

Critical note:

Generally the *pūraka*, *kumbhaka* and *recaka* *Prāṇāyāmas* are explained by the Purāṇas. The three stages of *Laghu*, *madhyama* and *uttama* are also explained by some of them, while *Dattātreyapurāṇa* refers to four of them as *Dīrgha*, *Parivṛḍha*, *Sūkṣma* and *Turīya*. The good effects of *Prāṇāyāma* are explained by *Śivapurāṇa*, while if not practised properly adverse effects are also found on the body.

5.Pratyāhāra

A.YS

The *Devībhāgavatapurāṇa* generally follows the *Yogasūtra* definition but it emphasizes on forcibly bringing under control the uncontrolled sense organs. The *Saurapurāṇa* also follows *Yogasūtra* in defining the *Pratyāhāra*. The *Dattātreyapurāṇa* at one place agrees with the *Yogasūtra* in defining *Pratyāhāra*.

B. others

The *Viṣṇudharmottarapurāṇa* following *Bhagavadgītā* refers to *Pratyāhāra* as diverting mind from the respective desired objects of sense. It emphasizes on the control of mind instead of sense organs. While the *Śivapurāṇa* and the *Mudgalapurāṇa* indicate not only the control of mind but also of senses. The *Dattātreyapurāṇa* has particularly elucidated *Pratyāhāra* to be of five kinds as previously explained.

Critical note:

1. The *Devīpurāṇa*, *Saurapurāṇa* and *Dattātreyapurāṇa* define *Pratyāhāra* similar to that found in the *Yogasūtra*.

2. The *Viṣṇudharmottarapurāṇa* refers to the control of mind, while *Mudgalapurāṇa* refers to control of mind and senses. The *Dattātreyapurāṇa* has peculiarly explained *Pratyāhāra* to be of five kinds which is quite noteworthy.

6.Dhāraṇā**A.YS**

The *Viṣṇudharmottarapurāṇa* follows the *Yogasūtra* in defining *Dhāraṇā*. It also has mentioned *Dhāraṇā* on the five elements. The *Śivapurāṇa* is similar to the *Yogasūtra*. Instead of *Deśa* in the *sūtra* it has *sthāna*. However it explains *sthāna* to be in the form of Śiva.

B.others

The *Devīpurāṇa* has defined *Dhāraṇā* as establishing of mind in the heart i.e. making it introverted. It is explained with the example of dustless mirror exhibiting clear vision. The *Devībhāgavatapurāṇa* refers to the establishing of *Prāṇa* wind on different parts of the body to be *Dhāraṇā*. The *Saurapurāṇa* has peculiarly explained *Dhāraṇā* to be in the form of twelve *Udvātas* and fixing of mind on *Candra Nāḍī*. The *Mudgalapurāṇa* explains *Dhāraṇā* to be in understanding the *Brahman* through the *Mahāvākyas*. The *Dattātreyapurāṇa* refers to five kinds of *Dhāraṇā*, i.e. *Dhāraṇā* upon the Heart, Intellect, Self, Idol and external objects.

Critical notes:

1. The *Viṣṇudharmottara* and the *Śivapurāṇa* generally follow the *Yogasūtras*. *Śivapurāṇa* refers to Śiva to be meant by *Sthāna*.
2. The *Devīpurāṇa*, *Devībhāgavatapurāṇa*, *Saurapurāṇa*, *Mudgalapurāṇa* and *Dattatreyapurāṇa* have some different explanations. The *Saurapurāṇa* refers to *Candra Nāḍī* in this connection. While *Mudgalapurāṇa* has peculiar elucidation of *Dhāraṇā* while referring to the *Mahāvākyas* and Vedantic *Brahman*.

7.Dhyāna

A.YS

The *Dattatreyapurāṇa* has followed the *Yogasūtra* definition of *Dhyāna*.

B.others

The *Devīpurāṇa* refers to the three aspects of *Dhyāna* i.e. *Dhyātā*, *Dhyāna* and *Dhyeya*. The Śiva or Maheśvara is *Dhyeya*, *Dhyāna* is explained in seven different ways- *Upalabdhiḥ* (knowledge), *Smṛti* (recollection), *Dhyānam* (concentration), *saṅkalpa* (determination on *Omkāra*), *Kalpanā*(conception), *Bhāvanā*(emotion), *Cintā* (anxiety). It gives the stock examples of stream of oil and the lamp in a windless place for explaining *Dhyāna*.

The *Devībhāgavatapurāṇa* has explained *Dhyāna* as meditation upon the favourite Deity with composed mind. Meditation is the thought process that one is identical with the self residing in the heart of everyone which culminates in the bliss of attainment of the self. Thus the *Narsinhapurāṇa* explains *Dhyāna*.

The *Saurapurāṇa* has explained *Dhyāna* to be the meditation upon the creastal pure form of lord Śiva in the forehead, head and heart, having five faces, ten hands

matted hair and with snake as *yajnopavīta*. The *Viṣṇudharmottarapurāṇa* refers to *Dhyāna* as meditation upon the internal subtlest form of Viṣṇu. The *Śivapurāṇa* advocates the contemplation on Śiva with an undistracted mind as *Dhyāna*.

The *Mudgalapurāṇa* has explained *Dhyāna* as apprehension of the identity of *Jīva* and *Brahman* resulting in Bliss. The *Dattātreyapurāṇa* has narrated two kinds of *Dhyāna* i.e. *Saguṇa* and *Nirguṇa* and given the beautiful description of the *Digambara* form of the Lord *Dattātreyā* for meditation.

Critical notes:

1. Only *Dattātreyapurāṇa* has alluded to the definition of the *Dhyāna* as per *Yogasūtra*.
2. The sectarian attitude is clearly found in the Purāṇas viz. The *Devīpurāṇa*, *Saurapurāṇa* and *Śivapurāṇa* advocating *Dhyāna* of Śiva, while *Viṣṇudharmottara purāṇa* that of Viṣṇu and *Dattātreyapurāṇa* of Dattātreyā. The *Narsinhapurāṇa* and *Mudgalapurāṇa* have explain clearly referred to the *Ātman* and *Brahman* in the context of *Dhyāna*.

8.Samādhi

A.YS

B.others

The *Devībhāgavatapurāṇa* has explained *Samādhi* to be the notion of identity between *Jīva* and *Paramātman*. The *Saurapurāṇa* explains the *Samādhi* to be the *unmanībhāva* of mind i.e. actionless state of mind, in which there is no contact of mind with senses and their objects. The *Viṣṇudharmottarapurāṇa*

narrates *Samādhi* as a peaceful state of mind in which there is no apprehension of any kind of external object with sense organs.

The *Śivapurāṇa* has proclaimed *Samādhi* to be consisting of twelve *Dhyānas*. The *Jīvātman* merges in to Śiva. The *Mudgalapurāṇa* explains *Samādhi* as a state in which there is union of *Yogin* with *Brahman* and there is no distinction between the two. The *Dattātreyapurāṇa* refers to *Savikalpa* and *Nirvikalpa Samādhi*. In the former there is distinction of *Dhyatṛ*, *Dhyāna* and *Dhyeya*, while in *Nirvikalpa* all the three fold distinction is completely dissolved, resulting in unity between *Jīva* and *Paramatman*.

Other tenets of *Yoga* in *Purāṇas*:

Yogādhikārī:

The *Skandapurāṇa* has enumerated the conditions under which the *Yoga* is to be practised. The *Yogin* should not be hungry nor overfed, nor one in a hurry to ease himself of urine and faeces, not exhausted after a walk, nor worried with thoughts.

Yogācārya:

The *Brahmavaivartapurāṇa* states that Hari is *Yogeśvara* and He has propounded *Pāsupata Yoga* to Śiva. In the *Viṣṇupurāṇa* there is reference to *Hiraṇyagarbha Yogaśāstra*. There is conversation between Keśidhvaja and Khāṇḍikya about *Yoga*. The *Brahmapurāṇa* refers to *Hiraṇyagarbha*, *Vasiṣṭha*, *Nārada* and *Vyāsa* as *Yogācāryas*. In the *Mārkaṇḍeyapurāṇa* and *Garuḍapurāṇa*, there is dialogue between Dattātreyā and Alarka about *Yoga*. The *Kūrmapurāṇa* mentions the tradition of *Yogācārya* as *Nārāyaṇa*, *Arjuna*, *Rudra* and *Vāmadeva*. The *Garuḍapurāṇa* also has a dialogue between *Brahmā* and *Vyāsa*. The

Liṅgapurāṇa says that Śiva told *Yoga* to Pārvatī, Nandikeśvara narrated to Sanatkumāra, who narrated to Vyāsa and Vyāsa handed down to Sages. It also refers to the Hundreds and Thousands of disciples of *Pāśupata Yoga*. It is narrated that Sanatkumāra obtained *Yoga* from Nandīśa and it was transformed to Nārada. In the *Bhāgavatapurāṇa* there is dialogue between Kapila and Devahūtī(mother) about *Yoga*. The *Matsyapurāṇa* refers to Śuka, Vaṣiṣṭha and Nārāyaṇa as *Yogācāryas*. The *Vāyupurāṇa* refers to *Pāśupatayoga* and Śiva as the profounder of *Yoga*. The *Varāhapurāṇa* refers to Kapila and Jaigīṣavya.

Time and Place:

The *Liṅga*, *Brahma*, *Mārkaṇḍeya*, *Kūrma*, *Vāyu* have given good details about time and place of practicing *Yoga*. It is to be generally practised in lonely place and last or first *Yama* of the night or *pūrvāhṇa* or *madhyāhṇa* of the day.

Food:

The *Skanda*, *Brahma*, *Mārkaṇḍeya*, *Vāyu* have mentioned the food that is to be partaken by the *Yogin* which is beneficial to the practice of *Yoga*. Generally fruits, roots, milk, buttermilk, *yāvaka*, *piṇyāka* are advocated.

Bandh & mudrā:

The *Skandapurāṇa* refers to *Mahāmudrā*, *Nabhomudrā(khecari)*, *Uḍḍīyāna*, *Jālandhara* and *Mūlabandha*. The *Garuḍa* and *Agnipurāṇa* have described eight kinds of *mudrās* *Añjali*, *Vandanī*, etc. The *Brahmāṇḍapurāṇa* has explained ten kinds of *mudrās* viz. 1.*Sarva-sankṣobhinī*, 2.*Sarva-vidrāviṇī*, 3.*Sarvārtha-Ākarṣinī*, 4.*Vaśakārinī*, 5.*Priyakārinī*, 6.*Mahāṅkuṣī*, 7.*Khecari*, 8.*Trikhaṇḍā*, 9.*Sarva-prapūrikā*, 10.*Yoni Mudrā*.

Kuṇḍalinī:

The *Agnipurāṇa* has given description about *Kuṇḍalinī*.

Nāḍī:

The *Skandapurāṇa* has referred to two *Nāḍīs* *Idā* and *Pīṅglā*. The *Nārada* also refers to three *Idā*, *Pīṅglā* and *Suṣumṇā*, while the *Agnipurāṇa* has enumerated ten *Nāḍīs* viz. the *Idā*, the *Pīṅglā*, the *Suṣumṇā*, the *Gāndhārī*, the *Hastijihvā*, the *Prthā*, the *Yaśa*, the *Alambuśā*, the *Hūhū* and the *Saṅkhinī*.

Prāṇa:

The *Agnipurāṇa* has described ten *prāṇas* viz. the *prāṇa*, the *apāna*, the *samāna*, the *Udāna*, the *Vyāna*, the *Nāga*, the *Kūrma*, the *kṛkara*, the *Devadatta* and the *Dhanañjya* and their functions.

Obstacles:

The *Skanda*, *Mārkaṇḍeya*, *Līṅga*, *Kūrma*, *Garuḍa*, *Agni*, *Brahma* etc have explained some kind of *Upasargas* viz. physical ailments, psychological disorders and super natural powers are explained as obstacles in the path of *Yoga*.

Siddhis:

1.The *Yogasūtra* has referred to *Siddhis* viz. *Aṇimā*, etc. (III.46) and some ten *Antarāyās*(I.30). It also refers to some super natural powers like *Prātibha*, *Śrāvāṇa*, *Vedana*, *Darśa*, *Āśvāda* and *Vārta* (III.37)

2.The *Mārkaṇḍeyapurāṇa* has narrated eight kinds of *Siddhis* viz. 1.minuteness(*Aṇimā*),2.lightness(*Laghimā*),3.greatness (*Mahimā*),4.the power of obtaininig every thing(*Prāpti*),5.freedom of will(*Prākāmya*), 6.lordship(*Ísitvā*), 7.magical controlling power(*Vaśitva*) 8.wandering as per one's desire (*yatrakāmāvaśayitā*). The *Vāyupurāṇa* has narrated eight kinds of *Siddhis*. They are *Aṇimā*, *Laghimā*, *Mahimā*, *Prāpti*, *Prākāmya*, *Ísitvā*, *Vaśitva* and *Kāmavasāyitva*. The *Līṅgapurāṇa* explains six kinds of *Siddhis*. They are 1. *Prātibha*, 2. *Śrāvaṇa*, 3. *Vārta*, 4. *Darśana*, 5. *Āsvāda* and 6. *Vedana*. And also *Aṇimā*,etc. The *Kūrmapurāṇa* refers to *Prātibha* (knowing all scriptures and lores), *Śrāvaṇa* (listening from distance), *Daiva* (seeing God everywhere), *Bhrama* (descraction of Mind and behaving differently), *Āvarta* (confounding knowledge). The *Brahmāṇḍapurāṇa* has given ten kinds of *Siddhis* viz. 1. *Aṇimā*, 2. *Laghimā*, 3.*Mahimā*, 4.*Ísitvā*, 5.*Vaśitva*, 6.*Prākāmya*, 7.*Prāpti*, 8.*Ichā-Siddhi*, 9.*Rasa-Siddhi*, 10.*Mokṣa-Siddhi*., while the *Bhāgavatapurāṇa* refers to eighteen kinds of them.

2.Minor Purāṇas:

Yogādhikārī

The *Dattātreypurāṇa* has specifically mentioned that persons belonging to all castes, genders, ages, *āśramas* are entitled for *Yoga* who know *Suṣumṇa nāḍī*.

Yogācārya

The *Devīpurāṇa* has referred to Sanatkumāra, Nandīśa and Nārada as *Yogācāryas*. The *Śivapurāṇa* has given a long list of twenty eight *Śaiva-yogins* in different *manvantaras*. The *Mudgalapurāṇa* has alluded to Mudgala as a great *Yogin*. The *Dattātreypurāṇa* refers to *Atharva*, *Śāṇḍilya*, *Dattātreya* as great *Yogins*.

Place:

The *Devīpurāṇa* and the *Śivapurāṇa* refer to a lonely, secluded and peaceful place fit for *Yoga* practice.

Time:

The *Viṣṇudharmottara* says that the meditation is to be performed at the early morning (*Niśā-avasāna*) and also at the evening (*Pradoṣa*).

Food:

The *Dattātreya-purāṇa* has nicely elucidated the food beneficial to the body that is to be taken by the *Yogin* consisting of fruits, roots, milk and all products of cow milk.

Mudrās:

The *Kālīkā-purāṇa* has enlisted the highest i.e. fifty five kinds of *mudrās* in connection with the worship of goddess. The *Dattātreya-purāṇa* has especially advocated *Khecari mudrā* for the practice of *Yoga*.

Nāḍī:

The *Devībhāgavatapurāṇa*, *Saura*, *Mudgala* and *Dattātreya* have narrated the three kinds of *nāḍīs* i.e. *Idā*, *Pīṅglā* and *Suṣumṇā*.

Kuṇḍalinī:

The *Dattātreya-purāṇa* refers to *Kuṇḍalinī* also, while the *Devībhāgavatapurāṇa* has explained all the six *cakras* i.e. *Mūlādhāra*, *Svādhiṣṭhāna*, *Maṇipūra*, *Viśuddha*, *Ājñā* and *Sahaśrāra*.

Prāṇa:

The *Dattātreyapurāṇa* has explained the five kinds of *Prāṇas* and their functions.

Obstacles:

The *Devīpurāṇa* has referred to the seven kinds of *upasargas* i.e. *Prātibha* (mental power), *śrāvaṇa* (listening), *Vedana* (experiences), *sparśana* (touching), *bhrama* (illusion), *moha* (infatuation), *āvarta* (repulsion). The *Devībhāgavatapurāṇa* has peculiarly enumerated *Kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (infatuation), *mada* (pride), *matsara* (envy) as six kinds of obstacles. The *Saurapurāṇa* has divided and explained *upasargas* in to *Sāttvika*, *Rājasa* and *Tāmasa*. The *Śivapurāṇa* has explained ten *antrāyas* and also six kinds of *upasargas* like the *Yogasūtra*. The *Dattātreyapurāṇa* also refers to all the six *upasargas*.

Siddhi:

The *Dattātreyapurāṇa* has nicely explained the eight kinds of *Siddhis* viz. *Aṇimā*, etc.

Chapter-9. Conclusion

9.1. Practical Utility of *Yoga*

Summary:

As in metaphysics and religion, so in modern theory, the *Vedas* can be rightly considered as the most ancient Indian documents. The summum bonum of life, according to the *Vedas*, is the pleasure and happiness of life. Men wanted to lead a life of all round happiness living up to an age of 100 years. They used to pray for the elimination of diseases and rescue from old age and death. Thus, their aim was the achievement of mundane and supramundane welfare for the individual and the nation. In order to achieve this aim, the most important means pursued were the propitiation of gods, their prayers and *Yajña*, etc. The society was divided into four *varṇas*, viz., the *Brāhmins*, the *Kṣatriyas*, the *Vaiśyas* and the *Śūdras*. Each person had to perform duties assigned to his particular *varṇa*. The total life was again divided into four *Āśramas*, i.e., *Brahmcarya*, *Gr̥hastha*, *Vānaprastha* and *Sanyāsa*. Each individual had to follow the duties assigned to his particular *Āśrama*. Thus the main duties emphasized by the *Vedas* were the duties peculiar to *Varṇa-Āśrama*. These were known as *Varṇāśram Dharma*. This *Varṇāśram Dharma* has been the main basis of the classification of values, beliefs and practices right from the *Vedas* to our own time. Besides the *Varṇāśram Dharma*, some other *Dharmas* were also held as important such as auxiliary *Dharmas* concerned with one's station in life and society. Men and women used to aspire for mundane pleasures in this life and supramundane pleasures of heaven in the life to come. Thus they were careful to achieve fulfillment in both the lives. The Vedic thought, therefore, can be called integral, involving the welfare of the individual and society, mundane and supermundane. Obviously, it generally resulted in sound

mental health of men and women. The sages aimed at all kinds of development- spiritual, intellectual, mental or psychological, physical- of the individual and the society at large for the well being and happiness of all. For this purpose they enjoined the dictates of *Dharma*- code of ideal, social, moral behaviour conducive to that aim. In this respect it is to be noted that *Yājñavalkyasmṛiti* emphasized on *Yoga* among all the *Dharmas*. He says-

इज्याध्ययनदानानां यज्ञस्वाध्यायकर्मणाम्। अयं तु परमो धर्मः यद् योगेनात्मदर्शनम्॥१.८

Psychology of *Yoga*:

The main aim of Yogic philosophy is attainment of the higher state of the mind through a systematic progress. For this Patañjali presents eight-fold Yogic practices in the *Yogasūtra*. They present significant psychological principles.

Practical Utility of *Yoga*:

It is a popular saying that a sound mind could lead to a healthy body. Everybody has the right to be happy. Happiness and peace comes from within. Healthy body makes us free from physical pain and thus mind will not get disturbed. In *Yoga* various types of meditation are taught and it helps to focus on inner-self. It helps to focus on positive thinking and push all the negative thoughts away. Every disease and sickness is considered nothing more than an imbalance in the natural harmony of the body and mind. Restoring this balance leads to true healing. *Yoga* has become very popular world wide as the people realize the importance of self-contentment and inner peace. The *Yoga* philosophy emphasizes on both the physical postures, *Mudrās*, etc. and also internal *Yoga* of *Dhāraṇa*, *Dhyāna*, *Samādhi* so that the physical and mental health can be accomplished.

Yoga in today's day to day fast life, trains the body, mind and spirit to become strong and flexible, release stress and create inner peace, while developing a deep connection with ones spirit, intuition and personal power. All of these are essential for living a healthy balanced life. The benefits of *Yoga* are unlimited. At the physical level, *Yoga* and its cleansing practices has proven to be extremely effective for various disorders. Many people who practice *Yoga* say that it reduces anxiety and stress, improves mental clarity, and even helps them to sleep better. The science of *Yoga* and its techniques have now been reoriented to suit modern sociological needs and lifestyle. Experts of various branches of medicine including modern medical science are realizing the role of these techniques in the prevention of disease and promotion of health. Daily practice of *Yoga* is beneficial in itself, leading to improved health, emotional wellbeing clarity and joy in living.

"Experience of *Yoga* shows us that regular practice of the *Āsanas* and Suitable *Prāṇāyāma* exercises plus the harmonious disposition of the consciousness help us to quickly develop tendencies inside us towards a positive mental approach".³⁰

If one considers the specific health benefits, it can be classified under two forms of benefits. i.e. 1.Physical benefits and 2.Mental benefits;

1. Physical benefits:

a. Flexibility: *Yoga* has positions that act upon the various joints of the body. It has been found that the body which may have been quite rigid starts experiencing a remarkable flexibility in even those parts which have not been consciously worked

³⁰ Sri Ananda; *The Complete Book of Yoga Harmony of Body and Mind*.pp.55-58

upon. Stretching the light body in new ways will help it to become more flexible, bringing greater range of motion to muscles and joints.

b. Strength: Many *Yoga* poses requires the support to the weight of our own body. Balance on one leg (such as in Tree Pose) or supporting the body with arms (such as in Downward facing Dog) also some exercises requires to move slowly in and out of poses, all these increases the strength of the body.

c. Muscle Tone: Muscles that have become flaccid, weak or sloth are stimulated repeatedly to shed excess flab and flaccidity. And a by- product of getting stronger, one can expect to see increased muscle tone. *Yoga* helps shape long and lean muscles.

d. Pain Prevention: Increased flexibility and strength can help prevent the causes of some types of back pain. Many people who suffer from back pain spend a lot of time in some sitting work or sitting on a computer or driving a car. That can cause tightness and spinal compression, which can be prevented with the help of *Yoga*.

e. Better Breathing: Most of us breathe very shallowly into the lungs and do not give much thought to how we breathe. *Yoga* breathing exercises, called *Prāṇāyāma*, focus the attention on the breathing and teach us how to better use our lungs, which benefits the entire body. Certain types of breathing can also help clear the nasal passages and even calm the central nervous system, which has both physical and mental benefits.

2. Mental Benefits:

a. Mental Calmness: *Yoga Āsana* practice is intensely physical. Concentrating so intently on what our body is doing has the effect of bringing calmness to the mind.

Yoga also introduces us to meditation techniques, such as watching how we breathe and disengagement from our thoughts, which help and calms the mind.

b. Stress Reduction: Physical activity is good for relieving stress, and this is particularly true for *Yoga*. Because of the concentration required, our daily troubles, both large and small, seem to melt away during the time we are doing *Yoga*. This provides a much-needed break from our stress.

c. Body Awareness: Doing *Yoga* will give us an increased awareness of our own body. We are often called upon to make small, subtle movements to improve our alignment. Overtime, this will increase our level of comfort in our own body.

Here it does not end. There are many more other benefits which are listed out below:

1. In other systems of physical exercise, the internal organs of the body do not get proper exercise, while *Yoga Āsanās* give sufficient exercise to the internal organs of the body. Consequently, an individual can maintain good health and longevity of life.
2. Improves blood circulation, massages internal organs and glands for optimum health.
3. Enhances sensory activity, mental focus, concentration, mental clarity, will power and determination.
4. Dissolves pre-competition anxiety and stress. Helps to balance and manage emotions that could cloud focus, concentration and judgment.
5. When doing *Yoga* as a team it enhances team synergy and team chemistry and telepathy on the playing field.
6. Practicing *Yoga* can help to control the blood pressure (lower/higher) through breathing techniques and reduces stress.

7. It's a well-known fact that physical activity has a mood-elevating effect, and *Yoga* ought to fit right in.
8. Regular practices of *Yoga* controls the diabetes and proper *Yoga* exercises may lower blood glucose.
9. Regular practice of *Yoga* reduces the symptoms of *Yoga* and even reduction in *asthmā*.
10. Pregnant ladies can also do *Yoga* (some under instruction) as it helps in easy delivery and helps to lose weight in post pregnancy.
11. *Yoga* proves to be helpful for drug addicts too.
12. *Prāṇāyāma* tones up the stomach, the liver, the bladder, the small and the large intestines and the digestive system too.
13. Diseases like constipation, gas-trouble, hernia, headache, etc. can be cured by practicing *Yogāsanas* and *Prāṇāyāma*.
14. There are many *Yoga Āsanas* and thus the scientific practice of these *Yoga Āsanas* can cure the deformities and diseases.

Yoga's View Of Disease:

Yoga considers that most diseases are due to insufficient life force, either in the body as a whole, or a blockage of life force to one part of the body. This leads to a lowered body resistance or immunity to disease. Those practicing *Yoga* have learned many centuries ago that most diseases are due to reduced immunity. Medical science is gradually coming to the same conclusion.

When the whole body has lowered life force, the result is a lowered vitality level, poor health and susceptibility to infection. No infections would occur if the body's life force is high enough to fight off the infection. Pathogens (bacteria, viruses and so on) are a normal part of life and will only cause trouble when the body's resistance is too low to keep them in check. The best way to increase the

general life force of the body is by good nutrition, sufficient deep sleep, a positive mental attitude and *Yoga*. A blockage of life force to one part of the body, such as the thyroid gland, is usually caused by a slight misalignment of a vertebra which impinges on the nerve that travels to that particular organ. This causes an interference to the life force (nerve impulses) to the organ. As a result, the organ is not functioning at its optimum level. If the spinal misalignment is not corrected, the organ may develop pathology. It is much more difficult to correct at this stage.

The ancient *Yogins* were well aware of the importance of the spine in relation to disease, since most of their *Āsanas* or postures were designed to make the spine more flexible to prevent spinal misalignments. Some of the *Āsanas* will even correct minor spinal misalignments.

The spine is so important for a high vitality level, good health and the correction of many health conditions that a whole science of healing has been developed to correct spinal misalignments. In fact, chiropractic is now the second largest healing profession after medicine and the fastest growing healing profession in the world.

Healing Effects of *Yoga*:

Yoga has been used for disorders such as: Acid Stomach, Addictions, Asthma, Backache, Bronchitis, Cancer, Cold, Constipation, Depression, Diabetes (not a cure), Emphysema, Eyestrain, Flatulence, Headache, Heart Disorders, Hypertension (High Blood Pressure), Indigestion, Insomnia, Menstrual disorders, Migraines, Neurasthenia, Obesity, Premenstrual Tension, Prostate troubles, Rheumatism, Sciatica, Sexual debility, Sinus, Skin diseases, Sore throat, Stress And Tension, Wrinkles.

All the above facts of the modern world are quite pertinent and experienced by each one of us. The *Purāṇas* as detailed previously have rightly pointed out the importance of *Yoga* at the Physical, Mental or Psychological and Intellectual level which would be useful for the betterment of the individual and social life of the modern world. Even modern teachers of *Yoga* have emphasized *Yoga* in this respect and even modern Doctors/Physicians have realized the importance of *Yoga* in curing Physical and Mental disorders.³¹

9.2 CONCLUSION

It is very important to practice *Yoga* under the supervision of an experienced and well-trained trainer; otherwise doing wrong exercises can sometimes worsen our problems and lead to complications as mentioned in *Purāṇas*. The best time to do *Yoga* is said to be done in the early morning or evening. *Yoga* should be taken as a method to obtain effective health and maintain the physiological harmony of the body, as well as to achieve a state of mental perfection by progressing spiritually, as a result of complete self-control. We may conclude from this that *Yoga* is universal; it is a path on which all those who have determination may start, whatever their age, social status, belief or religion. *Yoga* does not contain any mysteries and is accessible to every one. There is just one condition: It must be practised long time, regularly with faith and under proper guidance-

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१.१४(यो.सू.)

Yoga brings hope and self-confidence to all those who are disappointed by their materialistic life or are inextricably bound up in all sorts of problems. It casts

³¹ Sharma Rachna; *Hindu Techniques of Mental Health*.p.142

light on the practical and psychological side of life's problems and those of our spiritual conscience. It is a unique method for us to allow our personality to unfold to its fullest extent. *Yoga* teaches us to live reasonably and avoid uselessly squandering our energy; it also shows us how to exercise self control and preserve a positive attitude towards universal love, for it is by love alone that we may create a brotherhood of man between the various nations of the world. Thus, there are unlimited benefits of *Yoga*, from any aspect or corner *Yoga* is full of benefits which unseen and untouched by many of us and is waiting for us to explore *Yoga* for our own beneficiary. From this point of view also the study of *Yoga* tenets in *Purāṇas* will be most valuable and rewarding.

Concluding Remarks:

In the previous chapters, the researcher has tried his best to present systematically and expaciate comprehensively, comparatively and crtically the topic of his research, by utilizing the textual and allied sources, translations of texts, articles on *Yoga*, available to him. Since the topic is relating to Philosophy, there is brief introduction to the Indian philosophy in the first chapter, which is followed by simple introduction to the *Patañjali* and his *Yogasūtras* and other impotanat works on *Yoga*. The main topic is *Yoga*-tenets in *Purāṇas* and hence the general information of all the eighteen major and some minor *Purāṇas* is elaborated in the third chapter. Some minor *Purāṇas*, though designated as Minor are equally imporanat like the Major ones and contain good material about the *Yoga* tenets. The next fourth chapter gives the glimpse, regarding the *Yoga* chapters in the *Purāṇas*. In the Fifth main chapter, there is presentation of the *Yoga*-tenets in the Major *Purāṇas* viz. Definition of *Yoga*, kinds of *Yoga*, elucidation of *Yogāñgas*(*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*). The same topics as, expounded in the Minor

Purāṇas are also dealt with in the Sixth chapter. Here each topic is presented with their exposition as is found in the various Purāṇas and Upapurāṇas. This serves the purpose of comprehensive and comparative treatment of main tenets. Besides the *Yogāṅgas*, there are also some other topics of *Yoga* like *Siddhis*, *Atantarāyas*, *Upasargas*, *Nāḍī*, *Cakra*, *Bandhas*, *Āhāra*, time and place, which are also found expounded in the Purāṇas. These are also presented in the seventh chapter in the light of different Purāṇas and Upapurāṇas. After this comprehensive elucidation, our study for comparative and critical presentation becomes very easy and crystal clear. Each above presented matter from different Purāṇas and Upapurāṇas is carefully compared with the *Yogasūtras* and it is attempted to point out how their exposition differs from or follows the *Yogasūtras* and how many of them mutually agree with or differ from each other. This brings forth their peculiarity and divergence from the *Yogasūtras*, exhibiting the uniqueness of the Paurāṇic tradition. In this last chapter, conclusions of the treatment are presented. It is clear from the presentation that:

1 Some Purāṇas generally follow the *Yogasūtras* in their exposition, but some adhere to the Upaniṣadic concept, advocating the principle of *Brahman* in their philosophy. They are generally not Dualistic like the *Yoga* philosophy but intrinsically Monistic in their ultimate pursuit.

2. *Yogas* of different kinds are narrated in the Purāṇas. Especially the *Māheśvara* or *Pāśupata Yoga* is expounded.

3 The *Yamas* are five as per *Yogasūtras*, but Purāṇas explain ten also. Their names also vary in Purāṇas.

4 The *Niyams* are five as per *Yogasūtras* but the Purāṇas differ in their name and number.

5 The *Yogasūtra* simply refers to comfortable *Āsana* (Posture), while Purāṇas have referred mainly to *Siddhāsana*, *Svastikāsana*, *Padmāsana* or *Ardhāsana*. There is also enumeration of many number of them.

6 The *Prāṇāyāma* is given prime importance by the Purāṇas and its varieties, good and bad effects etc. are elaborated with peculiar illustrations of daily life.

7 The *Pratyāhāra* is sometimes explained as certain number of *Prāṇāyāmas*.

8 The *Dhāraṇā* can be made not on a particular object or even on any part of body or on five subtle elements of nature.

9 The Purāṇas advocate *Dhyāna* the visible and non-visible form of the Deity of their choice like Viṣṇu, Śiva, Dattātreya etc.

10 The Status of *Samādhi* is clarified with the illustrations of water mixing with water or gold in the gold etc. Thus the Duality is completely denied.

11 The Purāṇas elucidate eight and also other *siddhis* in a very lucid manner.

12 The other tenets like *Nāḍī*, *Cakras*, *Bandhas* etc. are also expounded by the Purāṇas, showing connection with some *Tantra* and *Hathayoga* practices.

13 The time, place, food, conditions and entitlement for *Yoga* are specifically narrated in the Purāṇas, which are practically useful.

14 This is mainly to be noted that the exposition of the *Yogasūtras* is in aphoristic manner, while Purāṇas expound the matter in simple metrical verses, very very lucid, easy to understand. No technicality or inscrutability is to be met with in the Purāṇas. Instead of scholarly discussions and disputes, they expound the tenets in most clearcut, simple and illustrative language.

2. Future scope of Research:

In this thesis there is attempt to study comprehensively, comparatively and critically the tenets of *Yoga* as found in different Purāṇas. The researcher has tried to compare the matter mainly with the *Yogasūtras* and the individual Purāṇas. There is vast literature on *Yoga* –commentaries and individual Sanskrit works like *Gheraṇḍa Saṁhitā*, *Haṭhayogapradīpikā*, etc. There are numerous minor Upaniṣads that expound *Yoga*. The *Smṛti* literature is also having enormous material on *Yoga* topics. The material culled from the Purāṇas can be compared with all such works but that will be an endless task. For reasons of space and time, the said matter is reserved for future research in this direction.

The Pauranic literature is very vast. It is like an unfathomable ocean of knowledge and hidden treasure of different fields of learning, presented in a very simple and lucid language . Here attempt has been made to collect and co-relate the information about the *Yoga* tenets as far as as possible with my limited knowledge within the limited period of my research. It is in fact a tremendous job and human effort of churning single-handedly the unfathomable and vast ocean of Pauranic literature. The gems that could be collected and found out of this churning of ocean are presented systematically in this thesis to the best of my knowledge and efforts. In fact, understanding and realizing, the *Yoga* tenets will have to be continued as an everlasting endeavour to be carried on throughout this life and future to come. May Almighty lead me to the right path.

* * *

I. Appendices:

a. Chart about *Yoga*-chapters in Major and Minor Purāṇas:

Name of <i>Purāṇa</i>	Yoga Chapters	<i>Yogins</i>	Limbs of <i>Yoga</i>	Obstacles, Miracles, <i>Ariṣṭas</i>	<i>Nāḍī, Cakra, Kuṇḍalinī</i>	<i>Bandha, Mudrā</i>	Food, Time, Place
<i>Brahmapurāṇa</i>	127-131	45.284	234.28, 127.29-43 48.135 135.47,50-52, 54-166	127.11-12, 128.57-59, 130-44-57			127.5-10,13-17,53, 131.43-45
<i>Viṣṇupurāṇa</i>	2.13.42-44, 5.10.15, 6.6.1-3, 6.7. 25, 31-41, 43-45, 47-74, 76-81, 83-92	2.13.42-44	5.10.15 6.6.1-3, 6.7.25,31-41, 43-47,75-77, 79-96				
<i>Vāyupurāṇa</i>	9,10,11,12, 16,17,18, 20, 23	10.70-72, 23.98-226	10.68-69, 17.25,76, 11.1-14, 26,27,29, 30-35	11.36-38, 12.1-43, 13.1-18			5.17, 16.14-15
<i>Bhāgavata-purāṇa</i>	2.2,3.28,4.4, 11. 14,15, 19, 28		3.28.1,4-8, 23-33,11.20.6, 14.31-46 19.19,28,33-5,39 28.9-12, 21,22,34-44	11.15.1-36			
<i>Nārādīyapurāṇa</i>	I. 5, 33, 44,47		33. 31-32, 54-57,72-120,129-152		33.121-128		
<i>Mārkaṇḍeya-purāṇa</i>	36. 1-65, 37.1-42, 38. 1-26, 39. 1-17, 40. 1-58	38.2-4, 20-23	36.4, 9-47, 37.1-5,38-42 38.16,17,20 44.83-105	37.30-34, 40.1-38,48-57			36.47-53, 38.11-12

<i>Agnipurāṇa</i>	26. 1-7, 161. 19-25, 165. 7-18, 21-22, 28, 214.1-41, 372. 1-36, 373.1-21, 374. 1-35, 375.1-22, 376. 1-44, 379. 24-27, 381. 34		3.3-4 137.25,161.19- 25,165.7-15, 21,22,28,174.1, 274.6,17, 372.1-15, 373.1-21, 374.2-31, 375.1-5, 376.1-5, 379.24-27, 381.11-12, 34, 214.21-23	376.6-14	214.1-5	26.1-7, 214.27-41	
<i>Brahmavaivarttapurāṇa</i>	67.28-29	67.28-29					
<i>Varāhapurāṇa</i>	4.16,27,28	4.16, 27, 28					
<i>Līṅgapurāṇa</i>	I. 8, 9, 88, II.55	7.64, 51- 53,1.7- 10, 5.3	I.8.3-7,10-28 ,85, 6.8.41-43, 76,86- 112 II.55.6-8, 8.7-9,74-76, 30- 39,44-68, 123	8.114-115, 9.1-13,52, 9.14-67, 88.8- 29			8.77-85
<i>Skandapurāṇa</i>	<i>Kumarikā-</i> 55, <i>Kāśī</i> -41		55.11.141.42 - 64,69-97, 100- 102, 111-133, 153-155, 165- 166,40.19-20,21, 53.88	41.98-99, 159- 164, 37.1-13,		41.136-152	41.65- 68,130- 134
<i>Vāmanapurāṇa</i>	61.50-66						
<i>Kūrmapurāṇa</i>	I. 12, 13, II. 1,7,11, 12,45	35.32-33	2.11.2-7,13- 19,30-41, 43-46, 36.47,11-67, 39.11 40.17-18	36.52-61,37.6- 13,40-42			2.11.47- 51

<i>Matsyapurāṇa</i>	9, 12, 13, 15, 21, 43, 45, 70, 109,135, 154,164, 171,180, 183,185, 282	171.3,15. 8,9.14, 164.6, 9.14, 164.6,10 9.9,13.22 21.32,43. 25,70.21, 185.1528 2.13154. 11	12.5, 183.44,47, 135.67, 154.39, 180.47-49, 76				
<i>Brahmāṇḍa-purāṇa</i>	42		I.1.1.1-7, II.3.9.70.15-25 3.13.138-139 30.35,36.1883.9- 12,	42.6-8		42.12-15	
<i>Garuḍapurāṇa</i>	14, 49, 218,227	218.2	14.1-2,11-112 227.1,22,49, 1.14, 218.4,12,13, 19- 22,9.29,18,49.29 -35,229.23, 18.9, 10,218.13-15 227.27,28, 49	227.32		11.32-33	
<i>Mudgalapurāṇa</i>	9. 2, 3, 5,7		7.5 9.2.58-69, 73-74 9.31-39,43-45	9.9.50-58	9.9.40-42, 46- 49		
<i>Dattatreya-purāṇa</i>	1.7, 8, 2.1,2, 4.2, 5.5, 6.7		1.2.1, 7.1-13,27-30 8.10-22,53 2.1.43-53 2.2.47,4.2.2-7 5.6.7,8,26,27	5.6.1-6, 5.5.33-40	1.7.14-17	1.7.44, 8.27	1.7.24-25, 5.6.24-25
<i>Saurapurāṇa</i>	11.23, 12.1-73, 13.1-41, 27.28		11.23 12.1-23,29- 30,39-41,47-52 27.28 48.13	13.4-14	12.24-29		

<i>Narasimha-purāṇa</i>	61.1-8,		61.7-8				
<i>Devīpurāṇa</i>	10.10		1.15,17,24 4.2,3 5.4-5,7-8,12 6.1,6,11-12 7.8 10.1-4	9.9-10			5.1-2
<i>Devībhāgavata</i>	7.35.1-62, 7.36.1-11		35.1-2,4-5,6-26, 55-58,1.24	35.3	35.15-17, 27- 47		
<i>Kālikāpurāṇa</i>	66. 17, 25- 31, 36-120					66.25-35	
<i>Viṣṇudharmottara- purāṇa</i>	3. 264, 280-283		6.283 280.1-10 281.1-7 282.1-13 283.1-5 284.1-15				14.283
<i>Śivapurāṇa</i>	Vā.S.,Utra, 9. 1-20, 21.13-15, 37.1- 67,38.1-78, 39. 1-60		37.6-13,45-48 9.14-20 21-45,48-66 38.54-77 39.1-4-28	37.67, 38.1-45			38.46-54
<i>Vaiśvānara-purāṇa</i>	2						

b. List of Āsanas mentioned in the Purāṇas:

<i>Anālika</i>	<i>Krauñca</i>	<i>Sarvatobhadra</i>
<i>Ardha</i>	<i>Kukuṭa,</i>	<i>Śavāsana</i>
<i>Ardhacandra</i>	<i>Kuñjara</i>	<i>Siddha</i>
<i>Ardhacandraka</i>	<i>Kūrma</i>	<i>Sthālika</i>
<i>Ardhendu</i>	<i>Makara</i>	<i>Sthāṇu</i>
<i>Bhadra</i>	<i>Matsya</i>	<i>Śūla</i>
<i>Bhauma</i>	<i>Maudgara</i>	<i>Svabhra</i>
<i>Cailika</i>	<i>Mayūra</i>	<i>Svastika</i>
<i>Candradanḍa</i>	<i>Mīna</i>	<i>Tārksya</i>
<i>Danḍa</i>	<i>Mṛga</i>	<i>Traipatha</i>
<i>Danḍavat</i>	<i>Mṛga-vaiṇika</i>	<i>Vaikarṇika</i>
<i>Gomukha</i>	<i>Mudgala</i>	<i>Vaiyāghra</i>
<i>Hastikarṇika</i>	<i>Nāga</i>	<i>Vajra</i>
<i>Jālika</i>	<i>Nālika</i>	<i>Varāha</i>
<i>Kamalāsana</i>	<i>Padma</i>	<i>Vārṣabha</i>
<i>Kāṣṭha</i>	<i>Paryāṇka</i>	<i>Vīra</i>
<i>Kaukkuṭa</i>	<i>Pīṭha</i>	<i>Yatheṣṭa</i>
<i>Kauñjara</i>	<i>Pīṭhārdham</i>	<i>Yoga</i>
<i>Kaurma</i>	<i>PrasādhitaSainṛha</i>	
<i>Khaḍga</i>	<i>Śaila</i>	

c. List of *Mudrās* and *Bandhas* mentioned in the Purāṇas:

<i>Ākarṣaṇī</i>	<i>Mahāmudrā</i>	<i>Sikhariṇī</i>
<i>Aṅga</i>	<i>Mahāṅkuṣī</i>	<i>Sinhavaktra</i>
<i>Añjali</i>	<i>Mahāyoni</i>	<i>Śūla</i>
<i>Ardhayoni</i>	<i>Mohana</i>	<i>Ṣaḍyoni</i>
<i>Ardhcandraka</i>	<i>Muṇḍa</i>	<i>Trikhaṇḍā</i>
<i>Ardhpunḍra</i>	<i>Muṣṭika</i>	<i>Trimukha</i>
<i>Āśivalli</i>	<i>Nārāca</i>	<i>Tuṅga</i>
<i>Āvāhani</i>	<i>Niṣaṅga</i>	<i>Tuṅṭra</i>
<i>Bāṇa</i>	<i>Padmaka</i>	<i>Tyāga</i>
<i>Bhaga</i>	<i>Pāśupata</i>	<i>Unnāmamna</i>
<i>Bheda</i>	<i>Prāñjali</i>	<i>Ūrdhvamudrā</i>
<i>Bījamudrā</i>	<i>Prasāraṇī</i>	<i>Utsāraṇī</i>
<i>Bilva</i>	<i>Priyakārinī</i>	<i>Vajra</i>
<i>Bimba</i>	<i>Pronāmāna</i>	<i>Vandanī</i>
<i>Cakra</i>	<i>Puṇḍra</i>	<i>Varāha</i>
<i>Daṇḍa</i>	<i>Puṭa</i>	<i>Vaśakārinī</i>
<i>Dhanu</i>	<i>Randhra</i>	<i>Vidrāviṇī</i>
<i>Dvimukha</i>	<i>Samkṣobhinī</i>	<i>Vimalā</i>
<i>Ghaṭa</i>	<i>Sammīlinī</i>	<i>Vyūha</i>
<i>Gomukha</i>	<i>Samputa</i>	<i>Yoga</i>
<i>Khecarīmudrā</i> (<i>Nabhomudrā</i>)	<i>Śaṅkha</i>	<i>Yoni</i>
<i>Kuṇḍalī</i>	<i>Sarva-prapūrikā</i>	<i>Jalanharabandha</i>
<i>Kuṇḍa</i>	<i>Sarvārtha-Ākarṣaṇī</i>	<i>Mahābandha</i>
<i>Mahāṅkuṣī</i>	<i>Sarva-sankṣobhinī</i>	<i>Mūlabandha</i>
	<i>Sarva-vidrāviṇī</i>	<i>Uddīyāna</i>

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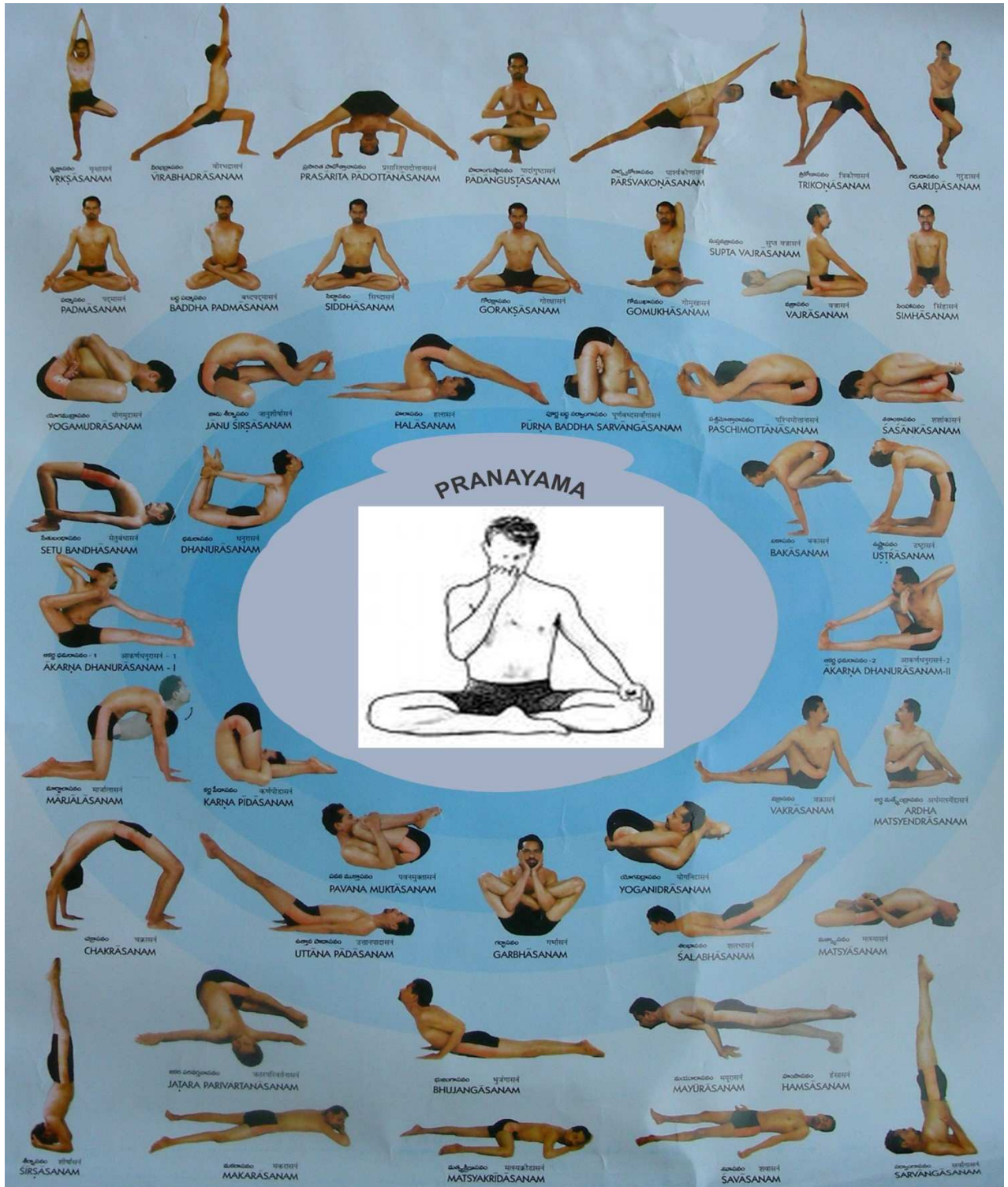
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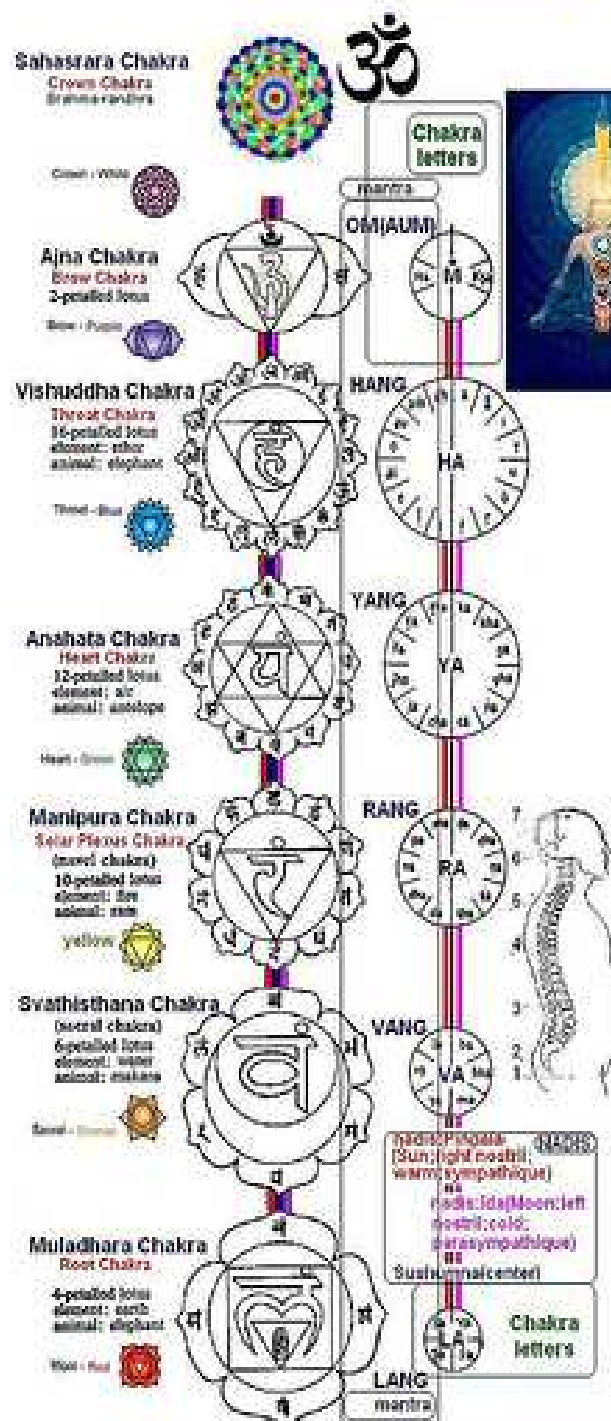
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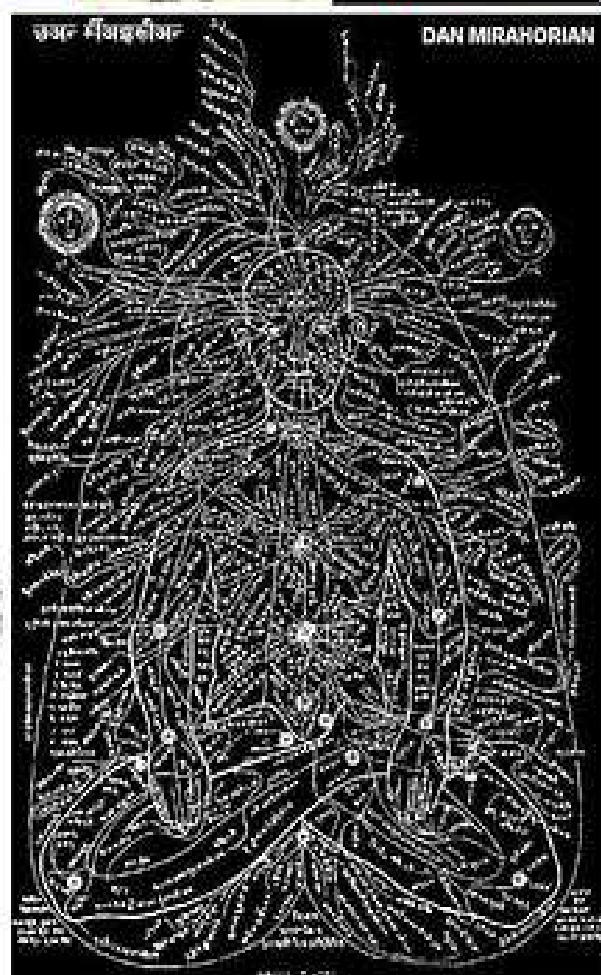
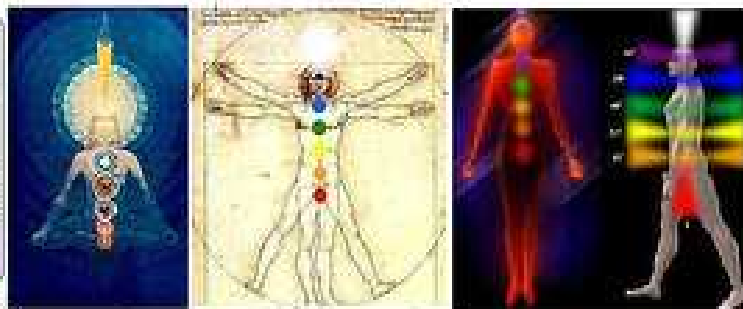
e. Pictures of *Āsanas, Prāṇāyāma, Cakra, Kuṇḍalinī, Mudrās* and *Bandhas: Āsanas, Prāṇāyāma*



CHAKRA NADIS MANTRA



LOCATION OF THE CHAKRAS



Mudrās and Bandhas



Dhyana Mudra



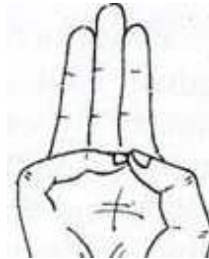
Vyakhyana Mudra



Gyana Mudra



Vayu Mudra



Pruthvi Mudra



Surya Mudra



Suchi Mudra



Linga Mudra



Yoni Mudra



Khecari Mudra

