

## LIBERATION IN YOGA AND ADVAITA VEDANTA: A COMPERATIVE STUDY

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**Abstract :** Both the systems of the Yoga and the Advaita Vedanta have an important place in Indian Philosophy. The main aim of the both is liberation of bound self. This paper is attempted to show what the bondage is and what the liberation is, according to them and in the fourth section, a comparison has been shown between their bondage and means to liberation. It has been found that for the attainment of liberation the Advaita Vedanta has followed the way of Yoga but the terms used by them are different. At last, it has been shown why the means of liberation of Yoga is more effective than that of the Advaita Vedānta .

**Key-words:** Bondage, liberation, Brahman, *kaivalya*, *samādhi*, *kāyabyūha* .

Indian Philosophy prescribes us different means by which we may attain our absolute goal (*mokṣa*). If anybody is able to know his own essence, he must be free from all kinds of suffering eternally. Hence SrīKṛṣṇa, the God of yoga says, *Brahmabhūtaḥ prasannātmā na s'ocati na kāṅkṣati*, the 'Gītā', Verse No. 18/54. Indian Philosophy prescribes us to become introspective which helps us to attain highest goal (*s'reya*). It has been proved that there is nothing in the world which can provide us eternal pleasure except self-realization. It takes the help of various means for the attainment of liberation where men may be free through their own will and action. It inspires us to do those actions which can provide us nectar. This nectar is called as various names viz. *mokṣa*, *nirvāṇa*, *amṛtaprāpti*, *apavarga*, *kaivalya* etc. Here, the term 'nectar' refers to the term 'realization of truth or reality'. We can realize the reality or truth of all truths in any way (*yoga*, *karma*, *jñāna*, *bhakti*) and state (*kaivalya*, *samādhi*, *apavarga*, *nirvāṇa* etc.). Hence, Maxmuller says in his book 'Six Systems of Indian Philosophy', "Indian Philosophy is not for the sake of knowledge, but for the highest purpose that man can strive after in this life".

### I

It is known to all that the source of Indian Philosophy is arising various questions in the mind of men. Similarly, when we talk about *mokṣa*, some questions may raise viz., what is *mokṣa*? Who attains *mokṣa*? How may anybody attain *mokṣa*? What is the essence of *mokṣa*? All of these questions and their answers have been explained in Indian Philosophy. Hence, it is called the Philosophy of *mokṣa* or liberation.

In this regard the world famous poet R.N. Tagore says,

*"Mukta karo he mukta karo āmāre ,*

Tomār nivida nīrab udār  
 ananta āndhāre .  
 Nirab rātre hārāyā vāk  
 vāhir āmār vāhire, mis'āk;  
 Dekhā dik mama antaratama  
 akhānda ākāre ”. 'Gītānjali' (Bengali), 94(last stanza),1317(Beng.)

The term 'mokṣa' has been used in Indian Philosophy, which means to be free from all kinds of suffering eternally. According to some, mokṣa is freedom from birth-death circle. We find a verse in the 'Mahopaniṣad': "Īcchāmātramavidyeyam tatnās'o mokṣa ucayate", Verse No. 4/116. According to the 'Sāmkhyapravacanasūtra', mokṣa is the freedom from aviveka (muktirantarāya - dhvasterna paraḥ - Verse No.6/20). Umasvati says in his 'Tattvārthādhigamasūtra': "Kṛtsnakarmmakṣayaḥ mokṣaḥ", Verse No. 10/3. That is to say, mokṣa is destruction of all actions. It has been mentioned in the 'Kaivalyopaniṣad' that mokṣa is the freedom from all kinds of bondage (sarvvavandhaiḥ pramucyate, Verse No. 1/17.). S'rī Kṛṣṇa says in the 'Gītā': "Janmamṛtyunjarā duḥkhairvimuktohamṛtamas'nute", Verse No. 14/20. In the perspective of all the definitions mentioned above it may be stated that birth is the cause of suffering and ignorance is the cause of birth and if we are able to cease ignorance, birth will be ceased. As a result, there will be no bondage. Hence, mokṣa may be defined as the cessation of the cycle of birth and death. Again, mokṣa is that state where a man remains in his own essence.

The term 'yoga' is used in a variety of senses. Literally, the term 'yoga' means 'union' which refers to 'unite any two individuals'. In this regard, yoga has been defined as the union between the individual self and the supreme self. In this context, we can mention a quotation of yogi Yājñyavalkya: "Sāmyogo yoga ityukto Jīvātmaparamātmānoriti". Brahmananda yogi points out that yoga is the union between prāṇa and apāna .<sup>1</sup> S'rī Kṛṣṇa says in the 'Gītā': "Tam vidyāduḥkḥayogaviyogam yogasamjñitam",<sup>2</sup> and He also says, "Sidhyasidhyoḥ samo bhūtvā samatvaṁ yoga ucayate",<sup>3</sup> that is to say, one whose mind remains in equality in every situation and in any action, is called yogi. According to Bhojarāja (the author of the book Rājamārtandavṛtti), yoga is the separation (bheda) between prakṛti and puruṣa . We find in the 'Bhaktirasāmṛtasindhu' that yoga is the union between Rādhā and. A great Indian sage Srīmat Nityapadānanda opines that yoga is the unification of the kundalinī s'akti with the supreme Siva (which is seated on the sahasrāra ).<sup>4</sup> Patañjali, the founder of the Yoga Philosophy, has defined the yoga as the cessation of mental modifications (Yogas'cittavṛttinirodhaḥ ).<sup>5</sup> Vyasa,

the commentator of the 'Yogasūtra' says, "Yoga is *Samādhi*". In the perspective of all the definitions mentioned above we can say that in the state of yoga mental modifications must be arrested in the state of yoga. We know that an aspirant may attain *Samādhi* after arrested his mental modifications. In this regard, it may be stated that the term '*Samādhi*' has been used in the sense of yoga. Though Patañjali does not mention the term 'all' or '*sarvas'cittavṛttinirodha*' in the definition of yoga, yet we have to understand here that in the real state of yoga there will be no mental modification and impression. Hence, Svātmaśrama yoga says in his book '*Hathayoga Pradīpikā*' rightly: "*Sarvāvasthāvinirmuktaḥ, sarvacintāvivartitaḥ, mṛtavattiṣṭate yogi sa mukto nātra saims'ayah*".<sup>6</sup> We find some cases where a person's mental modifications are arrested automatically viz. fainting fit, catalepsy, hysteria etc. but these will not be allowed as yoga because, in these cases there is no will power of that person for arrested mental modifications. Hence, yoga must be dependent on that person's will power. Again, we can say here on the basis of the definition of Patañjali that if a person is able to cease some mental modifications through his own wish, he will be called a yogi. Thus, there we find two kinds of yoga, according to Patañjali and Vyasa viz. *samprajānāta* and *asamprajānāta*. In the state of *samprajānāta*, some modifications (*sātvika vṛtti*) remains and some are arrested (*rājas* and *tāmas*) but all kinds of modifications are arrested in the state of *asamprajānāta Samādhi* (*sarvavṛttinirodhe tvasamprajānāta samādhiḥ*).<sup>7</sup>

## II

It is known to all that the Sāṅkhya and the Yoga are allied systems. The Yoga system has admitted all the realities of the Sāṅkhya. Similarly, they have mentioned that ignorance and *aviveka* are the root cause of bondage. Though *puruṣa* is ever-free, ever-pure, non-relational etc. yet due to ignorance it becomes connected with *prakṛti* and feels itself as doer, enjoyer, knower etc. This is the form of *aviveka* or bondage. Hence, Patañjali says, "*Draṣṭṛdṛṣ'yayoḥ saṁyogo heyahetuḥ*".<sup>8</sup> *Puruṣa* can be free from this bondage after attaining *kaivalya*. But, the question is- how can that bound *puruṣa* becomes free or remains in its own pure essence? In reply we may mention another quotation of Patañjali: "*Yogāṅgāmuṣṭhānādas'uddhikṣaye jñānadīptirāvivekakhyāteḥ*".<sup>9</sup> that is to say, any bound *puruṣa* attains pure *vivekakhyāti* through the practice of eight-fold means of yoga. These eight steps are *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*. Among these, first five are called external aid where the last three are called inner limbs.

Our ultimate goal is the attainment of *samādhi* where the pure self becomes free from the contact of *prakṛti*. A yogi must hold first two steps for attaining purity and morality. Then

*āsana* and *prāṇāyāma* help a yogi to keep the body fit and grow strength. A yogi fixes his mind in his own inner essence through the practice of *pratyāhāra*. We can observe here that a yogi is able to fix his mind on any particular spot or object through the practice of *pratyāhāra*; that is to say, *dhāraṇā* is dependent on *pratyāhāra*. If *dhāraṇā* is constant then *dhyāna* will be started. In the state of meditation mind is fixed on any object like flow of oil. *Samādhi* is the absolute form of meditation. According to them, *samādhi* is of two types viz. *samprajñāta* and *asamprajñāta*. Again, *samprajñāta* has been divided into four parts viz. *vitarka*, *vicāra*, *ānanda* and *asmitā*. *Asamprajñāta* is attained after the attainment of *samprajñāta samādhi*. Any type of seed of any object (*viśayavīja*) remains in the state of *samprajñāta samādhi*, but in the state of *asamprajñāta samādhi* there is nothing except the impression of *paravairāgya*. Hence, Patañjali points out that *samprajñāta samādhi* is called *savīja* and *asamprajñāta* is called *nirvīja*.<sup>10</sup> Here we can say that in the state of *samprajñāta samādhi* aspirant must attain *vivekakhyaṭi*, but after a few days, any impression of any object may arise in his mind. Hence, that aspirant should not be satisfied in this state. He has to attain *dharmamegha samādhi* in this course and at that time he will not be interested in the *vivekakhyaṭi* also. This *vivekakhyaṭi* remains in aspirant's mind until he does not attain *dharmamegha samādhi*. In the state of *dharmamegha samādhi* aspirant's all kinds of seeds of impressions are dissolved eternally.<sup>11</sup> Here, it may be stated that attainment of *dharmamegha samādhi* is the attainment of *jīvanmukta* state; because, in this state yogi's all troubles (*kles'as*), actions (merit and demerit) and false knowledge are dissolved. Hence, Patañjali says, “*Tataḥ klesakarmmanivṛttiḥ*”.<sup>12</sup> In this context, Vyasa has mentioned in his commentary rightly “*Kusalākusalasca karmāsayaḥ samūlaghātaim hatā bhavanti, kles'akarmanivṛttau jīvanneva vidvān vimukto bhavati*”.<sup>13</sup> Due to enjoyment of *prāravdha karmas* he still lives. When a yogi attains *dharmamegha samādhi*, three ingredients are detached from that *puruṣa*. In the meantime, *puruṣa* remains in its own essence. In other words, it is called the attainment of *kaivalya* of *puruṣa*. Through the practice of *samādhi* the aspirant is able to exhaust the fruits of his *prāravdha karmas*.<sup>14</sup> Here, a question may be arisen: Does *puruṣa* really attain liberation? We know that *puruṣa* is ever-free, non-relational, ever pure etc. Here, it may be replied that though it is true that *puruṣa* never becomes bound and free but due to ignorance (*aviveka*) feels other's (*prakṛti*) activities as his own and *prakṛti* ascribes it's all activities to *puruṣa*. When *puruṣa* can feel its own essence through the *vivekakhyaṭi*, *prakṛti* is desisted from that particular *puruṣa*. It is called the attainment of *kaivalya* of *puruṣa*. Hence, Īs'varakṛṣṇa says in his '*Sāmkhyakārikā*':

“*Tasmāna vadhyatehaddhā na mucyate nāhapi saṃsarati kascit*,

*Samsarati vadhyate mucyate ca nānās'rayā prakṛtiḥ*”.<sup>15</sup>

That is to say, actually *prakṛti* plays various roles for the enjoyment and liberation of *puruṣa*. When *prakṛti* becomes desisted from that particular *puruṣa*, it remains in its own pure essence. It is called in the *Sāṃkhya* -Yoga the attainment of *kaivalya* of *puruṣa*.

### III

In accordance with the Advaita Vedanta both bondage and liberation are the activities of illusion (*māyā*).<sup>16</sup> Though soul is essentially eternal, ever-free, ever-pure etc. yet due to ignorance feels itself as doer, enjoyer, knower etc. and suffers various pains in this world.<sup>17</sup> Illusion or *māyā* has two powers viz. it covers the essence of reality and distract to other way. Due to these powers of *māyā*, *puruṣa* forgets its own essence, which is defined as bondage. The pure self feels itself as doer, enjoyer, knower etc. after forgetting own essence. *S'ankarācārya* says that this bound self can be free through the practice of *vairāgya*.<sup>18</sup> Again, *Sruti* says that anybody may attain Brahman through *s'ravana*, *manana* and *nididhyāsana*.<sup>19</sup> In the Advaita Vedanta, the absolute goal of every aspirant is the attainment of Brahman. It becomes possible through the study of Vedanta scripture and austere of four steps viz. deliberation of eternal and non-eternal entity (*nityānityavastuviveka*), callousness regarding worldly and heavenly entity (*ihāmūtraphalabhogavirāga*), manifestation of six ingredients (*s'ama*, *dama*, *uparati* etc.) (*s'amādiṣatkasampatti*) and desire of liberation (*mumukṣutva*).

Here, the third upstairs has been mentioned in the following:

*S'ama*: It is the coercion of mind (*antarindriya-nigrahaḥ s'amah*). Again, in another way, it may be stated that in this course mind is engaged in Brahman only.

*Dama*: It is the coercion of all external organs. Mind controls other external organs from taking their own objects.

*Uparati*: In a single word, it may be pointed out that it is the absence of distracting of mind (*vikṣepābhāvah uparatiḥ*).

*Titikṣā*: It is the power of tolerance of hot-cold, honour-dishonour, fame-infame, pleasure-pain etc. Regarding it *Srī Kṛṣṇa* says in the *Gītā*:

“*Jīātmanah prasāntasya paramātmā samāhitah*,  
*Sītoṣṇasukhaduḥkheṣu tathā mānapamānayoḥ*”. Verse No. 6.7.

*Samādhāna*: One who attains those steps mentioned above will be established in the step of *samādhāna*. In this state, aspirant's mind becomes fixed on Brahman only.

*S'raddhā*: It is the faith in the Vedanta scripture and teacher of the Vedanta. It is the basis of all other steps mentioned above.

*Mumukṣutva* : the term '*mumukṣā*' means desire for liberation. Here, desire refers to the attainment of knowledge of Brahman. One who attains Brahman, becomes free from all kinds of suffering.

After attaining these four steps of the Advaita Vedanta mentioned above a *mumukṣu* must try to acquire the grace of teacher who has attained the knowledge of Brahman. As a result, he will be able to attain self knowledge through *s'ravana*, *manana* and *nididhyāsana*. The term '*s'ravana*' means to realize the knowledge of Brahman through six kinds of *liṅgas* from a real Vedanta teacher. These six *liṅgas* are- *upakrama*, *upasamhāra*, *abhyāsa*, *apūrvatā*, *phala*, *arthavāda* and *upapatti* or logic.<sup>20</sup> On the other side, the term '*manana*' means the constant thinking of the Brahman. In this regard, Sadananda Yogindra says, "*Mananam tu s'rutasya advitīyavastumah vedāntamugunayuktibhiḥ anavaratam anucintanam*".<sup>21</sup> That aspirant will fix his mind on Brahman without any break after *manana* like flow of oil. In this context, we may mention a quotation from the '*Pañcadās'ī*' of Vidyaranya: -

"*Tābhyāṃ nirvicikitscarthe cetasaḥ sthāpitasya yat,*  
*Ekātānatvametaadhvi nididhyāsanamucyate*".-Verse No. 1.54.

In this state, a yogi's main aim is the attainment of Brahman only, not any other thing like heaven etc. and he attains Brahman. It is called '*Brahmaprāpti*'. This state may be defined also as *samādhi*. Though Sadananda Yogindra has admitted two types of *samādhi* viz. *savikalpaka* and *nirvikalpaka* yet Sankaracarya says of only *nirvikalpaka samādhi*. He says rightly:

"*S'ruteḥ s'ataguṇaṃ vidyānmananaṃ mananādapi,*  
*Nididhyāsaṃ lakṣaguṇamanantaṃ nirvikalpakaṃ*".<sup>22</sup>

He also says that the state of *nirvikalpaka* is better than the state of *nididhyāsana*; because, in that state aspirant must attain Brahman forever.

However, we are to understand here that according to the Advaita Vedanta, *samādhi* means *nirvikalpaka*. In this state there is no division among three objects (knowledge, knower and knowing) in the mind of aspirant.

#### IV

Let us discuss some similarities and dissimilarities between both the Yoga and the Advaita Vedanta. Both the systems have admitted that ignorance is the root cause of bondage. But, according to the Yoga, ignorance has been defined as '*aviveka*' (the knowledge of identity between *puruṣa* and *prakṛti*) where Saṅkaracarya says that mind is the cause of bondage and liberation.<sup>23</sup> If any aspirant can arrest his mind through any means (*sādhanaḥpadhati*) in both the views, he must remain in own essence. According to Patañjali, a yogi remains in his own essence after restraining

mental modification which is called the attainment of *kaivalya*. Similarly, Saṅkaracarya says that an aspirant becomes Brahman himself after restraining mental modifications, which is called the attainment of Brahman (*Brahmasvarūpatāprāpti*).<sup>24</sup> We find a difference between the attainment of *kaivalya* and the attainment of Brahman; because, in the state of *kaivalya* there is no feeling of pleasure and pain where in the state of *Brahmasvarūpatāprāpti* aspirant attains bliss which is the nature of Brahman. Here, a question will be arisen-if the mind becomes arrested, how can it feels bliss? Following Patañjali we can say that in the state of *kaivalya*, *citta* has no activity; that is to say, due to attaining *vivekajñāna* his mind becomes purified and all kinds of impressions are vanished like burning seeds.

Again, we see that the main aim of both the systems is the attainment of *samādhi* through some steps (*aṣṭāṅgayoga* and *s'ama, dama, uparati, titikṣā* etc.). We find some similarities regarding austerities which are as follows:

Among the eight steps of yoga, *yama, niyama* and *kriyāyoga* are auxiliaries for purifying the mind and body of an aspirant. These steps lead an aspirant to the way of morality. The Vedanta also commands to do *kāmya* and *naimittika karma* for becoming moral like *kriyāyoga* of the Yoga.

Both Patanjali and *Saṅkarācārya* have admitted that an aspirant must practice bodily posture (*āsana*) for concentration of the mind. Patañjali says, “*Sthirasukhamāsanam*”<sup>27</sup> and Sankaracarya says in his '*Yājñavalkya*':

“*Āsanāni samabhyasya vāñchitāni yathāvidhi ,  
Prāṇāyāmaṁ tato Gārgi Jītasānagatoḥabhyaset*”.<sup>28</sup>

Among the eight steps of yoga, the fifth step i.e. '*pratyāhāra*' is same as *uparati* of *ṣatkasampatti* of the Vedanta. Again, *Titikṣā* of the Vedanta is same as *tapah* of the Yoga. Vyasa comments in his commentary of Yoga regarding the *tapah*: “*Tapah dvandvasahanam*”.<sup>29</sup>

After attaining *titikṣā* that aspirant will fix his mind on Brahman. He will be able to attain *samādhi* and becomes identical with the Brahman. In other words it may be said that he remains in his own essence. This state is defined in the Vedanta as *samādhāna* or *samādhi*. According to Patañjali, at the time of meditation aspirant's mind takes the form of meditated object (*dheyaviṣaya*) like own self. When his meditation becomes profound, that is called *samādhi*. If the duration of *samādhi* is long, the aspirant will attain *asamprajñāta samādhi*.

According to the Yoga, *samādhi* is of two types viz. *samprajñāta* and *asamprajñāta* which are same as *savikalpaka* and *nirvikalpaka* of the Vedanta. We find that in the state of *nirvikalpaka samādhi*, aspirant's mind is engaged in the concept of Brahman; that is to say, his mind contains the impression of Brahman and this is the highest state. In this state, aspirant

remains in the state of *Jīvanmukti*. Then he has to enjoy *prāravdha karmas*. After enjoying *prāravdha karmas* he becomes bodiless which is called *videhamukti*. According to *Saṅkarācārya*, *videhamukti* is the real *mukti*. On the other hand, though a yogi attains self knowledge in the state of *samprajñāta* yet his body still remains for the enjoyment of *prāravdha karmas*. A yogi who has attained *samprajñāta* state, remains also in the state of *Jīvanmukti*. After attaining *Jīvanmukti* state he attains *asamprajñāta samādhi* and this is the highest state of yoga.

Here, a question may be raised - which is better than the other (*nirvīja* or *nirvikalpaka samādhi*)? According to some, *nirvīja samādhi* is better than the Vedanta's *nirvikalpaka*; because, a yogi can destroy his *prāravdha karmas* in *samprajñāta* yoga.<sup>30</sup> Even, a yogi's death will depend on his own will.<sup>31</sup> But, according to the Vedanta, without enjoyment *prāravdha karmas* are not destroyed. An aspirant attains *videhamukti* after enjoyment of *prāravdha karmas*.

At last, we must see that in both of the views pure self never becomes bound and free; actually *prakṛti* or *māyā* becomes bound and free. In this context, we may quote two verses from the '*Vivekacūḍāmaṇi*' and the '*Yogasūtra*' in the following:

“*Māyākaptau vandhamokṣau na staḥ svātmani vasttutaḥ*,  
*Yathārajau niṣkriyāyām sarpābhāsavinirgamau*”. Verse No. 570

And

“*Puruṣārthasūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapratistā vā citis'aktiriti*.  
*'Yogasūtra'*, Verse No. 4/34.

In conclusion, we may say that though the Advaita Vedanta does not admit eight-fold means of yoga in their theories yet we have tried to show how some steps of yoga have been used in different words. The means of Advaita Vedanta for attaining Brahman are same as that of the Sāṅkhya - Yoga. Again, we find that bondage and liberation of the Advaita Vedānta is actually the activity of *māyā* and when it becomes desisted from the pure self, attains the essence of Brahman. On the other hand, according to the Sāṅkhya - Yoga, bondage and liberation are of *prakṛti*, not of *puruṣa*. When a yogi attains *asamprajñāta samādhi*, *prakṛti* becomes desisted from that particular *puruṣa* and at that time it remains in its own essence (*Tadā draṣṭuḥ svarūpehavasthānam*). The means for liberation of Yoga is better than the means of the Advaita Vedanta; because, a yogi can attain liberation in this present life through the *kāyabyūha* for quick enjoyment of *prāravdha karmas*. Otherwise, an aspirant has to take rebirth for the enjoyment of *prāravdha karmas*. Of course, the Advaita Vedanta has taken a great place in Indian Philosophy for its high subtle thinking and logical establishment.



### Notes and References

1. *Jyotsnātīkā*, *Hathayoga Pradīpikā*, Verse No. 47/1.
2. The *Gītā*, Verse No. 6/23.
3. The *Gītā*, Verse No. 2/48.
4. Avadhuta Srimat Nityapadananda, *The Philosophy of Union with the Supreme*, Mahanirvana Math, Navadwip, Nadia.
5. *Yogasūtra*, Verse No. 1/2.
6. Yogi Svatmarama, "*Hathayoga Pradīpikā*", Swami Yogesvarananda Sarasvati, P.355.
7. *Vyāsbhāṣya* on the *Yogasūtra*, Verse No. 1/8.
8. *Yogasūtra*, Verse No. 2/17.
9. *Yogasūtra*, Verse No. 2/28.
10. *Yogasūtra*, Verse No. 1/46, 1/51.
11. *Vyāsbhāṣya* on the *Yogasūtra*, Verse No. 29/1.
12. *Yogasūtra*, Verse No. 4/30.
13. *Vyāsbhāṣya* on the *Yogasūtra*, Verse No. 4/30.
14. *Jyotsnātīkā*, *Hathayoga Pradīpikā*, Verse No. 13.
15. *Īsvaraśrīkṛṣṇa . Sāṃkhyakārikā*, Verse No. 62.
16. *Sāṃkarācārya, Vivekacūḍāmaṇi*, Verse No. 570.
17. *Sāṃkarācārya, Vivekacūḍāmaṇi*, Verse No. 143.
18. *Ānandātmaka Brahmavāptisca mokṣaḥ, S'okanivṛttis'ca*, *Dharmarājādharīndra*, '*Vedānta Paribhāṣā*'.
19. *Yogasūtra*, Verse No. 1/3.
20. *Mundakopaniṣad*, Verse No. 3.2.9.
21. *Brahmasūtra*, Verse No. 4/4/1.
22. *Sāṃkarācārya, Vivekacūḍāmaṇi*, Verse No. 365.
23. *Sāṃkarācārya, Vivekacūḍāmaṇi*, Verse No. 171-174.
24. *Yogasūtra*, Verse No. 1/3 and *Vṛhadāraṇyakopaniṣad*, Verse No. 4/4/7.
25. *Yogasūtra*, Verse No. 4/26 and *Yogasūtra*, Verse No. 4/28, 1/10.
26. *Dharmarājādharīndra, Vedānta Paribhāṣā*.
27. *Yogasūtra*, Verse No. 2/46.
28. Swami Vivekananda, *Rājayoga*, Udvodhan *Kāryālaya*, Kolkata, P. 193.
29. *Vyāsbhāṣya* on the *Yogasūtra*, Verse No. 2/32.
30. *Asamprajñāyogasttu akhilavāsanā kṣayena prāravdhatikramadvārā jhatati svecchayā mokṣe evopayujyate, (Na tu niyamena)*. *Yogasūtra*, Verse No. 1.
31. *Yogasūtra*, Verse No. 3/21.