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तस्यापि निरोधे सर्वं निरोधान्निर्बीजः समाधिः ॥५१॥

Tasyāpi nirodhe sarva-nirodhānnirbījah samādhiḥ

51. All being restrained (thus) by the repression of even that, the seedless trance appears.

All potential residue (*samskāra*)—or whatever might have been left of them having thus been restrained initially by the memory of the cognitive and meditative levels of trance, what now remains to be done is to restrain even that. What has already been achieved at the stages of ultra-cognitive and ultra-meditative stages (*asamprajñāta*) is that the *citta* has been freed from knowledge, feeling, experience, memory (*smṛti*) and memory-potentials (*samskāra*) generated by the *vṛttis*.

Finally all being restrained, with the transition from the seeded to the still higher level bearing no seed, there appears the highest state of trance-consciousness termed the seedless trance (*nirbīja samādhi*). The *citta* now ceases to act, as there is no purpose left to serve (*citta vṛtti nirodha*).

Here ends the exposition of trance-consciousness (*samādhi*), the first chapter of *Yogasūtra*, dealing with (*Sāṃkhya*) Yoga compiled by Patañjali.

BIOGRAPHY

GAUTAMA—A SĀMĀKHYA TEACHER

The yogin Gautama mentions techniques and concepts found in the Yogasūtra.

WE find the name of Gautama in the list of Sāṃkhya teachers given in the Jayamaṅgalā commentary of Sāṃkhya-kārikā 70. In the Kapila-Āsuri dialogue in the Śāntiparvan of the Mahābhārata (Kumbhakona ed.) it is said that Gautama received the supreme knowledge (*parama jñāna*) from Kātyāyana, who was taught by Pañcaśikha, the disciple of Āsuri. No further information is available in the extant works on Sāṃkhya-yoga about this teacher.

Since Gautama is a recognised teacher of Sāṃkhya it is quite reasonable to think that he must have been mentioned in Itihāsa-Purāṇa literature. In the course of my studies I have come across some reference to a certain *yogin* Gautama, who, on reasonable grounds, may be supposed to be identical with the above mentioned Gautama.

In the Kumārikā-khaṇḍa of the Skandapurāṇa (Ch. 55) we find the mention of one great *yogin* Gautama Akṣapāda by name (Gautama the gotra name and Akṣapāda the proper name) who is said to be the husband of Ahalyā and a person who brought the river Godāvarī (55.4-7). In this chapter we find a considerable number of verses showing Gautama's view about Yoga, its auxiliaries, supernormal powers, etc. (In fact Yoga was practised by Gautama, an account of which was given by Nārada to Aṅjuna; *vide* verses 9-10). As this description of Yoga seems to us highly valuable we are giving here an outline of the Purāṇic account (55.9-142).

Yoga defined as the cessation of the fluctuations of the *citta* (verse 11); Eight auxiliaries, namely: *yama*, *niyama*, *prāṇāyāma*, *pratyāhāra*, *dhārāṇā*, *dhyeya*, *dhyāna* and *samādhi* (12-13); Description of five *yamas*, namely *ahiṃsā*, etc. (14-20); Description of five *niyamas*, namely *śauca*, *ṛuṣṭi*, *tapas*, *jaṇa* and *bhakti* for the *guru* (21-26a); Definition and

varieties of *prāṇāyāma*; good and bad results of *prāṇāyāma* if practised in a right or wrong way (27b-40); Description of *pratyāhāra* (41-42) of *dhāraṇā* (42b-46) and *dhyeya* (deities to be meditated upon) (47-50), of *dhyāna* (51) and of *samādhi* (52-60); An account of the *upāsargas* (obstacles) (61-69a), of items of food to be taken (69b-72) and of the *arīṣtas* (portents that indicate approaching death).

In the description of Yoga as given here the following points are worthy of notice :

- (1) *Asana* (*yogic* posture) has not been mentioned.
- (2) *Dheyeya* has been mentioned as an auxiliary and placed between *dhāraṇā* and *dhyāna*.
- (3) *Japa* has been used in place of *svādhyāya*.
- (4) Devotion of a *guru* (*i.e.* to look after the *guru* as Śiva, *vide* verse 25) has been mentioned in place of *īśvara-praṇidhāna*.
- (5) The lowest variety of *prāṇāyāma* is said to cover a period of 12 *mātrās* (30).
- (6) Practice of *prāṇāyāma* (sitting on the *padma* posture only) is said to produce four results, namely *sānti*, *prasānti*, *dīpti* and *prasāda* (36-39).
- (7) *Pratyāhāra* is defined as the withdrawal of the *citta* from the objects (41), which shows that Gautama laid less stress on the withdrawal of the organs from their respective objects.
- (8) Retention of air in different regions of the body has been prescribed at the time of practising *dhāraṇā*.
- (9) It speaks of five *upāsargas*, namely *prātibha*, *śrāvaṇā*, *daiva*, *bhrama* and *āvarta* (61-69a); cp. YS. 3.36.

We find a remarkable account of *siddhis* (supernormal powers) in this chapter (verses 93-114), a similar account of which is not found in any wellknown work on Yoga. Here *siddhis* have been divided into eight groups, each having eight subdivisions; thus 64 kinds of *siddhis* are enumerated here.

The group concerning the earth with 8 sub-divisions is called *Aiśānī*. Similarly the group concerning the water (*ap*, *jala*), light (*tejas*), air (*vāyu*), the sky (*ākāśā*), the mind (*manas*), the egoism (*ahamkāra*) and the cognitive principle (*buddhi*) (each having eight subdivisions) are respectively called Rākṣasī, Yāksī, Gāndharvī, Aindrī, Saumyā, Prājā-patyā and Brahmī.

After this, there is a verse (115) stating that the attainment of these powers is sometimes inimical to the highest goal. Eight powers of the *añimādi* group (*añiman*, *mahiman*, etc.) are defined in verses 116-121. In the last part of this chapter (verses 122-142) we find general views about Yoga practice and *yogin*.

Since we find a considerable number of Gautamas in the Purāṇic works (sometimes they are described as belonging to sectarian religions; *vide* Skanda-p, Aruṇācala 1.5.3-5 for a Śaiva Gautama) it is almost difficult to identify any one of them with Gautama, the *yogin*. The *yogin* Gautama is said to be husband of Ahalyā. We find some accounts of this Gautama in the Epics and the Purāṇas. According to Rāmāyaṇa Gautama lived near Vaijayantapura, the capital ruled by the king Nimi (7.55.5-6). He is said to have practised austerities with his wife in the outskirts of Mithilā (1.48.14-16). He may be the same Gautama as is mentioned in Śānti-p. 265.45 (Medhātithi Gautama, a great wise man, practised penance). Similarly Śānti-p. 129.4-8 give a vivid description of penances practised by one Gautama, residing at the mountain Pāripātra. In the Hamsa Upaniṣad we find that one Gautama was taught in Yoga by Sanatku-māra. A description of the *Cakras* with *japa*, *dhyāna* and ten kinds of *nāda* is given here. Several Gautamas are mentioned in the Upaniṣads like the Bṛhadāraṇyaka, kauṣītakī, Chāndogya, etc. Any one of these Gautamas may be identical with the *yogin* Gautama, provided we find some clear indication to establish the identity.

We are not going to examine here the question whether this Gautama is identical with the author of the Nyāyasūtra. We can only draw the attention of our readers to the fact that the Nyāyasūtra has an express statement about the places where Yoga may be practised successfully (4.2.42) and it speaks of *yama-niyamas* as purifying factors and holds that *yogasūtra* is to be learnt in order to know *adhyātmavidhi*..