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loudly? Do you believe that most of these devotees really get absorbed into God consciousness, or hold their attention long on God? In fact men are busy at such moments in other thoughts than of God. How they could gain some advantages through their mock prayer, or how they could make believe sincere devotion when they hold none, are the secular thoughts that are fleeting through their minds most of the time. If this is not the highest form of deception, what else is deception?

There is the story of a man who made a resolve, as he set out from his home, that he will contribute to God one-eighth of what ever he gains that day. The idea was great. But as he proceeded on the way, he came upon a silver coin. As per his resolve he was committed to pass on a small fraction of this find to God. However he was so over-powered with the thought of his possession, that he felt sad at the thought of parting a fraction of it to God. He thereupon made a decision that he would not give away anything to God. And towards that end he began thinking. Proceeding a little further he stopped on the way looked up to the sky, extended his arms upwards and said, "God how merciful Thou art! You put a silver coin on my way. You are also Omniscient and All-knowing. You knew beforehand that I had to give up one eighth of the amount I gain, and so you very wisely placed before me a defective coin, rusted a little on one side and probably a counterfeit. You knew that this coin will fetch one eight less in the market. How cleverly you took away your share before I give it to you. Probably you did not trust me." Saying this the man went away with the silver with a clear conscience.

One must remember here that the temporary gain earned through deception, is lost in the long run. There is no question of deceiving man or God, since in the end one deceives oneself only. The physical reaction of the action stays, the impression and memories leave a scar on our personality—a personality that we inherited so pure and healthy.

Paramahansa ni Prasadi
by SHRI YOGENDRAJI

INDOLOGY

DEVALA — A SAMKHYA-YOGIN

Another householder Sāṁkhya-yogi of the hoary past Devala composed a work containing information on theory and practice of Yoga.

THE name of the sage Devala as a teacher of Sāṁkhya is wellknown in the history of Indian philosophy. The Māthara-vṛtti (on Sāṁkhya-kārikā 71) refers to him as one of those Sāṁkhya teachers who appeared after Pañcaśikha and Īśvarakṛṣṇa, the author of the Sāṁkhyakārikā. That Devala was a follower of the Sāṁkhya system is conclusively proved by the remarks of Śaṁkarācārya declaring that the doctrine of causalty of the pradhāna (*i.e.* prakṛti) has been accepted by some of the ancient teachers such as Devala and others as the doctrine stands some what near to the Vedāntic view of identity or non-difference of cause and effect (*vide* Śārirakabhāṣya on Brahmasūtra 1.4.28).

It is gratifying to note that Devala for the first time informed us that extensive treatises on Sāṁkhya and Yoga were composed in ancient times (*vide* Apararka's commentary on Yājñavalka Smṛti 3.109 where Devala's Sūtra has been quoted

Devala's name is read in the list of Sāṁkhya teachers in Śāntiparvan 318.59-62 and in the list of the best of the *siddhas* in Bhāgavata 6.17.12. He is regarded as the best of all wise persons (*Dhīrānām Devalo'sitah*, Bhāgavata 11.16.28) and as one of those perfected persons who realized the highest goal (*pāradarśana siddheśa*) in the Bhāgavata (9.4.57). All these show the outstanding position of this sage in the field of *mokṣa-vidyā*.

We find a short account of the life and activities of Devala in the Purāṇas and the Mahābhārata. It is said that Devala was the son of the well known sage Asita. His mother was Ekaparṇā, the daughter of Himālaya, the king of the mountains. This however appears to be mythical and we refrain from discussing this point in this article. (Vāyu-p.72.17;

Brahmaṇḍa-p. 2.10.18-19 ; Kūrma-p.1.19.5). It is however worth mentioning that in the Itihāsa-purāṇa works we often find the mention of Devala along with the name of his father Asita, sometimes both the names are used as a compound word like 'Asita-Devala' in singular number. This usage suggests that the father and son worked jointly in various fields of life. Sometimes the word Asita has been used for Devala (*vide* Mbh. Śalya-parvan 50.66 with the comm. by Nilakaṇṭha).

Devala was a householder (Śalya-parvan 50.1). It is remarkable to note that the Mahābhārata uses the following epithets for this householder *yogin*, namely *dharmamitya* (constantly practising virtue?), *tulya-nindātmasaṁstuti* (the same to censure and praise), *samadarsin* (looking with an equal eye), *samaḥṣṭakāñcana* (one to whom a lump of earth and gold are the same) and *brahmacaryavrata* (established in the vow of a celibacy). Śaṅḍilya is said to be the son of Devala (Saura-p. 30.12-13). Devala had a daughter named Sannatī who was married to the king Brahmadata. This king possessed the *siddhi* known as *sarvabhūtarutajñāna* (the power of knowing meaning of the sounds uttered by all kinds of creatures); *vide* Harivaṁśa 1.23.22-26.

A few important incidents in the life of Devala are recorded in the Purāṇic works. It is said that Devala was in close touch with the *yogin* Jaigīṣavya who taught him in various aspects of *yogavidyā*, namely the nature of *Samatva*, evenness (Śānti-p. 229.5). It is said that Devala achieved perfection from Śiva (Saura-p.30.12-13). His experience about the glory of Śiva is stated in Moh. Anuśāsana-p. 18.17-18. The place of his achieving perfection is the Sarasvatī tīrtha (Śalya-p. 49.24).

Devala's views about creation etc. are given in the Śānti-p. ch. 275 (in the dialogue of Nārada and Devala). The nature of the *bhūtas*, *inriyas*, internal organs and dream has been stated here. Devala seems to give a prominent place to *kāla* (time). The part played by time in building up the cosmos is clearly stated here. The last verse of this chapter says, that 'for the exhaustion of both merits and demerits

jñāna has been ordained as the cause in the Sāṁkhya School' (tr. by P. C. Roy). The Agni-purāṇa (382.9) contains the view of Devala on *śreyas* (the preferable, which is different from *preyas*, the pleasurable). The Kumārikā Khaṇḍa of the Skandapurāṇa quotes a view of Devala which says that 'a person has three *jyotis* (lights), namely wife, deed and learning' (13.10). This statement evidently shows that the sage led a life of a successful householder and knew the secrets of the *gārhasṭhya āśrama*.

In the last part of his life Devala entered the *Sannyāsa āśrama* being influenced by the teachings of Jaigīṣavya thinking that the *mokṣadharmā* was more helpful than the *gārhasṭhya dharmā* in attaining emancipation (*vide* Śalyaparvan 50.51-60). It appears that in the fourth (*i.e.* *sannyāsa*) āśrama, Devala composed a work on the duties of *sannyāsins* from which a few sūtras have been quoted in later works.

That Devala composed a work on Sāṁkhya-yoga is beyond doubt, for later authors are found to quote from this work; *vide* the Aparārka comm. on Yājñavalkya smṛti 3.109. In the statements of Devala as quoted here we find definitions of Sāṁkhya and Yoga, mention of all the twenty-five principles, of the bondage, liberation, pain, the *pratyayasarga*. The Mokṣakāṇḍa of Kṛtyakalpataru quotes many of the sūtras quoted in the Aparārka comm. and quotes some more statements of Devala on the three kinds of body and on *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, supernormal powers and the duties of *sannyāsins*.

From the Purāṇic statements it appears that Devala lived with Kṛṣṇa, Arjuna, Vyāsa and his son Śuka. Devala was acquainted with Yājñavalkya, the disciple of Vaiśampāyana (who was the maternal uncle, *mātula* of Yājñavalkya) (Śāntiparvan 318.19) — a fact which confirms the aforesaid view about the date of Devala. This view is further strengthened by the fact that Devala's father Asita was contemporary with Bhīṣma, for he had asked Satyavatī in marriage (Ādi-parvan 100.81).