



# **THE CONCEPT OF BAHIRANGA AND ANTARANGA YOGA ACCORDING TO PATANJALI YOGA SUTRA AND VASISHTHA SAMHITA: A COMPARATIVE STUDY**

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## **ABSTRACT**

Patanjali compiled a collection of sutras known as Ashtanga Yoga, also known as the 8-fold Path of Yoga, for novice practitioners. It discusses the yogic philosophy of life and the self-realization journey. The eight folds are separated into two halves, with the first four limbs standing in for the Bahiranga, or exterior, element of yoga, and the following four for the Antaranga, or interior, side.

The Vasishtha Samhita is an ancient Hindu text that contains the concept of yoga from the perspective of the sage Vasishtha. The Yoga Kanda of the text is devoted to the practice of yoga and its benefits, and explains how to attain the ultimate goal of liberation from suffering. This section of the text outlines the eight limbs of yoga, including the practice of meditation, and the importance of cultivating a spiritual lifestyle. It also explains the importance of cultivating mindfulness and the self-discipline needed to achieve spiritual freedom. The Vasishtha Samhita is a valuable resource for anyone seeking to deepen their understanding of yoga and its associated practices. But both the texts have referred exterior and interior limbs differently. So, this research paper will find out the parallels and variations of the texts and concept of Yoga according to both the yogis.

## **PURPOSE**

- ❖ To understand parallels and differences of Ashtanga yoga ideas.
- ❖ To understand what is the subject that is described in one text, but not in the other.
- ❖ To understand which text is written, for which-kind of aspirants.
- ❖ To understand usage of combination of both the texts.

## **RESEARCH METHODOLOGY**

This is a comparative study. It compares two pieces of historical writing from a particular angle in order to discover parallels and variations regarding particular subjects. To get results, it uses analysis methods.

## **PREFACE**

### **Patanjali on Ashtanga Yoga - The eight limbs of yoga**

*“Yoga anga anushtanat ashuddhi kshaye jnana dipthir viveka khyatehe” (II Sutra 28)*

**Meaning:** *By the sustained practice of the eight limbs of yoga, impurities are destroyed and the light of wisdom, discrimination shines forth.”*

*“Yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-samadhayo'stav-angani” (II Sutra 29)*

**Meaning:** *Moral restraint, recommended behaviors, body posture, breath enrichment, sensual energy withdrawal, linking of the attention to higher concentration forces or persons, effortless linkage of the attention to higher concentration forces or persons, continuous linkage of the attention to higher concentration forces or persons are the eight parts of the yoga system.*

The ancient sage Patanjali developed the concepts of Ashtanga yoga. He has meticulously emphasized the essence of yogic ideas in his work. He has also promoted the notion that inner tranquility may be attained by adhering to his teachings. We may say that the journey consists of eight steps, which every yoga practitioner must ascend. However, they are all equal and vital, like the eight facets of the same jewel. Your yoga flower will bloom if you give careful attention to each branch. The exterior part of yoga, known as Bahiranga, is made up of five of them (Yama, Niyama, Asana, Pranayama, and Pratyahara), while the interior aspect, known as Antaranga, is made up of three of them (Dharana, Dhyana, and Samadhi).

Ashtanga yoga comprises eight principles, also known as eight limbs. These eight principles are as follows:

- Yamas: emphasizes behavioral elements
- Niyamas: emphasizes self-control in behavior
- Asanas: focuses on physical postures

- Pranayama: focuses on breathing methods
- Pratyahara: focuses on shutting down the senses
- Dharana: emphasizes mental attention
- Dhyana: emphasizes meditation
- Samadhi: focuses on transcendence

## CONCEPT OF ASHTANGA YOGA IN PATANJALI YOGA SUTRA

### BAHIRANGA YOGA IN PYS:

The Sadhana Pada of Patanjali's Yoga Sutras is the second chapter, and it is dedicated to the external practice (Bahiranga Sadhana) of yoga. It also discusses the importance of dedication and devotion in the practice of yoga, and provides guidance on how to find a teacher. This chapter provides the foundational elements of yoga and is essential for anyone looking to explore a deeper understanding of the practice. Ultimately, the goal of Sadhana Pada is to help the practitioner achieve spiritual enlightenment.

Bahiranga is a Sanskrit term meaning 'outer' or 'external' and is used in Patanjali Yoga Sutras as a reference to the practice of external disciplines. Bahiranga Sadhana, or outward practice, is the first step towards enlightenment. This involves developing physical and mental strength, as well as cultivating ethical and moral values. Physical practices such as Yama, Niyama, Asana, Pranayama, Pratyahara are part of this outward practice. Pratyahara is the fifth limb that acts as a bridge connecting the external to the internal and falls under the external discipline. Through Bahiranga Sadhana yoga practitioners are able to create the proper foundation for achieving higher states of consciousness. The purpose of Bahiranga Sadhana is to prepare the practitioner for the path of inward practice, or Antaranga Sadhana. It is believed that these practices can lead to a more profound spiritual experience. This is why bahiranga sadhana is a necessary part of the yogic path.

### YAMA

*"Ahimsa-satya-asteya-brahmacarya-aparigraha yamah" (2.30)*

**Meaning:** Non-violence, realism, non-stealing, sexual non-expressiveness which results in the perception of spirituality (Brahman) and non-possessiveness are the moral restraints.

The concept of Yama is fundamental in Patanjali's Yoga Sutras. Yama is the Sanskrit word for self-restraint, and it's an ethical code for living. Yama consists of five virtues: ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacharya (celibacy), and aparigraha (non-covetousness). Yama helps us cultivate a positive attitude and practice self-control in our daily lives. It encourages us to be kind, honest, and generous, and to live in harmony with ourselves and others. Practicing Yama can help us create a peaceful and balanced environment for ourselves and others.

**i) Ahimsa:** *"Ahimsa pratishthayam tat sannidhau vairatyagaha" (II Sutra 35)*

**Meaning:** *When a person is established in non-violence, then violence is dropped in his or her presence."*

The concept of ahimsa, or nonviolence, is a central tenet of the Patanjali Yoga Sutra. According to this ancient yogic text, ahimsa is the foundational virtue from which all other virtues stem. According to Patanjali, ahimsa is the practice of avoiding violence, either physical or mental, to oneself and to others. This can include avoiding negative thoughts and actions, as well as abstaining from eating meat or any other living creature. Ultimately, the goal of ahimsa is to maintain a sense of respect, compassion, and harmony with all living things. Practicing ahimsa helps an individual create a more peaceful and harmonious life and reduce stress, anxiety, and fear. We can create a more positive and peaceful world. The practice of ahimsa is essential for living a meaningful and purposeful life in accordance with the teachings of the Yoga Sutra.

**ii) Satya:** *"Satya pratishthayam kriya phala shrayatvam" (II Sutra 36)*

*"When a person is established in truth then the fruits of action will follow."*

Patanjali's Yoga Sutras outline the concept of Satya, which means truthfulness. It is the practice of speaking truthfully and living an honest life. Satya is an essential value for achieving inner peace and mental clarity. It is the idea that we should live our life in accordance with our values and beliefs, without being swayed by external influences. It involves being honest with oneself and others, and refraining from speaking or behaving in a way that is not genuine. Satya is also essential to the practice of yoga, as it encourages one to align their actions and words with their higher purpose. Practicing Satya helps to create harmony and peace in one's life, as well as in the world.

**iii) Asteya:** *"Asteya pratishthayam sarvara ratna upasthanam" (II Sutra 37)*

*"When non-stealing is established, all the jewels (wealth) approach the person."*

It is the practice of non-stealing, and is essential for any yogic practice. Asteya encourages us to be content with what we possess and to not take anything that is not rightfully ours. Asteya is not just about physical objects, but also about mental and emotional resources such as time, energy, and attention. It encourages us to be mindful of our actions and to respect other resources without taking advantage of them. It helps to cultivate an attitude of contentment and gratitude for what we have and what we receive. And also, asteya helps us to stay grounded, develop a relationship with our environment, and approach life with a spirit of service and sacrifice. Practicing Asteya can help us lead a more meaningful and fulfilling life.

**iv) Brahmacharya:** *"Brahmacharya pratishthayam viryalabhaha" (II Sutra 38)*

*"On being established in celibacy, vigor is gained."*



It is defined as a commitment to spiritual practice and the pursuit of higher knowledge. It is the practice of moderation in all aspects of life, including food, sex, sleep and recreation. This concept emphasizes the need to cultivate one's energy and use it in a mindful and disciplined way. Brahmacharya is about living with reverence for all life and maintaining a balanced and harmonious relationship with the world around us. It encourages us to be conscious of our actions and how they affect others, and to live in a way that allows us to reach our highest potential. Practicing Brahmacharya helps us move closer to our own enlightenment and experience spiritual growth.

**v) Aparigraha:** "*Aparigraha sthairye janmakathanta sambodhaha*" (II Sutra 39)

*"Being established in non-accumulation gives knowledge of all past and future births."*

The concept of aparigraha, which translates to non-possessiveness or non-greed, is a key part of Patanjali's Yoga Sutras. Aparigraha encourages us to find contentment with what we have, to let go of our attachment to material possessions, and to maintain a sense of freedom and joy. It also focuses on living minimally and not taking more than is needed. Aparigraha encourages us to recognize and appreciate the abundance that is already present in our lives, rather than feeling the need to acquire more. Practicing aparigraha helps us let go of things that don't serve us and open ourselves up to true happiness. This holistic practice helps us cultivate self-awareness and build a more meaningful relationship with ourselves and the world around us.

## **NIYAMA**

*"Sauca-samtosa-tapah-svadhya-ya-isvara-pranidhanani niyamah"* (2.32)

**Meaning:** *Purification, contentment, austerity and profound religious meditation on the Supreme Lord are the recommended behaviors.*

The concept of niyama is one of the core teachings of Patanjali's Yoga Sutra and it is focused on the individual's personal and spiritual practices. The five niyamas are saucha (purity), santosha (contentment), tapas (self-discipline), svadhyaya (self-reflection), and ishvara pranidhana (devotion to the divine). The purpose of niyama in yoga is to cultivate personal discipline and self-care and develop a steady, observant mind, allowing us to gain a deeper understanding of ourselves and our relationships with the world. Practicing these niyamas can help us cultivate a healthier and more mindful lifestyle. Niyama allows us to practice yoga with a clear and open heart and more closely connect to the divine. By adhering to the niyamas, yogis can cultivate a sense of inner and outer harmony.

**i) Saucha:** "*Saucha svanga-jugupsa parair asamsargah*" (2.40)

**Meaning:** *From purification comes a disgust for one's own body and a lack of desire to associate with others.*

*"Sattvasuddhi-saumanasyaikagryendriya-jayatma-darsana-yogyatvani ca"* (2.41)

**Meaning:** *Purification of the psyche results in benevolence, the ability to link the attention to one concentration force or person, conquest of the sensual energy, vision of the spirit and fitness for abstract meditation.*

It is the idea of cultivating cleanliness and purity in the body, mind, and environment. It is the practice of both inner and outer cleanliness. This includes physical and mental cleanliness, such as being mindful of the thoughts we think and the words we speak, as well as observing personal hygiene. This includes developing a diet that is healthy and free from impurities, keeping the physical body clean, and also cultivating a peaceful and positive environment. Practicing saucha helps us to become aware of the energy we carry and to remain conscious of the impact we have on our environment. Practicing saucha helps us to bring clarity to our thoughts and actions, allowing us to live more mindful, contented lives. It is considered an important part of living a healthy lifestyle and cultivating spiritual awareness.

**ii) Santosha:** "*Santosad anuttamah sukha-labham*" (2.42)

**Meaning:** *From contentment, the very best in happiness is obtained.*

The concept of Santosha, or contentment, is a core principle of Patanjali Yoga Sutra. It refers to contentment or acceptance of one's circumstances and is rooted in the idea of non-attachment. It is said that when an individual is content with their life, they are able to reach their highest potential. It encourages one to be content with what they have, to appreciate its value, to not be swayed by external forces, and to find joy in the present moment. It also teaches us to accept ourselves and our life circumstances without judgment or comparison. It allows us to find peace in the midst of difficulties and to be grateful for the good fortune that comes our way. Practicing Santosha can help us live a life of appreciation, gratitude and cultivate a deep inner peace.

**iii) Tapa:** "*Kayendriya-siddhir asuddhi-ksayat tapasah*" (2.43)

**Meaning:** *Austerity, resulting in the elimination of impurity produces perfection of the body and sensual energy.*

The concept of tapa in Patanjali's Yoga Sutra is a practice of self-discipline and austerity. It encourages practitioners to overcome physical, mental, and emotional obstacles through self-control. Tapa is the practice of restraining oneself from certain behaviors and activities that can lead to mental or physical harm. Tapa means limiting or abstaining from particular activities or indulgences, such as over-eating or indulgent activities, in order to gain a greater sense to create a mindful lifestyle. Tapa helps to cultivate an inner strength that can be used to focus on the spiritual practice of yoga. Through tapa, practitioners learn to become aware of their physical and mental limitations and to take control of their lives. Tapa can be a powerful tool for personal growth and transformation, and can help bring balance to one's life.

**iv) Svadhyaya:** "*Svadhya-ya ishta-devata-samprayogah*" (2.44)

**Meaning:** *From the study of the psyche, comes intimate contact with the cherished divine being.*

The concept of svadhyaya, or self-study, is an important part of Patanjali yoga sutra. It is the practice of studying and reflecting on one's own life, with the intention of becoming aware of one's own inner wisdom and divine nature.



Svadhya helps to cultivate self-love and self-acceptance as well as a deeper understanding of ourselves. Through this practice, we can develop a greater sense of purpose and clarity in our lives. Svadhya can also help us to identify patterns of behavior or thoughts that are no longer serving us and to make positive changes in our lives in order to live more fully and authentically.

**v) Ishvarapranidhana:** “*Samadhisiddhih isvarapranidhanat*” (2.45)

**Meaning:** *From the profound religious meditation upon the Supreme Lord comes the perfection of continuous effortless linkage of the attention to that Divinity.*

The concept of ishvarapranidhana is an important part of Patanjali's Yoga Sutra and is defined as surrendering to a higher power. It is the practice of offering up the fruits of one's actions to a divine being, allowing it to guide our decisions and actions, knowing that our ultimate purpose is to serve the divine, and relying on that being to provide the best outcome. It is a process of surrendering the ego and opening up to divine power. This practice is meant to cultivate a sense of surrender and trust in the divine, allowing us to let go of our attachment to the results of our actions and accept the will of the divine. Ishvarapranidhana encourages us to cultivate a healthy relationship with our higher power as well as a sense of inner peace and contentment. Ishvarapranidhana offers us an opportunity to reframe our view of the world and focus on our spiritual development. It is an important step on the path to enlightenment and one that should not be overlooked. This concept is an essential part of a yogic lifestyle and is integral to achieving the ultimate goal of yoga.

## ASANA

“*Sthira Sukham Asanam*” (2.46)

**Meaning:** *The posture should be steady and comfortable.*

“*Prayatna-saithilyananta-samapattibhyam*” (2.47)

**Meaning:** *It results in relaxation of effort and the meeting with the infinite.*

Asana is a Sanskrit term that means posture. The term is mentioned in only two sutras in the entire text of Patanjali's Yoga Sutras. This is in contrast to the modern day practice of yoga, which puts much emphasis on the physical postures. The concept of Asana according to Patanjali's Yoga Sutras, is to maintain a steady and comfortable posture. He does not mention any specific asanas, and it is up to the practitioners to choose the asanas that are suited to their own bodies. This posture should be one in which the body is both relaxed and alert, focusing on their breath, allowing the practitioner to meditate on the inner self, allowing for a deeper connection. Asanas can be performed in a variety of positions, including seated, standing, and lying down. Patanjali explains that the correct alignment of the body is essential to achieving an effective practice. He also emphasizes the importance of breath control, as it helps to cultivate awareness and focus. With regular practice, the asanas can help to bring a sense of balance and harmony to the body. Asana is a key part of the eight limbs of yoga and is essential for physical, mental, and spiritual growth and development. Ultimately, the practice of asana is aimed at helping one achieve a state of peace and joy, finally leading one to deeper meditation.

## PRANAYAMA

“*Tasmin sati svasa-prasvasayor gati-vicchedah pranayamah*” (2.49)

**Meaning:** *Once this is accomplished, breath regulation, which is the separation of the flow of inhalation and exhalation, is attained.*

“*Bahyabhyantara-stambha-vrttir desakala-samkhyabhih paridrsto dirgha-suksmah*” (2.50)

**Meaning:** *It has internal, external and restrictive operations, which are regulated according to the place, time and accounting, being prolonged or hardly noticeable.*

“*Bahya-abhyantara-visaya-aksepi caturthah*” (2.51)

**Meaning:** *That which transcends the objective external and internal breath regulation is the fourth type of pranayama.*

Pranayama is the practice of controlling the breath and the life force energy of the body, which can lead to a higher level of self-awareness and spiritual connection. The practice involves controlling the inhalation, exhalation, and retention of the breath, which is believed to balance the energy within the body. It is believed that when this energy is balanced, the body can reach a higher level of enlightenment. By controlling the breath and focusing on the inner self, practitioners can access a greater sense of balance, clarity, and inner peace. It is a great tool that helps to integrate the body and mind as prana is believed to be the bridge that connects the body and mind, which is one of the most ancient and powerful systems of personal transformation. By practicing pranayama, one can increase their concentration and clarity of thought, improve their physical and mental health, and ultimately reach spiritual enlightenment. Pranayama is designed to awaken the dormant spiritual energy within us and to lead us to a deeper understanding of our true nature. Pranayama is said to help us to connect with the source of all knowledge and wisdom, and to become more in tune with the universe.

## PRATYAHARA

“*Sva-visaya-asamprayoge cittasya-svarupa-anukara ivendriyanam pratyaharah*” (2.54)



**Meaning:** *The withdrawal of the senses, is as it were, their assumption of the form of mento- emotional energy when not contacting their own objects of perception.*

*“Tatah parama vasyatendriyanam” (2.55)*

**Meaning:** *From that accomplishment, comes the highest degree of control of the senses.*

Patanjali's concept of pratyahara is an important bridge between the inner and outer aspects of yoga, referred to as antaranga and bahiranga yoga. According to the Patanjali Yoga Sutras, pratyahara is regarded as a bahiranga sadhana, although it might seem to be an internal practice. Pratyahara is the practice of withdrawing the senses from external objects and creating an inner awareness. Through this practice, one can learn to control their reactions to external stimuli and become more aware of their inner self. Through pratyahara, one can gain control over the senses and become aware of the source of pleasure, pain, and other sensations. It is an essential part of the process of self-reflection, leading to a more mindful and conscious relationship with the external world. Pratyahara helps to break the habit of being pulled away from the present moment and instead focuses on controlling the mind and its attachments. By mastering pratyahara, we can experience greater inner peace, clarity, and mental strength. It is an integral part of the spiritual journey, as it prepares the seeker for antaranga sadhana. Ultimately, pratyahara is an essential step towards achieving samadhi, or union with the Divine.

### **ANTARANGA YOGA IN PYS:**

Vibhuti Pada, the third chapter of Patanjali's Yoga Sutras, is a guide to Antaranga Sadhana, which is the inner practice of yoga. This chapter is divided into four sections, each focusing on the techniques, knowledge, and powers of the Yogi. It explains the various supernatural powers (siddhis) that can be attained through meditation and how they can be used to benefit others. It also explains how to be free from the influence of karmic forces and how to be liberated from the cycle of birth and death. It also includes verses on the importance of practice and the nature of spiritual liberation. Finally, Vibhuti Pada explains the ultimate goal of Yoga, which is to attain a state of perfect freedom and enlightenment.

*“Trayam antarangam purvebhyah” (3.7)*

**Meaning:** *In reference to the preliminary stages of yoga, these three higher states concern the psychological organs.*

Antaranga yoga is a concept found within the Patanjali Yoga Sutra that focuses on the inner journey of self-realization. It is a practice of connecting with one's innermost self in order to gain spiritual enlightenment. The three main components of Antaranga yoga are dharana, dhyana and samadhi. Dharana is the practice of concentrating on a single object in order to create a state of deep meditation. Dhyana is the practice of sustained meditation, and samadhi is the state of complete absorption and oneness with the divine. Through the practice of Antaranga yoga, practitioners can gain insight into the true nature of their being and eventually become one with the divine. The main steps of Antaranga Yoga are:

### **DHARANA:**

*“Desha-bandhash chittasya dharana” (3.1)*

**Meaning:** *Linking of the attention to a concentration force or person, involves a restricted location in the mento-emotional energy.*

Patanjali defines Dharana as a state of focused concentration. It is the sixth limb of the eight-limb path of yoga, and is the process of holding one's attention on a single object or thought. Through Dharana, one can gain insight into the deeper truths of the universe and one's own consciousness. Practicing Dharana helps to develop mental clarity and focus, enabling one to direct their attention wherever they choose. This can be used to cultivate a sense of inner peace and stillness in the midst of a chaotic environment. Ultimately, Dharana is the doorway to meditation and a deeper understanding of the self.

### **DHYANA**

*“Tatra pratyayaikatanata dhyanam” (3.2)*

**Meaning:** *When in that location, there is one continuous threadlike flow of one's instinctive interest that is the effortless linking of the attention to a higher concentration force or person.*

The concept of Dhyana is an important component of Patanjali's Yoga Sutras. It is the practice of deep meditation, which allows one to experience a state of stillness and inner peace. It is the stage before Samadhi, the highest state of awareness. This is a crucial step in the path to enlightenment. Dhyana is a state of meditation in which the mind is freed from all distractions and the practitioner is able to focus on a single object. Dhyana helps to eliminate mental and emotional disturbances, allowing the practitioner to cultivate wisdom and inner strength. It is an act of surrendering one's thoughts and emotions to the divine and allowing one's true essence to shine through. Through Dhyana, one can gain insight into the true nature of reality and experience moments of profound joy and bliss. Patanjali's Yoga Sutras provide clear guidance for practitioners looking to incorporate Dhyana into their practice. Dhyana is a powerful tool for self-reflection and can lead to profound self-awareness.

### **SAMADHI**

*“Tad evarthamatra-nirbhasam svarupa-shunyam iva samadhih” (3.3)*

**Meaning:** That same effortless linkage of the attention when experienced as illumination of the higher concentration force or person, while the yogi feels as if devoid of himself, is Samadhi or continuous effortless linkage of his attention to the special Person, object, or force.

Patanjali's Yoga Sutra defines Samadhi as the ultimate state of consciousness, one in which the mind is completely still and the practitioner is completely absorbed in the present moment. It is said to be the highest form of meditation, where the self is completely dissolved in the experience. Samadhi is the result of deep concentration and meditation, and is often associated with feelings of bliss, peace, and joy finally developing a deep connection with the Divine. It is ultimately the goal of yoga practice, and the key to unlocking true spiritual liberation. Through Samadhi, one can attain moksha, or complete freedom from the cycle of birth and death.

"Trayam ekatra sanyamah" (3.4)

**Meaning:** The three as one practice is the complete restraint.

Samyama is a practice outlined in Patanjali's Yoga Sutra and refers to the integration of Dharana, Dhyana, and Samadhi. It is a practice of deep focus and concentration that helps to lead to a state of inner peace and enlightenment. Samyama is often seen as a way to break through the illusions of the material world and connect to one's true self. Through Samyama, one can gain access to previously hidden knowledge and understanding. By committing to the practice of Samyama regularly, one can gain spiritual insight into the nature of reality.

## CONCEPT OF ASHTANGA YOGA IN VASISHTHA SAMHITA

### Bahiranga sadhana in Vasistha Samhita:

In the Vasistha Samhita, the concept of Bahiranga and Antaranga Sadana is purposely same as PYS. But there is difference in division of limbs. First five are external and last three are internal for PYS, but for VS counts first four as external and next four as internal. This is a big difference in both the texts. According to this concept, we should strive to maintain balance between our inner and outer life, and between our spiritual and material goals. This process includes physical and mental purification, as well as the practice of self-control, meditation, and asceticism. Bahiranga Sadana is seen as a way to transcend the cycle of birth and death and to reach a higher spiritual state. It is believed that following this practice leads to the attainment of ultimate truth and enlightenment.

### YAMA:

*Ahimsa satyamasteyam brahmacaryam dhrtih ksama /  
dayarjavam mitaharah saucam caiva yama dasa //1.38//*

The Vasistha Samhita is an ancient Sanskrit text which outlines the concept of yama in yoga. Yama are the moral codes of conduct that are essential for living a spiritual life. There are ten yamas, namely ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacarya (celibacy), dhriti (steadfastness), kshama (forgiveness), mitahara (moderation in diet), saucha (purity), daya (compassion) and arjava (honesty). These moral codes are essential for a yogi to progress along the path of enlightenment and spiritual growth. They help the yogi to live in harmony with the world around them, free from the negative influences of the material world. By following the yamas, one can develop a deeper connection with their inner spiritual self and discover true inner peace.

#### i) Ahimsa:

*karmana manasa vaca sarvabhutesu sarvada /  
aklesajanam proktamahimsa iti yogibhih //1.39//*

**Meaning:** Not being injurious to anybody at any time through action, thought and speech is said to be Ahimsa (Non-injury) by Yogis.

According to Vasistha Samhita, Ahimsa is the highest form of Dharma or righteousness. It is the foundation of the spiritual and moral development of an individual. Ahimsa is the practice of non-violence, kindness and compassion towards all living beings including ourselves. It states that any action prescribed by the scriptures, which does not cause suffering or harm to any living being, is considered Ahimsa. However, any action which is prescribed by the scriptures but causes suffering or harm is considered Himsa (injury). It is the basic principle of being humane and humanely treating other beings. Ahimsa is not just about not inflicting physical harm on others, but also includes refraining from hurting anyone mentally, verbally or spiritually. Ahimsa is an important aspect of living a life of peace and harmony with others. It is the basis of a society that is free of violence and suffering.

#### ii) Satya:

*satyam bhutahitam proktam yathanyayabhibhasanam /  
priyam ca satyamityuktam satyametad bravimi te //1.41//*

The concept of Satya is an important part of the Vasistha Samhita. Satya is the concept of "true speech," which is benevolent, justified, and agreeable. It is said that one who practices Satya will be blessed with peace, prosperity, and contentment. Satya is also an important part of the yogic path, as it requires the practitioner to speak truthfully and honestly. By speaking truthfully and with benevolence, one can cultivate inner peace and self-awareness. Thus, Satya is an important concept to learn and practice in order to achieve the highest levels of spiritual attainment.

#### iii) Asteya:

*karmana manasa vaca sarvadravyesu nihsprha /  
asteyamiti tat proktam munibhistattvadarsibhih //1.42//*



Asteya is the concept of having no greed for anything, whether through action, thought, or speech. It is the practice of not taking anything that is not given to us freely. This includes physical objects, knowledge, and even other people's energy or time. Asteya encourages us to be content with what we already have and to not take more than our share. By practicing asteya, we foster a sense of peace and harmony in the world. Asteya is a reminder for us to be satisfied with what we have and to not take anything that does not belong to us.

**iv) Brahmacharya:**

*karmana manasa vaca sarvabhutesu sarvada /  
sarvatra maithunatyagam brahmacharyam pracaksate //1.43//  
susrusa ca gurornityam brahmacharyamitiritam //1.45//*

It is derived from two Sanskrit words, 'brahman' meaning 'God' and 'charya' meaning 'conduct'. Brahmacharya refers to the practice of celibacy and non-attachment. It is seen as a spiritual practice that can lead to greater self-control, mental clarity, and peace of mind. Practicing brahmacharya involves living a life of moderation, self-restraint, and non-attachment to material things. It is often seen as a means of cultivating spirituality and a deeper connection with the divine. The practice of brahmacharya calls for absolute abandoning of sexual indulgence everywhere and in all forms of beings (at all levels) i.e. mental, verbal, and physical. It involves controlling the senses and desires, and developing a mindful and compassionate attitude towards others. Serving the Guru (Guru seva) regularly is also said to be Brahmacharya. Ultimately, brahmacharya is a path towards spiritual growth and transformation.

**v) Dhriti:**

*arthahanau ca bandhunani viyoge va'pi sampadam /  
tesam praptau ca sarvatra cittasya sthapanam dhritih //1.46//*

Yoga teaches us that the practice of dhriti improves the ability to stay focused and resilient in the face of difficult situations. It is the balance of mind in every circumstance, whether it be the loss of wealth, the bereavement of relatives, the loss of property, or their gain. It is the ability to remain balanced and present in the face of any situation, no matter how hard or painful. Dhriti teaches us to accept the changing nature of life and to trust that our highest good is always being served. It is an essential part of the yogic path, as it helps us to stay calm and composed in the face of challenges and adversities. With dhriti, we can remain grounded and strong, even in the most challenging of circumstances. Dhriti encourages us to remain faithful to our true selves and to our values, regardless of the obstacles we may encounter. It is a reminder that we have the power to remain resilient and steadfast, even in the face of adversity. Dhriti is an invaluable part of the yogic practice, as it helps us to remain strong, focused, and true to our purpose.

**vi) Kshama:**

*priyapriyesu sarvesu samatvam yaccharirinam /  
ksmasaviti gadita vidvadbhirvedavadibhih //1.47//*

Yoga, in its essence, is a practice of self-improvement and personal growth. One of the fundamental principles of yoga is the concept of Kshama or forgiveness. This concept is rooted in the ancient Vedic texts and is an essential part of the yogic lifestyle. The learned exponents of Vedas define Ksama as an attitude of equanimity towards all friends and foes. It is a practice of releasing anger, resentment, and blame, and replacing it with a more positive outlook towards life. Through Kshama, we learn to forgive and accept the mistakes of others and ourselves, allowing us to move on and grow. Practicing Kshama in our daily lives helps us to cultivate a sense of inner peace and greater understanding of our own, and others', emotions.

**vii) Daya**

*pare va bandhuvarge va mitre dvestari va sada /  
aste yatra krpabudhirdaya sa parikirtita //1.48//*

The concept of Daya is closely linked to Ksama and it is a yogic practice that encourages us to cultivate compassion and forgiveness towards others. Daya is the practice of understanding, kindness and love towards all living creatures. It helps us to be more mindful and accepting of our own and others' flaws. This practice helps us to become more conscious of our own words and actions, and to be more mindful of how we interact with others. It is not just a feeling of sympathy or pity, but a feeling of compassion that is based on understanding and acceptance of others. Through daya, yogis strive to cultivate non-judgemental, peaceful, and non-violent relationships with all beings. Daya also involves recognizing the interconnectedness of all life and the understanding that all living things are part of the same cosmic family. Practicing daya helps us to become more compassionate and understanding of the world around us.

**viii) Arjava**

*vihitesu tadanyesu manovakkayakarmanam /  
pravrttau va nivrttau va ekarupatvamarjavam //1.49//*

Arjava is a fundamental concept in yoga that emphasizes the importance of maintaining uniformity between one's thoughts, words, and actions. It suggests that any action taken should be in line with the scriptural laws, whether it involves indulging in something or refraining from it. This concept is based on the idea that only through this uniformity of thoughts, words, and actions will one be able to achieve a sense of peace and harmony within themselves. Ultimately, arjava is about finding balance in one's life and avoiding extremes in any aspect of life. It encourages one to be mindful of their thoughts, words, and actions and to strive for a greater sense of harmony.

**ix) Mitahara**

*astau grasa muneruktah sodasanyavasinam /*



*dvatrimasacca grhasthasya yathestam brahmacarinam /  
uktametannimitaharamanyesamalpabhojanam //1.50//*

Mitahara is an important concept in yoga, which suggests that one should have a balanced diet. It suggests that one should eat only until the stomach is half full and practice moderation when it comes to food. According to this concept, an ascetic is suggested to take eight mouthfuls, forest dwelling persons to take sixteen mouthfuls, thirty two mouthfuls for a householder, and needful for a Brahmacari or the students, the rest are supposed to take a little less than their capacity. Eating in moderation helps one maintain a healthy body, mind, and spirit, which is an important part of yoga practice.

**x) Saucha**

*saucani ca dvividhani proktam bahyamabhyantaram tatha /  
mrjjalabhyam smrtam bahyam manahsuddhini tathantaram /  
manahsuddhisca vijneya dharmenadhyatmavidyaya //1.51//*

Sauca is an important concept in yoga and is often referred to as a purification of the body and mind. It is important to remember that the external cleanliness we pursue through the use of clay and water is only a small part of sauca. The inner purification of the mind is much more important and is achieved through right deeds and spiritual knowledge. By practicing sauca, we can achieve a state of mental clarity, tranquility and peace. Sauca helps to create an environment of harmony and balance both inside and outside of us.

**NIYAMA**

*tapah santosamastikyam danamisvarapujanam /  
siddhantasravanam caiva hrirmatisca japo vratam /  
niyama dasadha proktastamlca sarvan prthak srnu //1.53//*

The concept of Niyama is an important part of the Vasishtha Samhita. Niyama refers to the ten disciplines that an individual must adhere to in order to live a pious and fulfilling life. These include Tapa (austerity), Santosa (contentment), Astikya (faith in Dharma), Dana (charity), Isvara Pujana (worship of God), Siddhanta Sravana (listening to the doctrines), Hri (modesty), Japa (repetition of a mantra along with its meaning) and lastly Vrata (observance of vows). Following the Niyamas is essential in order to achieve peace and harmony in life.

**i) Tapa**

*vidhinoktena margena krcchracandrayanadina /  
sarirasodhanam prahustapasam tapa uttamam //1.54//*

Tapa refers to the practice of self-purification and spiritual discipline in Hinduism and other Indian religions. It includes activities such as fasting, abstaining from certain foods, meditation, and other forms of self-denial. Tapa is an important part of the spiritual journey, as it helps to purify the body, mind, and spirit. The concept of tapa is deeply rooted in the scriptures, which prescribe the Krcchracandrayana vow as the best tapa amongst all. This vow involves abstaining from all pleasures and engaging in selfless service to others. Through this vow, one can purify their body and mind and gain deeper insight into the nature of reality. Tapa is typically undertaken as part of a spiritual practice, and the results are said to be beneficial for both the individual and society as a whole.

**ii) Santosha**

*yadrecchalabhasantustam manah pumsam bhavediti /  
ya dhiratamrsayah prahuh santosam sukhalksanam //1.55//*

The concept of Santosha in yoga is centered around the idea of having contentment and acceptance with what you have. This is not to be confused with complacency or a lack of ambition, but rather a sense of peace and gratitude for what you currently have. One should be content with whatever is gained naturally, such an attitude of mind is called Santosha (contentment) by the sages. This is a sign of true happiness, since it allows one to be at peace with the present, no matter what it may be. Practicing Santosha is an essential part of yoga, as it gives one the tools to appreciate the life they have and find joy in the present moment.

**iii) Astika**

*dharmadharmesu visvaso yastadastikyam ucyate //1.56//*

Astika is a concept found in the Yoga Sutras of Patanjali, which is an essential component of classical Yoga. It is the faith or belief in a higher power and the eternal truth of Dharma (righteousness). Astika also involves a commitment to living a moral life, following the path of Dharma, and having faith in the ultimate truth of life. Astika is based on the teachings of the Vedas, and is the foundation of many of the spiritual practices of Yoga. Astika is the belief in the power of Dharma and Adharma, and that one should strive to maintain a balance between the two. It is also the belief that the spiritual path is the only way to attain liberation from the cycle of birth and death. Astika is essential for spiritual growth and the path of self-realization.

**iv) Dana**

*nyayarjitarn dhanam dhanyamanyadva yat padiyate /  
artebhyah sraddhaya yukto danametat prakirtitam //1.57//*

The concept of Dana in yoga is to share the wealth and resources with others. It is a form of selfless giving that is done out of compassion and generosity. In yoga, Dana is given freely and without expectation of anything in return. It is an opportunity to practice non-attachment, develop awareness of the interconnectedness of life, and to strengthen the





connection between the giver and the receiver. Dana is seen as an act of selfless service, and a way to cultivate humility, generosity, and gratitude. It is also a way to practice non-attachment, as the giver is not expecting anything in return.

**v) Isvara Pujana**

*yat prasannasvabhavena visnorabhyarcanam tatha /  
yathavadarcanam bhaktya etadisvarapujanam //1.58//  
ragadapetam hrdayam vagadustanrtadina /  
himsadirahitam kaymetadisvarapujanam //1.59//*

The purpose of ishvara puja is to evoke a feeling of love, devotion and surrender to the Divine. Ishvara puja is an important concept in yoga philosophy. It is the practice of systematically adoring and paying homage to the divine, usually in the form of Lord Visnu, with pleasant mood and devotion. It also requires having one's heart detached from attachments, a speech not contaminated with falsehoods etc. and a body devoid of violence. Ishvara puja is a powerful tool to bring the practitioner closer to the ultimate truth. It is an important part of the yogic path of self-realization, as it helps to cultivate a sense of connection to the divine and a sense of peace and gratitude. The practice is said to bring great blessings and spiritual growth. It is an essential part of any yogic practice and a powerful way to open your heart and mind to the divine.

**vi) Siddhanta Sravana**

*siddhanta sravanam proktam vedanta bhavanam tu vai //1.60//  
svakiyasakhadhyayanamitihapuranayoh /  
adhhtasya tathanyasya siddhantasravanam bhavet //61//*

Siddhanta Sravana is an important part of Yoga practice and is the step before contemplation. Through this practice, we can gain clarity on the different philosophies and teachings of the Vedas and how they can be applied to our own lives. This practice helps to bring forth an understanding of the law of karma and how we can best use it to create a positive outcome in our lives. It also helps us to develop a deeper understanding of the spiritual journey and how to use it to reach our highest potential. Siddhanta Sravana is a valuable part of the yogic journey, as it helps us to gain a deeper understanding of the Vedic teachings and how to apply them to our lives. Through this practice we can gain clarity, insight and wisdom that can help us to live a more meaningful and fulfilling life.

**vii) Hri**

*vedalaukikamargesu kutsitam karma yadbhavet /  
tasmin bhavati ya lajja hrhl saiveti prakirtita //62//*

Hri is a concept in yoga that focuses on humility and modesty. It is a way of living that is in accordance with the Vedas and social laws. Hri is about having an attitude of respect and understanding for others, as well as being mindful of our own behavior. It is about cultivating an understanding of what is right and wrong and making sure that we act in accordance with that. By practicing Hri, we can become aware of our actions and how they affect the world around us. This can help us to cultivate a sense of peace and contentment within ourselves.

**viii) Mati**

*vihitesu ca sarvesu sraddhaya ya matirbhavet /  
guruna copadistena yadbahyatn tadvivarjayet //1.63//*

Mati is an essential concept in the practice of yoga. It is the faith in the teachings and wisdom of the scriptures and the spiritual master. It is the belief that the path of yoga is the right one and the practices followed will lead to liberation. It is a deep conviction that the knowledge of the scriptures is true and will bring peace and joy. Having faith in the words of the spiritual teacher and making efforts to practice the teachings faithfully is the key to success in yoga. Mati is the foundation for spiritual transformation and a necessary step for attaining liberation.

**ix) Japa**

*vidhinoktena margena mantrabhyaso japah smrtah /  
japasca dvididhah prokta upamsuscaiva manasah //64//  
uccairjapadupamsusca sahasragunamucyate /  
sahasragunamutkrstam tasmadapi ca manasah //65//*

The practice of Japa is said to purify the heart and mind, increase concentration, and bring about harmony among the various aspects of the practitioner's psyche. It is said to lead to spiritual freedom and an inner awakening. The practice of Japa is an integral part of yoga and its practice helps the practitioner to gain control over the mind, body and senses. It is believed to be the quickest route to attain spiritual enlightenment and liberation. Japa is a powerful tool that helps the yogi to focus his/her attention on a single thought or mantra and to enter a state of meditation. Japa can be done silently, aloud, or in a group. A low voice chanting is thousand times better than a loud voice. Similarly, mental repetition is a thousand times better than the former (upamsu). The practice of Japa is said to be one of the most effective ways to deepen one's practice of yoga and to achieve spiritual liberation.

**x) Vrata**

*prasannaguruna purvamupadist'ebhyanujiaya /  
dharmarthakamasiddhyarthamupayagrahanam vratam //1.66//*

Vrata in yoga is a concept that involves dedicating oneself to the practice of the yogic path. It is a way of focusing the mind, body, and spirit on the path of yoga, and dedicating oneself to the practice of yoga as a way of life. Vrata includes abstaining from certain activities, such as meat-eating, alcohol, and other addictions, as well as taking on certain



activities, such as yoga practice, meditation, and devotional practices. Through the practice of Vrata, one can become more deeply aware of the Dharma, Artha, and Kama—the threefold goals of life—and can become more deeply connected to the yogic path.

#### **ASANA**

*asanani ca vaksyami irnu putra samahitah /  
svastikani gomukham padmam viram simhasanam tatha /  
mayuram kukkutam caiva kurmam bhadrasanam tatha /  
muktasanam tatha tesam prthak vaksyamilaksanam //1.67//*

The concept of asana in the Vasishta Samhita is deeply rooted in the ancient yogic tradition. It is believed that the eight major asanas prescribed in the text – Swastika, Gomukha, Padma, Vira, Simhasana, Mayura, Kukkuta and Bhadrāsana – are of particular importance for the practice of yoga. Additionally, the text also mentions the Muktasana, which is a posture that brings about relaxation and ease. All of these asanas have been designed to bring about a state of physical, mental and spiritual balance.

#### **PRANAYAMA**

Vasishta Samhita defines pranayama as the act of controlling the breath and mastering it. It is composed of three main components: puraka (inhalation), kumbhaka (retention), and rechaka (exhalation). According to Vasishta, Kumbhaka alone is enough to constitute Pranayama, while Puraka and Rechaka taken alone are not. Pranayama is typically divided into two categories: i) Sagarbha and Agarbha, and ii) Uttama, Madhyama, and Adhama. The first division is founded on the matras (periods of time) that the pranayama is performed in. Despite adhering to this categorization, Vasishta focuses on symptoms rather than the amount of matras a pranayama requires. Therefore, in his opinion, Adhama is the one that causes excessive sweating, Madhyama is the one that causes trembling, and Uttama is the one that causes Utthana (to spring up). Vasishta also mentions that Puraka, Kumbhaka, and Recaka each took 16, 64, and 32 matras, respectively. Vasishta advises practicing Kumbhaka to the best of one's ability, even though it is said to last for sixty-four matras. Sagarbha and Agarbha are two varieties of Pranayama that can be practiced with or without the support of japa (mental) mantras, as detailed by other Yoga-texts and puranas. Vasishta does not appear to recognize the Agarbha variation of pranayama because, in his opinion, it must always be done in conjunction with mantras and dhyana (concentration). Pranava is another mantra he describes as being appropriate for this use. In other places, he gives the choice of using Gayatri or Pranava as the mantra for pranayama.

#### **ANTARANGA SADHANA IN VASISHTHA SAMHITA**

Antaranga sadhana, as described in the Vasishta Samhita, is a practice that includes Pratyahara, Dharana, Dhyana and Samadhi. Pratyahara is the bridge between external and internal practices, and is part of Antaranga sadhana in the Vasishta Samhita, unlike the Patanjali Yoga Sutra where Pratyahara is part of Bahiranga sadhana. Antaranga sadhana emphasizes the practice of meditation and is an important part of spiritual development.

#### **PRATYAHARA**

*uktanyetani catvari yogangani tapodhana /  
pratyaharadi catvari srmusvabhyantarani ca //3.57/*

According to Vasishta, there are four types of Pratyahara. They are described by him as follows :

*indriyanarn vicaratam visayesu svabhavatah/  
baladahanam tesam pratyaharah sa ucyate//3.58//*

1) The withdrawal of the senseorgans, which by nature indulge in the sense-objects.

*yadyat pasyati tat sarvam pasyedatmavadatmani /  
pratyaharah sa ca prokto yogavidbhirmahatmabhih //3.59//*

2) Whatever one sees, all that should be seen by one as Self within the Self.

*karmani yani nityani vihitani saririnam /  
teSamatmanyasthanam manasa yadbahirvina /  
pratyaharo bhavet so 'pi yogasadhanamuttamam //3.60//*

3) The performance of the obligatory duties, mentally within the self and without any external (aids).

*pratyahararn prasarnsanti samyuta yoginah sada /  
astadasasu yadvayormarmasthanesu dharanam /  
sthanat sthanat samakrsya pratyaharah sa cottamah //3.61//*

4) Holding the air successively at the eighteen vital points after pulling it from the preceding point.

*sthanesvetesu manasa vayumaropya dharayet /  
sthanat sthanat samakrsya pratyaharottamo matah //3.74//*

One should focus the air (Prana) on these places and withdraw it from each and every place by mentally projecting vayu onto these locations. This is considered to be the finest Pratyahara.

#### **DHARANA**

Vasishta Samhita is an ancient Hindu text that contains teachings on the concept of dharana – the practice of concentrating and focusing the mind. According to Vasishta, the practice of dharana is essential to achieving mental and spiritual balance. He gives many definitions of dharana, including the ability to focus one's attention on an object, thought, or idea and to be free from distractions. He also mentions five types of dharana, which include dharana on an

object, contemplation, meditation, contemplation of the self, and contemplation of the Supreme Being. Practicing dharana can help one to achieve mental clarity and spiritual enlightenment.

*yamadigunasamyukte manasah sthitaratmani /*

*dharana procyate sadbhiryogasastrarthavedibhih //4.2//*

**Meaning:** Yogis who are well-versed in yogic science define dharana as a state of mental steadiness attained by an individual after mastering the qualities of Yamas, etc.

*hrdaye'thantarakase yadbahyakasadharanam /*

*esa ca dharana prokta tathaivakasago bhavet //4.3//*

**Meaning:** According to another definition, dharana is the heart's ability to focus internal and exterior Akasa (ether). Such an individual is endowed with the capacity to enter the abyss (mentally) OR Dharana, according to Vasistha, is the establishment of the mind in self.

*bhumirapastatha tejo vayurakasameva ca /*

*etesu panca varnanam dharanam dharana smrta //4.4//*

**Meaning:** Dharana is the practice of concentrating on the five magical characters (la, va, ra, ya, ha) that represent the five elements of earth, water, fire, air and ether.

*tesveva panca devanam dharanam capi dharana //4.5//*

**Meaning:** Additionally, Dharana involves focusing on the five entities associated with these (the five elements).

Vasistha also explains the location of these elements and its bodily parts, which are listed in the chart below, along with the corresponding letter and deity that should be visualized in each location.

Name of Dharana	Element	Location	Letter	Deity
1. Bhudharana	Earth	From feet to knees	La	Brahma
2. Varidharana	Water	From knees to anus	Va	Vishnu
3. Vaisvanaridharana	Fire	From anus to heart	Ra	Rudra
4. Vayavidharana	Air	From heart to the middle of the eyebrows	Ya	Mahat
5. Nabhodharana	Ether	From the middle of the eyebrows to the top of the head	Ha	Avyakta

## DHYANA

*dhyanamatmasvarupasya vedanam manasa bhavet /*

*tadeva dvididham proktam sagunam nirgunam tatha //4.19//*

Vasistha claims that Dhyana (meditation) is the process of discovering one's true essence through the mind.

According to Vasistha, one should be aware of the body's important points, the Nadis, and the Vayus in addition to being able to practice Dhyana. He doesn't talk about how to use them while doing dhyana, though. Vasistha separates Dhyana roughly into two categories, Saguna and Nirguna. The latter is said to be only one variety, whereas the former is again split into five types.

The feeling of merger in Brahman is how the Nirguna variety is characterized. The word "Nirguna" cannot be interpreted literally in this context. Technically speaking, the Brahman who lacks these qualities but possesses divine ones can be said to be Nirguna if the word "Guna " is understood to imply earthly characteristics. Vasistha explains Nirguna Dhyana with this technical meaning in mind.

It is now appropriate to describe the five different kinds of Saguna dhyana.

1. One of the Saguna dhyanas is to visualize Lord Narayana in the lotus of the heart, which has eight petals, and experience one's identification with him. He has a splendid form and wields a conch, a wheel, and a club (gada), wears a crown, armlets, and his visage resembles the full moon.
2. Another form of Saguna dhyana involves visualizing the Vaisvanara in the center of the lotus of the heart, lighting a fire in it like a breezeless candle, seeing the ultimate self within its flames, and mentally adopting an attitude of identification with it.
3. Saguna Dhyana, or mental concentration on oneself in the shape of light and the awareness of "that I am," is another name for this practise. It is performed between the middle of the eyebrows.
4. One can experience Saguna Dhyanas by imagining themselves as an infant inside an eight-petalled lotus of the heart, seeing that shape full of nectar, and believing that "I" am the ultimate Brahman. Vasistha tells us once more to execute our responsibilities without expecting a reward in order to achieve salvation.
5. Focus on the solar plexus during your meditation, and in the center, imagine a golden purusa sitting in lotus position, lighting the entire universe. You should realize that this is considered to be excellent Dhyana.



## **SAMADHI**

*yamadigunasampanno jitavayurjitendriyah /  
dharanadhyanasamyuktah samadhim kuru putraka //4.58//*

Vasistha asserts that the only people qualified to practice Meditation are those who have mastered the Angas, or Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, and Dhyana. Vasistha believes that the accomplishment of earlier Angas is crucial to the practise of all subsequent Angas. It is believed that the six categories of Dhyana (listed above) lead to Samadhi. However, Vasistha only describes one form of Meditation, which is the one that actually exists.

*samadhih samatavastha jivatmaparamatmanoh /  
paramatmasthithi prokto samadhih pratyagatmanah //4.59//*

The condition of identification between the individual self and the supreme self is known as samadhi, and it is also known as the unity of the individual self with the supreme self.

1. As he goes on meditating on the self, he attains Samadhi. By meditating only one should settle the self in the supreme-self so that it could never be separated.
2. Meditating in the self the Brahman which is attributed as bliss, truth, knowledge, infinite and exclusive of gunas; here (in this stage) only he attains Samadhi.
3. Meditating on the self the embodied supreme-self Lord Vasudeva within the cardiac lotus, here only he attains Samadhi.
4. Meditating on the lord in the form of fire merged into flames, dwelling in the middle of the cardiac lotus, there he attains Samadhi.
5. Meditating on the self the embodied person staying in the cardiac lotus, dipped in nectar, here only he attains Samadhi.
6. Meditating on the self, the golden tawny Lord staying in the middle of the eyebrows, here only he attains Samadhi.
7. Meditating on the self, Lord in the form of solar disk Hari with a golden figure, here only he attains Samadhi.

## **CONCLUSION**

- According to Vasistha, this yoga has eight parts and information is similar to yogic knowledge. They include Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Meditation. Vasistha sees the last four as internal while Patanjali sees the first four as external (Pratyahara is included in Patanjali's concept of exterior yoga).
- There are 10 yamas and niyamas in the Vasistha Samhita, compared to Patanjali's 5 for each, but the Aprighara Yamas are not listed in the Vasistha Samhita.
- When we examine this list of yamas and niyamas and contrast it with Patanjali's yamas and niyamas, only Tapa and Santosa from Patanjali have found their position in the list of ten niyamas. Patanjali regarded sauca as a niyama, so it has frequently been mentioned on the list. The yamas and niyamas enumeration does not include the two niyamas of Patanjali, Svadhyaya and Isvara Pranidhana. However, there are some parallels between ishvarapranidhana and isvara pujana as well as between svadhyaya and japa.
- No specific asana is stated in the Patanjali Yoga Sutra, but Vasistha Samitha does list 10 asanas.
- The Vasistha Samhita's third chapter includes a description of pranayama. Controlled inhalation (Puraka), controlled retention (Kumbhaka), and controlled exhalation (Recaka) make up this technique. Both Uttama, Madhyama, and Adhama as well as Sagarbha and Agarbha are forms of pranayama. Additionally, Puraka, Kumbhaka, and Recaka each consumed sixteen, sixty-four, and thirty-two Matras, correspondingly, according to Vasistha. Despite the fact that Kumbhaka is said to last for 64 Matras, Vasistha recommends practising it to the best of one's capacity.
- Vasistha mentioned the Nadi shuddhi pranayama and its procedure as well as its benefits and demerits, whereas Patanjali does not discuss the particular pranayama. The pranayama is mentioned with four kinds of nadi cleansing in the Vasistha Samhita.
- The pranava and bija mantra were the main emphasis of the pranayama, and the vasistha samitha also referenced the sagana (pranvatmak) pranayama. Pranava, which is composed of the characters A, U, and M and represents creation, sustenance, and destruction, respectively, is first described by Vasistha. The types of A, U, and M are then covered by him.
- Gayatri, a sixteen-year-old woman with a crimson figure, who mounts a swan and clutches a staff in her hand, is identified as "A" in the accounts.
- The emblem of "U" is Cakradharini, a youthful lady with a white body who rides on an eagle.
- The moniker "M" is assigned to Savitri, an old lady mounting a bull with a white body, three eyes, and a spear in her hand. Her other names include Pascima, Maheswari, and Sarasvati.
- Pratyahara is listed in the exterior Angas (Bahiranga) of the Yogasutra, but according to Vasistha, Pratyahara is Abhyantara (internal). The BY lists four different kinds of pratyahara, including (1) gradual control of bodily external air, (2) mental control of sense-organ activity, (3) real removal of sense-organs from their targets, and (4) control of the Sankalpa, Adhyavasaya, Abhimana, and Suksma Vayus.



- Vasishtha provides a thorough explanation of dharana and its various kinds. The five fundamental elements—mantra, deity, place in the body—are the subjects of dharana in the texts. However, Patanjali only describes the nature of dharana; he does not provide much insight into any particular form of dharana.
- Patanjali only describes the characteristics of dhyana; he makes no note of how to perform it. Vasishtha, on the other hand, describes 6 different forms of dhyana in his work, including 1 nirguna dhyana and 5 different saguna dhyana.
- The other parts of yoga are mandated to be required for samadhi by Vasishtha, but Patanjali makes no such claims. Despite the fact that their definitions are nearly identical. Regarding the methods for attaining samadhi, Vasishtha and Patanjali have different perspectives.
- Vasishtha proposes many ways by which samadhi can be attained by aspirants.
- In conclusion, aside from Vasishtha's greater understanding of each limb, Patanjali and Vasishtha's descriptions of ashtanga yoga are remarkably comparable. Vasishtha Samhita may be more suited for novices because it is more in-depth and essential. It is more appropriate for yoga today.

In tabular format below clarified Ahstanga Yoga between two texts.

Name of Limb	Patanjali Yoga Sutra	Vasishtha Samhita
<b>Yama</b>	There are five yamas - Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha (2.30).	There are ten yamas - Ahimsa, Satya, Asteya, Brahmacharya, Dhriti, Kshama, Daya, Arjava, Mitahara and Saucha (1.38).
<b>Niyama</b>	There are five yamas - Saucha, Santosha, Tapas, Svadhyaya & Ishvarapranidhana (2.32).	There are ten niyamas - Tapas, Santosha, Astikya, Dana, Ishvarapujana, Siddhanta Sravana, Hri, Mati, Japa and Vrata (1.53).
<b>Asana</b>	The posture must be stable and at ease (2.46). As a result, the effort is relaxed, and the infinite is encountered (2.47). No specific asana mentioned.	The eight primary asanas recommended in the text are said to be- Swastikasana, Gomukhasana, Padmasana, Virasana, Simhasana, Mayurasana, Kukkutasana and Bhadrasana (1.67). The text also makes reference to the Muktasana, a pose that promotes comfort and relaxation.
<b>Pranayama</b>	It is possible to separate the flow of inhalation and exhalation once breath control has been achieved (2.49). Does not mention any particular pranayama practice, except for the parts of pranayama i.e, Puraka, Rechaka, Kumbhaka	Pranayama has 3 parts - Puraka, Rechaka and Kumbhaka. According to Vasishtha, Kumbhaka alone is enough to constitute pranayama, while Puraka and Rechaka taken alone are not. Pranayama is typically divided into two categories: i) Sagarbha (usage of mantras) and Agarbha (does not recognise this type), and ii) Adhama (sweating), Madhyama (trembling) and Uttama (uttana). Pranava is another mantra he describes as being appropriate for this use. In other places, he gives the choice of using Gayatri or Pranava as the mantra for pranayama (Sagarbha).
<b>Pratyahara</b>	When the senses aren't in contact with their own objects of experience, they sort of assume the shape of mento-emotional energy (2.54).	According to Vasishtha, there are four types of Pratyahara. i) The withdrawal of the senseorgans, which by nature indulge in the sense-objects. ii) Whatever one sees, all that should be seen by one as Self within the Self. iii) The performance of the obligatory duties, mentally within the self and without any external (aids). iv) Holding the air successively at the eighteen vital points after pulling it from the preceding point. One should focus the air (Prana) on these places and withdraw it from each and every place by mentally projecting vayu onto these locations. This is considered to be the finest Pratyahara.



<b>Dharana</b>	A certain area of the mento-emotional energy is required for linking the attention to a concentration force or person (3.1).	After mastering the attributes of Yamas, etc., a person can achieve dharana, a state of mental stability. Various definitions for Dharana have been mentioned in the text. Also, the text mentions 5 types of Dharana namely- Bhudharana, Varidharana, Vaisvanaridharana, Vayavidharana, Nabhodharana.
<b>Dhyana</b>	When one is at that place, there is a single, unbroken stream of instinctual interest that effortlessly links the attention to a higher concentration force or individual (3.2).	Vasistha claims that Dhyana (meditation) is the process of discovering one's true essence through the mind. According to Vasistha, one should be aware of the body's important points, the Nadis, and the Vayus in addition to being able to practice Dhyana. Vasistha separates Dhyana roughly into two categories, Saguna and Nirguna. The latter is said to be only one variety, whereas the former is again split into five types.
<b>Samadhi</b>	Samadhi, or the continual easy linking of his attention to the unique Person, object, or force, is the same effortless linking of the attention that is perceived as enlightenment of the higher concentration force or person when the yogi feels as though he is empty of himself (3.3). When dharana, dhyana and samadhi become one practice it is called samyama. Samadhi is mainly divided into 2 types - Sabija and Nirbija Samadhi.	The condition of identification between the individual self and the supreme self is known as samadhi, and it is also known as the unity of the individual self with the supreme self. The text prescribes 7 ways to attain Samadhi.

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