

The eightfold path of Patañjali's Yoga requires at its outset ethical practices called *yama*, which are nonviolence, truth, nonstealing, self-control, and nongreed, as well as external observances called *niyama*, which are described as cleanliness, contentment, reading sacred literature, austerities such as fasting, and meditation on Īśvara. These are followed by any posture that can help one to hold the body steadily and practice regulation of one's inhalation and exhalation of breath (*āsana* and *prāṇāyāma*). This is followed by withdrawing the mind from external objects (*pratyāhāra*), which leads to developing concentration on any mental object (*dhāraṇā*), which can then gradually lead to meditation on that same object (*dhyāna*), and finally to a state of oneness with the object (*saṃprajñāta-samādhi*), culminating in an objectless state of *samādhi* (*asaṃprajñāta-samādhi*). At this stage, there is a separation of *puruṣa* from the intellect, which is equivalent to *kaivalya* (liberation). "If we compare our common mental state to the ruffled surface of water in a lake which reflects an object like a tree on the bank as a distorted image, the *saṃprajñāta* [*samādhi* with content] may be likened to the calm surface containing a steady and faithful image of it and the *asaṃprajñāta* [contentless, *samādhi*] to the condition where the tree is by itself and there is no image at all for the lake has dried up" (Hiriyanna 1951, 296).

The eightfold process is dealt with in great detail in four chapters containing 195 *sūtras* in the YS. Describing the *citta* as having the five basic afflictions (*kleśa*)—ignorance (*avidyā*), I-sense (*asmitā*), attachment and hatred toward sense objects (*rāga* and *dveṣa*), and clinging to life (*abhiniveśa*)—everyday life is consumed with experiences through the modifications of the *citta* by knowing, misapprehension (*viparyaya*), constructed reality (*vikalpa*), sleep, and memory. The attempt is therefore to transform the basic three *guṇa-citta* into a predominantly *sattva* one with both *rajas* and *tamas* completely inhibited by a process of attenuating the five afflictions in which altered state it can realize its difference from the material reality with which it was confused earlier.

ETHICS

Both Sāṃkhya and Yoga accept direct perception, inference, and Vedic testimony as guidance for correct action. Starting with the assumption that life in the world is full of pain (*duḥkha*), Sāṃkhya classifies pain in the world as of three kinds. The first is that caused by mental and bodily suffering; the second is due to natural causes such as men, beasts, and so forth; and the third is brought about by supernatural causes. However, in their scheme of prevention of these miseries they do not hesitate to condemn the practice of animal sacrifice prescribed in the Vedas. Their reasoning is that it is not conducive to *dharma*. Gauḍapāda, while commenting on SK 2, unequivocally states that even if the Vedas declare that *dharma* is acquired through animal sacrifice, it is still impure. Thus, the revealed means (Vedas and