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## ABSTRACT

**Title-** Anantasamāpatti, A Technique Prescribed by Patañjali for the Practice of Āsana,  
**An Analysis based on Traditional Literature.**

**Introduction** - Āsana is an important constituent of Yoga. The impact of Anantasamāpatti, a technique for the practice of āsana prescribed by patañjali, in the practice of Yogāsana remains to be scientifically assessed. Scientific verification presupposes conceptual clarity. A cursory survey of contemporary interpretations reveals that Anantasamāpatti has been represented variously.

**Objectives and Method** - In the light of this contemporary uncertainty, effort is made to refer to and analyse the traditional view point which is preserved in the form of Sanskrit commentaries regarding the meaning and mechanism of working of this technique to assist better understanding and implementation of this most ancient technique in the practice of Yogāsana.

**Result** - Contemporary uncertainty regarding Anantasamāpatti seems to stem from traditional sources.

**Conclusion** - Based on the literary evidences Ananta is the probable reading and the meaning seems to be Śeṣa. Samāpatti is visualization of oneself as firm and strong like Śeṣa. The mechanism of working seems to be the effect of the mental visualization on physical firmness. And this requires to be practiced along with prayantaśaithilya.

**Key words:**, āsana, technique, Anantasamāpatti, Traditional Commentaries

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## Introduction

Āsana is an important constituent of Yoga. The role of āsana as a therapeutic tool has been and is being actively evaluated worldwide. Yogasūtras of Patañjali, the earliest codified treatise on yoga, presents twin techniques for practice of āsana namely Prayatnaśaithilya and Anantasamāpatti<sup>1</sup>. This paper<sup>2</sup> discusses the second technique Anantasamāpatti.

In this era of scientific validation of Yogic practices, it is to be noted that the impact of Prayatnaśaithilya and Anantasamāpatti in the practice of Yogāsana remains to be assessed. Scientific verification presupposes conceptual clarity. It has been observed that the sūtra that mentions Anantasamāpatti has “fanciful interpretations”.<sup>3</sup>

A cursory survey of contemporary interpretations of Yogasūtra reveals that the term Ananta that forms part of Anantasamāpatti has been represented as a) Infinity<sup>4</sup> b) Self<sup>5</sup> c) Prāṇa<sup>6</sup> d) Kuṇḍalini-śakti<sup>7</sup> and e) Śeṣa, the king of serpents<sup>8</sup>. As a consequence, the technique and its implementation have also been presented variously.

In the light of this contemporary uncertainty, effort is made in this paper to refer to the traditional view point which is preserved in the form of Sanskrit commentaries regarding the

meaning and mechanism of working of this technique to assist better understanding and implementation of this most ancient technique in the practice of āsana effectively. To this end, views from ten<sup>9</sup> Sanskrit commentaries of the Yogasūtra are presented and analyzed.

### **Traditional Sources**

The Yogasūtra commentaries taken up for discussion in this paper range from 350 CE to 1800 CE<sup>10</sup>. Some of these are direct commentaries upon the Yogasūtra while some others are sub- commentaries to Vyāsa's commentary (Vyāsa is considered the principal or earliest commentator on Yogasūtra<sup>11</sup>). The views in these commentaries are presented in the order of chronology.

1. **Vyāsa (350 to 400 CE)** – *Or/And the mind that has attained Samāpatti<sup>12</sup> in Ananta produces the posture.*<sup>13</sup>
2. **Vācaspati Mīśra<sup>14</sup> (850 – 950 CE)** –*Or/And the mind that attains Samāpatti in king of serpents who, with his very firm thousand hoods, is holding the universe, produces āsana.*<sup>15</sup>
3. **Bhoja (1050 CE)<sup>16</sup>** - *When the mind focuses on the infiniteness of ākāśa and such other things and attains identity with it, then since the identification with body does not exist, the practice of āsana will not be painful.*<sup>17</sup>

4. **Śāṅkara (1401-1500 CE)**<sup>18</sup> - *Ananta refers to the universe. The state of being ananta is ānantya. The mind that attains Samāpatti on that, becomes pervasive and attains the state of (vastness of) the universe, produces the posture, makes it firm.*<sup>19</sup>
5. **Vijñānabhikṣu**<sup>20</sup> (1550 CE) –*Even if one does strenuous work before the practice of āsana, when the mind attains Samāpatti, practicing Dhāraṇā (fixing the mind) and gets merged into the form of the most firm Śeṣanāga who sustains the earth (on his hood), āsana is produced. It may be due to the blessing of Ananta or due to the (effect of) visualization of homogeneity or due to some unseen (merit)..*<sup>21</sup>
6. **Rāmānanda** (1550 – 1600 CE)<sup>22</sup>–*When the mind practices Samāpatti in Ananta who is the head of the serpents, who is firmly holding the universe with thousand hoods, the identification with body ceases and through that pain due to practice of āsana does not shoot up and hence success in āsana is attained.*<sup>23</sup>
7. **Bhāvagaṇeśa** (1600 – 1700 CE)<sup>24</sup>–*Anatasamāpatti is practicing Dhāraṇā (fixing the mind) in the most firm serpent Śeṣa who holds the earth.*<sup>25</sup>
8. **Nārāyaṇatīrtha** (1600 – 17000 CE)<sup>26</sup> - *The views of Nārāyaṇatīrtha are identical to the views of Vijñānabhikṣu.*<sup>27</sup>
9. **Nāgojibhaṭṭa** (1700 – 1750 CE)<sup>28</sup> - *The views of Nāgojibhaṭṭa are identical to the views of Bhāvagaṇeśa.*<sup>29</sup>
10. **Sadāśivabrahmendra** (1700 – 1800 CE)<sup>30</sup>– *Ananta is the one who is holds the universe by his thousand hoods. Meditating that “I am Ananta” is Samāpatti. By this, unseen merit is accrued that will lead to success in āsana.*<sup>31</sup>

## Observations and Analysis

A noteworthy point made by Vyāsa is *-it is the mind (involved in the practice of Anantasamāpatti ) that produces the posture (cittam nirvartayati)*. This clearly hints that *Anantasamāpatti* is the activity of the mind. This fixes the scope of interpretation of the term. All the sub-commentators and independent commentators follow this view of Vyāsa and treat *Anantasamāpatti* as a mental technique for attaining perfection in āsana. This is one commonality among all the commentators regarding this technique. But there are many aspects of divergences. They can be classified under four heads

- a) Ananta or Ānantya
- b) Samāpatti
- c) The mechanism of working of Anantasamāpatti
- d) Is Anantasamāpatti optional?

### a) Ananta and Ānantya

Anantasamāpatti is a compound word. The first member of the compound is Ananta. The commentaries presented above indicate the existence of various readings and meanings for the first member of the compound. The same is tabulated as under –

**TABLE – 1**

### **View of Commentators on Ananta**

S.No	Commentator	Reading and View	Notes
1	Vyāsa	Ananta	Does not provide any meaning.

2	Vācaspati	Ananta – the king of serpents	It is for the first time that this meaning is proposed.
3	Bhoja	Ānantya – infiniteness of Sky and such other things	-
4	Śaṅkara	Ānantya – infiniteness/vastness(attribute of the universe)	<p>1. Śaṅkara states the meaning of Ananta as Viśva (universe) and the state of Ananta is Ānantya</p> <p>2. In the critical edition<sup>32</sup> of Śaṅkara's work - The Yogasūtra reads Ānantya, Vyāsa's work mentions it as Ananta, Śaṅkara, the sub-commentator, takes the reading as Ānantya overlooking Vyāsa's version.</p>
5	Vijñānabhikṣu	Ananta – Śeṣa, the lord of serpents	These Commentaries uniformly highlight the following attributes of Śeṣa a) He is/His hoods are most firm (sthiratara), b) He is the
6	Rāmānanda		
7	Bhāvagaṇeśa		
8	Nārāyaṇatīrtha		

9	Nāgojibhaṭṭa		lord of serpents (Nāganāyaka) and
10	Sadāśivabrahmendra		c) He is the one who holds the earth (Pṛthivī/Viśvambharā) on his thousand hoods (phaṇāsahasra)

a) From the table above, the views of the commentators can be grouped under two heads

a) **Ananta** - Vyāsa, Vācaspati Miśra, Vijñānabhikṣu, Rāmānanda, Bhāvagaṇeśa, Nārāyaṇatīrtha, Nāgojibhaṭṭa and Sadāśivabrahmendra and b) **Ānantya**- Bhoja and Śaṅkara

b) Though Vyāsa presents the reading as Ananta, it is only later that the meaning of the term Śeṣa emerges (Vācaspati Miśra)

c) Bhoja is the first among the commentators to propound the meaning of the term Ānantya. Except one (Śaṅkara), all later commentaries (consulted for this paper) accept the views of Vācaspati Miśra, including Sadāśivabrahmendra who is considered an advaitin in the tradition of Śaṅkara.

d) Though Bhoja and Śaṅkara concur in the reading of the term and its meaning, their approach seems to be independent.

#### b) The Term Samāpatti

Unlike the first term, the second term of the compound (Ananta-samāpatti) has been uniformly presented by all the commentators as Samāpatti. The views of the commentators on “Samāpatti” are tabulated below –

TABLE – 2

View of commentators on Samāpatti

S.No	Commentator	View	Remarks
1	Vyāsa	Does not comment	-
2	VācaspatiMīśra	Does not comment	-
3	Bhoja	The mind focuses and becomes identified with the object (of focus) or The mind attains identification with the object without distractions	The terms Avadhāna (focus)/avyavadhāna (without being distracted) and Tādātmya (identification/transforming) are used to describe Samāpatti.
4	Śaṅkara	The activity of the mind to pervade and assume the state (of the object of focus)	The term Vyāpya is used to describe the process of Samāpatti.
5	Vijñānabhikṣu	The mind fixes its focus (on the object) and attains identification (with it)	The terms Dhāraṇā (fixing the mind) and Tādātmya are used to describe Samāpatti



6	Rāmānanda	Does not comment	-
7	Bhāvagaṇeśa	It is fixing the mind in the object of meditation	The term Dhāraṇā is used to describe Samāpatti.
8	Nārāyaṇatīrtha	Same as Vijñānabhikṣu	-
9	Nāgojibhaṭṭa	Same as Bhāvagaṇeśa	-
10	Sadāśivabrahmendra	It is meditating "I am the object of Meditation"	The term Dhyāna is used to describe Samāpatti.

Patañjali had defined Samāpatti<sup>33</sup> as *the (clear/total) reflection of the knower, the instruments of knowledge or the object of knowledge (in the mind) from where the mental processes (vṛttis) have dwindled and which is like a clear/pure crystal*. The interpretation of the commentators on this Samāpatti can be classified into three based on the above tabulation.

#### i) Samāpatti As Tādātmya

Most of the commentators have tried to follow the definition of Patañjali. They use the word Tādātmya (identification of the mind with the object of meditation) to explain Samāpatti. But it is interesting to note that various terms such as vyāpya, dhāraṇā and avadhāna are used by commentators during the description of Samāpatti. These words come before the term Tādātmya in the respective commentaries.

## ii) Samāpatti As Dhāraṇā

Bhāvagaṇeśa, followed by Nāgojibhaṭṭa, restricts the meaning of the term to Dhāraṇā.

## iii) Samāpatti As Bhāvanā/Dhyāna

Though Vijñānabhikṣu also uses the term Tādātmya and follows the meaning provided by Patañjali, he also provides hints to a different meaning to the term Samāpatti. While describing the mechanism of working of Anantasamāpatti, he indicates this to be a Bhāvanā(visualization)<sup>34</sup> (visualizing oneself as the firm Ananta). Though Sadāśivabrahmendra states it to be Dhyāna, his description indicates that he also intends it to be a Bhāvanā.

It is to be noted that Śaṅkara and Bhoja (who present the reading as ānantya) present the description of Samāpatti under classification (i). Those that accept Ananta (Śeṣa) present Samāpatti under (i), (ii) and (iii).

## c) The Mechanism of Working of Anantasamāpatti

Five commentaries have proposed mechanism of working of this technique. Out of these, two models emerge - 1) Bhoja and Rāmānanda (Figure 1) 2) Vijñānabhikṣu, Nārāyaṇatīrtha and Sadāśivabrahmendra (Figure 2).

The views in the above classification can be illustrated as under -

**Figure – 1** Model of mechanism of Bhoja and Rāmānanda (Figure Legend)

**Figure – 2** Model of mechanism of Vijñānabhikṣu, Nārāyaṇatīrtha and

## Sadaśivabrahmendra (Figure Legend)

### Notes on Figure 1

Both Bhoja and Rāmānanda suggest similar mechanism. But the object of Samāpatti is ananta for Rāmānanda whereas it is ānantya for Bhoja. Further, while Bhoja states that this practice will lead to cessation of pain due to the practice of āsana, it is Rāmānanda who clearly establishes the cause and effect relationship between lack of pain and attainment of success (firmness and comfort) in āsana.

### Notes on Figure -2

It is interesting to note the mechanism proposed by Sadaśiva. He states that by Visualizing oneself as Ananta, unseen merit is accrued and by that success in āsana is achieved. Though it seems to be similar to the one proposed by Vijñānabhikṣu, there is a subtle variation. Vijñānabhikṣu makes visualization and “unseen merit” as two distinct factors for success in asana, whereas Sadaśiva clubs both and states that by mere visualization success in āsana is not achieved. Rather it is the “unseen merit”( adṛṣṭa), which is accrued in the process, that leads to success in āsana.

### D) Is Anantasamāpatti Optional?

Vyāsa adds the term vā (meaning – or/and) while commencing his description on Anantasamāpatti. Vijñānabhikṣu attempts to explain as to why Vyāsa might have made this comment. In the view of Vijñānabhikṣu, Prayatna is Bahuvyāpara (a lot of (strenous) activity). If

one practices āsana after such prayatna then it leads to trembling of limbs. Hence, he states, one should desist (śaithilya) from involving in strenuous activities just before the practice of āsanas. While explaining Anantasamāpatti, Vijñānabhikṣu states, even if one is unable to avoid strenuous exertion just before the practice of āsana, the practice of Anantasamāpatti will nullify the negative impact of strenuous exertion and lead to firm and comfortable posture. This clarifies the usage of the term 'vā'. This also indicates the preference accorded to Anantasamāpatti over the other technique. Though Vācaspati Mīśra also mentions the term 'vā', still, no other sub-commentator other than Vijñānabhikṣu has attempted an explanation as to why Vyāsa might have used the term 'vā'.

## **Discussion**

Observations and analysis were presented under four heads. The same pattern in followed for discussion also.

### **1) Ananta or Ānantya:**

It is evident that there are two readings. Among the two, Ananta seems to be the probable reading and Śeṣa seems to be probable meaning. Because -

- It is the ancient reading. Vyāsa's commentary is considered the oldest and closest to the period of Patañjali. In all published editions of Vyāsa's commentary one finds the reading as Ananta. Even in the Vyāsa's commentary that is printed along with the sub-commentary of Śaṅkara one

finds the reading as Ananta. Thus, this probably seems to be the change made by Bhoja and later followed by Śaṅkara.

- Further, excepting Bhoja and Śaṅkara, all other commentators follow the version provided by Vyāsa and uniformly interpret it as Śeṣa.
- Though, among the commentators, the meaning Śeṣa is first proposed by Vācaspati Miśra(850 CE) still, Bhagavd-gītā(100-200 CE)<sup>35</sup> that pre-dates the Yogasūtras (350-400 CE)<sup>36</sup> has used the term, Ananta to indicate Śeṣa. Thus the possibility of using the term Ananta to mean Śeṣa in Yogasūtras is probable.
- To counter the above supposition, references that pre-date Bhagavd-gītā may be cited. For example there are passages in the Upaniṣads (6<sup>th</sup> – 7<sup>th</sup> BCE)<sup>37</sup> that prescribe meditation related to Ananta, the endless. Based on this it can be proposed that, ananta (and not necessarily ānantya) can be taken to mean endless and not Śeṣa. Such a view based on the Upaniṣads may be claimed to serve another purpose - that of averting the compulsion of making an exception to accommodate a proper noun (Śeṣa). A survey of the Yogasūtras shows that no proper noun has been used by Patañjali.

To the above objection that may arise, it may be stated that, in all the Upaniṣadic reference mentioned above - Manas or Prāṇa or Nāma (name) is advised to be visualized as Ananta(endless). The Upaniṣads, in the same context, state that such a practitioner attains endless worlds (ananta-loka). As

evident, the adjective Ananta (Endless) is common, both to the object of meditation (Manas or Prāṇa or Nāma) and the benefit (loka) derived from it. Whereas, in the present context of Anantasamāpatti of Yogasūtras, following the Upaniṣadic model, during the practice of āsana, if it is advised to meditate upon the endless sky or the world etc, it has to be stated as to how that endlessness will manifest in the result. (Transcending body consciousness to overcome the pain of āsana as suggested by Bhoja, does not explain this). Moreover, endlessness is not the desired outcome intended by Patañjali. Rather, firmness and comfort of the posture are expected. Thus, the Upaniṣadic connotation of ananta does not possibly suit the context of Anantasamāpatti. Further, making an exception by accepting a proper noun (Śeṣa) indeed may stand as a conspicuous reminder about the intended outcome of Anantasamāpatti.

- Finally, when one studies the sūtras that immediately precede Anantasamāpatti one finds sutras that discuss Īśvarapraṇīdhāna<sup>38</sup> (devotion to Īśvara) and iṣṭadevatāsamprayoga<sup>39</sup> (communion with one's own chosen deity). In the same tenor, Anatasamāpatti in the form of contemplating about Lord Śeṣa might have been suggested by Patañjali.

## 2) Meaning of the Term Samāpatti

There can be no doubt regarding the meaning of the term Samāpatti as Patañjali himself has defined it<sup>40</sup>. Still as presented earlier three interpretations emerge. The commentators could have simply chosen to remain silent on the definition of Samāpatti like Vyāsa and Vācaspati Mīśra, thereby indicating the implicit acceptance of the definition of Patañjali. But except these two, all others have attempted an interpretation.

Thus the very attempt to present an interpretation, seems to be aimed at presenting Samāpatti as applicable/practicable in the initial stages of yogic practice (Samāpatti, as evident from the definition of Patañjali and also from the context of its initial presentation in the Yogasūtra, seems to be a higher practice which comes after attaining proficiency in some or any of the methods mentioned previously (Yogasūtra 1.12-39) by Patañjali).

Of the three such attempts presented earlier, the third interpretation seems serve the purpose. It does not adopt a roundabout approach to accommodate the principal meaning like the first one. Neither does it completely veer off the principal meaning like the second attempt.

Further, the following may be stated regarding the probability of the third interpretation - Yogasūtras present Pratipakṣabhāvana<sup>41</sup> as an effective method to overcome contrary thoughts (Vitarka). Vyāsa states that this Pratipakṣabhāvana, which was mentioned in the context of sūtra 2.32, shall be applied to other practices also.<sup>42</sup> Vijñānabhikṣu, while elucidating this point, states specifically that “*Pratipakṣabhāvana shall be extended to sūtras*

that describe āsana and prāṇāyāma also<sup>43</sup>. When analyzed in this context, Anantasamāpatti seems to be a Bhāvanā technique (according to the third interpretation of Samāpatti) that complements Pratipakṣabhāvana. By Pratipakṣabhāvana all contrary thoughts that may lead to instability in (sthira-sukha) asana may be withstood. Bhāvanā related to Ananta (Anantasamāpatti) may boost the stability thus protected.

Further, the third view, if accepted as the practicable meaning of Samāpatti, also assists in the emergence of a tangible mechanism of working of this technique, which is discussed in the next portion of the paper.

### **Mechanism of Working**

- i) The views suggested by Bhoja and Rāmānanda (figure 1) seem logical. But, the idea that body consciousness is transcended to attain firm and comfortable posture may not gain the acceptance of modern day exponents. BKS Iyengar states *“One should not remain in anaesthetized, sedated state while doing Yogāsana.”*<sup>44</sup> Further TKV Desikachar states *“By training we mask our pain. Our breath will get disturbed”*<sup>45</sup>.
- ii) Accruing unseen merit and blessing of Ananta (figure 2) are based on faith.
- iii) *“The impact of visualization of oneself as Ananta”* (figure 2) seems to be a tangible mechanism. Patañjali’s words, in a couple of occasions, testify to the efficacy of *Bhāvana* in leading to desired results.
  - In the Sādhanapāda, immediately after the discussion on Pratipakṣabhāvana, Patañjali presents various siddhis (powers).<sup>46</sup> Vyāsa brings out the significance of



the sequence when he states “by *Pratipakṣabhāvana* contrary thoughts reach a state from where they never sprout and powers (*siddhis*) acquired by that, indicate success in the practice.”<sup>47</sup> Thus it becomes evident that *Bhāvanā*(on contrary thoughts) is considered an important step in the mechanism of working of any yogic technique.

- Further, Patañjali considers *Bhāvanā* as a tool for attaining clarity of mind also.<sup>48</sup>

### 3) Is the Practice Optional?

Anantasamāpatti does not seem to be an optional technique. Because -

Except Vyāsa, who made the usage *vā* and *Vijñānabhikṣu* who attempted an explanation to it no other sub-commentator or commentator has given any input regarding the optional nature of Anantasamāpatti . Most commentators (quoted earlier) state “*tābhyamāsanam siddhyati*” (Success in āsana is achieved by both these techniques).

Adding to this, if it may be taken as optional then this would result in a self-contradiction for Vyāsa in interpreting the dual suffix of the instrumental case. Patañjali employs the same dual suffix (*dvivacana-pratyaya*) ‘*bhyām*’ in twelfth sūtra of the first Pāda, while presenting the twin methods *abhyāsa* and *vairāgya*. Vyāsa, while commenting upon it, clearly mentions that “...restriction of modification of the mind (*cittavṛtti-nirodha*) depends on both”<sup>49</sup> (and not any one of them). Thus making it clear that both are essential.

Further, had Patañjali intended to make Anantasamāpatti optional he could have very well used the term vā. It is to be noted that in the first chapter, to indicate optional nature of the concept being stated, the term Vā has been used many times by Patañjali.<sup>50</sup>

Hence, the term vā used by Vyāsa, can be taken to mean the less conventional yet probable 'and' (conjunctive sense)<sup>51</sup> and not 'or' (disjunctive sense). The justification given by Vijñānabhikṣu can be considered to highlight the importance of the practice of Anantasamāpatti.

### **Summary and Conclusion**

From the discussion above it follows that –Ananta is the probable reading and the meaning seems to be Śeṣa. Samāpatti is visualization of oneself as firm and strong like Śeṣa. The mechanism of working seems to be the effect of mental visualization on physical firmness. And this requires to be practiced along with prayatnaśaithilya.

It was stated in the introduction that there is contemporary uncertainty regarding Anantasamāpatti. It seems to stem from traditional sources. But, the literary traces left behind by these traditional interpretations and the analysis based on them has helped to arrive at the probable reading and the intended meaning.

Readings and meanings presented at the end of this discussion are based on literary analysis only. A scientific study based on the conclusions proposed above and also the various options that were offered by the traditional commentaries may help to ascertain the impact of Anantasamāpatti in the practice of āsana.

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that even among the early 10 commentaries there is repetition (Nārāyaṇatīrtha and NāgojiBhaṭṭa).

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<http://data.stonesutras.org:8070/exist/apps/sarit/works/tattvavai%C5%9B%C4%81rad%C4%AB-body-div-2-div-94.html>

16. His independent commentary on the Yogasūtra is called as Bhojavṛtti. Whicher, Ian. The Integrity of Yoga Darsana: A Reconsideration of Classical Yoga. New York, SUNY Press,1998, p.320

17. yadā ca ākāśādigata ānāntye cetasaḥ samāpattiḥ kriyate avyavadhānena/avadhānena tādātmyamāpadyate tadā dehāhaṅkārahāvānnāsanaṃ duḥkhajanakaṃ bhavati Search and Retrieval of Indic Texts [internet] c2014. [cited 2014 October 11 ] Available at <http://data.stonesutras.org:8070/exist/apps/sarit/works/r%C4%81jam%C4%81rta%E1%B9%87%E1%B8%8Da-body-div-3-div-132.html>

18. The name of his work is Vivaraṇa. This is a sub commentary on Vyāsa's commentary. The world of scholars is divided on the date and authorship of this commentary attributed to Śaṅkara. (Encyclopaedia of Indian Philosophies, pp 239-240). Dr.T.S.Rukmani has made a detailed analysis quoting various previous discussions and has stated that the author of this commentary is different from Śaṅkara, the commentator of Brahmasūtra and the period of the author of Vivaraṇa cannot be later than 15<sup>th</sup> century CE. (Rukmani, T.S.,Yogasūtrabhāṣyavivaraṇa of Śaṅkara, Vol.1, New Delhi, Munshiram Manoharlal publishers, 2001, introduction , p.XXX ).

19. anantaṃ viśvam anantabhāvaḥ ānanyam tasmin samāpannaṃ vyāpya viśvabhāvaṃ sthitaṃ cittamāśanaṃ nirvartayati draḍhayati| Rukmani TS. Introduction. yogasūtrabhāṣyavivaraṇa of Śaṅkara. Vol. 1. New Delhi : Munshiram Manoharlal Publishers; 2001. p.369

20. His sub-commentary to Vyāsa's commentary is called as Yogavārttika. White, David Gordon. The "Yogasutra of Patanjali": A Biography, Princeton, Princeton University Press; 2014.p.xi,xii
21. atha vā prayatnaśālitve'pi pṛthivīdhāriṇi sthīrataraśeṣanāge samāpannaṃ taddhāraṇayā tadātmatāpannaṃ cittamāsaṇaṃ niṣpādayatītyarthaḥ taccānugrahādvā saṁjātibhāvanāvasādvā adṛṣṭaviśeṣādvā ityanyadetat| Rukmani, TS. Yogavārttika of Viśvānabhikṣu, Vol.2. New Delhi, Munshiram Manoharlal Publishers; 2001,p.219.
22. His Independent commentary on Yogasūtra is called Maṇiprabhā. Winternitz, Maurice. History of Indian Literature, New Delhi, Motilal Banarsidas, 2008, p.557
23. anante nāganāyake sthīrataraḥṣaṣahasravidhīṣṭaviśvamaṇḍale cittasya samāpattiyā dehābhīmānābhāvena āsanaduḥkhāspūrteḥ āsaṇaṃ siddhyatī śāstri, paṇḍit dhuṇḍirāja, Editor,Yogasūtra, Chaukhamba, Sanskrit Sasnthan, Varanasi,2009, p.106
24. His independent commentary on Yogasūtra is called Pradīpa. Arya, Usharbuda. Himalayan international Institue of Yoga,Pennsylvania yogasūtra pataṣjali with the expostion of vyāsa, 1986,p.10
25. Anantasamāpattiśca pṛthivīdhāriṇi sthīratara śeṣanāge cittasya dhāraṇam| śāstri, paṇḍit dhuṇḍirāja, Editor,Maṇiprabhā commentary section, Yogasūtram ṣaṭṭīkopetam, Chaukhamba, Sanskrit Sasnthan, Varanasi,2009, p.106

26. His independent commentary on the Yogasūtra is called yogasiddhāntacandrikā.

Iyengar, BKS, Astadalayogamala, Vol.7, New Delhi, Allied Publishers p.68

27. anante pṛthivīdhāriṇi sthīratāre śeṣanāge samāpattiyā dhāraṇayā cittasya

tādātmatārūpāpattiyā cāsanaṃ sthīraṃ bhavātīyarthah| etacca anantasamāpattitah

adr̥ṣṭāviśeṣavaśāt bhāvanāparipākena tadanantānugrahādvā ityanyadetat| Karnatak,

Vimala. yogasiddhāntacandrikā, Varanasi, Chaukhamba Sanskrit Series, 2000,p.114

28. His independent commentary on Yogasūtra is called as Vṛtti. Coward, Harold G, Potter,

Karl H and Raja, K.Kunjunni. The Philosophy of Grammarians, Vol.5, New Delhi,

Motilal Banarsidas Publishers, 1990, p.323

29. anante pṛthivīdhāriṇi samāpattiḥ cittasya dhāraṇā tābhyāmāsanaṃ siddhyati

ityarthah|śāstri, paṇḍit dhuṇḍirāja, Editor,Vṛtti commentary section, Yogasūtram

ṣaṭṭīkopetam, Chaukhamba, Sanskrit Sasnthan, Varanasi,2009, p.106

30. His Independent commentary on the Yogasūtra is called as Yogasudhākara. Sarasvati,  
Sadashivendra. Yoga Sudhakara, Sri Rangam, Sri Vani Vilas Press, 1912, p.i

31. phaṇāsahasreṇa dharaṇīṃ dhārayitvā sthairyenāvasthito yo'yamanantaḥ sa

evāhamasmīti dhyānaṃ cittasya anante samāpattiḥ| tayā

yathoktāsanasampādakamadṛṣṭaṃ niṣpadyate| Dikshita, Sivarama. Yogasutram with

the commentary Yogasudhakara, Chennai, Sanskrit Education Society,1983 p.38

32. Sastri, Rama and Sastri, Krishnamurthy, Pātañjalayogasūtrabhāṣyavivaraṇam of

śaṅkarabhagavatpāda, Madras, Government Oriental Manuscript Library, 1952, p.226-

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from [http://sanskritdocuments.org/all\\_pdf/bhojavritti.pdf](http://sanskritdocuments.org/all_pdf/bhojavritti.pdf)
34. Sajātiyabhāvanāvaśādvā... Rukmani, TS. Yogavārttika of Viṣṇābhikṣu, Vol.2. New  
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35. Bhagavadgīta Chapter 10 verse 29. Reference for period of Bhagavadgīta: Brockington,  
John, The Sanskrit Epics, Leiden, Brill, 1998, p.148.
36. James, Larson Gerald and Bhattacharya, Ramshankar, Encyclopedia of Indian  
Philosophies, Yoga: India's Philosophy of Meditation, Delhi, Motilal Banarsidas, Volume  
XII, 2008, p.161
37. Bṛhadāraṇyaka-Upaniṣad 4.1.5 and 1.5.14, Chāndogya-Upaniṣad 1.9.2, (Reference for  
Period of the Upaniṣads: Olivelle, Patric, The Early Upaniṣads, Oxford, Oxford  
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43. ...pratipakṣabhāvanam-ityevamādikaṃ sūtrāntareṣu *āsanaprānāyāmasūtreṣvapi*  
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44. Iyengar, BKS, Aṣṭadalayogamālā Volume 2, New Delhi, Allied Publishers Private Limited, 2001, P.81
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