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The practitioners of Yoga (yogasādhakas) are of various categories and a further differentiation becomes necessary in this respect. (i) They are either mild both in their application or in their quality of non-attachment; (ii) they are mediocre both in practice and non-attachment; and (iii) they are intense both in their practice and non-attachment. It may also happen that some belong to certain irregular combinations of these three qualities, e.g., (i) mild in practice but intense in non-attachment, (ii) intense in practice but mild in non-attachment and so on. There are thus twenty-seven such combinations for qualifying the practitioner.

RATIONALE OF ĪŚVARA IN YOGA

ईश्वरप्रविधानम् 119311
Īśvara-pravidhānād-vā

23. Or (supernormal consciousness is attained even) by feeling the presence of Īśvara.

Fundamentally committed to the theory of evolution, it is paradoxical why and how Patañjali happened to introduce in his sūtras, the theocratic concept of Īśvara — popularly conceived as God. Unless treated as interpolations, there are four plausible reasons for this departure, to include Īśvara in the system of classic Yoga.

First, obviously, not by conviction but by compulsion, the spiritual and religious ecology of his time affected Patañjali to submit to the acceptance of some compromise in regard to the belief in the existence of a special absolute entity, Īśvara. This conclusion is based on the strength of succeeding sūtras qualifying such an entity.

(Continued)
attaining supernormal powers; they describe the various forms of penances practised by Jaigīśavāya.

Most of the Purānic passages mention Kāśi as the place where Jaigīśavāya practised Yoga. In these passages we find the mention of the Jaigīśavāya-guhā (a cave named after this sage at Kāśi). Jaigīśavāya practised Yoga in the region called Prabhāśa, in a cave called Jaigīśavāya-guhā. Prabhāśa is in Saurashtra near the sea; Kāśa is said to have left his mortal coil here.

It appears that Jaigīśavāya in his life of parivārya (wandering mendicant) roamed here and there—a fact which is borne out by the mention of Jaigīśavāya-āśrama, at the mountain in Kailāsa in the Kūrma Purāṇa. Jaigīśavāya seems to be a follower of the īsvara-praṇidhāna way (devotion) of Yoga. This is why, he is often described as a devotee of Śiva, in the Mahābhārata and the Purāṇas. Jaigīśavāya came to be regarded as an incarnation of Śiva, in later period.

No yoga-text contain any information about the teacher of Jaigīśavāya. It is the Kūrma Purāṇa, that says that he and Pañcaśiṣkha were taught by Kapila, a fact which is difficult to believe for various reasons.

The Purāṇas inform us that the well-known yogin-king Brahmadatta was taught by Jaigīśavāya in Yoga. The Bhāgavata Purāṇa further informs us that Brahmadatta, being instructed by the sage Jaigīśavāya, composed a work on Yoga. It appears that Jaigīśavāya taught Devala the science of Yoga with all details, and that Devala took sannyāsa from him. It appears that Jaigīśavāya composed some treatises on Yoga. His authorship was known to the Purānic authors etc. It is remarkable to note, that the philosopher Vācaspata referred to the Dhāraṇa-śāstra of Jaigīśavāya, in his Tātparyātika. Most probably, Vācaspata came to know of this work through tradition. A work named Jaigīśavāya-yoga-śāstra is frequently quoted, in connection with praṇāyāma etc., in the works on Haṭhyoga, etc. (vide Yogacintāmāṇi p. 176, 186 etc.). This seems to be a work of later age based on the teachings of Jai-

ɡīśavāya. The Vāyāsabhāṣya has quoted a sentence from a work of this sage which reads "नित्यकाल्यादि अभ्रितपततेर्व (नित्याहार:)

R. S. BHATTACHARYA

(on Yoga Sūtra II, 55). Commentators are of the opinion that Patañjali also subscribed to this view.

There are some quotations of his, which may not be the actual sayings of Jaigīśavāya but are based on his sayings or views. Jaigīśavāya is found to propound the views that (1) everything yields pain, (2) the pleasure of contentment, is also pain, if it is compared to the bliss of liberation; (3) everything which is a modification of guṇas is to be avoided, and (4) all desire is pain-producing. The Agni-purāṇa also contains a view that lays stress on performing actions, without attachment. The Śānti-parvā contains the upadesas (precepts) of Jaigīśavāya on samatva-buddhi (evenness of mind). Some of the upadesas are: "They who behave uniformly towards those who praise them, and those that blame them, they who conceal their own vows and good acts, they who never indulge in recriminations, they who never say even what is good, when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom. Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people’s prosperity. Those that have understood the things, become gratified with even disregard, as if it were ambrosia. The man who has vanquished all his senses, is regarded to have performed all the sacrifices. Such a person attains to the highest rung, viz. that of brahman, which is eternal."