

Educational Implications of the Concept Samādhi

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Abstract: This paper tries to bring in notice, the practical educational significance of the concept Samādhi. It hugely depends on the theoretical backdrop which the Sāmkhya- Yoga system provides. Nevertheless it tries to transcend the theoretical backdrop in a sense in which we can actually use the concept Samādhi instead of refraining from it, thinking it to be a practice which cannot be made an integral part of our living. It is for this reason that it has been mentioned many a times in this paper that the Samādhi actually allows us to love ourselves and respect ourselves. This love and respect would then get executed through the quality of work that we produce. For the present day it is very important to be happy with one's own self and hence be a happy dweller of a healthy society. The happiness within is perhaps possible if we know our selves and the different patterns in which our mind may function or at least the different stages in which the mind usually resides. It is quite a usual fact that we get puzzled by the current state of affairs. As far as the bafflement of the mind is concerned, we human beings are quite an easy prey to it. This paper makes an effort to bring out the educational issues which the concept of Samādhi presents so that living is a little more peaceful. This paper strongly holds the point of living a work loaded life in a peaceful way. This is becomes all the more understandable if life be guided by the concept Samādhi.

Keywords: Yoga- Yoga literally means 'union' or spiritual union of the individual soul with the universal soul and is used in this sense in the Vedanta. Patañjali is the traditional founder of the Yoga system.

Samādhi (absorption)- is the highest is the highest means or aid which the Yoga system provides to attain an attitude of detachment from the world.

Chitta- It actually means the three internal organs of the Sāmkhya – Buddhi or intellect, Ahamkāra or ego and Manas or mind. Chitta is the same as antahkarana. It is mahat or buddhi which includes ahamkara and manas. It has the predominance of sattva guna.

Chitta bhūmi- These are the levels of mental life. There are five such levels.

Chitta vritti- These are the modifications of the Chitta.

Abhyāsa- It is the practice to inhibit those activities (vrittis) of the Chitta which would render the Chitta free and attain the state of equipoise or *sthiti*.

Vairāgya- It is a state where the Chitta remains unmoved by the contact with objects seen or unseen, considering their inadequacy. The mind will thus be devoid of any desire to reject or accept objects.

1. INTRODUCTION

All the different sources of Indian philosophy approaches with their distinctive disciplines to mankind with one common urge. There is a common effort amongst them. This effort is to awaken mankind and arouse a consciousness towards the attainment and realization of the highest goal in life or Mukti.

It has rather been a tradition of Indian thought and a typical Indian point of view; that this life on earth is full of pain. The ancient Indian education always directs towards the ways and means of how this life on earth can be made more peaceful. How man can lead his life being one with nature and natural forces. It also makes its point clear that though life has laid down myriads of duties and we attain diverse experiences performing them still there must also be an aim within to detach ourselves from the lure of life. It is by way of such endeavor that we can also shun all pain that life inflicts on us. This attainment of a release from all sorts of pain and suffering was made clear in the six orthodox systems of Indian philosophy.

The orthodox systems of Indian philosophy as distinguished from the heterodox systems of the Buddhist, Jains and the Chārvākas are- Sāmkhya of Kapila, Yoga of Patañjali Nyāya of Gautama, Vaiśeshika of Kanāda, Pūrva Mīmāṃsā of Jaimini and Vedānta of Sankara. In this paper I will concentrate on Sāmkhya, Yoga system of Indian philosophy. I would make efforts to show how the flow of thoughts binds the two systems of Sāmkhya and Yoga and thus making us consider them to be rather a single system, viz Sāmkhya- Yoga system of Indian philosophy. My ultimate aim though is to search and represent the educational implications of Samādhi. I suppose that Sāmkhya –Yoga system of Indian philosophy has perhaps depicted in the best way possible how human life can be trained, channelized and lived in the most serene way. This system has shown that it is not only serenity and purity of oneself but it is the purity and serenity of society at large. A believer of Sāmkhya- Yoga can pacify the tremors that social system and ways of living or livelihood proper undergoes. A believer of Sāmkhya-Yoga system can prove that we all want to attain the truth of not this or that but the ultimate truth and thus gain peace of mind and body. For all these important reasons it becomes relevant to delve into the discussion why the concept Samādhi was kept as the ultimate condition of mind or Chitta. If Samādhi is to be supposed as a state of collectedness of the fragmented self the effort would rather be to show how or what education for life and leading life is possible following the concept Samādhi.

2. SĀMKHYA AND YOGA

The very approach in calling these two Indian philosophical systems together, i.e. Sāmkhya- Yoga, lies in the fact that while Sāmkhya treats the path of knowledge, Yoga makes its concern over the ways of achieving such knowledge. Yoga actually presents the whole panorama of life. In other words while Sāmkhya treats Jñāna Yoga; Yoga treats for Kriyā Yoga. Yoga in fact falls back on the theoretical background provided by the Sāmkhyas. It is to be remembered that though we tie these two systems together, each of them have their peculiarity as well. Sāmkhya maintains its identity in not making place for God in its system. Yoga on the other hand has a definite place for God or Devine grace in its system. But nevertheless we take these two systems together and find their legacy to be tied with good implications it would be better to perceive this difference between Sāmkhya-Yoga in a different way. Sāmkhya may be called non-theistic yoga and yoga the theistic Sāmkhya. The term ‘theistic’ and ‘non- theistic’ though must be understood in a limited and restricted way since the God-concept present in Yoga does not make its scheme of Chitta-bhūmi, Chitta-vritti or Chitta-vritti nirodha and off course Samādhi either grow from or depend on it. On the other hand the absence of God-concept in the Sāmkhya system, according to me does not in any way makes its theory of evolution less logical or less impactful. The Sāmkhya theory of evolution seems to me in fact to be most scientific; a philosophical approach where appeal to any metaphysical God-like concept is not required. So the point is that Sāmkhya-yoga, i.e. theory and practice might have some very minor differences but we are actually to look deeper into the smooth flow of thoughts and their implications amongst these two systems.

3. THE TERM SAMĀDHI IN YOGA

To understand the term Samādhi in Yoga, we must first understand the meaning of the term Yoga and its implications. The term Yoga is derived from the root word ‘YUJ’ which means to join together. In Kath- Upanishad the term Yoga is found to mean the control of senses. The point is why is this control required? As has been already mentioned that the tradition of Indian thought as was also reflected in the Upanishad teachings that this life of flesh and blood is inevitably connected with pain, sin and suffering. The root cause of all such inflictions of pain and discomfort of life is the separation of the individual soul from the absolute. Hence there was a need for a union. Since Yoga actually means the joining together it had further implications of collectedness of joining the different mental states which was quite evident in its explication of Chitta-bhūmi, Chitta-vritti and ultimately Chitta-vritti nirodha. The Yoga system first states the usual conditions in which mind rest, then it states five ways in which the different patterns or conditions in which mind actually works. Finally Yoga exhibits its own eight measures by way of which we can dissociate the mind from its impurities. So here the implications of the meaning

of both collectedness and purification of the different mental states have been well catered by Yoga. In the eight ways that Yoga has provided for the purification of all mental states the highest and the most viable measure of integrating all mental functions has been stated as Samādhi. This in its turn would lay the true foundation where individual self would be brought into contact with the Absolute. In other words the physical collectedness or the material meaning of collectedness has in fact found a spiritual application in the concept of Samadhi of the Yoga system. It must also be remembered that the dissociation of the mind from physical distraction or rather cleanliness of mind which is attempted by Yoga starts from the disjunction and abstinence of both body and mind from pain and suffering. So the concept of viyoga or disjunction of desires from objects is provided as a practical means of Yoga. The concept of viyoga helps in restraintment of both the sense and thought hence leading to the highest transformed state of mind or Samādhi.

Yoga thereby actually speaks of the rejection of being one with the material and thus getting transformed into a material but instead it speaks of the transcendence of mind and all its states and attains a higher spiritual life. Yoga speaks of the training of the usual mental states so that one can attain some success as a spiritual being. The educational implication that can be derived from this position of the Yoga system is that; we are born with a material body, and so we cannot ignore it, but we can always restrain it and rather program it or harness it. Moreover man is a spiritual being who can think for himself and for others. Thinking for oneself only will limit us to the material; it would not help us to enlarge our horizon. Thinking for others or rather the well-being of others would bring about the real essence of being a human being or a spiritual being. Yoga therefore concerns itself with the mind and its mental states and exhibits the way in which we can prove ourselves as a living species which is safe for this universe and which can act as a conservation as well as a preservation principle of the universe. The requirement of a higher spiritual life and the sense of givingness would enlarge the panorama around by making place for all within it. So even if Yoga speaks of viyoga it is actually a positive thinking where estrangement from the material is actually for the well-being of the material itself. All abstinences and disjunctions are for the better management of the material by the spiritual and even of the purification of the mental states themselves. The final measure or Samādhi provided by Yoga is considered as the highest apt measure of purification of mind. The highest and the most effective measure by way of which we can break open the shell of limitedness posed by our desires of the material. Samādhi being the highest rung of the ladder; by itself trains human psyche every time it attains a rung. We can thus speak of Samadhi in a crude form depicted in the states of Yama, Niyama, and Āsana and so on and so forth. Each time we attain one of the eight steps; we actually master the transformation of mind and its states, ultimately culminating in Samādhi.

4. THE SĀMKHYA CONCEPT OF MANAS IS IMPORTANT FOR UNDERSTANDING THE YOGA DISCIPLINE

Sāmkhya provides a descending schema heading with Purusha and ending in the five fundamental elements of the world or the Pañcha Bhūtas. This schema explains both the theory of evolution as well as the process of how knowledge is possible. We need the Sāmkhya concept of Manas, Ahamkāra, Buddhi, Prakriti and Purusha in order to understand the Chitta of Yoga. The Chitta –vritti and its nirodha will be dealt latter in this paper. This paper is rather based on a clear understanding of how object is actually apprehended. We need to know the mind or Chitta first, for that we need the Sāmkhya scheme and then go on to explain its vritti or its nirodha. The Sāmkhyas actually has placed Purusha as primal consciousness and Prakriti as pure objectivity. Purusha is conscious (*Chetana*), eternal (*nityah*), present everywhere (*sarvagatah*), devoid of any impulse of action (*akriyah*). Purusha and Prakriti actually lie in the subtle zone, but then Sāmkhya shows how it descends to the grosser Bhūtas. So when we perceive an object or more particularly a real object then it is apprehended by the respective sense organs first. The mind or manas makes this sensory apprehension determinate by assimilation and discrimination. Mind or manas according to the Sāmkhya; it must be remembered is not self-conscious (*svābhāsa*) as it is itself the outcome of the unconscious Prakriti and grosser than the Ahamkāra. So after the mind or manas has made the sensory apprehension determinate Ahamkāra produces *Abhimāna* or a self-appropriation; which comes in the form of consciousness of the 'I'. Ahamkāra makes the determinate sensory apprehension related to the superior concept of 'I' in the form of 'I am'. This apprehension explicates the sense that 'I am' superior to all perceived and known and these subsequently are of my use. It is here that Buddhi steps in and decides or determinates what action is to be taken or how to react to the said knowledge. So manas or mind may be the highest form of matter, more subtle than Tanmātras, *Jñānendriyas*, *Karmendriyas* and Bhūtas but it is not self-conscious. Buddhi on the other hand is higher at the stage of evolution than manas and Ahamkāra; it rests as a link between the conscious Purusha and the unconscious Prakriti. Buddhi is perhaps the last grosser element which finally passes into the supreme subtler elements of Purusha and Prakriti. It is the link between the existence of self (Purusha) and the

extra-mental object or pure objectivity. It is here that we must remember that while Sāmkhya presents a descending order where it shows how the subtler becomes grosser and even grosser; the Yoga system presents just the opposite. The Yoga system presents an ascending order where the mind or Chitta is presented as being burdened with all impurities. Chitta is presented as held in the clutches of matter as a result of sensory experiences. Yoga shows how the Chitta can ascend to the higher levels of consciousness by freezing itself from the grosser limitations of matter. This in its turn helps the mind or Chitta to empty itself, i.e., all its content of sensory experiences, to make it more subtle. Yoga thus helps the individual self to get connected with the Absolute. The manas or the mind is thus found to move in an inverse direction in the Yoga-system. What the Sāmkhya system actually misses is complemented by the Yoga system. This is in fact true that we all the time talk and discuss of the Chitta or manas as determining the sensory experience in the Sāmkhya system but the natural tendency of the Chitta to rest in the different states is not explained. Yoga here supplements the explanation by providing the five different phases of states of Chitta. Yoga in fact does not want to free the Chitta of all its normal states because all are not harmful. Yoga shows that the last two states of the Chitta, viz, *Ekāgra* and *Niruddha* are in fact favorable for the practice of concentration. Yoga here is actually delving into the existence of mind and mind only. Yoga also examines the practices and states that are internal. It seems as if since the philosophy of the objective world as well as of pure consciousness was provided by Sāmkhya, Yoga deals with the pattern which can help an individual self only internally. So the ascend that the Yoga system explains is entirely and purely internal. The educational value of this which is in fact quite true to the Indian tradition is, if the internal is at peace then it would definitely be exhibited even outside. The serenity inside can be processed by the individual soul itself. The inside state finds a similarity with the magnified peace which rests in nature outside. It is perhaps because of this that since our mind are many a times restless we can hardly find peace and energy even in silence. So it is actually essential to clean the mind and resettle the irrelevant impurities that bring about sorrow.

5. CHITTA BHŪMI AND CHITTA VRITTI

There are five conditions of the mind or Chitta. These are called the Chitta bhūmi.

- (a) **Kshipta (restless)** - Here the mind is restless and wandering, rather hopping from one object to another.
- (b) **Mūḍha (torpid)**- Here the mind is absorbed in the pleasure or pain or blinded by passions like anger.
- (c) **Vikshipta (distracted)**- Here the mind is distracted, but occasionally mind may concentrate only on the pleasant and discard the unpleasant.
- (d) **Ekāgra (concentrated)**- Here the mind is peculiarly characterized by a one-pointed thinking. The mind here concentrates on the thought of any one object.
- (e) **Niruddha (restricted)**- Here the mental modifications are arrested. The mind here becomes ready for supra-conscious contemplation.

The Yoga system apart from explaining the five conditions of the mind or Chitta; also explains five ways in which the mind works. These are five fashions; five routes undertaking which the mind functions. These are the usual ways of mind functioning. In fact these are the general functioning of the mind. The vrittis are therefore the ways by which the mind interacts with matter.

Yoga system has grouped all possible mental processes in five classes thus:-

(a) **'Pramāna'**- *Pramā* signifies true knowledge where as *Pramāna* signifies ways of attaining true knowledge. The three usual ways of achieving true knowledge as has been dealt with almost all the Indian philosophical systems, are, 'Pratyaksha', Anumān and Āgama. Pratyaksha is defined as *indriyajanyā*, Anumān as *vyāptijñāna - janyā* and Āgama as *sabdajñāna - janyā*. The uniqueness of Pratyaksha is it is a direct apprehension of the object external to the mind. The mind in this case comprehends the object by way of its specific qualities.

Anumān on the other hand is a means where valid knowledge of an object can be derived from the knowledge of another object. It is quite understandable a fact that Pratyaksha precedes Anumān, i.e. the knowledge of the object from which we further infer is furnished by Pratyaksha. Anumān therefore reveals the generic attributes of an object.

Agama is what proceeds from a person considered as āpta or unimpeachable authority to the person listening to it and accepting it with implicit faith without arguing it or doubting it. In case of Agama the hearer is also attributed by certain characteristics like; desire for learning or *ākānshā*, fitness or *yogyattā*, devotion or *āsakti* and insight or *tātparya-jñāna*.

(b) 'Viparyaya'- This is when the mind is involved in some illusory perception. The mind is prone to both Viparyaya and samśaya. Viparyaya or misconception occurs when we think a rope to be snake. Whereas samśaya or misgivings or doubt is when the mind is uncertain or is in doubt about the very position. So viparyaya can be latter corrected though initially it starts with a sense of certainty of knowledge. On the other hand doubt or samśaya lingers on with uncertainty with which it actually starts. There are in fact causes of misconceptions. They are; - Avidyā (undifferentiated consciousness), Asmitā (sense of self-hood), Rāga (passion) Dvesha (hatred), Abhiniveśa (attachment to life).

(a) Vikalpa- In this case words or *śabda* is used without correspondence to reality, i.e. without *Artha*. This is actually a state of imagination because a word or *śabda* has the power of structuring an object which may not exist in reality. Nevertheless such words do carry a meaning but has no correspondence to reality. So here *śabda* or sound and the jñāna or the sense it conveys is there without any Artha.

(b) Nidrā- Here the mind is in a subdued state. There is lapse of consciousness (though only temporarily), but still this state is too considered as a state of mental activity. Sleep is definitely an *anubhava* and hence must be considered as a Chitta-vritti.

(c) Smṛiti- It is a state when the mind works on recalling the past memories. Smṛiti arises from anubhava or experience. We always have experience of what is unknown to us. Anubhava or Smṛiti leaves behind Samskāra or impressions from where Smṛiti arises.

6. THE UNDERLYING EDUCATIONAL THOUGHT OF THE YOGA SYSTEM OVER CHITTA-VRITTI NIRODHA

Yoga means the inhibition or nirodha of the vrittis of the Chitta. The mind interacts with matter by way of five senses of cognition and five senses of action, viz, eye, ear, nose tongue and skin enabling vision, audition smell taste and touch; while the organs of actions are speech, hands, feet, evacuation and generation. The mind interacts with matter and in the process of apprehending matter the mind gets transformed by it. These transformations of the mind are called its vrittis. Now it is to be noted that the Yoga system does not speak or propagate the annihilation of Chitta as such because as a whole Sāmkhya, - Yoga system actually equates Chitta with buddhi. Buddhi as evolutes of Prakṛiti is eternal. If this be so then the nirodha of the Vrittis of Chitta which is essential for the Yoga system must be based on some solid grounds. The different causes which Yoga cites in favor of Chitta-vritti nirodha are as follows- (a) since man is a psychic being it is rather established a fact that he will have psychic qualities. Now there are some innate psychic qualities or it is possible that there be some innate psychic qualities. What Yoga propagates is, except ones awareness or impulses (which had been there innately) the mind must be emptied of further multiplication of sensory experiences or else the mind would be found engaged with this and this only.

(b) Mind to be one with self instead of being one with matter. So mind can be redirected from being external to being internal.

(c) The innate tendencies of the mind must be regulated. Here begins the cultivation of the state of sthiti, which is actually harnessing of the minds tendency towards the external.

(d) The state of sthiti further leads to the state of Vairāgya or freedom from the passion of objectivity. Here the term 'freedom' must be understood as an effort to free the mind or give mind the freedom from objectivity. The earlier state mentions if sthiti be achieved then at least we can hope for a further gain i.e. freedom in percentage from objectivity. Our life is full of objects and it is hard to be free from them or from the relations that we develop around them so even at the state of vairāgya, the mind still owns some intellectual functions like *vitarka*, *vichāra*, ānanda and *asmitā* or the sense of the self. These dispositions create troubles and ripples though if passionlessness be practiced then perhaps a certain advantage can be expected.

(d) The more the practice of passionlessness the easier is the setting of the state of Samadhi or the absorption of the mind in the object of contemplation. Here the object of contemplation is definitely not external but it is an object of contemplation which is rather internal. It is perhaps here that the Indian theme of drawing the mind internal and subsequently to know thy self lies. The real meaning perhaps lies in the very fact that, internally the mind should be cleaned or that it should be cleared

of all internal malice. The negativity inside creates distrust, disrespect, instability for oneself and hence proves to be infectious for others as well. It is because of this that the mind requires a constant practice of self-regulation like the regulation of negative feelings, for e.g., (*antarāya*), sorrow (*duhkha*), and melancholy (*daurmanasya*). It must be understood that freedom from objectivity does not immediately leads to Samādhi, neither is it a state which ones reached can be changed to forever. Samādhi is definitely the passion to cling to this process of cleaning oneself internally and hence becoming safe for society. It is rather like a therapy which we need to take for the benefit of all. This further helps cultivation of universal sympathy (*maītrī*), a feeling of kindness for all (*karunā*) and an attitude of indifference to joys and sorrows (*upekshā*). The result of which is a radiant consciousness and tolerance for fellow beings.

7. THE ELEMENT OF PRACTICE AND ITS CONNECTION WITH VAIRĀGYA LEADING TO SAMĀDHI

Abhyāsa (practice) is essential to bring Chitta under the influence of only and only sattva-guna. The result of which would be Chitta attaining a state of equipoise or sthiti. To achieve such calm and undisturbed a state effort or *prayatna* is needed. *Prayatna* needs *Vīrya* (energy) and *Utsāha* (enthusiasm). All these may be related thus; - that there must be *Ichchhā* (desire); from *Ichchhā* we will get *Prayatna* or effort, from effort we get *Chestā* (bodily exertion) and from *Chesta* we get *Kriyā*. So *Abhyāsa* is actually achieved by energy and enthusiasm. *Abhyāsa* must thus have a stable basis (*dridha bhūmih*), must be prolonged a cultivation (*dīrghakāla- nirantarā sevitaḥ*) characterized by *tapasyā* (penance), *brahma-charya* (continence), *vidyā* (knowledge of ultimate truth) and *śraddhā* (devotion). As has been mentioned earlier it is only when a state of equipoise or sthiti is achieved that one attains mastery on one's thirst or lust for objects or Vairāgya. Now there are four stages of Vairāgya- *Yatamāna- samjñā*, *Vyatireka- samjñā*, *Ekendriya- samjñā*, and *Vaśikāra- samjñā*. Each of these stages is marked by the efforts to purge the mind of its impurities or mala. The effort is the most in the first stage while the latter are just follow-up on the extent to which the senses are withdrawn from the objects. The last and the highest stage of Vairāgya are marked by a complete conquest (*Vaśikāra*) over all latent desires.

All these four stages actually comprise of the *Apara- Vairāgya*. *Apara-Vairāgya* is negative in a sense that all efforts here are directed towards the detachment of the Chitta from the worldly objects. When the detachment from the worldly objects is achieved because of the imperfections or dosha of objects, viz, *ādhyātmika*, *ādhibhautika* and *ādhaivika* then the state of *Para Vairāgya* arises. This stage marked by the purity (*śuddhi*) of the Chitta thus can be attained. At this stage the links in the chain of birth and death are also broken. This stage holds within it *Kaivalya* or *Mukti*. The mind is thus freed from its objective tendencies, i.e. Chitta-vritti nirodha is possible and hence Samadhi is attained.

8. CONCLUSION

To conclude on the basis of all the different thoughts that I have been gathering; I am now of this opinion that Samādhi is a state where we feel an immense love and respect for the self. This love and respect for the inner self would breed peace and hence a quality in every work that one does. It is Indian philosophy which makes place of all that we usually do or think of doing when we are really serious about some act of ours. The Yoga system talks of all usual guidelines that we normally assign to us in a serious venture. Who on this earth would not adhere to the point on *Abhyāsa*? Do we not like people who are all enthusiastic and full of positive energy or are a true practitioner? The education that Yoga imparts through its concept of Samādhi is actually to enhance the quality of work that we produce. This message is probably for all. It is equally viable for the big and the small, for the knowledgeable and the ignorant, for teachers and students, for parents and children. This is important because the usual tendency is, as and when we achieve a certain expertise, we try to frame and reframe in accordance to our likes and dislikes guided by our passions. The more a man learns about alternatives the more is the tendency in him to remodel with an aim to make things easier. In a way learning expertise and attaining knowledge leads to cunningness and forgery. It is many a time noted that being clever with someone who can make fool of others or who knows the technique of bullying others. All wrong practices of an intelligent man are hence exhibited with great honor. On the other hand we talk of innocence and peace as well. I suppose that the mind being redirected towards the self would help to bring out the "right me" by subduing the "wrong me" within. This is possible only when we are happy with ourselves. Sāmkhya and Yoga teaches us the value of being happy with one self and hence transmit to others. The education of life might flourish and well-being of mankind can be brought about if quality work be produced in society. I suppose this work is in progress;

the only aim must be to augment and participate enthusiastically, so that we can produce good learners and educators of peace.

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