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PĀŚUPATA AND YOGA.  
PĀŚUPATA-SŪTRA 2.12 AND YOGA-SŪTRA 3.37

Minoru Hara, Tokyo

E. FRAUWALLNER remarked, “Es ist eine Tatsache, dass die volkstümlichen philosophischen Lehren, wie wir sie im Heldenepos und in der religiösen Epik finden, ebenso wie die Lehren der religiösen Sekten im weitesten Masse vom Sāṃkhya-System beeinflusst worden sind und dass fast überall Sāṃkhya-Begriffe das Grundgerüst des Lehrgebäudes bilden.”<sup>1</sup>

Pāśupata Śaivism was not an exception to this general rule.<sup>2</sup> More than 20 years ago,<sup>3</sup> the present writer had an opportunity to verify FRAUWALLNER’s proposition by examining the Sāṃkhya terms and ideas scattered throughout the basic texts of the Pāśupata Śaivism.<sup>4</sup>

What, then, is the case with Yoga? As one of the mediaeval religious systems of India, which teaches asceticism, these Pāśupata texts are replete with the Yogic terms of self-control and meditation. Such terms as *yama*, *niyama*, *prāṇāyāma*, *ahiṃsā*,<sup>5</sup> *śauca*,<sup>6</sup> *tapas*, *dhāraṇā* and others repeatedly appear throughout the Pāśupata treatises, though their semantic contents are not always the same. As the Sāṃkhya ideas formed the scaffolding (Grundgerüst) of the Pāśupata “doctrinal” edifice, so also the Yoga ideas constituted a similar scaffolding of its “practical” (ascetic and meditative) edifice.<sup>7</sup>

As regards the word *yoga* itself, we meet with it several times in *Pāśupata Sūtra* (PS), but the term is not used here in the same sense as in the *Yoga Sūtra* (YS), that is *citta-vṛtti-nirodha*. Yet, despite its semantic deviation from the YS, the term *yoga* occupies an important position in PS as one of the fundamental concepts of Pāśupata theology, that is, *pañcārtha* (five categories). These five are *paśu* (cattle = individual soul, also called

1 FRAUWALLNER, p. 101 (cf. also p. 283)

2 Cf. JACOBI, p. 663 (geistiges Gemeingut).

3 HARA 1973.

4 HARA 1992.

5 HARA 1984-86.

6 HARA 1984.

7 JACOBI, p. 676 (... in vielen Asketenkreisen... war die Yoga-philosophie massgebend).

*kārya*), *pati* (the god, also called *kāraṇa*), *yoga* (union between them), *vidhi* (the prescribed regimen for the union) and *duḥkhānta* (the cessation of suffering).

Thus, the first *sūtra* of the PS reads as follows :

*athātaḥ pāśupatam yoga-vidhiṃ vyākhyāsyāmaḥ* (PS 1.1)

Now therefore we shall explain the prescribed regimen for union (taught) in the Pāśupata.

Here the word *yoga* is explained in *Pañcārthabhāṣya* (PABh) (a commentary to PS ascribed to Kauṇḍinya) as *ātmeśvara-samyoga* (PABh p. 6, 8-9) (contact of the individual soul with God). The same explanation with almost the same wordings appears five times in PABh.<sup>8</sup> This Pāśupata *yoga* (union between god and aspirant) is made possible either from the aspirant's side or by mutual approach from both sides.<sup>9</sup> Thus, the aspirant approaches the god through his religious practice such as *adhyayana* etc.,<sup>10</sup> while the god approaches him by *codanā* etc.<sup>11</sup> More specifically, from the aspirant side, this *yoga* is attainable by his constant observance of the

8 PABh ad PS 1.20 (*ato 'sya yogaḥ pravartate*): *atrātmeśvara-samyogo yogaḥ pratyetyaḥ* (p. 41, 13).

PABh ad PS 5.2 (*yogī*): *atra yogo nāma ātmeśvara-samyogo yogaḥ pratyetyaḥ* (p. 110, 19). Cf. also *kevala-rudra-tattvāvasthita-cittatvam yogitvam* (RT p. 16, 6-7).

PABh ad PS 5.12 (*ṣaṅ-māsān nitya-yuktasya*): *yukta iti / ātmeśvara-samyogo yogaḥ* (p. 118, 1).

PABh ad PS 5.20 (*siddha-yogī na lipyate karmaṇā pātakena vā*): *atra yogo nāmātmeśvarayor yogaḥ* (p. 122, 1).

PABh ad PS 5.23 (*ato yogaḥ pravartate*): *ātmeśvara-samyogo yoga iti mantavyaḥ* (p. 124, 9-10)

RT p. 14, 25-26 (*citta-dvāreṇeśvara-sambandhaḥ puruṣasya yogaḥ*) SDS line 78 (*citta-dvāreṇātmeśvara-sambandha-hetur yogaḥ*) Cf. HARA 1958, p. 24 notes 110-114.

Cf also PS. 5.33 (*sāyujya: yoga-paryāya*) PABh p. 131, 17).

PS 2.12 *avatarāṇa: svātmeśvara-samyogaṃ yogaṃ* (p. 64, 18)

9 For the idea of *anyatara-karma-ja* and *ubhaya-karma-ja*, cf. VS 7.2.10 (*samyoga*) and HARA 1992, pp. 213-4.

10 *sa punaḥ puruṣasyādhyayanādi-naimittikatvād anyatara-karmajaḥ sthānu-śyenavat* (PABh p. 6, 10-11). Cf. *adhyayanādhyānādi-lakṣaṇam kriyā-yogaṃ carataḥ...* (PABh p. 41, 12). Cf. SDS line 79.

11 *codanādhyayanādi-vacanād meṣavad ubhaya-karmajaḥ* (PABh p. 6, 10)

prescribed regimen (*carataḥ* PS 1.19), with his mind kept serene (*akaluṣa-mateḥ* PS 1.18).<sup>12</sup>

Here, the Pāśupata *yoga* means a sort of “communion,” for it is said that, by virtue of this *yoga*, the Pāśupata aspirant partakes of the attributes of the god *Maheśvara* (*yo 'yam ātmany ātmabhāvaḥ sa maheśvare pravartate*: PABh p. 41, 17-8).<sup>13</sup> What, then, is the issue which accrues to the aspirant from this communion, that is *yoga*? According to what the text says, thanks to this *yoga*, the aspirant (*sādhaka*) gains the eight supernormal powers (*siddhi*, or *\*aiśvarya*). These eight supernormal powers<sup>14</sup> are composed of five *jñāna-śakti* (powers of knowledge) such as *dūra-darśana* (clair-voyance)<sup>15</sup> and of three *kriyā-śakti* (powers of action) such as *manojavitva* (swiftness equal to that of the mind).<sup>16</sup> Another set of the eight-fold *siddhi-lakṣaṇa* also appears to him (PS 1.27-38).<sup>17</sup>

As is referred to above, the advent of *yoga* (PS 1.20) is first experienced by the aspirant, when his mind becomes serene (*akaluṣa-mateḥ* PS 1.18) in the course of his constant practice (*carataḥ* PS 1.19) of a series of the prescribed regimen (*vidhi*) to be performed in the temple (*āyatana*), starting from *bhasma-snāna* (bathing in ashes) and ending at prayer (*japa*).<sup>18</sup>

12 PS. 1.20 *tato 'sya yogah pravartate atra tataḥ iti caryāpadeṣe / tataḥ caryābhīniveśād anantaram taj-janya-dharmād ity arthah / asya iti sādhakāpadeṣe / yo 'yam akaluṣa-matiś carati tasyety arthah* (PABh p. 41, 9-10)

13 Cf. *ity etair guṇair yukto bhagavato mahādevasya mahāgaṇapatir bhavati* (PS 1.38)

14 Cf. SDS 50ff. (HARA 1958, pp. 19-21)

15 *dūradarśana-śravaṇa-manana-vijñānāni cāsya pravartante* (PS 1.21) and *sarvajñatā* (PS 1.22). Cf. also PABh p. 148, 13.

16 *manojavitvam* (PS 1.23), *kāma-rūpitvam* (PS 1.24), *vikarāṇa-dharmītvam* (PS 1.25-6) and PABh p. 148, 14. For *manojavitva* and *vikarāṇa-bhāva*, see YS 3.48.

17 These eight *siddhi-lakṣaṇas* are also called *aṣṭa-guṇas*. PABh explains these eight (*aṣṭa guṇa*) as *avaśyatva*, *anāveśyatva*, *avadhyatva*, *abhītatva*, *akṣayatva*, *ajaratva*, *amaratva*, *apratighātatva*, and calls them *siddhi-lakṣaṇas* (p. 51, 9-11).

18 *bhasma-snāna* (PS 1.2), *bhasma-śayana* (1.3), *anusnāna* (1.4), *nirmālya* (1.5), *līngadhāra* (1.6), *āyatana-vāsa* (1.7), *upahāra* of six acts (1.8), ten *niyamas* (1.9 comm.), *ekavāsas* (1.10) or *avāsas* (1.11), *mūtra-purīṣānavekṣaṇa* (1.12), *strī-sūdra-anabhibhāṣaṇa* (1.13), *prāṇāyāma* (1.16) and *japa* (1.17).

I. PS 2-12 (*harṣāpramādī*)

I.1. As mentioned above, the Pāśupata-*yoga* is not separable from the acquisition of supernormal power (*siddhi*). With this, now we shall proceed to the problem of how the *siddhis* (acquisition of supernormal power) are considered among the Pāśupata Śaivites.

According to what Kauṇḍinya says, three *sūtras* mentioned above, viz. PS 1.18 (*akaluṣa-mateḥ*), 1.19 (*carataḥ*) and 1.20 (*tato 'sya yogaḥ pravartate*), though interrupted by a number of *sūtras* in between, are connected with our PS 2.12 (*harṣāpramādī*) through the rule of *dūrastha sambandha* ("distant connection").<sup>19</sup> This *sūtra* 2.12, however, warns the aspirant of danger, to which he is exposed upon the advent of the *siddhis*.<sup>20</sup>

Though the text of PABh is here corrupt and descriptions are also confused, so much is at least clear that this particular *sūtra* (*harṣāpramādī*) advises the aspirant not to be satisfied with the attainment of supernormal power.

First, *harṣa* is defined as follows :

*atra harṣo nāma divyeṣu viṣayeṣu vidhānaja-dharma-prakāśiteṣu prīti-tuṣṭi-pramodāḥ* (PABh p. 65, 8)

Here delight (*harṣa*) means pleasure (*prīti*), satisfaction (*tuṣṭi*) and joy (*pramoda*) in divine objects which have been manifested by the merit produced from (the performance of) the prescribed regimen (*vidhāna*).

But this "delight" (pleasure, satisfaction, joy) which the aspirant experiences at this stage of his spiritual advancement is tempting as well as dangerous. Here he is warned to be cautious and mindful (*apramādī*) so that he may refrain from madness (*māda*) in these delights. The last portion of the commentary which explains *apramāda* of PS 2.12 reads as follows :

19 PABh p. 64, 22ff. Another example of *dūrastha sambandha* is found also in PABh p. 117, 10ff. :

*yasya yenārtha-sambandho dūrastham api tena hi arthato 'nya-samānānām ānantarye 'py asaṅgatiḥ*

For this verse, cf. PABh p. 64, 22-23 and YD p. 23, 5-6.

20 Cf. *yoga-vyāghāta-kara* (PABh p. 65, 4).

*ity evaṃ yad anyeṣāṃ aṇimādy-aṣṭa-guṇaṃ catuṣ-ṣaṣṭi-vikalpaṃ dharma-kāryaṃ aiśvaryaṃ tad iha śāstre harṣa iti saṃjñitam / teṣu madam akurvan harṣāpramādī bhavati / dharma-vidyā-balenety arthaḥ* (PABh p. 65, 18-20)

Thus, what in other systems are called the eight qualities beginning with infinite smallness (*aṇiman*), and sovereignty derived from merit in its sixty-four varieties are all termed “delights” in this scripture. Refraining from madness in these is (what is meant by the *sūtra*) “not being intoxicated with delights.” The meaning is that (this is attained) by the power (*bala*) of merit and knowledge.

Unlike the description of *siddhi* above, that is, five *jñāna-śakti* in the form of *dūra-darśana*, etc., and three *kriyā-śakti* in the form of *manojavitva*, etc., here the supernormal powers are said to be composed of three *kārya-guṇas* (PABh p. 65, 12-13) (*aṇiman*, *laghiman* and *mahiman*) and of five *karāṇa-guṇas* (p. 65, 16-18) (*prāpti*, *prākāmya*, *īsitva*, *vaśitva*, *yatra-kāmāvasāyitva*).<sup>21</sup> The description of *siddhi* seems to be confused here.<sup>22</sup>

I.2. Despite the warning to the aspirant by this *sūtra* of *harṣāpramādī* not to indulge in *siddhi*, a practical efficacy of the acquisition of the *siddhis* is also referred to in the introductory portion of PABh ad PS 1.21 (*dūra-darśana* etc.), which later describes the eight *siddhis* together with the eight *siddhi-lakṣaṇas*. According to this, possession of the *siddhis* serves the secular and practical purpose of gaining a pupil.

21 For these eight, see Vyāsa ad YS 3.45, and commentaries ad SK 23 which have *gariman*. For *gariman*, see BHATTACHARYA 1978 and 1983.

22 The peculiarities of PABh ad PS. 2.12 are as follows:

1. Here Kauṇḍinya uses the word *viśuddhi* (purity) in place of *siddhi* (*kārya-viśuddhi*, and *karāṇa-viśuddhi*).

2. Of these, *kārya-viśuddhi*, which is also called *kārya-guṇa*, consists of *aṇiman*, *laghiman*, *mahiman* instead of *manojavitva*, *kāmarūpitva*, *vikaraṇadharmitva*, which are called there three *kriyā-śaktis*.

3. Furthermore, *karāṇa-viśuddhi* seems to comprise two sets of supernormal power.

3.1. The first set which corresponds to the five *jñāna-śaktis* in PS 1.21-22 here consists of *dūra-viśaya-grāhakatva*, *ālocana*, *saṃkalpa*, *adhyavasāya* and *abhimāna* in place of *dūra-darśana*, *śravaṇa*, *manana*, *vijñāna* and *sarvajñatva*. The last three *saṃkalpa*, *adhyavasāya* and *abhimāna* are the function attributed ordinarily to *manas*, *buddhi* and *ahaṃkāra*. Then, one is tempted to read *gamana* for *grāhakatva*, for *gamana* may be function peculiar to *karmendriya*, while *ālocana*, the function of *jñānendriya*.

3.2. The second set consists of *prāpti*, *prākāmya*, *īsitva*, *vaśitva*, *yatra-kāmāvasāyitva*.

*atrāha – kiṃ prayojana-niṣṭham tantram? / ucyate – na / yoga-niṣṭham / yasmād āha – yuktottare saty api padārtha-vailakṣaṇye raṅga-patākādivac chiṣya-pralobhanārtham idam ārabhyate* (PABh p. 42, 1-3)

(Question) Does the scripture culminate in the means?

(Answer) No. It (goes beyond them and) culminates in *yoga*. For it is said:

“Here we may grant that after one has achieved *yoga*, the (material) categories no longer apply, still the following matters are raised like a bright flag in order to attract the pupil.”

As is evident from this introduction, *siddhi* is not a goal, but remains as the means. *Siddhis* are a kind of propaganda like a a bright flag in the theatre (*raṅga-patāka*), which is raised up with the intention of attracting followers. This practical efficacy of *siddhi* reminds us of stories of the Buddha’s acquisition and exhibition of *siddhi*, as we shall see later.

## II. PS 2.14 (*māhātmya*)

PS 2.12 (*harṣāpramādi*) is, on the other hand, closely related to PS 2.14 (*māhātmyam avāpnoti*). While PS 2.12 warns the aspirant not to indulge in *siddhi*, this negative prohibition seems to be counterbalanced by the positive assertion of PS 2.14.

As a matter of fact, the term *harṣa* of PS 2.12 is often coupled with the *māhātmya* of PS 2.14 in PABh in the form of a *dvandva* compound such as *harṣotpatti-māhātmyalābha* (p. 68, 4, p. 69, 13-4). These two are further contrasted, attributing to *māhātmya* the positive *guṇa* (*māhātmyasya guṇaḥ*) and to *harṣa* the negative *doṣa* (*harṣāṇām doṣa*) (p. 70, 20-21).<sup>23</sup> Then, what is the *māhātmya*?

It is evident from the *avatarāṇa* of PS 2.14, that this *māhātmya* is produced as the result of constant mindfulness to *harṣa* and of the practice of the prescribed regimen (*apramattasya ācarataḥ... kārya-niṣpatti* PABh p. 67, 5). That is to say, *māhātmya* presupposes the existence of *harṣā-pramāda* and constant pursuit (*ācāra*) of the Pāśupata regimen, that is, *yoga-vidhi*.

Leaving the *avatarāṇa*, now let us see how the commentary to PS 2.14 explains the concept of *māhātmya*. Strangely enough, however, PABh first

23 Cf. *harṣeṣv abhisakta* PABh pp. 70, 15-6; 71, 3. *harṣa-viśeṣa* p. 67, 20.

presents a negative definition, that is, *a-māhātmya*, and then proceeds to a positive definition.

*yasya sām̐nidhyād ayam brāhmaṇaḥ paridr̥ṣṭārtho 'pi bhūtvā duṣṭāsvatara-  
rathasthānīyair dehendriyādibhir apanīyate apahriyate tad amāhātmyam / vidhi-  
yogābhīniveśāsāmarthyam adharma-balam / uktam hi –  
hriyate buddhir mano 'pi narasya dehendriyaiḥ  
amūḍha-sam̐jño durdāntair duṣṭāsvair iva sārathiḥ<sup>24</sup>  
māhātmyam ato viparītam / yasya sām̐nidhyād ayam brāhmaṇaḥ snāna-śa-  
yanānūsṇānādi-krāthana-spandanādhyayana-dhyāna-smaraṇa-karaṇa-samartho  
bhavati parayā śraddhayā yuktas tan māhātmyam (PABh p. 67, 7-15)*

Lack of greatness is that by which a Brahmin even though he has seen his goal is led and carried away by the body, bodily organs, etc., which may be likened to a chariot drawn by very ill-trained mules. It is the incapability of devoting oneself to the prescribed regimen and yoga; it is the lack of power (of accumulating) merit. For it is said:

“Even a man who knows may be carried off by his body and bodily organs, just as a charioteer even if intelligent may be carried away by ill-trained horses.”

Greatness is just the opposite. It is that by which a Brahmin becomes able to perform the bathing and lying (in ashes), supplementary bathing, etc. (in the temple), the snoring and trembling (in the world), and repetition, meditation, mindfulness (in his later stages of life), all of this with the highest conviction (*śraddhā*).

A more systematic definition is given in RT. Though there is no word *harṣa* in RT, *māhātmya* is twice mentioned there (p. 15, 22-23 and p. 21, 9). Since the second has no bearing on our discussion,<sup>25</sup> we shall only deal with the first.

After explaining four signs (*liṅga*) of *dharma-utpāda*, that is, *rakṣaṇa*, *gati*, *prīti*, *prāpti* (cf. PABh ad PS 2.14 [p. 67, 19ff.]), RT gives a definition of *māhātmya* (PS 2.14) as follows.

24 For this verse, cf. MBh 3.2.62

*hriyate budhyamāno 'pi naro hāribhir indriyaiḥ  
vimūḍha-sam̐jño duṣṭāsvair udbhrāntair iva sārathiḥ*

This Epic verse is quoted in a truncated form in RT p. 13, 12 (*hriyate budhya-  
māno 'pi*).

25 *jñātvaivaṃ yoga-māhātmyam dehādeḥ sthity-anīścayam  
duḥkhārṇavaṃ ca saṃsāraṃ na kuryād anyathā matim  
(RT p. 21, 9-10)*



*yad-balena vidhi-yogābhiniṣṭasya cittam rambhādīnām gīta-vādyādibhir api kṣobhayitum na śakyate tan māhātmyam dharma-śaktir ity arthaḥ* (RT p. 15, 22-23)

(What the *sūtra* calls) greatness (*māhātmya*) is that by force of which the mind of one who is intent on the prescribed regimen and *yoga* cannot be shaken even by the music and songs of such (nymphs) as Rambhā.

As is clear from the above, *māhātmya* is a kind of power (*śakti*, *bala*), by the presence of which the aspirant is able to continue his practice of the Pāśupata *vidhi* and *yoga*, and under the protection of which he is saved from the danger of self-satisfaction and temptation (*harṣa*).

As is clear from the above, by virtue of the constant practice of the prescribed regimen (*caryā* or *ācāra*) either in the temple (*āyatana*) or in the world (*loka*), the Pāśupata aspirant passes through the five stages (*avasthā*) of religious advancement to final emancipation (*mokṣa*). At a certain stage he acquires super-normal power (*siddhi*). Here, however, he is exposed to the danger of losing sight of his goal because of his being satisfied with this acquisition of supernormal power. At this stage, his body (*deha*) and sense-organs (*indriya*) forcibly carry him away, as ill-trained horses draw away a chariot. This is called *adharmabala* (power of demerit, or lack of power of merit) in RT and *a-māhātmya* in PABh. We have an impression here that these *adharmabala* of RT and *a-māhātmya* of PABh are equivalent to our *harṣa-pramāda* (intoxication in delight).

*Māhātmya* is its opposite. It is a positive power, under the protection of which the aspirant could continue with full conviction (*śraddhā*) in the Pāśupata scriptures to perform such peculiar rites as *bhasma-snāna* in the temple in the first stage and such ridiculous practices as *krāthana* (snoring) in the world in the second stage. This further encourages him to *adhyayana*, *dhyāna* in the temple in the third stage onward.

As is evinced above, *māhātmya* is the concept which encourages the aspirant to practise the religious regimen (*vidhi*) on the one hand and protects him from the danger of temptation on the other.<sup>26</sup>

26 It is further said in PABh:

*yad etat prakṛṣṭasya tapaso vīryam tapo-balam tapaś-śaktis tan māhātmyam* (PABh p. 67, 16-17)

“Greatness (*māhātmya*) is the force (*vīrya*), the strength (*bala*), the power (*śakti*) of the asceticism (*tapas*) of one who has (not) strayed (from correct conduct).”

## III. YS 3.37

As is examined above, in the course of religious practice, the Pāśupata ascetic gains *siddhi* as a by-product. The advent of *siddhi*, however, has negative as well as positive aspects. Once he has indulged in *siddhi*, he is carried away and loses sight of his final goal. But if he is mindful and keeps away from the temptation, thinking it rather as an obstacle, he could continue his safe journey to the final goal. Avoiding the *doṣa* of *harṣa* by *apramāda* and being protected by the *guṇa* of *māhātmya*, one can advance further. In that sense, the advent of *siddhi* is a dangerous turning point for the ascetic on his path to the final religious goal.

Those who are familiar with the YS and early Buddhist literature will be aware of the similarity of the Pāśupata warning for the serious ascetic with that given in YS for *yogins* and with the Buddha's words for *bhikkhus*, because YS also advises *yogins* to ignore the *siddhi* and the Buddha himself condemned those who indulged in supernormal power while showing it in public.

III.1. The third chapter of the YS (*vibhūti-pāda*) is marked with the enumeration of the miraculous powers. According to P. V. KANE, out of 195 *sūtras* of YS, 35 (3.16-50) are devoted to the description of *siddhi*.<sup>27</sup> These are of various kinds. Some are intellectual (*jñāna*) such as *atītānāgata-jñāna* (knowledge of the past and future), *sarva-bhūta-ruta-jñāna* (knowledge of the voices of all beings), *pūrva-jāti-jñāna* (knowledge of former births), *para-citta-jñāna* (knowledge of another's mind) and others (*aparānta-jñāna*, *sūkṣma-vyavahita-viprakṛṣṭa-jñāna*, *bhuvana-jñāna*, *tāra-vyūha*, *gati-jñāna*, *kāya-vyūha-jñāna*, *puruṣa-jñāna*). Some are characterized by victory (*jaya*) such as *bhūta-jaya* (mastery of the elements), victory over the sense-organs (*indriya-jaya*) and victory over primordial matter (*pradhāna-jaya*). Some are special abilities such as *ksut-pipāsā-nivṛtti* (stopping of thirst and hunger), *sthairya* (immobility) and others (*siddha-darśana*, *prātibha-śrāvaṇa-vedanā-darśāsvāda-vāta*). Some are magical techniques, such as *antardhāna* (concealing), *para-śarīrāveśa* (entering into another's body), *utkrānti* (jumping), *ujjvalana* (burning),

27 This constrained P. V. KANE to believe that *siddhis* were an integral part of Yoga, despite its advice to ignore them. KANE 5, pp. 1451-2. Cf. also LORENZEN, pp. 93-4.

*divya-śrotra* (the divine ear), *ākāśa-gamana* (walking in the sky) and *aṇimādi-prādurbhāva* (becoming infinitely small), etc.

In the midst of the enumeration, however, we meet a *sūtra* which advises *yogins* to ignore these *siddhis*. This is YS 3.37,<sup>28</sup> which reads as follows,

*te samādhāv upasargā<sup>29</sup> vyutthāne siddhayaḥ.*

In concentration, these (supernatural activities) are obstacles; (though) they are (considered to be) in the emergent state,<sup>30</sup> perfections. (WOODS)

Vyāsa commented as follows:

*te prātibhādayaḥ samāhita-cittasyotpadyamānā upasargāḥ tad-darśana-praty-anīkatvāt vyuthita-cittasyotpadyamānāḥ siddhayaḥ*

These, the vividness and so forth, arising in the yogin whose mind-stuff is concentrated, are obstacles, in that they go counter to the sight which belongs to this (concentrated mind-stuff). (But) arising (in the yogin) whose mind-stuff is emergent, they are perfections. (WOODS)

Vācaspati explains as follows:

*kadācid ātma-viśaya-samyama-pravṛttaḥ tat-prabhāvād amūr arthāntara-siddhiḥ adhigamya kṛtārtham manyāḥ samyamād viramet, ata āha te samādhāu upasargā vyutthāne siddhayaḥ iti sūtram / vyuthita-citto hi tā siddhiḥ abhimanyate janma-durgata iva draviṇa-kaṇikām api draviṇa-sambhāraṃ / yoginā tu samāhita-cittena upanātābhyo 'pi tābhyo virantavyam / abhisamhita-tāpa-trayātyantikopaśamarūpa-parama-puruṣārthaḥ sa khalv ayaṃ katham tat-pratyānikāsu siddhiṣu rajyeta? iti sūtra-bhāṣyayor arthaḥ*

Occasionally a man, after beginning constraint upon the self as object, acquires those perfections which are subsidiary to this, and thinks because of the power (*prabhāva*) of these (perfections) that he has effected his purpose, and so might cease the constraint. So the *sūtra* says *te samādhāv upasargā....* For a man whose

28 Cf. HARA 1985.

29 The contrast of *siddhi* and *upasarga* seems to be aware of by Vālmīki, who describes *Sītā* in confinement as follows,

*vihatām iva ca śraddhām āsām pratihatām iva  
sopasargām yathā siddhiṃ buddhiṃ sakaluṣām iva  
(R 5.13.32)*

30 For *vyutthāna*, cf. RUKMANI 1997.

mind-stuff is emergent (*vyutthita-citta*) thinks highly of these perfections, just as a man born in misery considers even a small bit of wealth a pile of wealth. But a *yogin* whose mind-stuff is concentrated (*samāhita-citta*) must avoid these (perfections) even when brought near to him. One who longs for the final goal of life (*puruṣārtha*), the absolute assuagement of the threefold anguish, how could he have any affection for those perfections which go counter to (the attainment) of that (goal)? This is the meaning both of the Sūtra and of the Commentary. (WOODS)

What is meant by the *sūtra* writer is clear enough as is explained by Vyāsa and Vācaspatimiśra. A serious *yogin* must stand above these miraculous powers (*siddhi*), thinking them not to be the final goal, but simply as a by-product, which accrues to him in the course of yogic practice. Rather, they are obstacles to the higher advancement to his final goal.<sup>31</sup> Though the terminologies and sentence-construction vary from each other, that is, *harṣāpramādī* in PS and *samādhau upasarga* in YS, what are meant by both are just the same.<sup>32</sup>

III.2. We can trace a similar line of thought in early Buddhist literature. As represented by the *yamaka-pāṭihāriya* (the miracle of the double appearance),<sup>33</sup> the Buddha's performance of a miracle with intention of refuting the heretics is variously transmitted in the Buddhist literature. Among his disciples, Mahā Moggallāna Thera is also known as the best in achievement of these miraculous powers (*iddhima[nt]*: AN 1.23.18),<sup>34</sup> and a detailed description of *iddhi* and *abhiññā* is given in the *Visuddhimagga* XII-XIII.<sup>35</sup>

Despite all these descriptions, the Buddha himself was against *bhikkhu*'s exhibiting of his miraculous power in public, particularly in front of his lay-followers (*gihi*). In the *Kevattha-sutta* we are told that the Buddha was thrice requested by Kevattha, a young householder (*gahapati-*

31 Cf. FRAUWALLNER, p. 434 and KANE 5, p. 1113.

32 One may refer to YS 3.51 and Vyāsa-Vācaspati ad loc. One should avoid attachment and haughtiness (*saṅga-smaya-akarāṇa*), even invited by those-in-high-places (*sthāny-upanimantraṇe*). Cf. SCHEUER 1982, p. 209, note 8.

33 Cf. W. GEIGER's translation of the *Mahāvamsa* (PTS), p. 120, note 1, and MALALASEKERA 2, pp. 682-3.

34 MALALASEKERA 2, pp. 543-44.

35 *Visuddhimagga*, Chapters 12-13 (*iddhi* and *abhiññā*) and LINDQUIST 1935. Cf. also KLOPPENBORG, p. 52, note 86. For Buddhist idea of magical power, cf. also SPIRO 1982, p. 294 and WILTSHIRE 1990, pp. 39ff.

*putta*) in Nālandā, to give command to some *bhikkhu* to exercise miraculous power so that he might gain more followers in that city (*bhagavati abhippasīdissati*: DN. 1.211.11, 212.2 and 15).<sup>36</sup> It was on this occasion that the Buddha explained three kinds of marvels, that is, *iddhi* (≠ *gandhārī-vijjā*: DN. 1.213.14), *ādesanā* (≠ *maṇika-vijjā*: 1.214.6) and *anusāsanā*. Yet, having realized danger (*ādīnava*) in the practice of wonders, the Buddha declined to accept the request of Kevattha (*aṭṭiyāmi harāyāmi jigucchāmi*: 1.213.21-3, 214.14-6). The secular efficacy of supernormal power here referred to, that is, the refutation of heretics and the gaining of followers, reminds us of *raṅga-patāka-vad* of PABh as we have seen above.<sup>37</sup> Furthermore we are told that Piṇḍola Bharadvāja was scolded by the Buddha himself, when he exhibited his miraculous power in public. His act of showing is condemned as ignoble and compared to that of woman exhibiting her loin-cloth (*mātugāmo chavassa māsaka-rūpassa kāraṇā kopīnam dasseti*: Vin. 2.112.7-8).<sup>38</sup> It is a degeneration of ascetics to indulge in them, for it eventually deprives them of these powers and make them lose sight of their final goal of spiritual emancipation (*mokṣa*). Here we are once again reminded of the Pāśupata passage *yoga-vyāghātakara-hetu* as mentioned above.

In the *Brahmajāla* and *Sāmaññaphala-suttas*, a sentence is repeated which criticises those who live upon low arts (*tiracchāna-vijjāya micchājīvena jīvikam kappenti*), such as palmistry (*aṅga*), divining by means of omens and potents (*nimitta*, *uppāda*) and others.<sup>39</sup> We are told that Gotama held aloof from such low arts (*eva-rūpayā tiracchāna-vijjāya paṭivirato Samaṇo Gotamo*: DN 1.9.10 -11 and 69.29-30).

#### IV. Conclusion

Hindu ascetics and *yogins* were supposed to possess supernatural power and they might perform miracles by using it in case of need. They were presumed to be in full possession of *siddhi* or *iddhi*. It is on this account

36 MEISSIG 1993, pp. 75-78 and 1993a, pp. 67-69 (*kevattha*).

37 Cf. PABh, p. 42, 2-3 (*yuktottare saty api padārtha-vailakṣaṇye raṅgapatākādivac chiṣya-pralobhanārtham idam ārabhyate*).

38 MEISSING 1993, pp. 78-82. Cf. MALALASEKERA 2, p. 203, note 6.

39 For these arts (*tiracchāna-vijjā*), cf. HORSCH, pp. 66-67.

that classical Sanskrit literature is replete with the stories of “false” ascetics and nuns who perform miracles, as M. BLOOMFIELD once demonstrated.<sup>40</sup> Yet, as has been discussed above, one of the great dangers of a *yoga*-practitioner is a temptation for him to be satisfied with his acquisition of *siddhi* and to indulge in abusing these, which have accrued to him in the course of his endeavour toward his final goal, that is, *mokṣa*. He should not be mistaken in taking *siddhi* as the final goal. If an ascetic is satisfied with the acquisition of supernormal powers, it means that he ceases to advance further in his way to the final religious goal. He is carried away and loses sight of the goal. The advent of *siddhi* is a danger, for an ascetic is tempted by it. In such a situation, he is advised to be ever mindful of self-content (*harṣāpramādī*) and cautious of self-conceit in his thought that *siddhi* is rather an obstacle (*upasarga*). As an ascetic (*tapasvin*) is advised not to abuse the *tapas* (ascetic merit) that he has accumulated so far by such acts as casting a curse (*śāpa*) on others,<sup>41</sup> so a *yogin* is advised not to abuse the supernormal power he has acquired.<sup>42</sup>

The dignity of Hindu ascetics and *yogins* consists in their possession of *tapas* and *siddhi*<sup>43</sup> in its potential form. They are respected and held to be awesome as long as they are in full possession of power (*tapas*, or *siddhi*) without showing it.<sup>44</sup> Once an ascetic is puffed up with self-conceit and inclined to abuse it in show-business for the public, it means that he has degenerated into a “false” ascetic. He is supposed never to be content in his vigorous pursuit of self-restraint. Here we may discern the meaning originally attached to *yoga* (constant endeavour), its “connotations militaires,”<sup>45</sup> as revealed in its Vedic usage<sup>46</sup> and also in such compounds as *yoga-kṣema*.<sup>47</sup>

40 BLOOMFIELD 1924.

41 HARA 1997, p. 242.

42 Here one may also refer to the concept of *mauna*. Cf. RENOUE 1949 (silence: *upāṁśu*, *tūṣṇīm*, *vāg-yamana*, *anirukta*).

43 LORENZEN, pp. 92-94.

44 One is reminded of the idea of *pūrṇa-ghaṭa*, which has been elucidated by AL-GEORGE and ROŞU 1993-1994. Cf. also COOMARASWAMY 1993.

45 SCHEUER 1982, p. 208, note 6 and MASSON-OURSSEL 1913, p. 29 (effort, coercion, *volonté tendue*) and p. 30 (*discipline intérieure*).

46 Cf. RENOUE 1953, p. 178 (la guerre, au moins dans la vie active, dynamique, “Anspannung”).

47 OERTEL, pp. 223-232.

As regards the relation between Pāśupata and Yoga, the same warning given by the YS for yogin not to indulge in supernormal power (*te samādhāv upasargāḥ... siddhayaḥ*) is repeated and recasted in the PS with different terminology (*harṣāpramādi*). It is evident that here the Pāśupata was indebted to Yoga. Yet, as Kauṇḍinya clearly states,<sup>48</sup> the Pāśupata theologians here intentionally try to deviate from the Yoga-system as much as possible, and look down upon the Yoga. Despite a different outlook in the present form, which is fashioned by the Pāśupata theologians, there is no doubt in that the Yoga supplied the basic framework (Grundgerüst) for the formation of the Pāśupata theology. It can be said that the Pāśupata Śaivism tried to distinguish itself from the “Yoga” as a philosophical system, while taking full advantage of the “yoga” as a common heritage (Gemeingut) of Indian culture.

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48 HARA 1973, pp. 86-87.

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## ABBREVIATIONS

- AN: *Aṅguttara Nikāya*, PTS text.  
DN: *Dīgha Nikāya*, PTS text.  
MBh: The *Mahābhārata*, Poona Critical Edition.  
PABh: *Pañcārthabhāṣya*, Trivandrum Sanskrit Series 143, Trivandrum 1940.  
PS: *Pāśupatasūtra*, Trivandrum Sanskrit Series 143.  
PTS: Pali Text Society, London.  
R: The *Vālmiki Rāmāyaṇa*, Baroda Critical Edition.  
RT: *Ratnaṭikā*, Gaekwads' Oriental Series 15, Baroda 1920.  
SDS: *Sarva-darśana-saṃgraha*, Government Oriental Series Class A-4, Poona 1951.  
Vin: *Vinaya-piṭaka*, PTS text.  
VS: *Vaiśeṣika-sūtra*, Gaekwad's Oriental Series 136, Baroda 1982.  
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