

The Philosophy of Liberation in the Patanjali Yoga Sutra

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Abstract— *Yoga is a way to connect oneself to God. The term 'yoga' can be found in various sruti and smerti texts. Specifically, yoga is described in Indian philosophy (darsana), otherwise known as the yoga sutras composed by Maharsi Patanjali. Patanjali's teachings emphasize devotion to God (Ishvara). Only by Bhakti can Yogis (one who practice the discipline of yoga) attain eternal happiness free from any disease or suffering (klesa). Patanjali systematically compiles the discipline that must be carried out by Yogis, namely by implementing the Astanga Yoga discipline which emphasizes Bhakti to God by reciting the holy script OM as a symbol of God in the form of Nirguna Brahman. This can be achieved through Raja yoga which is divided into two parts. First, bahiranga includes Yama, niyama, Asana, Pranayama and pratyahara. This is called indirect or external help. Second, antaranga includes Dharana, Dhyana and Samadhi, namely direct help from within.*

Keywords— *Bhakti, holy script OM, Astanga Yoga.*

I. INTRODUCTION

The Yoga Sutras were written by Maharsi Patanjali around 200 years BC, the era of Aristotle in Greece, a few decades before the emergence of Alexander the Great of Macedonia (358-323 BC). The practice of Yoga is an applicative complement to the Samkhya philosophy founded by Maharsi Kapila which has existed since the 800 BC, long before these sutras were written. The purpose of Yoga both as a philosophy and as a system for the soul is to free the soul from virtual illusions. Yoga sutras is a classical yoga text or *yoga darsana*, one of the Indian philosophies that recognizes the authority of the Vedas as the source of truth. Yoga sutra consists of four parts (*pada*) which includes 1. *Samadhi Pada* (theory in achieving the goal of Yoga); 2. *Sadhana Pada* (discipline of yoga practice); 3. *Vibhuti Pada* (the result of the discipline of yoga practice / siddhi) 4. *Kaivalya Pada* (attainment of perfection in yoga). Patanjali explains the four parts systematically about how to transform oneself, to realize the nature of human life.

Patanjali is a philosopher and discoverer of truth in which he wrote three classic works which include yoga sutras as the Science of Mind, whose masterpieces are able to influence mankind to practice yoga as a method for self-transformation. So experts call Patanjali as the founding father of the Yoga system. In addition, he also gave an interpretation of Ayurveda in the book *Charakapratissanskrita* which contains the science of medicine and he was very instrumental in compiling a classical Sanskrit grammar called *Mahabhasya*, so that it can be inherited until now to facilitate understanding in learning Sanskrit. The three works of Patanjali are components of the whole personality of mankind by embodying the teachings of

Tri Kaya Parisudha, namely to realize that humans are able to think correctly through yoga, speak correctly by understanding grammar and act to overcome illness with Ayurveda. This shows that Patanjali is a genius in transforming himself holistically.

In addition, according to Mukunda Stiles, the name Patanjali comes from the words '*pata*' means 'falling leaves' (grace) and '*anjali*' means the attitude of the palms being covered in the chest or *anjali mudra*. So the meaning of the name Patanjali teaches about devotion and surrender to God (*Ishvara*). In addition, there is also a mythology states that Patanjali is a half-snake human, as depicted in the statue in the form of Patanjali as a symbol that within humans there is a powerful power (*kundalini*). Therefore, what is the concept of *bhakti* according to Patanjali and how is the Universal teaching applied by Patanjali? So, these questions should get answers based on literary sources, because nowadays there are many schools of yoga that are developing that are not in accordance with what Patanjali emphasizes in the nature of yoga itself.

This work uses a theo-philosophical approach to discuss the Realization in the Yoga Sutras of Patanjali. This type of work is classified as descriptive qualitative with content analysis which describes how the Philosophy of liberation is described by the Yoga Sutra Patanjali. The theory that is used as a guide in dissecting the issue of liberation in the Yoga Sutras of Patanjali is hermeneutic by trying to describe it through text interpretation by comparing it to other texts so that the meaning contained in it looks coherent, does not overlap with the basic understanding of Hindu teachings.

II. DISCUSSION

2.1 Ethical Teachings in the Yoga Sutras of Patanjali

Moral and ethical teachings are the basis of yoga teachings. Without that basis it is difficult for a yoga practitioner to achieve the goals of yoga. Today, yoga practitioners emphasize the movements or poses in yoga, so that yoga is impressed as a body exercise for physical fitness, so that *yama* and *niyama* ruled out. *Yama* and *niyama* are actually universal moral and ethical teachings. It is explained in the Yoga Sutra (II.31):

Eti jati desa kala samayanawacchinnah sarwabhauma maha vratam.

These five kinds of restraints are not limited by class, place, time or reason and are a great universal oath.

The five kinds of suppression in question are *Ahimsa* (non-violence). Truth (*Satya*), non-stealing (*asteya*), celibacy (*brahmachari*) simplicity (*aparigraha*).

2.2 Maharsi Patanjali's Bhakti Concept

The Yoga Sutras of Patanjali which consist of four parts (*pada*) explain the concept of Bhakti in the sutras of *samadhi pada* and *sadhana pada*. That is in sutra (1.23): *Isvara pranidhanad va* (surrender/ devotion to *Isvara*). Surrender to God is the most important aspect in the discipline of yoga, because it is at the point of surrender that a torrent of Divine energy bathes every *Sadhaka* (Yoga student). Submission will also be able to gradually overcome worldly attachments. Swami Satya Prakash Saraswati states that the state of transcendent *samadhi* or supra-consciousness can only be achieved through the *Isvara Pranidana* process. Only those who through Bhakti have completely surrendered themselves to *Isvara* (God) are entitled to receive union with God, which has also been explained by Sri Krishna in the Bhagavad-gita (VIII.9) namely:

*Abhyasa-yoga-yuktena cetasa naanya-gaaminaa
Paramam purusa divyam yaati parthaanucintayan*

One who meditates on me as the personality of the Supreme Being, with his mind always ardent, remembers Me and never deviates from that path. It is He who will surely reach Me, O Partha.

Why do people want to surrender themselves to God? Patanjali said that because humans have four weaknesses. First, humans are surrounded by suffering from all sides (*klesa*). Second, because humans are bound by their own actions (*karma*). Third, people have to suffer from the results of their actions (*vipaka*). Forth, sufferings tend to abandon karmic attachments (*vasana*). These four weaknesses are required for humans to surrender themselves to God. When humans are able to contemplate and submit these four aspects to God, all attachments attached to the Atman will be released. Therefore Patanjali compiled the aphorism in Sutra I.24-26 as follows:

*Klesa karma vipaakaasayair aparaamerstah purusa
visea isvara
Tatra niratisayam sarvajna bijam Sa puurvesamapi
guruh kalenaavachedaat*

Isvara (God) is a special *purusa*, untouched by the miseries of life, activities and the results and impressions produced by these activities. In Him the seeds of omniscience are invincible and peak. He is the Master of the ancient masters who are not limited by time.

God according to Patanjali is *Isvara* or a special spirit unaffected by the misfortune of work. *Isvara* is the highest limit of the seed of omniscience, which is not conditioned by time. *Purusa* is the Guru of the ancient sages. He is free forever. This statement is also found in the Bhagavad-gita (XIII. 15 and XV.15) as follows:

*Sarvendriya-gunaabhasaam sarvendriya vivarjitam,
Asaktam Sara bhrccaiva nirgunam guna bhoktr ca.*

The supreme soul is the original source of all senses but He has no material senses. He is unattached, although He cares for all living beings. He transcends the modes of nature and at the same time He is the master of all modes of material nature.

Asmaat karam atiito hem aksarad api cottamah

Ato'smi loke vede ca prathitah purusottamah

Because I am transcendental in nature who can fail and never fail and because I am the Supreme Being, I am exalted, both in the world and in the Vedas as that supreme personality.

The attributes of God's omnipotence in the yoga sutras and the Bhagavad-gita have the same explanation of the greatness of God, namely advocating for devotional service to the eternal. So, the divine teachings contained in the Patanjali sutra are derived from the Vedic teachings in the concept of *Nirguna*, although God in yoga is called *Isvara* however Patanjali does not describe God in a personal form or manifestation of God. This is also explained by Swami Satyananda Saraswati that Patanjali does not believe in God as a personal being, but Patanjali's teachings of Divinity are completely pure consciousness (*Nirguna*) free from the law of action and reaction, or called *Purusa-visea* (universal consciousness). Patanjali explains that *Isvara* by itself cannot be formulated about the absolute and infinite God, but lower and bound Atmans can contemplate Him in our own terms. The formula that distinguishes the *Purusa-visea* or God from the lower *Purusa* (bound souls) are always involved in pain, in continuous action which results in desired and undesirable results and are bound to the tendencies which he left.

In the Upanishads it has been explained that He encompasses, He who is radiant, who is disembodied, who is not offended, who is unconditional, who is pure and impervious to evil, wise, intelligent, pervading self-sufficiency, precisely. He distributes sacred objects (knowledge of the eternal). Therefore the Bhakti teaching in yoga sutras of Patanjali chooses *Isvara* as the God in yoga or also called the supreme Spirit (*Gurusavisea*) who is free from all kinds of *klesa*, good and bad deeds. He is also the seed of all actions.

2.3 Universal Values in the Yoga Sutras of Patanjali

Yoga is a universal path, which is a spiritual through stages that are adjusted to the level of one's spiritual ability. People who practice the discipline of yoga are called Yogis. To become a Yogi the most important thing that Swami Satya Prakash Saraswati emphasized is to be a theist (believing in God) and theism is meaningless if people don't follow the sacred moral code. God Himself is virtue and the code of ethics resides in Him. One can become a musician, a poet without having to believe in God or stick to His code of ethics, one can become a great scientist without obeying any moral code. But to become a Yogi the absolute requirement is to obey the moral and ethical rules.

Patanjali systematically arranges the stages that must be carried out by a Yogi, namely practicing yoga discipline through *Astanga Yoga* or often called *Raja yoga* which includes: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. These stages are explained in the *Sadhana Pada* (28-55) and *Vibhuti Pada* (1-3). Furthermore, Swami Satya Prakash Saraswati said that the goal of a Yogi is not to produce extraordinary intelligence nor to produce someone who has an amazing memory or someone who is excellent in a skill. If it is obtained by a yogi it is a side effect of the yoga discipline that has been practiced. Why is this

not the main goal in yoga? Because such *siddhi* can hinder the culmination of yoga teaching (*samadhi*), as explained in Sutra 1.2:

Yoga cita vritti nirodhah.

Yoga is the seeds of the mind (*citta*) of taking various forms (change; *vritti*)

Patanjali defines Yoga as "*Citta-vritti-Nirodhah.*" Yoga means "union or connection with the sacred" or "*Isvara*". *Citta* means "the seeds of the mind include *Budhi/sattvam*, which is a clear state of mind and mentality; *rajas* i.e. emotions about self and *tamas* which is the mode of laziness and darkness in the mind. "*Vritti*" means "simplification" or "vibration". *Nirodha* means "stoppage", "emphasis", or "containment". So according to Patanjali, union with the sacred or *Isvara* means the cessation of vibrations, or simplification of the mind, or transcending the seeds of the mind. Cessation of the seeds of the mind can only be achieved by a Yogi when he reaches the level of *samadhi* as was achieved by the Buddha when meditating under the body tree. He reached the state of *samadhi* for 48 days, so the Buddha said that the happiness felt cannot be described in words like one who is diving in the ocean unable to speak anything because when one reaches the level of *samadhi* one is one in the divine ocean. How to reach the level of *samadhi*? Patanjali has offered to practice the discipline of *Astanga yoga*, but the most important thing according to Patanjali is to understand sutra I.1 (opening sutra) namely: *Atha Yoganusasanam* (Now explained about the practice of yoga).

This first sutra is a code of yoga sutra, when this sutra is not understood by someone who wants to learn yoga it will be very difficult to understand what Patanjali means, the meaning of the word "*Atha*" now. Patanjali wrote the word now at the beginning of the sutra as an instruction or command to immediately practice the discipline of yoga, without delaying or simply reading the yoga sutra. Because the sutras compiled by Patanjali were not only for reading material for intellectual development, but also to immerse themselves in the sutras he wrote. This shows that before Patanjali wrote this sutra that he had already attained the level of *samadhi*, just as the Buddha had attained, so it is not enough just to read and understand this sutra but to practice it.

2.4 Divine Philosophy in Yoga

Yoga sutras contain ideas that have deep meanings worth exploring for those who desire eternal happiness. Because, without going into the yoga sutras it is very difficult to understand what Patanjali is really trying to convey. The dive that must be done is nothing but practicing the discipline of yoga according to the instructions that have been systematically described by Patanjali. Even what is interesting in the yoga sutras have striking similarities with the Bhagavad-gita, but researchers have not been able to confirm whether this book was written before or after the writing of the Patanjali sutras. The most striking similarity between the two is regarding the concept of Bhakti and the nature of union with God. As stated in Sutra 1.27-28 states:

Tasya vacakah pranavah

Tajjapastadarthah bhavanam

God is symbolized by the character Om. Saying it over and over again with all one's heart is called *Isvarapranidhana* or contemplation of God.

Meanwhile, in the Bhagavad-gita (VIII.13-14) there is the same verse as the sutra above:

Om ityekaksaram Brahma vyaharam mam anusmaran,

Ayah prayati tajam deham as Ati Pariaman gamim.

After a person is established in this yoga practice and recites the sacred syllable Om, the most important combination of characters, when he thinks of Me and leaves his body. Surely he will reach Me.

Ananya cetah satatam yo map smarati nityasah,

Tasyaham sulabhah Artha Nita yuktasya yoginah.

O Partha, I am very easy for one who always remembers Me without deviating because he is always engaged in Bhakti.

The above verses and sutras both advocate focusing on God by repeating the sacred script Om, only in the Bhagavad-gita it is called Krishna, which is a symbol of God's *nirguna*, the word Om is actually the universal sound or the sound of silence. In Sanskrit the word Om is a combination of three letters, namely A, U and M, when it gets declination it is read Om. The letter Om actually does not refer to the designation of God specifically but as a universal symbol of God or the pinnacle of achievement of human nature. This can be proven when a person opens his mouth and makes an A sound, then when his lips are half closed he will hear the letter U and if the lips are closed he will hear the letter M. Therefore, this is the key word to break the cycle of birth and death by ending the sound M. It is therefore clear that the teachings of the Patanjali sutras lead mankind to reach the essence of the purpose of human life.

2.5 Asthanga Yoga

These eight aspects of *asthanga-yoga* or *Raja yoga* can be divided into two parts, namely: *Bahiranga* includes *Yama, niyama, Asana, Pranayama* and *pratyahara* called indirect or external aids and *antaranga* includes *Dharana, dhyana* and *Samadhi*, which is called the help that comes directly from within. Harun Hadiwijono said the eight aspects of yoga can be viewed from two perspectives, namely: first, as a growing unification of consciousness; second, as progressive self-purification. These two points of view are reflected in the Yoga-Sutras.

1. Moral Discipline or Self-restraint (Yama)

The definition of *Yama* is explained in the Yoga Sutras (2.30): "*ahimsa satyasteya bramacarya parigraha yamah*". *Yama* consists of *ahimsa* (non-violence), *Satya* (truth), *asteya* (non-stealing), *Brammacarya* (celibacy) and *aparigraha* (modesty). Like all authentic spirituality, the foundation of yoga is built on a universal ethic that a Yogi must follow because *Yama* is one of the Great oaths for one who practices the discipline of yoga. Therefore, the first segment of Patanjali yoga is not posture or meditation, but moral discipline (*yama*). The five parts of *Yama* are:
Non-violence (ahimsa)

In the Yoga Sutras (2.35) ahimsa is explained as follows:

Ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ

If the *ahimsa* has been carried out steadily, then all enmity will cease.

Of all the moral obligations, 'do no harm' is the most important. *Ahimsa* can be done by loving all creatures, so that affection will also reflect on someone who is steadfast in practicing *ahimsa*, the characteristics of a Yogi who successfully implements *ahimsa* is that he will not be hated by even wild animals, because in the Yogi the qualities of hatred and enmity have been eliminated by practicing the discipline of *ahimsa*.

Truth (Satya)

'Truth' (*satya*) is often left out in ethical and yogic literature. Whereas *Satya* is the key to success in every action. If someone has adhered to *Satya* then positive law is no longer needed, because positive law applies when someone has done *asatya* (untruth). Therefore for people who have practiced truth, honesty, all actions and their consequences will submit to it. As explained in the Yoga Sutras (2.36) that:

Satya pratiṣṭhāyām kriyāphalāśrayatvam.

For people who have practiced truth and honesty steadily, all the results and consequences are under their control.

Don't Steal (Asteya)

'Not stealing' (*asteya*) teaches not to be corrupt, because improper possession of valuables, or usurping the rights of the person he stole is an act that tarnishes the sanctity of a Yogi. A Yogi realizes that this is an investment of bad karma that must be returned in the future. Carrying out *Asteya* actually trains honesty or truth in oneself because *steala* (stealing) usually occurs when the opportunity is in favor of the perpetrator, and finally when *asteya* is not implanted in the person then that person will be able to do *steala*. According to Yoga Sutras (2.37) *asteya* can be defined:

Asteyapraṭiṣṭhāyām sarvaratnopasthānam

If *asteya* is implanted in the heart, then all wealth will come.

Purities (Brahmacarya)

'Celibacy' (*brahmacarya*) literally meaning 'Brahmin behavior' is important in spiritual traditions although sometimes interpreted differently. In the Yoga Sutras Patanjali (2.38), the *Brahmacarya* is explained as follows:

Brahmacaryapraṭiṣṭhāyām vīryalābhaḥ.

"By practicing *brahmacarya*, one gains strength continuously.

In the Yoga system, celibacy means controlling oneself from sexual activity, both in action and in mind. This is important during the time of *Brahmacari*. Because when desires are not controlled during *Brahmacari*, it can hinder his spiritual path. In general, sexual arousal is considered to hinder the drive towards enlightenment.

Avarice (Aparigraha)

'Agreed' (*aparigraha*) is defined as 'not accepting a gift', because the gift creates attachment and fear of loss. So yogis are encouraged to cultivate modesty deliberately. Too much possession will distract the mind. Renunciation is an integral

aspect of a Yogi's life. The Yoga Sutras (2.39) give the following definition of *aparigraha*:

Aparigrahasthairye janmakathantāsambodhaḥ

If *aparigraha* has been ingrained in oneself, knowledge will emerge of how and why one is born.

The five *Yama* disciplines should not be ignored by a Yogi because they will save him from obstacles in his social life as well as himself. If fully mastered, each of the five virtues can give strength (*siddhi*). For example, mastery of *ahimsa* will create an aura of peace around the yogi that can neutralize all feelings of hostility and mastery of hatred. Through truth (*satya*) a yoga practitioner gains strength by always living his words. Mastery of the virtue of 'non-stealing' (*asteya*) brings all kinds of treasures without great effort, the virtue of *brahmacarya* can ward off sensual temptations while 'covetousness' (*aparigraha*) is the key to understanding their present, future and previous births.

2. Self-Discipline (Niyama)

The yogic discipline of the second part of Patanjali Raja-yoga, namely: 'self-discipline' (*niyama*), aims to control the psycho-physical energy that results from the self-control of the inner life of the yogis. While the five moral disciplines (*yama*) aim to regulate the regular practice of the yoga discipline to bring about harmony with other human beings, then the five rules of 'self-discipline' (*niyama*) aim to harmonize the relationship of the five self-disciplines with life as a whole and with the Transcendental Reality. In the Yoga Sutras of Patanjali (2.32) *Niyama* is explained as:

*Śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni
niyamāḥ*

Niyama consists of self-purity (*sauca*), complacency (*Santosa*), self-control (*tapah*), self-study (*swadyaya*) and submission to God (*Iswara*).

The five *niyama* exercises that a Yogi must perform are:

Chastity or purity (sauca)

'Self-purity' (*sauca*) is the key word in yogic spirituality. Therefore, it is not surprising that self-purity is included in the first list of the five self-disciplines. In the Yoga Sutras (2.40) it is explained:

Śaucātsvāṅgajugupsā parairasamsargah

Through the purification of the body there is revulsion towards one's own body and at the touch of another body.

Complacency (Samtosa)

Complacency means not wanting more than what you already have. This does not mean that a Yogi is a pessimist, but that he can clearly see that all happiness and suffering are virtual. A Yogi strives for his stability and empathy to help others, so that wealth that is more than his needs are considered as a deposit to be given to those in need. Therefore a Yogi has no materialistic nature. Complacency is an expression of self-denial, that is, the voluntary sacrifice of what destiny will take from us at death. *Samtosa* makes yogis experience success or failure, pain or pleasure with equanimity. In the Yoga Sutras (2.42) *samtosa* is explained as:

Santoṣādanuttama sukha lābhaḥ.

By complacency, the highest joy is attained.

Here, one must understand the difference between 'contentment' and 'satisfaction'. Being complacent means being who we are, without seeking happiness from outside things. If something comes, we let it come. If not, then no problem. Being complacent means being what you are, i.e. neither liking nor hating.

Meditation (Tapas)

In Yoga Sutra (2.43) it is mentioned *Kāyendriyasiddhiraśuddhikṣayāttapasah*. By practicing penance, the impurity will be eliminated and one will attain perfection of the sense organs and body. *Tapa* is the third element or component of *niyama* and includes exercises, such as: standing or sitting still for long periods of time; endure hunger, thirst and heat and cold, remain silent, and fast. The word *tapas* means 'shiny', 'hot' and refers to the psychosomatic energy resulting from ascetic practice which is often experienced as a feeling of heat. Yogis use this energy to heat the energy centers of their bodies and minds, resulting in a higher consciousness. In the Yoga Sutras (3.46) *tapas* is explained:

*Tato'nimādirādurbhāvah
kāyasampattaddharmānabhighātaśca*

As a result of future *samyama* practice, the attainment of the *anima* and other powers, such as bodily perfection, becomes immune to a certain age.

Spiritual Text Studies (Svadhya)

The study of spiritual texts and inner study are the fourth component of *niyama* which is an important yogic practice. The word *svadhya* is constructed from the words *sva* which means 'alone' and *adhyaya*, which means 'entering in'. The word 'study' refers to the search for the hidden meaning of the text. The aim of *svadhya* is not intellectual learning, but application to ancient wisdom. *Svadhya* is a meditation on the truth opened up by Rishis and wise sages who have walked into a region where the mind cannot follow and only the heart accepts. In the Yoga Sutras (2.44) it is said that:

Svādhyāyād iṣṭa devatāsamprayogah.

By learning within oneself, there will be union with the manifestation of the worshiped God.

The above sutra gives freedom to a Yogi to choose the manifestation of God as his favorite idol,

Submission to God (Ishvara-pranidhana)

The last element of *Niyama* is *Ishvara-pranidhana*, which means complete surrender to God (*Ishvara*). In Yoga Sutra 2.45 it is explained that: *Samādhisiddhirīśvarapraṇidhānāt* - Through total surrender, *Samadhi*/ unification is achieved. In the above sutra emphasizing the teaching of *Bhakti* to God, the highest in yogic terms is *Ishvara*. According to the definition given by Patanjali, *Ishvara*'s extraordinary status among many selves is due to the fact that He will never submit to illusions that deprive Him of His omniscience and omnipresence.

The two components of Patanjali's 'eight segments of yoga' (*ashtanga yoga*), namely *yama* and *niyama*, function to regulate the social and personal lives of yoga practitioners. *Yama* and *niyama* is an attempt to reduce the occurrence of unwholesome desires and actions, so as not to add new accumulations of bad karma in this life.,

3. Posture (asanas)

Literally, the word *asana* means 'body posture (posture)'. The practice of various postures (*asanas*) is an attempt to elevate the body to the next stage. Essentially, *asanas* are an exercise for purifying and stilling the physical body. In the Yoga Sutras (2.46), it is said that:

Sthira sukhamāsanam

The posture must be comfortable and stable.

By folding the limbs, yogis immediately attain a change of mood and inner calm. This calmness helps to facilitate the process of concentration of the mind. Through regular practice, yoga practitioners will be able to spot the changes that occur as a result of certain *asanas*. According to Patanjali, regular *asana* practice can eliminate sensitivity to dualism, such as: heat and cold, light and dark, silence and noise.

4. Breath Control (pranayama)

The word *prana* means 'life force, 'vitality'. The word *prana* is often translated as 'breath' and 'life', when in fact breath is an outward manifestation of *prana*, the life force that penetrates and sustains all life. *Pranayama* is the fourth component of Patanjali's 'eight parts of yoga'. The *pranayama* technique is a systematic way developed by yogis to influence the body's bioenergy field. Even the practice of moral discipline (*yama*), self-control (*niyama*), sense control (*pratyahara*) and mental concentration (*dharana*), are also forms of *pranic* manipulation. The *pranic* bioenergy that animates all living things even in inanimate objects there is *prana* in it such as gemstones and other objects. Yoga practitioners know that there is a connection between *prana*, breath, emotion and mind. In the Yoga Sutras (2.49) it is said that: *Tasmīnsati śvāsa praśvāsayorgaticchedaḥ prāṇāyāmah* - After mastering the *asanas*, we must practice the in and out of the breath.

5. Control of the senses (Pratyahara)

The practice of *asanas* and *pranayama* produces a desensitization that will stop the yogi's external stimuli. Then gradually the yogi can live in the inner sphere of his own mind. When consciousness is established, the yogi can gradually live in the inner sphere of his own mind. If consciousness is able to effectively free itself from the influence of the external environment, then the condition is *pratyahara*. In the Yoga Sutras (2.54), the restraint of the senses (*pratyahara*) is explained as:

*Svavi śayāsamprayoge cittasya svarūpānukāra
ivendriyāṇām pratyāhārah*

If the senses withdraw from the object (things) and imitate as if they have the material nature of the mind, then this is called *pratyahara*.

6. Concentration (Dharana)

'Concentration' is an advanced process of *pratyahara*. Concentration is the sixth component of Patanjali's *ashtanga-yoga*. Concentration can be defined as 'focusing attention on one particular object' (*deshā*). The locus can be a certain part of the body, such as a chakra or an internalized external object such as an image to the manifestation of the worshiped God. The term used by Patanjali for 'concentration' is *dharana*. In the Yoga Sutras (2.53), *dharana* is explained as follows: *Dhāraṇāsu ca योग्याता मनसाह* (The mind is ready to concentrate). *Deśa bandhaścittasya dhāraṇā* (*Dharana* is

focusing the mind on a single place, object or idea) (Yoga Sutra, 3.1).

7. Meditation (*Dhyana*)

Prolonged and deep concentration naturally leads one to a state called 'meditation' (*dhyana*). In meditation, the internalized object or locus fills the entire space of consciousness. If in 'concentration' the main mechanism is 'focused attention', then in 'meditation' the underlying mechanism for this process is 'single flow' (*ekatanata*). The meditative state does not eliminate clarity of mind, on the contrary it strengthens awareness, even though there is no or very little awareness of the external environment. The initial goal of meditation in yoga is to restrain, suppress, and stop the modification of the mind (*cittas-vritti-nirodhah*). The problem of the destruction of *samskaras* is explained in the Yoga Sutras (1.50): *Tajjah samskaro' nyasamskarapratibandhi* (Impressions generated through *samadhi* will eliminate all other impressions).

Ecstasy (*Samadhi*)

In the section on concentration and meditation, it was explained that concentration (*dharana*) leads to meditation (*dhyana*). Then we will see that meditation (*dhyana*) leads to unification (*samadhi*). The state of *samadhi* can be attained when all modifications (*vritti*) in waking consciousness have been stopped through meditation practice. Therefore, concentration, meditation and unification are the three phases of one continuous process (*samyama*). The Yoga Sutras (3.3) give the definition of *samadhi* as:

Tade vartha matra nirbhāsam svarūpaśūnyamiva samādhiḥ.

Samadhi is the same state of meditation, where there is only an object, as if it had no form.

Samadhi is a peak state attained through a long and difficult process of mental discipline. *Samadhi* is yoga and *yoga* is *samadhi* this is the pinnacle of achievement of a Yogi.

III. CONCLUSION

From the description above, it can be concluded that Patanjali emphasizes the teaching of Bhakti to God by completely surrendering oneself to Him so that the diseases that gnaw at humans (*klesa*) are unable to bind the self (*Atman*) as in the sutras it is called *yogas citta vrtii nirodhah*, namely yoga of cessation. The seeds of the mind (*citta*) of taking from various forms of change; *vrtii*. Patanjali teaches the way of Bhakti to God by repeating the holy script OM. Because Om is a symbol of the infinite (*Isvara*). *Kriya yoga* is the most important process in practicing yoga discipline. This is done systematically by practicing *astanga yoga* or the eight segments of the Patanjali yoga sutra which includes *Yama*, *niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *samadhi*. Then these eight aspects will lead a Yogi to achieve liberation (*Moksha*).

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