

YOGA

Some lines to quote

- 1) Patanjali is the traditional founder of the Yoga system.
- 2) Generally the term “Yoga” and “Union” spiritual union of the individual self and the universal soul, this is the idea of Vedanta or Yoga.
- 3) However according to Patanjali Yoga does not mean union but “spiritual effort” to attain perfection through right discrimination between Prakriti & Punisha.
- 4) Sankhya – Yoga systems Allied Systems –
 - a) Yoga means spiritual action and Sankhya means perfect knowledge. Sankhya is theory, Yoga the practical method to attain it.
 - b) Yoga mostly accepts the metaphysics of Sankhya the twenty five principle but adds a special case of god, thus Yoga is sometimes referred as “Seshvara Sankhya” or Theistic Sankhya.
 - c) Yoga also accepts Sankhya epistemology including 3pramanas – Influence, perception and verbal testimony.

The Yoga sutra is classified into four parts :-

- a) Samadhipada – The aim and nature of concentration.
- b) Sadhanapada – The means to realize the end.
- c) Vibhutipada – Supra – normal powers acquired through Yoga.
- d) Kaivalayapada – Nature of liberation and reality of transcendental self.

Citta and its Vrittis

- 1) “Yogaschittavrittinirodhah” i.e. yoga is defined as cessation of the modification of citta.
- 2) But what is citta? It is the same as antahkarana or three internal organs of Samkhya – Buddhi, Ahankara and manas.
- 3) Being the first evolutes of Prakriti, Sattva dominates, while being most proximate to Purusha, “they have the power to reflect the Purusha”
- 4) But what is vritti, When citta gets related to any object, it assumes the form of that object. This form is called vritti or modifications.

Implications

- 1) Being proximate to Purusha, citta reflects its consciousness and becomes “apparently conscious”
- 2) Purusha as reflected in the citta wrongly identifies itself with this reflection and becomes apparently bound”.
- 3) In reality it is Citta with the reflection of Purusha or purusha as reflected in the citta is the phenomenal ego or Jina subject to both & death, transformation, path and suffering.

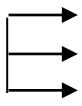
- 4) When purusha realizes that it is **neutral “Sakshi”**, udasana, “**the emancipated alone**”, Sadprakash vada luminous and self proved, it ceases to identify itself with its reflection in the Citta with the result that **light is withdrawn and the modification of Citta fall to the ground**.
The whole effort of Yoga through “**Samadhipada**” is for Purusha to attain this realization.

Note – Just as a moon appears as moving when reflected in the moving waves & the waves appear as luminous similarly Purusha appears as undergoing modifications and Citta appears as conscious.

Types of Citta - Vrittis

There are five kinds of modification of Citta:-

- 1) **Right Cognition – “Pramana”**
 - a) It is itself of three kinds



Perception

Influence

Verbal Testimony
 - b) Perception is when Citta through the sent organs comes into contact with external objects and internal mental states.
 - c) Inference is when Citta recognizes the **generic nature of things**.
- 2) **Wrong Cognition – “Viparyaya”**
It is wrong knowledge of an object like **rope – snake**.
- 3) **Verbal Cognition – “Vikalpa”**
Eg. Hare’s Horn.
- 4) **Absence of cognition – “Nidra”**
It is a modification because after sleep a person says “**I slept sound and I know nothing**”, there must be some mental modification to support this absence of cognition.
↓
Compare with Abhava.
- 5) Memory – It is recollection of past appearances (Smriti)

Kleshas

5 kinds of sufferings undergone by phenomenal ego as Jina –

- It is Chitta with reflection of Purusha in it or purusha as reflected in the Citta which is the phenomenal ego or Jina.
- **This jina is subject to birth and death**, transmigration and subject of all sufferings.
- There are **five kinds sufferings** to which it subject:-
 - a) **“Ignorance or Avidya”** –
As accepted in most Indian philosophies, it is the cause of bondage Purusha wrongly identifies itself with its reflection in Citta.
 - b) **Asmita or Ego** –
It is the principle of individuation – The I (Aham) and Mine (Mama)

- c) Attachment or raga Towards things of pleasure
- d) Aversion or Dvesha – Towards things which cause pain.
- e) Fear of Death or Abhinivesha –
It is clinging to life and instinctive fear of death.

5 Levels of Mental Life(Chittabhumi)

The difference in the levels is due to predominance of different gunas.

- 1) Kshipta or Restless –
Here rajas dominates and the mind is tossed like a shuttlecock between different sense – objects.
- 2) Mudha or Torpid –
Here tamas dominates and the mind tends towards ignorance, sleep and lethargy.
- 3) Vikshipta or Distracted –
Here vikshipta does not mean extremely restless rather it means better than Kshipta. Here Sattva dominates but rajas also asserts itself at times.
- 4) Ekagra or concentrated –
Here Sattva completely dominates the mind and
 - rajas and tamas are subdued.
 - The mind becomes concentrated on objects of concentration.
- 5) Nirudha or Restricted –
Here the mental modifications are arrested.

Comment –The first three levels are not at all conducive for yogic life, only the last two are.

Astang Yoga

Introduction

The whole purpose of Yoga philosophy is the spiritual effort for perfection (Liberation) of the self (purusha) through control over body, mind and senses and through right discrimination between Prakriti and Purusha. For this they layout a well defined eight – Fold path of discipline.

- a) However there are not psycho-physical exercises but a rigorous disciplined way of life.
 - I. **Yama** –
It means **abstention** & includes the five vows of Jainism – **asteya** (**non-stealing**), Ahimsa (non – injury in)(words, thoughts and deeds), Brahmacharya (abstain from passion and lust), aparigraha (avarice) and falsewood (satya)



- II. Niyama –
Developing self culture and includes Shaucha/external, sant..., ishvarapranidhana, Svadhyaya.
- III. Pranayama –
It is the control over the breath-inhalation, retention and exhalation. Not only is it beneficial for health but also beneficial for concentration of mind.
- IV. Pratyahara –
It is control of the senses or more precisely withdrawal of the senses from external to internal goal.
Note – These five objectives are “Bahiranga – Sadha” or external aids to meditation/Yoga.
- V. Dharana –
It is fixing the mind on the object of meditation. It can be religious symbol like image of deity or material objects like flame of a lamp. The mind must practice “Stithi pragya”
- VI. Dhyana –
It means meditation and consists in the undisturbed flow of thought round the object of meditate.
- VII. Samadhi –
It means concentration and is the highest means to realize the
 - 1) To realize the cessation “cessation of mental modifications”
 - 2) Dhyana vs Samadhi –
In dhyana, the act of meditation and the object of meditation remain separate. But in samadhi, they are one.

- 3) Samadhi is of two kinds - $\begin{cases} \rightarrow \text{Samprajnata or conscious.} \\ \rightarrow \text{Asamprajnata or supra-conscious.} \end{cases}$

Samprajnata/Conscious Samadhi

- Here the consciousness of the meditation persists.
- It is ekagra or there is mental modification only in so far as the object of meditation.
- While the meditator and object of meditation remain fused together, yet the consciousness of meditation persists.
- It is of four kinds : -
 - a) **Savitarka** –
When citta is concentrated on gross object of meditation eg. top of nose, image of deity.
 - b) **Savichara** –
When Citta is concentrated on a subtle object like the tanmantras.
 - c) **Sananda** –
When the object of meditation is still subtler and produces joy like the senses.
 - d) **Sasmita** –
When the Citta is concentrated on the **Ego – Substance** with which the self is generally identified with.

Asamprajnata Samadhi

- 1) The meditation and the object of meditation are completely fused together such that not even the consciousness of meditation presents.
 - a) No mental modification as it is Nirudha or restrict.
- 2) Description –
 - a) Highest form of Yoga, divine ecstasy.
 - b) It is difficult to describe.
 - c) It is difficult to attain and still difficult to control.

Similar to Otto's description of Mysterium tremendum et fascinans – Passivity, ineffable, noetic etc.

Note : -

- I. Immediately or after a while the body breaks and liberation is obtained.
- II. Yoga gives certain Supra-natural power but focus should be on Kaivalya – the absolute independence of Purusha.

God

1. Yoga accepts God and it is for this reason that it is called **Seshvarya Samkhya** or theistic Samkhya. “Yoga is Samkhya made consistent.”
2. **The interest of Patanjali himself in God seems to be practical** but the later Yogas have also take a theoretical interest in him and tried to prove the existence of God.
3. Patanjali defines “**God as a special Purusha**” who is always free of actions effects, pain and sufferings.
4. Features –
 - He is above law of Karma
 - He is the teacher of rshis
 - Aum is the symbol.
5. Devotion to God is the surest means of obtaining samadhi.

Asamprajnata Samadhi

- 1) Vedas tell us that God exists.
- 2) Law of continuity tells us that these should be highest limit of knowledge.
- 3) God is responsible for the association of Prakriti and Purusha.
- 4) Surest means of concentration thereby liberation.

Comment

- 1) God of metaphysical necessity not religious value.
 - a) He is not the creator, operator or destroyer.
 - b) He does not reward or punish the souls.
 - c) Innumerable purushas, Prakriti co-exists, co – eternal realities limit his cause.
 - d) He cannot grant liberation, directly. He has no role to play either in Bondage, Law of Karma or liberation.
 - e) The end of human life is not union with God but only separation of Purusha from Prakriti.
 - f) No explanation of relation between god and other Purushas.
 - g) Do Purushas share God’s divinity in liberation? If not it is certainly dissappointing of Human potential or perfection of the self to not achieve the highest ideal.

Yoga system should not be confused with magic tantra, self-hypnotization. It is an excellent instrument of Inner engineering, a system of spiritual discipline accepted and admired by all Indian Philosophies except Charvaka.