UNIT 6: YOGA: ASTĀNGA YOGA

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6.1 LEARNING OBJECTIVES

After going through this unit you will be able to :

- discuss the relation and difference between Sāṇkhya and Yoga
- explain yoga psychology
- describe citta and cittavṛttis.
- identify the threefold miseries
- explain citta bh̄umi.
- discuss the difference between saṁpragñāta samādhi and asmpragñāta samādhi.
- evaluate the different states of yogāṅgas.
- explain the place of God in yoga philosophy.
- analyse the state of liberation, which is the aim of yoga.

6.2 INTRODUCTION

Great sage Patañjali was the founder of Yoga system. So, this system is also known as patañjali philosophy. The Yoga sūtra of patanjali is the oldest textbook of the yoga school. It has four parts. The first part is concerned with the nature and aim of samādhi (i.e. the meditative absorption); the second part explains the means of attaining this end (i.e. known as sādhona pāda); the third part gives an account of the supernormal powers, which can be attained through yoga practices (it is known as vibhutipāda), and the fourth part consists of the nature of liberation (i.e. Kaivalya pāda). Vyāsas commentary on the yoga sūtra is an important piece of writings of this system.

The word 'Yoga' is used in a variety of senses. This word 'yoga' is derived from the root 'yuj', which means 'yoking' or connecting. It can have different meanings – (1) spiritual unification, that is, the union of the soul with the supreme soul, (2) concentration of the mind, (3) complete suppression of the mental modes. In the Patanjali's system, the word 'yoga' is used as complete suppression (or arrest) of mental modes. Patanjali (the founder of yoga system) and Kapila (the founder of Sāṅkhya system) remained satisfied to show the separation between Puruṣa (the consciousness) and the Prakṛti (i.e. the unconscious being). But they have never said anything about the position of the soul or Puruṣa after it discriminates itself from prakṛti. Here the word 'yoga' has never been used in the sense of union of the Soul and God. Patanjali's yoga sūtra makes it clear that yoga means the complete suppression of the mental modes. It may require concentration of the mind to achieve this complete suppression of the modifications of the mind and this concentration of the mind is called yoga. However, in the yoga system, the word 'yoga' is used to mean the separation between puruṣa or the self and prakṛti.



Discriminative Knowledge: Means knowledge which implies 'Puruṣa' or Souls that are different from prakrti or non-self

The yoga and the Sāṇkhya system differ very little in their philosophical principles. Both the systems aim to attain the **discriminative knowledge** that is known as vivekakhyāti. But the Sāṅkhya does not mention the ways by which the knowledge of the distinction between the self and the non-self

can be attained. On the other hand, the Yoga mentions the ways of reaching it. Mainly, in this point, these two systems differ. Again the Sāṇkhya does not accept the existence of God; so it is an atheistic system but Yoga is theistic, because it accepts the existence of God. However, their main principle is same. Both advocate dualism of puruṣa and prakṛti. Prakṛti is one and is non-intelligent, while puruṣa is many in number and is conscious. The Sāṅkhya recognizes twenty five principles. The yoga includes another principle to it, that is God. But according to the yoga, God is a special kind of self or puruṣa, eternally liberated and **omniscient.**

O m n i s c i e n t : Knowing everything

In the world, all things are tinged with pain. Buddhi or citta, which is the product of prakṛti, is the source of this pain. Citta, which is the first product of prakṛti, takes the form of the object, when the object comes in contact with citta. This citta is undergoing constant modification. And these mental modifications are called 'knowledge'. Pain is also a mode of citta. So, the cessation of pain requires the cessation of the modification of citta. For this reason, yoga can be defined as the complete suppression of the modifications of citta.



LET US KNOW

- According to some thinkers Patajali lived in the second century B.C. others think that he lived near about 400 A.D.
- The self in this own nature pure consciousness, is free from the limitation of the body and the fluctuations of the mind (i.e.,) But due to ignorance it comfuses itself with citta or mind.

6.3 CONCEPT OF YOGA

In the Sāṅkhya yoga system, the individual soul (jiva) is regarded as the free spirit associated with the gross body. This individual soul is closely related to a subtle body constituted by the senses, the **manas**, the ego and the intellect. The true nature of the self is pure consciousness. It is free from the limitations of the mind or citta. But due to ignorance it confuses itself with citta. This citta is the first product of prakṛti. Here the element of

Manas: Means mind in Indian context.

svatta predominates over Rajas and Tamas and so it is transparent. But as the product of the unconscious prakṛti, citta is also unconscious. Though it is unconscious, due to the closest proximity to the puruṣa, it reflects, through its manifesting power, the consciousness of puruṣa, and it becomes apparently conscious and intelligent. When the citta is related to an object through the senses, it assumes the form of that object. This citta undergoes modifications when it is affected by the objects through the senses. These modifications of citta are called **vṛtti** or modes. The self knows the objects of the world through the modifications of citta which correspond to the forms of the objects known. The self really undergoes no change or modifications. Because of its reflection in the changing states of citta, the self appears to have changed, in the same manner in which the moon appears to be trembling when we see it reflected in the trembling water of a river.

6.3.1 Citta and Citta vṛtti

There are five kinds of mental modifications or citta vṛtti. Though the modifications of citta, that is the cognitive mental states, are many, they may be classified into five, namely – pramāna or cognition, vikalpa or merely verbal cognition viparyaya nidrā or sleep, and smṛti or memory.

Let us now analyse these modifications of citta:

1) Pramāna: There are three kinds of true cognitions, namely – perception inference and verbal testimony. These three are the sources of true knowledge. True knowledge is the knowledge of things as they really are in nature. (2) Vikalpa is a mere verbal idea caused by words to which no real things correspond. The ideas of “sky flower”, “Rahu’s head”, etc. are the objectless ideas and these ideas are excited in the citta by the corresponding words. (3) Viparyaya is the knowledge of the things as what they really are not. It includes doubt and uncertain cognitions. It is also known as avidyā or illusion. (4) Nidrā is an another kind of the modification of citta. It is due to preponderance of Tamas in citta and consequent cessation of all waking consciousness. It is the deep dreamless sleep. In deep

dreamless sleep, the modification of citta does not cease. Because on waking from sound sleep, we say that we slept well, and did not know anything. (5) Smṛti or memory is the reproduction of the past experiences.



LET US KNOW

- In the Yoga, the term citta is taken in a comprehensive sense, so as to include buddhi, ahankarā and the mind (manas). Patanzali uses the term citta.
- Five kinds of modifications of citta are- 1) cognition, 2) vikalpa or merely verbal cognotion, 3) viparayana 4) nidrā or sleep and 5) smṛti or memory



CHECK YOUR PROGRESS

Q 1: What is the meaning of discriminative knowledge? (Answer in about 20 words)

.....

Q 2: State whether the following statements are True or False

a) Puruṣa is unconscious and prakṛti is conscious- (True/False)

b) Yoga means cessation of mental functions or modification (True/False)

c) The true nature of self is pure consciousness (True/False)

Q 3: What are the three types of cognitions, according to yoga?

.....

6.3.2 The Five Kind of Klesas

Thus, when citta is modified into any kind of vṛtti or states, the self is reflected in that particular modifications of citta and thinks it to be its own states. The self thus appears to pass through different states of citta. The self then considers itself to be subject to birth and death. It believes that it sleeps and wakes up, remembers and commits errors and gains true cognition by removing the error. But,

actually, the self or puruṣa is beyond all these mental states and processes, which belong to citta only. Due to the reflection of the self in the citta, the self or puruṣa wrongly appropriates the states and processes of citta and appears to be subject to five kinds of afflictions or klesas, namely –



Abhinibesha: Means instinctive. It is common to the wise and the ignorant.

(i) Avidyā or wrong knowledge: Avidyā or false knowledge consists in mistaking the non-eternal as eternal, the non-self as the self, the unpleasant as the pleasant and the impure as pure.

(ii) Asmitā : Asmitā consists in the false notion or perception of the self as identical with buddhi or the mind.

(iii) Rāga or attachment : Rāga or attachment is the desire for an object which gave pleasure in the past and is remembered now.

(iv) Dvesa or aversion : Dvesa or aversion is the anger towards an object which gave pain in the past and is remembered now.

(v) Abhinivesha : Abhinivesha is the fear of death.

The afflictions can be avoided and liberation can be attained by suppression of mental modification. So long as there are modifications in the citta, the self is reflected in it, and due to the absence of discriminative knowledge, the self identifies itself with the modifications of citta. Because of it, the self feels pleasure or pain, attachment or hatred, and it is the bondage state of self. So, to attain liberation of the self, the modifications of citta are to be arrested. Thus, liberation means severing the relation of self and citta and when all the modifications of the citta cease, then it achieves the original form of buddhi. So, it is said that, the self, on the absence of the modifications of citta "withdraws itself into its ground, becomes passionless, purposeless and depersonalized." This is the state known as Kaivalya or absolute independence of the self. The aim of yoga is therefore, the cessation of the mental functions or the modification of citta.

6.4 YOGA ETHICS



Citta-Vrttinirodha: Means śtopping the mental functions or processes.

Thus, yoga means the cessation of mental functions or modifications known as cittavṛttinirodha. It does not mean any kind of contact between the individual self and some other reality like God or the Absolute. So, the aim of yoga is to prevent the self from identifying itself with mental processes or modifications.

6.4.1 Cittabhumi



Svatta: Best in nature (Purity, brightness, blissfullnes
Rajas: Dynamism
Tamas: Laziness, darkness, ignorance

The citta may remain in five different levels. These mental levels are known as cittabhumi. The citta is constituted by the elements of Svatta, Rajas and Tamas. Its different conditions are determined by the different degrees in which these elements are present and operative in it. These conditions are called: ksipta or restless, mūḍha or torpid, vikṣipta or distracted, ekāgra or concentrated and nirūdha or restrained. In the first stage, which is called ksipta or restless, the mind is under rajas and tamps. So, the mind flits from one object to another without resting on any object. Due to this, the mind is restless and cannot know the real nature of the object. This state is not helpful to yoga, because there is no control over the mind and the senses. The second stage is mūḍha or blinded. It has an excess of Tamas and so it has a tendency towards vice, ignorance, sleep etc. This blinded mind is not fit for the practice of yoga. The third is viksipta or distracted stage. In this stage, though the mind is free from the dominance of Tamas, it is not completely free from the dominance of rajas. So, at this stage the mind is sometimes steady and sometimes unsteady. Here the mind can have a temporary concentration on a particular object, but steady concentration is not possible in this stage. There is a difference between the distracted mind and the restless mind. So far as the distracted mind is concerned, the mind becomes steady, when it fixes on pleasurable object, but this steadiness followed by distraction. And the restless mind can never be steady at all.



Ekagra is the stage, where is the mind remains, steadily fixed on a particular object.



Flits: Moves swiftly

The fourth stage of citta is called ekāgra or single pointed or concentrated. Here, the citta or mind is cleared of the impurity of Rajas and so there is the perfect manifestation of Svatta. In this stage, the mind remains steadily fixed on a particular object. As the mind or citta continues to meditate on a particular object, so the mental modifications are not arrested even here. Still, the ekāgra stage is helpful to yoga and this stage prepares the way for the cessation of all mental modifications. The last stage is called nirū dha or restrained where the mental modifications are completely arrested. At this stage, there is no object before the citta. Due to the absence of any object there is no transformation or modification of the citta and it remains in its original and unmodified state of calm and tranquility. Yoga is an another name of this nirūdha level of the mind.

The fourth level, that is ekāgra, and the fifth level, that is nirū dha are the stages are helpful to yoga, because in both the stages, the svatta element of the mind is highly manifested, which is very helpful to attain the ultimate goal, namely liberation. The ekāgra or the state of concentration, when permanently established, is called **samprajñāta yoga**, in which there is a clear and distinct consciousness of the object of contemplation. It is also known as samapatti samādhi, because in this state, the citta is entirely put into the object and assumes the form of the object. The state of nirū dha is known as asamprajñāta yoga or **asamprajñāta samādhi**. Here all mental modifications are arrested and there is no object before the mind. As there is no mental modifications and the self has nothing to identify itself with, it remains in its original position. This is liberation. Both these kinds of yogas are known by the common name called samādhi yoga or the cessation of mental modification and both are helpful to self realization.



CHECK YOUR PROGRESS

Q 4: What do you mean by Modification of citta?
(Answer in about 30 words)

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Q 5: How the self knows the things of the world? (30 words)

.....

Q 6: What is cittavṛttinirūddha? (Answer in about 50 words)

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Q 7: Fill up the blanks

a) The modifications of citta are called ..... or .....

b) There are three kinds of true cognitions namely ..... inference and verbal testimony.

c) Asmitā consists in the false notion or perception of the self as identical with ..... or .....

d) The aim of yoga is the ..... of the modification of citta.

6.4.2 Samādhi

Samādhi is an intense and prolonged concentration of the mind. When the restlessness of the mind is arrested, the mind concentrates itself on one object and becomes absorved in the concentration. This stage of the mind is known by the name samā dhi. It is an immensely blissful state, where the connection with the outer world is broken. Samādhi is possible in the ekāgra and nirū dha level. The restless (ksipta), blinded (mūḍha) and the distracted (vikṣipta) states of the citta or mind are not favourable to concentration or samādhi. Because in all these states the mind remains unsteady. In the ekāgra state, the mind remains steadily on one object and here the element of svatta prevails upon the other two elements, rajas and tamas. So, yoga is possible in this ekāgra state of the mind and this is known as samprajñāta samādhi. But in this state also the mental modifications have not completely ceased,

since there remains an object before the mind. On the other hand, in the nirudha or restrained state there is a complete suppression of all mental states and processes and the mind does not have any object before it. The mind becomes objectless. This stage is "Yoga par excellence". This is known as asamprajñāta samādhi. Thus, there are two type of samadhis : samprajñāta or conscious and Asamprajñāta or super conscious.

There are four kinds of samprajñāta samādhi : Savitarka, Savicarā Sānanda and Sāsmitā.

(i) Savitarka samādhi is the concentration of the mind on any gross physical object of the external world, e.g. image or God or Godess.

(ii) Savicara samādhi is the concentration of the mind on the subtle tanmatras or subtle essence of the physical elements, e.g. the smell, the sound etc.

(iii) Sānanda samādhi is the concentration of the mind on any sense of the body that is the product of ahankāra

(iv) Sasmitā samādhi is the concentration of the mind on its own ego substance. This type of concentration leads to the realization of the true nature of the ego. These four stages of concentration are known as salambana samādhi, because as their basis (alambana), they have some objects. (2) Asamprajñāta smādhi-The Sasmitā concentration leads to the realization of the true nature of the ego and it also helps to get the knowledge that the self is distinct from the citta with which the self confuses itself. This is known as discriminative knowledge or vivekakhyāti. To transcend this knowledge, which involves the distinction between subject and object, the yogin has to put a complete stop to all mental modifications and attain super conscious concentration and this is called asamprajñāta samādhi. This is the final stage of samādhi. In this state the self abides in its own essence as pure consciousness enjoying its isolated self-shining existence. But



Samprajñāta yoga: In Samprajñāta yoga, the citta is entirely put into the object and assumes the form of the object.
Asamprajñāta yoga: In it, there is no object before the mind so there is no mental modification and the self has nothing to identify itself, it remains in its original position.



Yoga par excellence: Better than all the others of the same kind

it is very difficult to stay at this state for a long time due to one's different kinds of karma, past and present. To get the result of one's own karma, One will have to come to his present life, again and again. Of course, for this, it is necessary to practice yoga with care and devotion for a long time. So, there are some means of yoga which are known as yogāngas.



LET US KNOW

- Savitarka:In savitarka, mind is concentrated on a gross physical object of the external world.
- Savicara: In Savicarā, mind concentrated on the subtle tanmatras.
- Sānanda: In sananda, mind concentrated on any sense of the body.
- Sasmita: In Sasmitā, mind concentrated on ego substance.
- Super-conscios concentration is objectless or niralambanā. It is also known as nirvija samādhi.

6.5 EIGHT LIMS OF YOGA (YOGĀṅGAS)

According to Patanjali, yoga means complete suppression of all mental modes (cittavṛtti nirūdha). But before going to suppress all the mental modes, one must follow some discipline. The self remains hidden behind the veils of flesh and restless mind, which are actually hindrances to the method of yoga. It is well known that from deep concentration or samādhi the discriminative knowledge arises that the self is distinct from the citta. The hindrances of the flesh and the restless mind can be overcome and the mental modifications and processes can be arrested by the eightfold method of yoga. These are known as yogāṅgas, namely – yāma (abstention), niyama (observance), āsana (posture), prānāyama (regulation of breath), pratyā hara (withdrawal of the senses), dhārana (attention), dhyāna (meditation), and samādhi (concentration).



Yogāṅgas : Yogāṅgas are some means by which the mental modifications and all other hindrances can be stopped. There are eightfold method of Yoga which are known as yogāṅgas.

Yāma : The first discipline yāma consists in (a) ahimsā or abstention from

all kinds of injury to any life, (b) satya or truthfulness in thought and speech (c) asteya or non-stealing, (d) brahmacarya or control of the carnal desire and passions and (e) aparigraha or non-acceptance of unnecessary gifts from other people. According to yoga, a spiritual aspirant must follow these 'yāma'. Because, it is a psychological law that a sound mind resides in a sound body. So, it is necessity to have complete abstention from all the evil courses and tendencies of life, if one is to eager to realize the self in samadhi or concentration.

Niyama : The second discipline Niyama consists in the cultivation of good habits. These are: (a) sauca or purification of the body by washing and taking pure food. These are bāhya or external purification, b) Abhyantara or the purifications or of the mind by and purifications of the mind by cultivating good emotions and sentiments, such as friendliness, kindness, cheerfulness etc. Abhyantara is an internal purification. Contentment consists in lack of desire to acquire anything beyond what is absolutely necessary. Austerity consists in the habit of enduring hunger and thirst, heat and cold and observance of vows involving physical hardship. The yama and niyama which are known as abstentions and observances are actually ethical preparations necessary for the practice of yoga.

Āsana: The third discipline is the āsana or bodily posture. Āsana is a physical help to concentration. We must settle ourselves in a convenient bodily posture before we begin to meditate. Patanjali simply mentions that the posture must be firm, pleasant and easy. The mind and the body are intimately related. So, the control of the mind requires the control of the body. Regular practice of the āsana makes the body free from diseases and all the limbs, particularly the nervous system can be brought under control and prevented from producing disturbances in the mind.

Prānāyama : The fourth discipline is Prānāyama or breath control. It consists in controlling natural breathing. Deep inhalation (puraka), retention of breath (kumbhaka) and slow exhalation (recaka) are the methods of prānāyama. This prānayama is helpful to the concentration of mind. But the art of controlling breath should be learnt only under the guidance of experts.

Pratyāhara : Fifth discipline is Pratyāhara, which means the withdrawal of

the external sense organs from their objects. The mind should be completely shut against all impressions from outside. This state is very difficult, although not impossible of to attain.

Dharāna : The sixth discipline is Dhārana or fixing the mind on a particular object. Attention is an another name of it. The object of attention may be either external or internal. The mind may be fixed on an external object, the idol or image of a deity or it may also be fixed on the naval of one's own body or on the middle of the eyebrows. The capacity to fix the mind on a particular object for a long time indicates that the aspirant has made himself fit to enter the deeper stages of yoga.



Dharāna: It is also known by the name attention. Attention can be given on a particular external object or can be given on a particular part of ones own body i.e., internal.

Dhyāna : The seventh discipline is dhyāna or meditation. Steady attention is known as meditation. In normal life ideas come and go and do not stay long. But steady, undisturbed and continuous attention to a particular object is possible and it is known as meditation or dhyāna.

Samādhi : Samādhi or concentration is the final step of yoga. In it the mind is so deeply absorbed in the object of contemplation that it loses itself in the object and has no awareness of itself. In the state of dhyāna, the act and the object of thought remain distinct and separate states of consciousness. But in samādhi only the object of thought remains shining in the mind and it is not known that there is a process of thought in the mind.

It is believed that the aspirant of yoga acquire some extraordinary powers by the powers of yoga. The yogins can tame all creatures including even the ferocious animals, can know the past, present and future, produce supernatural sights, sounds, and smells and can see subtle entities, angels and Gods. They can also see through closed doors, can pass through stone walls, disappear from sight, appear at different places, at the same time and so forth. But though these are possible, the yoga system warns the aspirants not to practice yoga with these ends in view. According to the yoga system, yoga is for the attainment of liberation only.



ACTIVITY: 6.2

Are all levels of mental life helpful to yoga? What do you think?

Ans: .....

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CHECK YOUR PROGRESS

Q 8: What do you mean by prānāyama? (Answer in about 20 words)

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Q 9: What is dhārana (Answer in about 30 words)

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.....

Q 10: What is yogāṅgas, according to Yoga system? (Answer in about 20 words)

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Q 11: State whether the following statements are True/False

a) God is a special kind of self. (True/False)

b) Liberation is not the absolute independence of the self. (True/False)

c) Asamprajñāta Samādhi is yoga par excellence. (True/False)

6.6 THE PLACE OF GOD IN YOGA PHILOSOPHY

As distinct from Sāṇkhya, yoga is theistic. Sāṇkhya does not recognize the existence of God. The world evolves out of prakṛti, when the equilibrium of the three Guṇas, which constitute prakṛti, is disturbed, by the mere proximity of puruṣa or the self. The existence of God is an unnecessary

assumption so far as the evolution of the world is concerned. But Patanjali introduced God in the yoga system. According to Patanjali, God is a special kind of self or puruṣa. He is untouched by afflictions, actions, fruits and dispositions. God is eternally fulfilled. He has no desire to fulfill. God acts only for the good of the individual souls. God should not be considered a liberated puruṣa. There are many puruṣas who have attained liberation. But God is ever free and so he should not be confused with the freed souls, who were once in bondage. God is eternally liberated. God is the supreme Lord. He is omnipotent, omniscient.

The yoga system offers some proofs for the existence of God. (1) The Vedas, the Upanishads and other important scriptures speak of the existence of God, as the supreme self, who is also the ultimate reality and the final goal of the world. Therefore, the God exists. (2) Where there is difference in degree, there must have the lowest and the highest limit, knowledge and power admit the limit of degrees. Some possess knowledge in a greater and some in a lower degree. Where there are great and greater, there must also have the greatest. Human beings can never be omniscient and omnipotent, because they are finite. So, there is God who has the highest degree of knowledge and power. (3) The evolution of the world requires the association of puruṣa and prakṛti. Prakṛti is active, but unconscious, while puruṣa is conscious, but inactive. How two such independent realities come to be associated is very difficult to explain. The Sāṅkhya has not been able to explain this association satisfactorily. The yoga removes this difficulty with the help of God. The association and dissociation of prakṛti and puruṣa are brought about by God. Hence the existence of God is to be recognized. Thus, devotion to God is not only a part of the practice of yoga but the best means for the attainment of concentration and restraint of mind (samādhi yoga).

6.7 LIBERATION OF THE SELF

In yoga system, liberation or freedom from bondage is known as Kaibalya or absolute independence. Puruṣa or the self can experience or enjoy the ultimate independent state. In empirical consciousness, the self

wrongly identifies itself with mental modes which assume the forms of objects and in which the self is reflected. Hence the self, which realizes its distinction from its reflection, is said to be free. Kaivalya or absolutely independence of the self does not mean the attainment of any supernormal powers, nor does it consist of any upward state. Kaivalya means puruṣa in its true form. When the self is completely dissociated from prakṛti and realizes its essential nature as transcendental consciousness, the self attains absolute freedom or isolation (Kaivalya). The yoga uses the term citta in a comprehensive sense, which includes buddhi, ahankara (egoism) and mind. Buddhi of citta is predominantly svatta. When Buddhi, which is of the nature of svatta, is dominated by rajas and tamas, it turns into ahankāra and the mind. Pure citta, untainted by rajas and tamas, is known in the yoga as svatta. When citta attains this real nature of svatta, there arises in the self the discriminative knowledge that the self is distinct from the svatta. When the spiritual aspirant attains the knowledge of the distinction between itself and the citta or svatta by suppressing the egoism, mind and the senses, he has reached the stage of conscious concentration or samprajñāta samādhi. When this discriminative knowledge is also destroyed, the self acquires, super-conscious concentration or asamprajñāta samādhi. Thus, when all mental modes are completely arrested, the self becomes free from prakṛti and it is self's isolated (Kevala) state and at this state it shines forth as transcendental consciousness. This state is known as dissolution of citta. But in reality, citta has no dissolution. The existence of self as reflected in citta is only dissolved and this is known as the absolute independence (Kaivalya) of the self.

According to the yoga system, there are five kinds of afflictions. At kaivalya state these afflictions are avoided (heya). Because kaivalya is the sure means by which the afflications can be avoided. And the ways by which the kaivalya can be attained has been described in the yoga. Thus, kaivalya is the eternal life of puruṣa, where it is free from the **fetters** of prakṛti. Puruṣa then is in true form of transcendental consciousness, free from all afflictions, and it is omniscient.



Fetters: Chain, bondage.



CHECK YOUR PROGRESS

Q 12: State whether the following statements are True or False

a) Yoga recognizes the existence of God (True/False)

b) Kaivalya means puruṣa in its pure form. (True/Form)



6.8 LET US SUM UP

- Sage Patanjali was the founder of Yoga system.
- The Yoga Sūtra of Patanzali is the oldest textbook of the yoga school.
- Yoga sūtra consists of four parts. The first part is concerned with the nature and aims of Samādhi. It is known as **meditative absorption**. The second part explains the means of attaining this end. It is known as **sādhona pāda**. The third part gives an account of the super normal powers, which is known as **vibhutipāda**. And the fourth part deals with the nature of liberation, which is known as **Kaivalya pāda**.
- According to Patanjali, Yoga means the complete suppression of the mental modes known as cittavṛttinirūddha.
- There are five kinds of mental modifications or citta vṛtti. They are: Pramāna or cognition, vikalpa or merely verbal cognition, viparyaya nidrā or sleep, and smṛti or memory.
- There are two types of samādhi: Samprajñāta Samādhi and Asamprajñāta Samādhi. The ekagra or the state of concentration when permanently established is called Samprajñāta Samadhi. The State of nirūddha is known asamprajñāta Samādhi. Here all mental modifications are arrested and there is object before the mind. This state is “Yoga par excellence”.
- The mental modifications can be arrested by eightfold method of yoga. These are known as yogāṅgas or eight limbs of yoga or eightfold path of yoga, namely- yama (abstention), niyama (observance), āsana

(posture), pranāyāma (regulation of breath), pratyahara (withdrawal of the senses), dhārana (attention), dhyāna (meditation), and samā dhi (concentration).

- According to Yoga system, liberation or freedom from bondage is known as Kaibalya or absolute independence. When the self is completely dissociated from prakṛti and realizes its essential nature as transcendental consciousness, the self attains absolute freedom or isolation (Kaivalya).



6.9 FURTHER READINGS

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6.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Puruṣa or self is not the prakṛti or not-self. This is the knowledge known as discriminative knowledge.

Ans to Q No 2: a) False a) True

Ans to Q No 3: Perception, Inference and Verbal testimony

Ans to Q No 4: When the citta is related to an object, then it assumes the form of that object, this is known as modification of citta.

Ans to Q No 5: The self knows the object of the world through the modifications of citta which corresponds to the forms of the object known

Ans to Q No 6: Yoga implies the cessation of mental functions or modifications known as cittavṛttinirudha. But it does not hold any kind of relation between the individual self and some other reality like God or the Absolute.Therefore, the aim of yoga is to dissociate the self from identifying itself with the mental process or modifications.

Ans to Q No 7: a) Vṛitti or modes b) Perception c) Buddhi, the mind d) Cessation

Ans to Q No 8: Prānayama means breath control. It consists in controlling natural breathing and subjecting it to a definite law.

Ans to Q No 9: Dhārana means fixing the mind on a particular object. In short it means attention. Dhārana is steadfastness of mind. It helps the aspirant to go into the deeper stage of yoga.

Ans to Q No 10: The mental modifications and processes can be arrested by the eightfold method of yoga. These are known as yogāṅgas..

Ans to Q No 11: a) True b) False c) True

Ans to Q No 12: a) True b) True



6.11 MODEL QUESTIONS

A: Very short Questions

Q 1: What is vṛtti?

Q 2: What are the five kinds of citta vṛtti?

Q 3: What is smṛti, according to Yoga system?

Q 4: Define samprajñāta yoga**.**

Q 5: What are the eight limbs of yoga?

Q 6: What is Kaivalya, according to Yoga system?

B. Short Questions (Answer each question in about 150 words)

Q 1: Briefly explain the concept of yoga.

Q 2: What are the five kinds of Klesas? Explain briefly.

Q 3: Discuss briefly on the concept of Samādhi.

Q 4: What do you mean by Yogāṅgas.? Briefly explain.

C. Writes short notes on (Answer each question in about 150 words)

Q 1: Citta Vṛtti

Q 2: Citta bhumi

Q 3: Asamprajñāta Samādhi

Q 4: Yogāṅgas

D. Long Queations (Answer each question in about 300-500words)

Q 1: Classify and explain the yogāṅgas or means of yoga.

Q 2: Describe the nature and forms of yoga.

Q 3: What is the place of God in yoga system? Discuss

Q 4: Is yoga possible without God? Discuss

Q 5: What is samādhi? Describe the different kinds of samadhi mentioned in the yoga philosophy.

Q 6: What are the five cittabhūmis or levels of mental life? Are all of them conducive to yoga? Discuss

Q 7: Explain the liberation of the self-mention in yoga system.

Q 8: **‘**The yoga is not a system of philosophy as a school of mysticism and magic.’ Discuss the statement.

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