UNIT 2 : INTRODUCTION TO PATANJAL YOGA DARSHAN

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Description of Patanjal Yoga Darshan

- 2.3.1 About Patanjali- The Writer of Yoga Darshan
- 2.3.2 The Yoga Sutras of Patanjali
- 2.3.3 Chittabhoomi and its Stages
- 2.3.4 Chittavritti
- 2.3.5 Ways to control Chittavritti
- 2.3.6 Classification of Samadhi- Samprajnata and Asamprajnata
- 2.3.7 Ṛtambharā Prajna
- 2.3.8 Analysis of Klesha
- 2.3.9 Definition and nature of God
- 2.3.10 Omkār or Pranav
- 2.3.11 Heyah
- 2.3.12 Kaivalya
- 2.3.13 Vivekjnāna or Vivekakyāti
- 2.3.14 Limbs of Yoga (Yogangas)

2.4 Let Us Sum Up

2.5 Further Readings

2.6 Answers To Check Your Progress

2.7 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will able to know -

- about the writer of Yoga dashan
- about other opinions about the writer of this Yoga Sastra
- about Patanjali Yoga Sutra

- different classification of Chittabhoomi and Chittavritti and about the ways to control ChjittavrittI
- get an idea about Samprajnata and Asamprajnata Samadhi
- learn about Astangayoga as a means to attain Samadhi
- learn about Klesha and its classification. Learn about ways to remove Klesha
- learn about Kaivalya.

2.2 INTRODUCTION

The basis of Indian Yoga is the Yogic Philosophy which is based on the Yoga Sutra of Patanjali. To know about this ancient art of Yoga we have to do a descriptive study of this very valuable scripture. In this chapter we will learn about the important topics of Patanjal Yoga Darshan and also get idea about the following

- Different states of the mind
- Ways to control Chittavritti
- Classification of Samadhi
- Astangayoga as a means to attain Samadhi
- Klesha
- Idea about God etc.

2.3 INTRODUCTION TO PATANJAL YOGA DARSHAN

Here, you will learn about Patanjal Yoga Darshan and its propounder Maharshi Patanjali. You will also learn about Chittabhoomi and its classification and Chittavritti and ways to control them. Also you will come to know of Samadhi, Vivekjnāna and get an idea about God etc.

2.3.1 About Patanjali- The Writer of Yoga Darshan

It is believed that Maharshi Patanjali was the first sages to have systematically compiled the knowledge of Yoga in a well structured format and made it easy for all to understand. He presented Yoga sutras which is a collection of 196 Indian sutras on

the theory and practice of yoga.

However, it is mentioned in *Yajnavalkyasmriti* that it is *Hiranyagarva* who was the first author of treatise in Yoga - '*Hiranya garvo yogasya vaktā nānyaḥ purāatanaḥ'*

It is also mentioned by *Lord Krishna* in *the Bhagawat Gita* that he first of all imparted the knowledge of Yoga to Lord Sun and then the tradition of this knowledge gradually sifted from one person to another.

'*Imaṁ vivasvate yogaṁ proktabānahamavyayam*
Vivasvān manave prāha monuriksvakve habrabityo'

- Gita 4-1

Therefore, Patanjali cannot be said to be the profounder of Yoga. He is the complier of the knowledge of yoga that had laid scattered through ages. He has started his work by saying 'Atha Yoganusashanam'(1/1). By this he means that his work is only a sequel of the various studies of Yoga practiced from time immemorial. He mentions that he has not propounded any new theory but only systematically lined up the knowledge in the form of sutras for the ordinary men to understand easily.

However, his contribution to Yoga is undoubtedly the greatest as this compilation stand out as the most authoritative and useful text on Yoga philosophy till date.

There is a sloke that is famous among the wise regarding Maharshi Patanjali.

'Yogen chittasya paden bāsāṁ malaṁ sharirashya tu vaidyakena.

Yoha pākarot taṁ prabaraṁ munīnāṁ patanjaliṁ prānjalirānarohasmi.

Here Patanjali is said to be the propounder of Patanjal Yoga Sutra, Mahavashya and charaksamhita, Some argue that though the name of Patanjali is not mentioned in Charaksamhita he has written it in the name of Charak. Some also say that Patanjali of Mahavashya and that of Patanjal Yoga Sutra are two different persons. Whatever it be, it is an established truth that patanjali is

the writer of Patanjali Yogasutra. Some scholars are of the opinion that the time of patanjali is 200 BC and some others opine that it is second century CE.

2.3.2 The Yoga Sutras of Patanjali

Among the Indian Philosophies Samkhya Darshan and Yoga are said to be equivalent. Yoga is believed to be the practical application of Samkhya's theories.

Patanjal Yoga Sutra is one of the most ancient text on Yoga Philosophy. Hindu orthodox tradition holds the Yoga Sutras of Patanjali to be one of the foundation texts of classical Yoga philosophy.The Yoga Sutra of Patanjali are a collection of 196 Indian Sutras(aphorism) on the theory and practice of yoga.

Patanjali has divided his Yoga Sutra into four chapters containing all 196 aphorisms. These chapters are:

1. **Samadhi Pada**- This chapter is about enlightment. Nature of Yoga,description of Chitta Vritti, Ways to control Chitta Vritti, concept of Abhyasa and Vairagya, Sampragyjnata and asamprajnata Samadhi, concept of Ishwar Pranidhan, importance of Omkar, Sabij and nirbij Samadhi etc are the topics discussed in Samadhi Pada
2. **Sadhan Pada-** This chapter contains rules to be followed for practice of Yoga. Here, nature of Klesha, classification of klesha, tapah, swaydhyaya, ishwar pranidhan, klesha karmavipaka, reason of misery, how to avoid miseries, Yama, niyama, asana etc discussed in detail
3. **Bibhuti pada**- This is the 3rd chapter. It instructs us about the progression of our practice and the magical accomplishment achieved through regular practice of Yoga. Here, Dharana, Dhyan and Samadhi (the three inner practice of Astanga Yoga) are discussed in detail. The results achieved by various controls of body and mind etc are also discussed here.
4. **Kaivalya Pada-** This chapter discusses about liberation.

Description of the Chitta or mind, condition of mind before achieving kaivalya, nature of Kaivalya etc are discussed in depth. This chapter outlines how the mind is made up and how it can veil the true nature of self. It describes how someone on the Yogic Path can free their consciousness from the movement of the gunas and allow it to rest in the light of its own nature.



CHECK YOUR PROGRESS

Q 1: Who is the propounder of yoga according to the text *Yajnavalkyasmriti*?

.....

.....

Q 2: What is the first sutra of *Patanjal Yoga Sutra?*

.....

.....

Q 3: How many sutras are there in *Patanjali Yoga Sutra*?

.....

.....

Q 4: How many Padas are there in Patanjal Yoga Sutra? Name them.

.....

.....

Q 5: Name the number of Sutras in each of the Padas.

.....

.....

2.3.3 Chittabhoomi and its Stages

The theory of chitta bhumi originates through Patanjali Yoga Sutra and is elaborated upon by sage Vyasa in his commentary on the said Yoga Sutra. Chitta Bhumi refers to the condition or state of mind in its aspect of concentration. This aspect defines and differentiate among human beings.

Chitta in Patanjali is used to denote 'mind'of western philosophy. In Samkhya this chitta is reffered as 'mahat'. The chitta according to Patanjali is thus comprised of

1. **Manas**
2. **Buddhi**
3. **Ahamkara**

Chitta, the mind is trigunatmak, three-qualitied. i.esattvik, rajasik and tamasic

Depending upon the domination of the chitta by these gunas, we can say that there are five states of the chitta which means that there are 5 chittabhumis

1. **Kshipta** – The kshipta chitta is restless, roving and unsteady. In this state the mind is rajasic in nature and so it is agitated, anxious and is a source a pain. Generally demons and people who are drunkards possess the kshipta chitta. This state is not favorable for yoga as there is no control over mind and senses.
2. **Mudha**- The Mudha chitt is forgetful, blinded and the possessor has no idea of what his duty is. This chitta possesses the least concentration and is angry at all times. All these happens due to provocation of tamas guna. This state is not favourable for yoga because the mind is full of lethargy and lacks concentration.
3. **Vikshipta-** This type of chitta oscillates between the opposites. In this state one can be immerged in Samadhi for some time but by the battering of the rajaguna, emotional feelings of the mind darts along for other things. Those with a strong alignment for yoga fall in this category. However, this state isn't a conducive state for Yoga.
4. **Ekagra**- The ekagra chitta is one pointed and concentrated. In this state due to the Satvik guba, the mind remains engaged with one thing. Here Raja guna and Tama guna are in a suppressed state and so there is no flickering or unsteadiness

of the mind. This is a conducive state for yoga.

5. **Niruddha**- This is the state of complete restraint- a no-mind state. In this state the satvik mood, tamas and the rajas ones are obstructed making the mind calm and void. Though mind impression are present, there are no modification of the mind stuff. The yogis are always in this state of chitta.

Among these 5 states of chitta kshipta and moodha are not conducive for yoga. In fact, they are deterents in the path of yoga. Vikshipata is a state which is a bit suitable for Yoga. It is only the Nirudha and Ekagra state in which Yoga can be performed in totality.

2.3.4 Chittavritti

Patanjali's famous definition of yoga is "yoga chitta vritti nirodhah", which means "yoga is the removal of the fluctuations of the mind". It is the prevention of the mind from its wanderings

The above definition of Yoga projects three key words

Chitta (mind-stuff)

vritti (modifications) and

nirodhah (control of thoughts of the mind).

1. ***Chitta*** **(Mind-stuff)**

Actually mind-stuff means a treasure house of memories; but for our practical purposes we may take it to mean the mind. Now let us analyze how the mind functions. According to Patanjali the mind (*chitta*) is made up of three components,

- *Manas*- Manas is the recording facility which receives impressions gathered by the sense organs from the outside world.

  Buddhi - Buddhi is the discriminative facility which classifies and analyses these impressions and reacts to them.

- *Ahamkara*- Ahamkara is the ego sense which claims these impressions for its own and stores them up as

individual knowledge. All these as a group are also called *Antahkarana.*

2. *Vritti* (modifications)

Vrittis are the waves and ripples arising in the mind when external causes impinge on it. These Vrittis are our mental responses to the stimuli we receive from the universe around us with all its myriad attractions, distractions, pleasure, pain, joy, sorrow etc.

3. *Nirodhah* (control)

Patanjali advocated the necessity to control the mind.

The modifications of the mind i.e chitta vrittis are of 5 types. These 5 chitta vrittis are either

- klista i.e. accompanied by klesha/pain OR
- aklista i.e not accompanied by klesha/not painful

The 5 chitta vrittis are as followes

1. **Right cognition (Pramana)-** Right cognition or Pramana is the proof of information to be valid according to our belief, experience and morals. Pramana vritti of mind let us believe that something is firmly right. Its our buddhi which continually modifying our perception to make an experience a truth. The same experience which is true for us, someone can have the exact opposite sensation for it.

According to Yoga, pramana are of 3 types

- ***Direct Experience (pratyaksha):*** using our five senses (acquiring knowledge directly through the environment)
- ***Inference (anumana):*** our ability to apply logic and reason to figure things out for ourselves. For example, you may see smoke in the distance coming out of a mountain so you may infer that there is a fire.
- ***Trustworthy Testimony (agamah)****:* trusting in the knowledge and experience of someone else. For example, I know factually that oxygen and hydrogen create water although I cannot personally figure this out for myself scientifically and it is not something I would have known if I had not have been told.

However I can experience water and I trust my teachers in the subject (scientists) and their motives and so based on this, I believe their knowledge is valid.

2. Misconception (viparyaya)

Misconception is false knowledge based on the deceptive appearance of that object. We may like to think that we go through life seeing things objectively but in fact, we see the world *that we want to see*. The Sanskrit word for 'the world' is *prapancha – pancha* meaning five senses and *pra* meaning perceiving through – so basically the world is what we see through our perception of the five senses. An example would be a group of people looking at the same tree. What do they see? Based on their own likes, dislikes, interests etc, they will see different things. For example, an artist will see a potential painting, a carpenter sees potential crafty possibilities, an environmentalist will contemplate the environmental benefits of the tree and a child will see it as something to climb and explore! So our thoughts (vrittis) can be knowledge that is misconceived… the goal of yoga is to calm these vrittis; so when they are calm we can start to see things for what they truly are instead of what we perceive them to be.

3. Imagination (vikalpa)

Imagination is an idea that we create in our minds. We actually can convince ourselves of a truth when in fact it is not true at all.For example, if we tell ourselves that we are wonderful, amazing, capable etc… then we live our life believing this about ourselves. However if we tell ourselves that we are failures, useless worthless and unsuccessful, then our mind believes this and your life will be a reflection of this! So this function of vikalpa or imagination can heavily influence you – causing happiness or suffering in your life. Through this control, we can liberate ourselves from suffering.

4. Deep Sleep (Nidra)

Nidra is commonly translated as "deep sleep" or "state of emptiness". In nidra, the mind is directed inward, operating at a

very subtle level. Patanjali says that “deep sleep is when the mind is overcome by heaviness and no other activities are present” . So basically when the mind is not in the first three virttis (valid cognition, misconception and imagination), then it goes to sleep. Sleep is a common activity for the mind and there are optimal times for sleep such as when the sun goes down. But this heaviness can occur due to boredom or exhaustion, stress or other reasons may result in the mind going to sleep! Some people sleep to ‘escape the world’ due to their worries and anxieties.

5. Memory (Smriti)

“Memory is the mental retention of a conscious experience” or “memory is a recollection of experienced objects”. All conscious experiences leave an impression on the individual and are stored as memory. It is not possible to tell if a memory is true, false, incomplete or imaginary.

Every memory creates an impression in the mind and these impressions, whether they lead to suffering or freedom need to be controlled in order to abide in our own true nature- in the state of yoga.

Basically, Patanjali describes the five functions of the mind to ultimately help us reduce our suffering. By being able to recognise these functions and learning how the mind works, this is the foundation to seeing your true nature as separate from the mind. Almost like stepping out of yourself and observing the functions of the mind, without being attached, upset or frustrated…just simply becoming an observer. Once you are able to observe without reaction, you will be able to more easily differentiate the mind and all of its fluctuations from your true nature.

2.3.5 Ways to control Chittavritti

Chitta vrittis prevent a person to have a clear vision of his inner self. It is only in the nirudha state that these vrittis cannot trouble him. At all other times a person is always heavily engrossed

in these vrittis. Thus it is said in the Yoga Sutra

'Tada dristuhu swarupehavastanam'

This means that when the chitta vrittis are in the niruddha state then a person is in his truest and unchangeable form.

Patanjali mentions about 2 methods of controlling the Chitta Vrittis. They are

1. Abhyasa (Practice)
2. Vairagya (Non attachment)

Abhyasa (Practice) –

Continuous struggle to keep the Vrittis perfectly restrained is known as practice or abhyasa. This is the work of discipline and commitment. It takes time, perseverance and patience. The dedicated practice of both yoga asana and regular meditation will cultivate tranquility and stability.

Vairagya (Non attachment)

Non-attachment is not yearning for the results of one's practice and all the beautiful gifts of the world. We appreciate what is given when it is given and if the gift goes away we still appreciate what we had without sorrow that it is now gone. It's important not to cling or be dependent on anything in the material world as it is the nature of nature to change and move.

2.3.6 Classification of Samadhi- Samprajnata and Asamprajnata

Absorption (Samadhi) is of mainly two kinds-

(I) Conscious (Samprajnata samadhi) and

(2) Super consciousness (Asamprajnata samadhi)

1. Samprajnata Samadhi:

It arises from the assumption of the forms of deliberation (vitarka), reflection (vicara), joy (Ananda) and egoism (Asmita), depending upon the nature of the object under contemplation. Deliberation is the direct perception by the mind of a gross object Reflection is the direct perception of a subtle object. Joy is ecstasy

and egoism is the awareness of being one with the self 11 patahjali does not describe the last two kinds. The first one i.e. deliberation is accompanied by all the four, the second one i e. reflection is devoid of deliberation; the third i.e. ecstasy is devoid of reflection, and the fourth is mere ego consciousness which is devoid of the first three forms. All these constitute consicous Absorption, depending upon a supporting object. Here, in the contemplation of the same object the mind passes through these stages. Contemplation starts with a gross object, which is one of the twenty six categories, because contemplation of subtle objects extending unto consciousness is not possible prior to the discriminating knowledge. All these are directly perceived through the power of yoga. Hence, there cannot be the supporting objects. So conscious absorption has four forms in regard to the same object of contemplation. The yogin first ascertains the nature of a gross object such as a product of the five elements, then turns to a subtle object. (When the mind, resembling a polished crystal, rests in and assumes the form of an object whether the object be the self as knower, the senses contributing to the process of knowing or the knowable world, this is said to be contemplation of the object.)

The Samprajnata Samadhi has four kinds

(1) The Savitarka : The contemplative insight of the yogin as mixed up with the misconceptions as between the world, the object and the idea, such Contemplation is said to be deliberative

(2) Nirvitarka : In this state, the contemplative insight becomes coloured by the essential nature of the object and, giving up, as it were, its own essential nature consisting of the process of knowing, it seems to assume the very form of the knowable object. This is super deliberative (nirvitarka) contemplation.

(3) Reflective (Savicara) : The contemplation pertaining to the subtle objects with the manifestation of their qualities, cirsumscribed by the notions of space, time and causation is

known as Savicara Samadhi

(4) Super-reflective (nirvicara) : The contemplation pertaining to a subtle object in all its modes of manifestation and under all conditions of place, time and causation, it is nirvicara samadhi.

These four kinds of Samadhi originating from external objects, are called 'sabija' Samadhi of these, the deliberative and super-deliberative pertain to the gross objects; the reflective and super-reflective refer to the subtle objects-Thus the conscious Absorption (Samprajndta Samadhi) has been described as of four kinds. Result: When the clarity is achieved in nirvicara samadhi, the mind attains mental perspicuity (adhyatmaprasad),a radiant insight which has a real thing as its object, without having to follow the logical sequence of thought. This is the importance of nirvicara samadhi among four kinds. The insight which then arises in the contemplative mind is known as truth-bearing (Ritambhara). This insight which has particularities as its object, Is superior to the spiritual and inferrential knowledge. On the attainment of this contemplative insight, the yogin acquires newer and newer latent impressions generated by it.

Asamprajnata Samadhi :-

With cessation of all the mental states, the restrained mind has only the latent impressions left, that is the asamprajnata samadhi . The higher nonattachment is the cause of this kind of state. The mind, devoid of any supporting object, engaged in this practice, attains, as it were, the state of void, which is the seedless Absorption-Nirbija Samadhi. In so far as their minds retain the latent impressions, they experience a state almost like liberation. Thereafter they enjoy a state corresponding to the fruit of their latent impressions. Moreover, in the case of yogins it is brought about by effort Faith sustains the yogin like a good mother; vigor arises in one who has faith in yoga and seeks discriminative knowledge. Thereafter, on the rise of recollection in one who is possessed of vigor the mind

passes into absorption undisturbed. Discriminative knowledge then dawns upon the contemplative mind whereby it knows a thing as it really is. Through constant practice and non-attachment directed to its end, there finally arises asamprajnata samadhi. This state is attained soon by those with intense dispatch (Tivra samivega). The persons with intense dispatch are distinguished as mildly intense, moderately intense and excessively intense. According to this distinction, Samadhi and its fruits are close to those with mildly intense dispatch, closer to those with moderately intense dispatch and closest to those with excessively intense dispatch Thus, there are three types of the practitioner. Finally, it is mentioned that the absorption becomes speedily attainable only by this, above mentioned method or alternatively by devotion of God. As a result of His mere wish, the yogin attains to contemplation and its fruit most speedily. When the latent impression of insight is suppressed, with the suppression of all mental states, the absorption becomes seedless.



CHECK YOUR PROGRESS

Q 6: What do you mean by chittabhoomi? How many types of chittabhoomis are there?

.....

.....

Q 7: What do you mean by vritti? Name and discuss each type.

.....

.....

Q 8: Name the two ways to control chitta vritti

.....

.....

Q 9: How many types of Samadhi are there? Name them.

.....

.....

Q 10: What do you mean by Sampragyata Samadhi? Into how many types it is divided. Name them.

.....

.....

Q 11: What do you mean by asampragyata Samadhi? Into how many types it is divided. Name them.

.....

.....

2.3.7 Ṛtambharā Prajna

Among the classification of *Sampragyanata Samadhi* i.e *savitarka, nirvitarka, sabichar and nirvichar*, it is believed that *Nnirvichar Samadhi* is the the result of *samapatti* of all the other 3 types. Therefore compared to all the other 3 types the maximium contentment is found in *Nirvichar Samadhi.* When the clarity is achieved in nirvicara samadhi, the mind attains mental perspicuity (adhyatmaprasad), a radiant insight which has a real thing as its object, without having to follow the logical sequence of thought. This is the importance of nirvicara samadhi among four kinds. This is known as the attaintment of *Vaisharadya (Nirvichar-Vaisardyahadhyatmaprasadah- Yogasutra).* At this stage there is only truth all around and the kleshas don't distract the yogi. There is no scope for any falsity. The assimilation of *agama, anumana* and *dhyana* at this stage leads the *yogi* to the climax of consciousness.

'Agamenanu manen dhyan abhyas rasen cha

Tridha prakalpayamba pragyam lavatey yoga mutta mamah'

This state of consciousness that when awareness is permanently established in pure consciousness and only the truth dawns in ones consciousness is called is called Ritambhara Pragya.

The advantage of gaining this level of Ritambhara Pragya is that simply by thought one can cognize the object one wants to cognize and can influence it in order to derive maximum value from it. When ones awareness is established on this level it is possible to

produce specific impulses or sounds in order to produce any desired influence on any object. This level of consciousness has control over the whole field of objectivity. By developing this ability to produce effects in creation according to ones desire one gains mastery over nature.

2.3.8 Analysis of Klesha

In Patanjali Yoga Sutra Pancha Klesha are the 5 afflictions or misery that disturb the mental and physiological balance and trigger a chain reaction further deteorating our state of normal health and well being. These klesha are

- Avidya
- Asmita
- Raga
- Dvesha
- Abhinivesha

1) Avidya (forgetting, or ignorance about the true nature of things)

It is the misconception of our true reality, believing that the temporary is eternal, the impure is the pure, and pleasure to be painful. This false representation of reality is the root klesha and produces the four others.

2) Asmita (I-ness, individuality, or egoism)-

It is the identification of us with our ego. We create a self-image of ourselves that we believe is us, but it is not us. We become trapped within the projections we have created of our life.

3) Raga (attachment)

It is the attraction for things that bring satisfaction to oneself. Our desire for pleasurable experiences creates mindless actions and blind sighted vision. When we cannot obtain what we desire, we suffer. When we do obtain what we desire, our feelings of pleasure soon fade and we begin our search for pleasure again, becoming trapped in a endless cycle.

4) Dvesha (repulsion)

It is the opposite of raga, aversion towards things that produce unpleasant experiences. If we cannot avoid the things we dislike, we suffer. Even thinking about unpleasant experiences produces suffering.

5) Abhinivesha (will to live)

It is the deepest and most universal *klesha,* remaining with us until our deaths. We know that one day we will indeed die, yet our fear of death is a deeply buried in our unconsciousness.

Means for Removing klesas

There are 2 main ways of controlling klesa

1) Practising kriya yoga

Patanjali prescribes the practice of Kriya Yoga- *tapa(austerities), swaydhya (self study) and ishwar pranidhan (surrender to god)* for making the klesa weak. However through Kriya Yoga the *klesas* do not vanish altogether; they only become weak.

'Sati muley tadipakojatyajurbhogaha'

These *pancha klesha* are the root cause of *karma samskaras* or *karmasaya.* If there is *klesa* present in a *karma* then the *karma samskara* give rise to birth in specific life forms, life span and our bundle of pleasure and pain in that life.

2) Practising Dyana Yoga

It is said in the Yogasutra 'Dyan heyastadaha brittayaha'

This means that Dyanyoga or meditation gets final rid of the klesas. Once the kleshas are destroyed through dyanyoga they cannot sprout ever again. So Dhyanyoga is considered to be a surefire way of completely destroying the kleshas.

It may be mentioned here that if the kleshas are not fully destroyed in this life by practicing either Karmayoga or Dhyanyoga, then the karma samskaras that results due to these kleshs will have to be tolerated either in this life or the following lives. Therefore, it is very necessary to destroy the klesas in this life itself.



CHECK YOUR PROGRESS

Q 12: What do you mean by Ritambhara Pragya?

.....

.....

Q 13: How many types of kleshas are there? Name them.

.....

.....

Q 14: What are the means of destroying the Kleshas?

.....

.....

2.3.9 Definition and Nature of God

Iswara in theist Indian Philosophy mainly stands for God who performs the functions of creation, preservation and destruction of the universe. The concept of such a God is accompanied by forms of worship, rites and rituals, do's and don't's and religious organization. All thius makes the concept of God religious.

However, none of the above is present in Yoga of *Patanjali Yoga Sutras*. The *Iswara* of Yoga Sutra is not the same as the *Iswar/ God* of other Indian philosophies.

Patanjali defines *Iswara* as a '*purusha vishesha'*, a special type of pure consciousness that is unaffected by colorings (*kleshas*), actions (*karmas*), or results of those actions that happen when latent impressions stir and cause those actions. He has never been nor will ever be embodied.

Yoga sutra has defined Iswara as following

'klesha karma vipaka ashayaih aparamristah purusha-vishesha Iswara'.

- klesha = colored, painful, afflicted, impure; the root *klish* means to cause trouble
- karma = actions,
- vipaka = karmaphal /fruits of action

- ashayaih = sanskar
- aparamristah = untouched, unsmeared
- purusha-vishesha = a consciousness, a special or distinct purusha
- ishvara = creative source, God, supreme Guru or teacher

The designator of this *Iswara* is *Pranav or Aum*. Patanjali says that the *japa* of *Aum* should be performed with full involvement of the being and with full recognition of its significance. Such a *japa* will result in the elimination of all obstacles on the path of yoga and lead towards consciousness turning upon it, i.e., leading to pure awareness.

2.3.10 Omkār or Pranav

The designator of Ishwara is *Pranav* or *AUM.* Patanjali says that the *japa* of *AUM* should be performed with full involvement of the being and with full recognition of its significance. Such a *japa* will result in elimination of all obstacles on the path of yoga and lead towards consciousness turning upon itself, i.e. leading to pure awareness.

Here, Patanjali refers to the *obstacles/distraction/antarayah* on the path of Yoga as Chitta Vikshep.

Patanjali Yoga Sutra 1:30 *'vyadhi styana samshaya pramada alasya avirati bhrantidarshana alabdha-bhumikatva anavasthitava Chitta vikshepa te antarayah'*

These Chitta viksheps are 9 in number and are as followes:

1) Vyadhi- Physical disease like fever etc.
2) Styan – mental lethargy
3) Samshaya – doubt or suspicion
4) Pramada – heedlessness or misplaced priorities
5) Alasya – Physical laziness
6) Avirati – stubborn attachment to sense object
7) Bhranti Darshan – illusion
8) Alabdha bhumikatva – non attainment of firm ground

9) Anvastitatva – non maintenance of firm ground

Patanjali prescribed *pranav japa* for getting rid of these obstacles.

Apart from *pranav japa* he has mentioned 2 other ways of controlling these *antarayas.* They are

1) Ekatatva abhyasa: This means practice of one principle. This principle may be understood as the Astanga of Patanjali Yoga.

2) Chittaprasadanam: This is one of the most practical and effective technique prescribed by Patanjali for bringing peace and tranquility in the mind. This technique involves taking four different approach/attitude towards four different types of people. Patanjali says

- Develop friendship with happy people
- Develop compassion towards those who are suffering
- Take delight or joy towards virtuous people
- Be equanimous towards people exhibiting negative qualities.

2.3.11 Heyah

According all Indian Philosophies, this world is full of pains. The same belief is held by Yoga philosophy as well. In the Patanjal Yoga Sutra, the reasons of the pain found in this world are discussed and also the remedies for such pains are given. According to Yoga sutra, pain is identified as *Heya* and bonding is the reason for *heya.*

'***Drastrdrsyayoh Samyogah Heyahetuh'***

Drastra : to the seer

Drsyayoh: of the seen

Samyogah: Union

Heyah: to be avoided

Hetuh: the cause

The bond of the seer and the seen is the cause of the pain that is to be avoided.

This sutra tells us the cause of pain. Here the *Drstu* is the pure consciousness or *Atma. Drsyayoh* means the material world or *Prakriti*. When these both unite they mix in such a way that they lose their individual identity, like salt in water. When salt is mixed in water it becomes salty water and we can never understand that the taste of water is actually not salty. If we separate them, then things are different.

So this *samyogah* mixes their identity in such a way that it brings ignorance. So that becomes *Heya Hetu*, the reason for pain. *Prakriti* by itself is matter, the material world is strong by itself and *Purusha*, pure consciousness is non matter. These matter and non matter are two opposites. They are mixed and that creates confusion and unfortunately we are not aware of this confusion. So we see only *Prakriti,* we don't see *purusha.* We don't see the salt and we see only salty water. So from *Prakriti* we take pain. *Prakriti* is changing continuosly and so we suffer with that not knowing that our real self is *purusha* not *prakriti*.

2.3.12 Kaivalya

The main goal of Yoga is attaining *Kaivalya* which means *Moksh* or Liberation. *Kaivalya* is the last stage of Yoga sadhana. When the yogi attains his true self by detaching the bond between *prakriti* and *purusha* , then he is said to attain *Kaivalya.*

Yoga sutra says ' *Purusharthasunyanang gunanang pratiprasabah kaivalyam swarup pratistha ba siti shaktiriti'.* This means that happiness or pain belongs to the body. But due to ignorance sometimes the *atma* or *purusha* believes that these pain or happiness also belongs to them. This results in the *purusha* being portrayed as happy or sad. However, whenever the *purusha* realizes his true self then he separates himself from the *prakriti* and then he reaches *kaivalya.*

The Yoga sutra calls this separation between prakriti and

purusha as 'haan'. Haan means destroy. Patanjali says that once the Yogi comes to know that the Purusha is different from the intellect then the investigation into self-existence comes to an end. The Yogi is adept in avoiding the habitual potencies. Hence he is not confronted by the challenges of afflictions or pains. His path to kaivalya is bereft of impediments. He reaches and attains liberation effortlessly. Virtues and sins do not touch a Yogi and he reaches the situation in which all his actions and pains ceases to exist. He reaches a situation in which he comes to know everything by virtue of the quality of purity of mind. His knowledge too becomes uncovered by impurities. He is bestowed with the quality of non attachment and hence the three gunas namely –satva, rajas and tamas begin to show no effect on him. It only means that the succession of changes of the various energies in him born of the 3 gunas gets terminated. When the succession of changes of the energies gets terminated, the Yogi gets merged into the state of bliss.

2.3.13 Vivekjnāna or Vivekakyāti

Attainment of knowledge is an ongoing process and not a onetime phenomenon. Knowing is one thing; abiding in knowledge is another. Constant reinforcement of knowledge strengthens our conviction. The stronger our conviction, the more spontaneously knowledge presents itself when we need it. When our knowledge is fully mature and our conviction firm, the flow of discerning power becomes incessant and effortless. We don't need to resort to logic to know what is right and wrong, what is healthy and unhealthy, fact and fiction, real and imaginary are brightly lit by the discerning power of knowledge. This discerning power is calls *viveka-khyati.*

This Vivek kyati arises by stages: it doesn't suddenly burst like a bomb.

'Tasya saptadha prantabhumi prajna' (11.27)

According to this sutra, consciousness is sevenfold and it arises by gradual degrees.

1) **Gyeyasunya**- The first stage is the detection of the defect in the object or things: there is something wrong with things and they are not as they appear to be. This is the first awareness that arises in a person.
2) **Heya sunya**- This stage is the discovery that there is a cause of this pain, that it hasn't come suddenly but has a reason. Without a cause there is no effect. The discovery of the cause of this troublesome situation is the second stage of knowledge.
3) **Prapyaprapta**- The 3rd stage is the recognition of a way out of these causative factors. The yogi although staying in this material world learns to be unaffected by the worldly matters.
4) **Sikirshyasunya**- In this stage the mind becomes aware of these stages as if it has slowly risen from the slumber of life and is now dreaming of the possibility of a higher experience. Just as, when we are sleeping we aren't aware that the sun is about to rise. The awareness is felt subtly that the day is dawning and this indicates that we are just awakening.
5) **Pragya-** At this stage the intellect becomes inactive due to the practice of yoga. The mind loses control over the consciousness.
6) **Laya-** At this stage the gunas- satva, rajas and tamas is withdrawn and the complex body-mind ceases to exist.
7) **Amala**- the seventh stage is the return of the consciousness to itself, where the self becomes aware of what it is-completely freed from all bondages. When there is complete purification of the mind by the practice of yoga, there is a spontaneous and automatic manifestation of consciousness in the direction of its freedom.

2.3.14 Limbs of Yoga (Yogangas)

We have already come to know that the main goal of yoga is attainment of liberation or *Kaivalya.* In trying to provide a discipline /model for achieving this goal, *Patanjali* propounded the *Astanga Yoga* or the *Raja Yoga*.

These eight limbs have been described below.

1) ***Yama***- *Yama* refers to the observances and restraints that regulate our interaction with others. Hence, they take care of our social equation. The 5 *yamas* given by *Patanjali* are

i. *Ahimsa* (non violence in word, thought or deed)

ii. *Satya* (truthfulness)

iii. *Asteya*(non stealing of material as well as non material things)

iv. *Brahmacharya* – celibacy or moderation in all kinds of sensual pleasures. Etymologically, it means walking on the path of truth.

v. *Aparigraha*- non possessiveness or non hoarding

2) ***Niyama*** –*Niyama* refers to observances and restraints which govern an individual's personal life. Therefore, they can be said to govern the personal equation. These *niyamas* are as follows:

i. *Shaucha* (physical and mental purity or hygiene)

ii. *Santosh* (Contentment- an ever present happy state of mind)

iii. *Tapa* (austerities, penances, vows etc)

iv. *Swadhyay* – self study. This may comprise study of scriptures, following the guru's dictates, listening to discourses of saints/wise people, *satsang* etc.

v. *Ishwar Pranidhan* – complete surrender to Ishwar or God.

3) ***Asana***- *Patanjali* defines asana as '***sthira sukham asanam'*** which means' the posture in which one is stable and comfortable is asana'. There are varieties of *Asanas* like *Padmasan, Bhadrasan, virasana* etc. The practice of these

asanas leads to freedom from physical illness and mental conflicts.

4) ***Pranayama***- *Patanjali* says that *pranayama* happens when there is a break in the pace between inhalation and exhalation. Accordingly, he talks about 3 types of *Pranayam*- inhalation or *purak*, exhalation or *rechak* and stoppage of breadth or *kumbhak*. According to *Patanjali, pranayama* practice makes the mind fit for *dharana.*

5) ***Pratyahar***- *Pratyahar* refers to withdrawal of sense organs from respective objects like the tortoise withdrawing its limbs into the safety of its shell. *Pratyahar* forms the bridge between the first four limbs (*Bahiranga Yoga*) and the last three limbs *(Antaranga Yoga).* In other words, *Pratyahar* marks the transition of the mind from its extrovertedness to inward going process.

6) ***Dharana*** – *Patanjali* describes *Dharana* as ***'desh bandha chittashya dharana'***- meaning confinement of the *chitta* to one *desh*(place or object) is *dharana*. *Dharana* means concentration. This is the first stage of meditation in *Patanjali's* yoga. The meditator can concentrate on any object – either the tip of his nose or midpoint of brows or any external object like the photo/idol of his favorite deity.

7) ***Dhyana-*** *Dhayana* means meditation. *Patanjali* describes *dhyana* as ***'tattra pratyaya ektanta dhyanam'***. In *dhyana,* all efforts are directed towards keeping distractions away and when this becomes possible for a considerable length of time, it is considered as *dhyana.*

8) ***Samadhi*** – Samadhi refers to spiritual absorption. *Patanjali* defines Samadhi as ***'tat eva arthamatra nirbhasam swaroopa shunyam iva samadhihi'***- that itself is *samadhi* when the self nature is as if not there and the objects shines forth or reveal itself. In both *dharana* and *dhyana,* there are 3 elements- the meditator, the object meditated upon and the

process of meditation. In Samadhi, the meditator and the process of meditation disappear and only the object of meditation shines forth. It is in this stage that *Kaivalya* happens, wherein *chitta vritti nirodhaha* finally takes place.

The practice of *Astanga Yoga*, according to *Patanjali,* when done with fervor and determination leads to disappearance of impurities, the illumination of knowledge, which develops to the point of *viveka khyati* or enlightened discrimination between *purusha* and *prakriti.*



CHECK YOUR PROGRESS

Q 15: Define God.

.....

.....

Q 16: What are the *Chitta viksheps*?

.....

.....

Q 17: What is the meaning of *Heya* ?

.....

.....

Q 18: How many types of miseries are there ?

.....

.....

Q 19: How can one attain *Kaivalya*?

.....

.....

Q 20: What are the *Astanga*?

.....

.....

Q 21: What do you understand by the term *vivek khyati*?

.....

.....



2.4 LET US SUM UP

In this unit we have discussed the following topics:

- Patanjali and Patanjal Yoga Sutra written by him
- The concept of Chittabhoomi and Chittavritti and their classification.
- The ways to control Chitta vrittis
- The characteristics and classification of Samadhi
- Characteristics and means to control Klesha
- Definition and characteristics of God
- Kaivalya
- Astanga Yoga.



2.5 FURTHER READINGS

1) Ashok Kumar Bandopadhyaya (Editor) – Patanjal Darshan, Sri Balaram Prakashani, Kolkata.
2) Dr. Bimala Karnatak (Editor) – Patanjal Yoga Darshanam, Kashi Hindu Vishwavidyalaya and Ratna publication, Varanashi.
3) Swami Bhargananda- Patanjal Yoga Darshan, Udbodhan Kajyalaya, Kolkata.
4) Patanjalayogadarshanam of Kapila with Vyasabhasya, Tattvavaisharadi of Vacaspati Misra and Yogavattika of Vijnana bhaksu (ed)- by Narayana Misra, Bharatiya Vidya Prakashan, Varanashi.
5) Patanjala Yoga Pradeepa (ed) by Omananda Tirtha. Gita press Gorakhpur.



2.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: In Yagyabalyasmriti Hiranyagarva is said to be the propounder of Yoga.

Ans to Q No 2: The first sutra of *Patanjali Yoga Sutra* is '*Artha Yoganushashanam'*. '*Anu*' means later. '*Anushashan*' means advice. This sutra means that the various knowledge found in the various ancient scriptures have been brought together in the Yoga Sutra by *Patanjali.*

Ans to Q No 3: There are 195 sutras in the Patanjali Yoga Sutra.

Ans to Q No 4: The Patanjali Yoga Sutra consists of 4 padas- Samadhi Pada, Sadhan Pada, Bibhuti Pada and Kaivalya Pada. The 195 sutras have been divided in these 4 padas.

Ans to Q No 5: There are 51 sutras in Samadhi Pada. 55 sutras in Sadhan Pada, 55 sutras in Bibhuti Pada and 34 sytras in the Kaivalya Pada of Patanjali Yoga Sutra.

Ans to Q No 6: Chitta consists of *man, buddhi and ahamkar*. Chitta is affected by 3 gunas- *satva, rajas and tamas*. When there is a change in these 3 *gunas*, the *chitta* too changes. The normal state of *chitta* is *chittabhoomi.* The *chitta* undergoes 5 stages of change – *Kshipta, Moorah, Bikshipta, Ekagra and Nirudha.*

Ans to Q No 7: Vritti means modification. So chitta vritti means modification of the mind. Vritti are of 5 types- Praman, biparjyay, vikalpa, nidra and smriti. Some of these vrittis are coloured or filled with klesha while some are not coloured or not filled with klesha.

Ans to Q No 8: There are two ways to control chitta vritti- abhyasa and bairagya. Abhyasa is continuous struggle to keep the Vrittis perfectly restrained. Bairagya is not yearning for the results of one's practice and all the beautiful gifts of the world.

Ans to Q No 9: Yoga is the state when the chitta vrittis are eliminated or under control. Samadhi are of 2 types- Sampragyata(where all vrittis are not destroyed)and Asampragyata Samadhi (where all vrittis are destroyed).

Ans to Q No 10: Sampragyata Samadhi is that which is accompanied by argumentation, deliberation, happiness, egoism and form. There are 4 varities of this kind of Samadhi- Savitarka,Savichara, Sananda and Asmita.

Ans to Q No 11: The type of Samadhi which consists only of impressions being brought about by the constant practice of the cessation of the mental modification is known as Asampragyata Samadhi. Here, the mind is steady and it brings Kaivalya. It is also known as Nirbeej Samadhi. It is classified into 2 types- Upai Pratyay and Bhava Pratyaya.

Ans to Q No 12: Ritambhara Pragya is the real knowledge free from doubt and perverted knowledge. There is knowledge by mere intuition. The real essence is revealed here. There is not even a trace of false knowledge.

Ans to Q No 13: Klesha is a negative mental state that clouds the mind causing suffering and the conditions of suffering to arise. Klesha are of 5 types- Avidya, Asmita. Raag, Dvesha and Abhinivesha. Among these, Avidya is the root cause of all the other kleshas. These 5 kleshas are the obstacles in the path of Yoga.

Ans to Q No 14: There are 2 main ways of controlling klesha

1) Practising kriya yoga

Patanjali prescribes the practice of Kriya Yoga-*tapa(austerities), swaydhya(self study) and ishwar pranidhan(surrender to god)* for making the klesha weak. However through Kriya Yoga the *kleshas* do not vanish altogether; they only become weak.

3) Practising Dyana Yoga

It is said in the Yogasutra 'Dyan heyastadaha brittayaha'

This means that Dyanyoga or meditation gets final rid of the kleshas. Once the kleshas are destroyed through dyanyoga they cannot sprout ever again. So Dhyanyoga is considered to be a surefire way of

completely destroying the kleshas.

Ans to Q No 15: *Patanjali* defines *Iswara* as a '*purusha vishesha'*, a special type of pure consciousness that is unaffected by colorings (*kleshas*), actions (*karmas*), or results of those actions that happen when latent impressions stir and cause those actions. He has never been nor will ever be embodied.

Yoga sutra has defined Iswara as following

'klesha karma vipaka ashayaih aparamristah purusha-vishesha Iswara'.

Kaivalya can be attained by practice of Ishwar Pranidhan.

Ans to Q No 16: Patanjali refers to the *obstacles/distraction/antarayah* on the path of Yoga as Chitta Vikshep.

These Chitta viksheps are 9 in number and are as followes:

10) Vyadhi- Physical disease like fever etc
11) Styan – mental lethargy
12) Samshaya – doubt or suspicion
13) Pramada – heedlessness or misplaced priorities
14) Alasya – Physical laziness
15) Avirati – stubborn attachment to sense object
16) Bhranti Darshan – illusion
17) Alabdha bhumikatva – non attainment of firm ground
18) Anvastitatva – non maintenance of firm ground

Ans to Q No 17: according to Yoga Heya means misery and it results due to the union of purusha and prakriti.

'Heyang dukhang heyakaronsha sangyogyakhyang'

Ans to Q No 18: According to Patanjal Yoga Darshan, miseries are of 4 types- parinaam(change), taap(desire), samskar(impression) and gunavrittivirodh(conflict in the thought waves of the 3 basic gunas). According to the yogis this entire world is full of miseries because everything in this world is related with the above mentioned 4 miseries.

Ans to Q No 19: Yoga sutra says '*Purusharthasunyanang gunanang pratiprasabah kaivalyam swarup pratistha ba siti shaktiriti'.* This means that happiness or pain belongs to the body. But due to ignorance

sometimes the *atma* or *purusha* believes that these pain or happiness also belongs to them. This results in the *purusha* being portrayed as happy or sad. However, whenever the *purusha* realizes his true self then he separates himself from the *prakriti* and then he reaches *kaivalya.*

Ans to Q No 20: The main goal of yoga is attainment of liberation or *Kaivalya.* In trying to provide a discipline /model for achieving this goal, *Patanjali* propounded the *Astanga Yoga* or the *Raja Yoga* which consists of eight limbs namely- Yama, Niyama,Asana, Pranayama, Pratyahaar, Dharana, Dhyan and Samadhi. Of these the first 5 limbs are external and the last 3 limbs are internal factors.

Ans to Q No 21: Attainment of knowledge is an ongoing process and not a onetime phenomenon. Knowing is one thing; abiding in knowledge is another. Constant reinforcement of knowledge strengthens our conviction. The stronger our conviction, the more spontaneously knowledge presents itself when we need it. When our knowledge is fully mature and our conviction firm, the flow of discerning power becomes incessant and effortless. We don't need to resort to logic to know what is right and wrong, what is healthy and unhealthy, fact and fiction, real and imaginary are brightly lit by the discerning power of knowledge. This discerning power is calls *viveka-khyati.*



2.7 MODEL QUESTIONS

a) Objective questions

i) Write a note on God or Ishwar as described in the Patanjali Yoga Sutra

ii) What do you understand by Kaivalya? What are the ways to achieve Kaivalya?

iii) What is Vivek Khyati? What is the relation between Kaivalya and Vivek Khyati?

b) Short questions

i) Write s note on Patanjali Yoga Sutra.

ii) Write a note on Chittabhoomi and its classifications

c) Long Questions

i) Write a note on Chitta Vrittis .

ii) How to control Chitta Vrittis? Explain in detail.

iii) Discuss in length about Sampragyata Samadhi.

iv) Discuss about the classification of Asampragyata Samadhi.

v) Discuss about the characteristics, classification and the means to destroy Klesha.

vi) Discuss about Astanga Yoga.

*** ***** ***