
UNIT 19 SĀṆKHYA-YOGA*

Structure

- 19.0 Objectives
- 19.1 Introduction
- 19.2 Sāṅkhya Darśana: Metaphysics
- 19.3 Sāṅkhya Darśana: Theory of Causation
- 19.4 Sāṅkhya Darśana: Epistemology
- 19.5 Sāṅkhya Darśana on Bondage and Liberation
- 19.6 Yoga Darśana: Organization of the *Yoga-Sūtras*
- 19.7 Psychology of Yoga
- 19.8 The Eight-Fold Yoga (Aṣṭāṅga Yoga)
- 19.9 Yoga Darśana: God and Liberation
- 19.10 Let Us Sum Up
- 19.11 Key Words
- 19.12 Further Readings and References
- 19.13 Answers to Check Your Progress

19.0 OBJECTIVES

After working through this unit, you should be able to:

- explain the Sāṅkhya theory of causation; elucidate the distinction between Puruṣa and Prakṛti;
- discuss Sāṅkhya views on evolution, bondage, liberation and God, analyze Sāṅkhya account on Pramāṇas (Sources of valid knowledge);
- explain various forms of *Citta*, different kinds of *Kleśas*;
- discuss the eight-fold path of *yoga*; the *Yoga's* view on liberation.

19.1 INTRODUCTION

The Sāṅkhya Philosophy is one among the oldest school in India Philosophy. This is so because the basic tenets of Sāṅkhya can be seen in Nyāya, Vaiśeṣika, Yoga, Jainism, and Vedānta. The founder of Sāṅkhya Philosophy is Kapila, who has written the script '*Sāṅkhya Sūtra*'. It is commented by many scholars, out of those the significant commentary is known as '*Sāṅkhya Kārikā*' by Ísvarakṛṣṇa.

Some believe that the word Sāṅkhya is derived from the word '*Saṅkhyā*' which means number as well as right knowledge. Right knowledge is about understanding reality by specifying the number of ultimate constituents of the universe.

*Dr Satya Sundar Sethy, Associate Professor, Department of Humanities and Social Sciences, Indian Institute of Technology, Madras.

Yoga philosophy speaks about the theory and practice for the realization of the ultimate truth concerning human beings and the world. Patañjali, who is the founder of the Yoga System says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego. It guides to achieve the highest wisdom through spiritual realization.

Patañjali's 'Yoga-Sūtras' are the first and foremost systematic and authoritative presentations of yoga in both its theoretical and practical aspects. Followed by Patañjali, *Vāśya's "Yoga-bhāṣya"* and *Vacavpati Mishra's 'Tattva-vaiśāradi'* are the good additions to Yoga philosophy. These two works are treated as commentaries on *Yoga-Sūtras*.

The Yoga Philosophy is closely associated with Sāṅkhya philosophy. The Yoga presents a practical path for the realization of the self whereas the Sāṅkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Thus, it won't be incorrect to state that yoga is the practice and Sāṅkhya is its theory.

Although there are many similarities found between Sāṅkhya and Yoga system yet a few dissimilarities are highlighted. The dissimilarities lie when Yoga states that there is only one and one Puruṣa is known as 'Supreme self' who is eternal, ubiquitous, beyond time and space. Rejecting this view, Sāṅkhya expresses that there are many Puruṣas and hence, there are innumerable number of selves.

19.2 SĀṅKHYA DARŚANA: METAPHYSICS

The Sāṅkhya Philosophy is regarded as dualistic realism. It is dualistic because it holds the doctrine of two ultimate realities; Prakṛti and Puruṣas. Further, it maintains the plurality of Puruṣas (self) and the existence of matter, hence, treated as pluralistic. It is realism because it believes that both matter and spirit are equally real. The Sāṅkhya school expresses that the self (Puruṣa) and the non- self (Prakṛti) are radically different from each other.

According to Sāṅkhya, Prakṛti is the ultimate (first) cause of all objects, including our mind, body and sense organs. It is observed that every effect must have a cause. Cause and effect are two inseparable components that stand for all sorts of creation in the cosmos. Hence, all objects of the world are bound in the chain of cause-effect relation. This relation is '*Satkāryavāda*'.

19.3 SĀṅKHYA DARŚANA: THEORY OF CAUSATION

The Sāṅkhya theory of causation is known as *Satkāryavāda*. It explains the effect exists in its material cause prior to its production. For example, curd was existing in the milk before it came into existence. Hence, the effect is not a real beginning or a new creation. It is also named as '*pariṇāmavāda*'. The following arguments are upheld by Sāṅkhya to support the theory of *Satkāryavāda*.

- i) If the effect does not exist in the cause prior to its operation, none can bring into existence out of the cause. Effect is nothing but the manifestation of the cause, as oil will be produced from oil seeds only.
- ii) A particular effect can be produced out of a particular material cause. A mud

jar can be produced out of clay only; cloth can be produced out of threads only.

- iii) If the effect is not related to its cause, then every effect would arise from every cause. But this does not happen. For example, butter cannot be produced from sands, waters, or oils. It is produced from milk only.
- iv) The effect pre-exists in the cause since it can be produced by a potent cause only. A potent cause has causal energy to produce a particular effect. If the effect is not existent in the cause, then the causal energy can't be related to it.
- v) The effect pre-exists in the cause since it is identical in nature with its cause. The effect is not different from the cause. The cause is existent and therefore, the effect cannot be non-existent.

Here, a question may come to your mind, i.e. if every effect must have a cause then what would be the cause of a material cause? By responding to this query Sāṅkhya philosophy expressed that Prakṛti is the first and ultimate cause of all objects of the world both gross and subtle.

Prakṛti

Prakṛti is the ultimate cause of the universe. It is regarded as the first cause. All effects of the universe are based upon it. Being the first element of the universe, Prakṛti itself is uncaused, eternal, and all pervading. Hence, it is called '*pradhāna*'. It can't be perceived but can be inferred from its effect. Thus, it is known as '*anumā*'. In the form of conscious elements, it is called *jaḍa*, and in the form of the unmanifested objects, it is called '*avayakta*'. Objects are the effects of Prakṛti. These are dependent, relative, many and non- eternal because they are created and destroyed. Prakṛti, on the other hand, is unborn, independent, absolute, one, eternal and beyond creation and destruction. Objects are manifest and composite but Prakṛti is unmanifest and without parts. Thus, Vyāsa says that Prakṛti is both 'is' and 'is-not'.

Proofs for the existence of Prakṛti

There are five arguments offered by Īśvarakṛṣṇa for the existence of Prakṛti.

- i) The world is constituted of a manifold of objects. The existence of all the objects must have a cause. This is so because they themselves can't be the cause of their creation. Further, they are limited, dependent, relative and have an end. Hence, the cause which creates them should be unlimited, exists beyond creation and destruction, independent and eternal. Such a cause is the Prakṛti.
- ii) The world is an amalgam of all varieties of objects. However, some common qualities are found among all the objects. As a result, pleasure, pain, and indifference subsist among all varieties of objects. This implies that there should be a common cause which possesses these three qualities (pleasure, pain and indifference) and share in all the objects once they are created. This cause is Prakṛti.
- iii) The activity is generated in the potent cause. All effects arise out of causes

in which they were present in an unmanifest form. Evolution means the manifestation of that which is involved. The world of objects which are effect must therefore be implicitly contained in some world cause.

- iv) Every cause has its effect. Thus, cause and effect are distinct from each other although the effect exists in its material cause prior to its production (*Satkāryavāda*). By implication therefore, the universe must have a cause. This cause manifests the universe in its totality. This is because nothing but Prakṛti.
- v) Sāṅkhya accepts the cause-effect relation as an inheritance form which implies every effect inheres in its material cause. This holds that if the effect rolls back toward its cause, then it will dissolve in its cause. This helps to maintain the homogeneity in the universe. The balanced universe from where everything manifold is regarded as Prakṛti.

Guṇas of Prakṛti

The Sāṅkhya Philosophy advocates three guṇas of Prakṛti. These are; *Sattva*, *rajas* and *tamas*. Prakṛti is a state of equilibrium of these three guṇas.

- i) **Sattva:** *Sattva* is that element of Prakṛti which is of the nature of pleasure, light (*laghu*) and bright or illuminating (*prakāśaka*). The tendency towards conscious manifestation in the senses, the mind and the intellect; the luminosity of light and the power of reflection in a mirror or crystal are all due to the operation of the element of Sattva in the constitution of things. *Sattva* is believed to be white.
- ii) **Rajas:** *Rajas* is the principle of activity in things. Its colour is red. It is active because of its mobility and stimulation. It is also the nature of pain.
- iii) **Tamas:** *Tamas* is the principle of passivity and negativity in things. Its colour is black. It is opposed to the *Sattva* guṇa because it is heavy, laziness, drowsiness. It produces ignorance and darkness and leads to confusion and bewilderment.

Sattva, *Rajas*, and *Tamas* contradict as well as cooperate among each other to produce an object. These three guṇas are present in all the objects of the world. None of them exist alone. Among them each guṇa tries to dominate the other two. Hence, they can't exist in a tranquility state. As a result, they can't remain pure for a single moment.

There are two types of transformations occur in the guṇas. These are, '*svarūpa*' and '*virūpa*'. During *pralaya* or dissolution of the world, the guṇas are changing within themselves without disturbing the others. That is, Sattva changes into Sattva, rajas changes into rajas and Tamas changes into Tamas. Such transformation of the guṇas is called '*svarūpapariṇāma*' or change into the homogenous. In this stage, the guṇas can neither create nor produce anything. In case of evolution of the world the guṇas are in a state of constant flux and each tries to dominate the others. It is this flux of guṇas that results in the formation of various objects. This kind of transformation is called *virūpa* transformation or change into the heterogeneous. So, it is the starting point of the world's evolution.

Puruṣa:

Puruṣa or self is an eternal reality. Puruṣa is the self, subject and knower. Puruṣa is neither the body, nor the mind (*manas*), neither ego (*ahaṁkāra*) nor intellect (*buddhi*). It is not the substance which has the quality of consciousness. It is the basis of all knowledge and is the supreme knower. It can't be the object of knowledge. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond the space-time continuum, change, and activity. It has been described as, devoid of three guṇas, negative, inactive, solitary witness, observer, knower and of the nature of illumination. According to Sāṅkhya Philosophy, the puruṣa is of the nature of pure consciousness and hence beyond the limits of Prakṛti. It is free from distortions. It is above self-arrogance, aversion and attachment.

There are five arguments Sāṅkhya has given for establishing the existence of puruṣa.

- a) All the worldly objects are meant for some one. This is so because the conscious Prakṛti can't make use of them. Hence, all these substances are for Puruṣa or self.
- b) Substances of the universe are composed of three guṇas. The puruṣa is the witness of three guṇas and he is beyond from these guṇas.
- c) Puruṣa is a pure consciousness which is beyond our experience and analysis. It is the substratum of all knowledge both positive and negative. There can be no experience without him. This is so because he is the sole authority of all experiential knowledge.
- d) Since Prakṛti is unconscious, it can't enjoy her creation. Hence, a conscious element is needed to make use of them. Prakṛti is the one to be enjoyed (*bhogyā*) and so there must be an enjoyer (*bhoktā*).
- e) There are persons who try to get relieved from all sorts of sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation.

Check Your Progress I

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Briefly explain three guṇas of prakṛti.

.....
.....
.....
.....

2. Describe the characteristics of Puruṣa.

.....
.....

Evolution:

The world and worldly objects are created because of the contact between Prakṛti and Puruṣa. The Prakṛti alone can't create the world because it is material. In the same manner the Puruṣa can't create the world independently because he is inactive. An example can help you to understand the nature of Puruṣa and Prakṛti in a better way and clear manner. The Prakṛti is like a blind man and the Puruṣa is like a lame man cooperating with each other to reach their destination. The lame man sits on the shoulders of the blind mind and points to him the way where to go and in which direction to move.

Regarding their contact, the Sāṅkhya says, no real contact took place between Prakṛti and Puruṣa. But their mere closeness or nearness with each other disturbs the stability of the guṇas of Prakṛti. When these three guṇas; *sattva*, *rajas*, *tamas* disturb and disrupt, they are constantly mixing and dissociating. As a consequence, evolution begins.

The order of creation is as follows.

i) Mahat

Mahat is the first product of evolution. It is cosmic in its nature. Besides this fact, it has psychological aspect in which it is called intellect or buddhi. Here, it is important to mention that buddhi should not be understood as the same as consciousness. Buddhi is material where as consciousness is eternal. An important function of buddhi is to take decisions which are a part of the memory act. This helps to distinguish between the known and the knower. Sattva is predominately found as an attribute of buddhi. Buddhi helps to identify the soul or the ātman which differs from all physical objects and their qualities.

ii) Ahaṁkāra

Ahaṁkāra is understood as 'ego' in English. It is the second product of evolution. Ego is identified as "I" or "mine" feelings of an individual. Every individual has buddhi, and since ahaṁkāra is a practical element of buddhi, it is found in all individuals. Because of ego the puruṣa looks upon himself as an active agent, desire and strive for ends, and possesses characteristics. An individual perceives an object through sense organs. Then mind reflects on these perceptions and determines their nature. Following this, the attitude of 'mine' and 'for me' is attributed to these objects.

iii) Manas

According to the Sāṅkhya Philosophy, *manas* or mind is neither eternal nor atomic. It is constituted with parts and thus can come into contact with the different sense organs simultaneously. Mind helps to analyze and synthesize the sense-data into determinate perceptions.

iv) Jñānendriyas

Jñānendriyas are known as five sense organs; nose, ears, eyes, skin, and tongue.

Orthodox Systems

In Sāṅkhya views, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object. This implies, the sense is not the ears but their power of hearing. Thus, the senses are not perceptible but can infer. They are informed from the functions that they perform. All these are born because of the Puruṣa and they are the result of ego or *ahaṁkāra*.

v) *Karmendriyas*

Karmendriyas is understood as the five organs of action which reside in mouth, ears, feet, anus, and the sex organ. They perform the functions respectively as speech, hearing, movement, excretion, and reproduction.

vi) *Tanmātrās*

There are five *tanmātrās*; *śabda* or sound, *sparsā* or touch, *rūpa* or form, *rasa* or taste, and *gandha* or smell. All are very subtle because they are the elements of the objects. Hence, they can't be perceived but inferred. The Sāṅkhya School viewed that the five elements; earth, water, air, fire, and ether have their origin in the five *tanmātrās*.

vii) *Mahābhūtas*

There are five Mahābhūtas found in the cosmos namely; Air or *Vāyu*, Fire or *Agni*, *Ākāśa* or Ether, Water or *Jala*, *Pṛthivi* or Earth. Their respective qualities are; touch, colour, sound, taste, and smell.

Check Your Progress II

- Notes:** a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit

1. What is mahat?

.....
.....
.....
.....

19.4 SĀṅKHYA DARŚANA: EPISTEMOLOGY

The Sāṅkhya philosophy recognizes three independent sources of valid knowledge (Pramāṇa). These are; perception, inference, and verbal testimony (*śabda*). According to the Sāṅkhya, self possess knowledge. To have knowledge of an object there should be contact between object and sense organs. Again, the connection must be found between mind and sense organs. Lastly, the mind is related to mahat for cognition. Thus the mahat becomes transformed into the form of particular objects. Mahat being an unconscious and physical entity can't generate knowledge alone. Hence, it requires a conscious and eternal entity like Puruṣa. The Sāṅkhya Philosophy accepts two sorts of perception, savikalpaka and nirvikalpaka as Nyāya advocates.

Sāṅkhya holds that *vyāpti* is found in all sorts of inference. For them, inferences are of two sorts; i) affirmative ii) negative. In the case of the former, inferences are constituted of universal affirmative propositions. But in case of the later, it consists of universal negative propositions. The Sāṅkhya accepts the five-membered syllogism of the Nyāya as the most adequate pattern of inference. The Sāṅkhya School adores śabda as an independent source of valid knowledge. Śabda or verbal testimony is of two kinds, 'laukika' and 'vaidika'.

19.5 SĀṅKHYA DARŚANA ON BONDAGE AND LIBERATION

The self, who is eternal, pure conscious, and all pervading, due to its ignorance, identifies itself with the *manas*, *ahmākāra*, and *mahat* which are the products of Prakṛti. Thus, it experiences the worldly pain and suffering. The universe is constituted of manifold objects, and since objects are embedded with *guṇas* and selves and even interrelated among them, suffering is unavoidable. This is so because the Sāṅkhya claims that wherever there is *guṇa* there is suffering. Further, they said that the life in heaven is also controlled by the *guṇas*.

Since there are sufferings and bondage, there are also paths leads to liberation, emancipation or salvation. On the Sāṅkhya account, there are two sorts of liberation. These are; *Jīvanmukti* and *Videhamukti*.

The self attains freedom from worldly suffering and realizes truth in one's life living in the earth is known as *jīvanmukti*. In case of *videhamukti*, the self attains complete liberation from all sorts of sufferings. This is achieved after death only. Thus, *videhamukti* is known as *kaivalya*. This is understood as liberation from the gross body. The Sāṅkhya theory of liberation is termed as '*apavarga*', the *puruṣārtha* or the summum bonum of life.

19.6 YOGA DARŚANA: ORGANIZATION OF THE YOGA-SUTRAS

Patañjali's Yoga-Sūtras consist of four parts. These are, *Samādhipāda*, *Sādhanapāda*, *Vibhūtipāda*, *Kaivalyapāda*.

The first part deals with the introduction to the nature and methods of yoga in its various forms. It describes the various modifications of the organs including *citta* which is an internal organ of human being. The second part explains the causes of suffering and how to eradicate them. It talks about the law of karma and human bondage. The third part elucidates the concept how to achieve the supra-normal powers and in which ways yoga helps it. The last or the final part describes the nature of liberation and spiritual union with the supreme soul/self.

19.7 PSYCHOLOGY OF YOGA

Psychological foundation is the prerequisite to understand the path of yoga. The most important element in the psychology of yoga is *citta*. 'Citta' means the three internal organs as described in the Sāṅkhya philosophy- *buddhi* or intellect, *ahmākāra* or ego, and *manas* or mind. It is the first-modifications of the Prakṛti in which *sattva* *guṇa* dominates *rajas* and *tamas*.

It is material by nature, but due to nearness or closeness with the Puruṣa, it acquires consciousness. But when it relates to an object, it assumes the 'form' of that object. This form is called *Vṛtti* or modification. Due to the modifications of *Citta*, the self knows the worldly objects. There is no real or actual modification occurring in the self. But due to the reflection of the Puruṣa in the modifications of *Citta*, there is an appearance of change found in it. Just as the moon appears as moving in the river and waves of the river appear as luminous, similarly Puruṣa appears as undergoing modifications and *citta* appears as conscious due to Puruṣa's reflection in it. When the knowledge of an object is attained the self ceases to exist from the modifications of *Citta*. It even detached from the association and aversion of the worldly joys and pain. This attachment and aversion is nothing but 'bondage'. To get rid from these bondage human beings need to control the modifications of *citta*. One can control the modifications of *citta* only by practicing yoga in continuous manner. In this regard, Patañjali defines yoga as the cessation of the modification of *citta*.

19.7.1 Stages of *Citta*

There are five stages of *citta* called as '*citta bhūmi*'.

a) *Kṣipta* (Restless)

This is the first-stage of *citta*. In this stage *citta* is very much distributed and attached with worldly objects.

b) *Mūḍha* (Torpid)

In this stage, *tamas* dominates the other two *guṇas*; *sattva* and *rajas*.

c) *Vikṣipta* (Distracted)

In this stage, *sattva* *guṇa* dominates the other two *guṇas*. In this stage yoga begins and *citta* tries to attain god or supreme soul. Due to the *sattva* dominance, it is found that there is temporary ceasing of the modifications of the *citta*.

d) *Ekāgra* (concentrated)

In this stage, *citta* is fixed to some object due to the *sattva* preponderance. It is known as *ekāgra*.

e) *Niruddha* (Restricted)

In this stage the impressions remain in the *citta* after the cession of modifications.

19.7.2 Forms of *Citta*

Since *citta* is embedded with three *guṇas* -*sattva*, *rajas* and *tamas*, it constantly changes. This is so because of the dominance nature of one *guṇa* on others. Hence, there are three forms of *citta* noticed;

Prakhyā

Sattva *Guṇa* is dominating in this stage. But, *tamas* remain as subordinate to *sattva*. The *citta* aspires for different powers of yoga in this form. For example, *anima*, *siddhi*. etc,

In this form, the *citta* is predominated by *rajas*. *Tamas*, here, becomes weak. Thus, this form appears to be enlightened. Examples of this form of *citta* would be “*dhyāna*” or “*dhārṇa*”.

Sthiti

The *citta* is predominated by *sattva*, and *rajas* is subordinating to it. In this form *citta* holds its own form and differentiates from others.

Check Your Progress III

- Notes:** a) Use the space provided for your answer.
 b) Check your answers with those provided at the end of the unit

1. What is *citta*?

.....

19.7.3 Modifications of *Citta*

The *citta* gets modified or changed and acquires consciousness due to the reflection of the Puruṣa or the self. But the real nature of *citta* is material. The changes in *citta* are known as modifications of *Vṛttis*. The modifications of *citta* are of five types.

Pramāṇa

Yoga school, like Sāṅkhya adheres to three pramāṇas; perception, inference and śabda (verbal testimony). In the case of perception, the *citta* through sense organs (both external and internal) comes into contact with external objects of the world and assumes its form. In the case of inference, the *citta* cognizes the generic nature of objects and this is equally applicable to verbal testimony also.

Viparyaya

To possess not determinate knowledge of an object is known as doubt or *viparyaya*.

Vikalpa

It is the knowledge in which the object is known but the object does not exist. Thus, it is treated as merely a verbal cognition.

Nidrā

Nidra is a mental modification where there will be no cognition. It is the knowledge of the absence of objects. In this stage, the *citta* is predominated by *tamas*. However, this stage won't ignore the mild presence of knowledge while some body is in sleep.

Smṛti

Memory or *smṛti* is the recapitulation or recollection of past experiences. Recapitulation is possible through our impressions that we left on the objects while cognized.

Check Your Progress IV

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. *Smṛti* (memory) is a modification of the *citta*. Explain it.

.....
.....
.....
.....

19.7.4 Kinds of *Kleśas*

There are several causes responsible for the disturbances in the *citta*. Among those a few are; attachment with objects of the world, cognizing the objects wrongly, inactivity, doubt, carelessness, etc. These causes arise because *citta* imagines itself as the agent and the enjoyer because of Puruṣa's reflection on it. Hence, we find the earthly sufferings (*kleśas*).

The Yoga philosophy mentions that there are five kinds of *kleśas* or suffering; *Avidyā* (ignorance), *Asmitā* (egoism), *Rāga* (attachment), *Dweṣa* (aversion), *Abhiniveśa* (clinging for long life and fear of death).

Avidyā arises when we cognize the self as non-eternal and material. But the real nature of the self is bliss, eternal, and possesses pure consciousness. *Asmitā* is wrongly identifying Puruṣa and Prakṛti. *Rāga* is the craving to get worldly pleasure like power, money, etc. *Dweṣa* is anger in the means of suffering. *Abhiniveśa* is fear of death.

19.8 THE EIGHT-FOLD YOGA (AṢṬĀṄGA YOGA)

We human beings have body, sense organs, and mind, hence, it is obvious to have sensual attachment and passion towards worldly objects. As a result, we have drawn in the river of bondage and worldly sufferings. To get rid of earthly suffering and to remove the ignorance that is found within us, we have to conquer our sense organs, mind and even our bodily act. To do so the *citta* needs to be controlled. In this respect, yoga philosophy prescribes an eight-fold path which helps to control our passions and craving for worldly pleasures.

These eight fold path are as follows.

i) *Yama*

It is the control of mind, body, and speech. The five *yamas* are:

a) *Ahimsā*: it means to accept the principle non-violence. It upholds that not to kill or do any injuries to any living beings.

- b) *Satya*: *Satya* or truth says to speak the truth and adhere to truth even in your thinking.
- c) *Asteya*: it upholds the principle non-stealing. This includes both not desiring others' wealth and not stealing any goods from others.
- d) *Brahmacarya*: it is known as celibacy. Here one needs to control his/ her senses towards the attachment of heavenly pleasures. It restrains somebody from not having a sexual life.
- e) *Aparigraha*: it says not to accept and aspire for any sorts of unnecessary lavish things for life enjoyment like gold, diamond, etc.

ii) *Niyama*

It speaks about the rules for possessing good conduct. There are five *niyamas* as follows.

- a) *Śauc*: it says about cleanliness which includes both external cleaning (e.g. bath, pure diet.) and internal cleaning (e.g. friendliness, empathy etc.)
- b) *Santos*: it is understood as contentment. It means be satisfied with yourself whatever you attain or possess.
- c) *Tapa*: Tapa or penance includes the power of tolerance.
- d) *Swādhyāya*: One needs to study religious scriptures to develop his/her spiritual knowledge.
- e) *Īśvara Praṇidhān*: One should completely surrender himself/herself to God.

iii) *Āsana*

It speaks about doing various bodily postures which helps to retain concentration of *citta* and even helps to control the body as well as mind. By doing regular asana one can control the different external and internal organs of the body.

iv) *Prāṇāyāma*

This is the fourth stage in the practice of yoga. *Prāṇāyāma* is understood as control of breath. This helps the *citta* to remain concentrate and focused. *Prāṇāyāma* has three steps,

The first step *pūraka* conveys to take as much air as possible. It is known as inhaling. The second step *Kumbhak* expresses after inhaling as much air as possible tries to retain it for half of the time taken in inhaling. The third step ' *recaka* ' states that gradually exhale the air by taking the same time that you had consumed while taking inhalation.

v) *Pratyāhāra*

In this stage, the agent should control his/her sense organs for not being attracted by the worldly objects. He/she will try to restrain the sense organs for not clinging desperately for the objects of the world. Hence, craving for an object would cease.

vi) Dhāraṇā

Our mind constantly shifts from one object to another. To keep our mind focused on one particular point and try to check for its frequency of shifting one object to another is called *Dhāraṇā*. In this stage, the agent keeps his/ her mind continuously engaged in one object and tries to bring back the mind to that particular object if it is shifted to another object as quickly as possible.

vii) Dhyāna

In this stage, the aspirant becomes successful to remain concentrated on an object in a longer time. Here, the aspirant realizes the whole object by concentrating its one part. It helps to realize the true nature of the *citta*.

viii) Samādhi

The last step of yoga is known as *samādhi*. In this stage, the aspirant negates the differences between subject and object, realizing the true nature of the *citta* and how it attains the form of the object. Here, the process of concentration and the object becomes one and identical. This stage is known as cessation of modification of the *citta*. *Samādhi* is of two kinds, *Samprajñāt* or *sabīj* (attributed *samādhi*) and *a samprajñāt* or *nirbīja* (attributeless *samādhi*).

Samprajñāt Samādhi (Conscious Samādhi)

In this form of *samādhi*, the aspirant becomes aware of his/her concentration. When the *citta* is concentrated on one object, the similar kind of object of modifications occurs in the *citta*. This is known as conscious *samādhi* or *Samprajñāt*. Concentrating on one object leads to controlling the distracted mind which often attaches to different objects of the world. Thus, it is said that focusing on one object implies dissociating from other objects. Since attachment for worldly pleasures causes suffering, the attention towards a particular object removes worldly sufferings (*kleśas*) and passion for worldly pleasures. This helps to receive the real knowledge of an object and becomes free from the law of karma or karmic influx.

This conscious *samādhi* is further divided into four types.

Savitarka Samādhi

In this stage, the *citta* is concentrated on a gross object and clearly identify it through meditation. For example, meditating to see the top of a nose.

Savicār Samādhi

In this stage, the *citta* is concentrated on subtle object and assumes its form. For example, concentrating on *tanmātrās*.

Sānand Samādhi

In this stage, the *citta* is concentrated on a *sāttvika* subtler object and produces happiness and joy.

Sāsmit Samādhi

In this stage, the *citta* is concentrated on the ego-substance which is identified with the self.

This is the highest form of *samādhi*. In this stage, there will be no distinction found between subject and object. The worldly attachment and sufferings disappear. Thus, it is known as attribute less *samādhi* or *nirbīja*.

Out of these eight stages of yoga, the first five are to be practiced by external means and the remaining three stages are to be practiced by internal means. This is so because the first five stages are merely preparatory to the latter three stages.

Check Your Progress V

- Notes:** a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit

1. Discuss asamprajñāt Samadhi.

.....
.....
.....
.....

19.9 YOGA DARŚANA: GOD AND LIBERATION

According to the Yoga Philosophy, God is free from the law of karma, pain, pleasure, joys, and all sorts of worldly attachments. He is omniscient, omnipresent and omnipotent. In Yoga Philosophy, God is called as '*Īśvara*'. He has eternal knowledge and bliss. His existence is beyond all limitations. He is the supreme authority. What he does, it is not for his own sake but only for the sake of the universe.

Since God is eternal, benevolent, all mighty and all pervasive, he is dissociated from the law of karma. God is transcendent to everything. Thus, he is detached from liberation.

There are three arguments offered by the Yoga school for the existence of God. These are;

- i) Scriptures are ancient and old but stand as references for the existence of god. In Vedas and the *Upaniṣads*, it is described that God is the ultimate existence, eternal and sumum bonum of life.
- ii) Prakṛti and Puruṣa, since they are different and distinct in their nature, they can't come close to each other without intervention of an efficient cause. This efficient cause is 'God'. He is responsible for bringing prakṛti near to the puruṣa.
- iii) God is free from all these properties. He is the 'Supreme Being' and the source of all substratum of the universe and became the creator of all living creatures in the earth. The whole world is so vast that an ordinary human being can neither create nor control over it. Hence, God's existence is acclaimed.

19.10 LET US SUM UP

The Sāṅkhya philosophy is the oldest school among all the schools of Indian Philosophy. A sage named Kapila was the founder of this school. This system is dualistic because it accepts two ultimate realities, Puruṣa and Prakṛti. Prakṛti is eternal, unconscious, and active. Puruṣa- is eternal, pure conscious, and inactive. There are three guṇas found in Prakṛti. These are *sattva*, *rajas*, and *tamas*. It advocates *Satkāryavāda*, which expresses the effect exists in its material cause prior to its production. According to the Sāṅkhya school of thought, bondage is due to the attachment towards worldly objects and liberation is the dissociation from worldly suffering and pain.

Yoga Sūtras are the basic text of yoga philosophy. The *citta* is an important element of the psychology of yoga. The *citta* modifies due to the reflection of the Puruṣa on it. It is known as *citta- vṛtti*. We the human beings suffer because of the modifications of *citta*, which is known as *kleśas* in Yoga philosophy. 'Liberation' in the Yoga philosophy is known as "kaivalya" and the aspirant to attain the liberation is known as 'kevali'.

19.11 KEY WORDS

Citta	:	<i>Citta</i> (Pali) is one of three overlapping terms used in the to refer to the mind, the others being <i>manas</i> and <i>vijñāna</i> . It primarily represents one's mindset, or state of mind.
Guṇa	:	Guṇa means 'string' or 'a single thread or strand of a cord.' In more abstract uses, it may mean 'a subdivision, species, kind, quality,' or an operational principle or tendency.
Kleśas	:	<i>Kleśa</i> is the source of suffering.

19.12 FURTHER READINGS AND REFERENCES

Chatterjee, S.G. and Dutta, D.M. *An Introduction to Indian Philosophy*. Calcutta: University of Calcutta Press, 1960.

Dasgupta, S. *The Study of Patañjali*. Calcutta: University of Calcutta Press, 1920.

Hiriyanna, M. *The Essentials of Indian Philosophy*. London: George Allen and Unwin Publication, 1932.

Johnson, C., Tr. *The Yoga Sutras of Patañjali*. London: Stuart and Watkins Publication, 1970.

Keith, A.B. *The Sāṅkhya System*. Oxford: Clarendon Press, 1918.

Mādhavācārya. *Sarvadarśansamgrah*. Translated by E B Cowell & A E Gough. Delhi: Bhartiya Kala Prakashan, 2017.

Natarajan, Kanchana. "Gendering of Early Indian Philosophy: A Study of Samkhya Karika". *Economic and Political Weekly*, 36/17(2001): 1398-1401.

Answers to Check Your Progress I

1. Three guṇas of *prakṛti* are *sattva*, *rajas* and *tamas*. *Sattva* is white, *rajas* is red and *tamas* is black in colour. These three guṇas help for the production of objects in the world. In some objects they are found in a homogeneous manner and in some cases heterogeneous manner.
2. Puruṣa is eternal, inactive but embedded with pure consciousness. It is the enjoyer who enjoys all the products of the *prakṛti*. It helps *prakṛti* to produce objects in the world. The nearness between *puruṣa* and *prakṛti* causes the evolution to start.

Answers to Check Your Progress II

1. *Mahat* is the first product of the *prakṛti*. It has a psychological aspect in which it is called intellect or *buddhi*. *Buddhi* helps to identify the soul or the *atman* which differs from all physical objects and their qualities.

Answers to Check Your Progress III

1. The most important element in the psychology of yoga is *citta*. '*Citta*' means the three internal organs as described in the Sāṅkhya philosophy- *buddhi* or intellect, *ahamkāra* or ego, and *manas* or mind. It is the first-modification of the *Prakṛti* in which *sattva* guṇa dominates *rajas* and *tamas*.

Answers to Check Your Progress IV

1. Memory or *smṛti* is the recapitulation or recollection of past experiences. Recapitulation is possible through our impressions that we left on the objects while cognized. Thus in this stage some sorts of modifications are found in *citta*.

Answers to Check Your Progress V

1. *Asamprajñāt samādhi* is the highest form of *samādhi*. In this stage, there will be no distinction found between subject and object. The worldly attachment and sufferings disappear. Thus, it is known as the attribute less *samādhi* or *nirbīja*.