

*CHAPTER – I*

*INTRODUCTION*

# **INTRODUCTION**

[A]

## **A BRIEF NOTE ON THE SYSTEMS OF INDIAN PHILOSOPHY**

The word 'philosophy' comes from the Greek word 'philosophia' which literally means 'love of wisdom'. The term 'philo' refers to 'love' and 'sophia' refers to human reason. The Greek terms can be literally translated into English as "love of reason" or "love of human judgment and discrimination." Philosophy is the art of thinking all things logically, systematically, and persistently. It is the art of thinking rationally and systematically of the reality as a whole. It is an insight in to the nature of the whole reality. As a whole, philosophy is the vision of reality.

Philosophy has three areas viz., (i) Epistemology, (ii) Ontology or Metaphysics, and (iii) Axiology. 'Epistemology' means theory of knowledge, which enquires into the nature, origin, validity and extent of knowledge. The term 'Ontology' means the theory of reality and the term 'Axiology' means theory of value in which we discuss the values of philosophical problems. Indian philosophy is a mixture of the systems of thought.

Indian Philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non- Hindus, theists or atheists. ‘Indian Philosophy’ is supposed by some to be synonymous with ‘Hindu Philosophy’.<sup>1</sup> Indian Philosophy always emphasizes the need of practical realization of truth. It refers to the traditions of a long history of continuity and developmental process, longer than any other philosophy of the world. It has been the source of sublime knowledge and wisdom for mankind. Analyzing the importance of Indian philosophy, Radhakrishnan says that, “It is the master science guiding other sciences without which they tend to become empty and foolish.”<sup>2</sup> Likewise Kauṭilya, in his famous work *Arthaśāstra*, also explains the term Philosophy as, “Philosophy is the lamp of all the sciences, the means of performing all the works and the support of all the duties.” The *Muṇḍakopaniṣad* expresses that- “*Brahmavidyā* or the science of the eternal is the basis of all science (*sarvavidyā pratiṣṭhā*)”<sup>3</sup>. Hence, the main point of Philosophy is truly related to science.

---

<sup>1</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.3

<sup>2</sup> Indian Antiquary as quoted by Radhakrishnan, S., *Indian Philosophy*, Vol.II.,p.23

<sup>3</sup> *Ibid.*

In Indian literature, the word ‘philosophy’ is termed as *darśana*. The term *darśana* is derived from the root  $\sqrt{dṛs}$  which means vision and also the ‘instrument of vision’. It stands for the direct, immediate and intuitive vision of reality.<sup>4</sup> The word *darśana*<sup>5</sup> in the sense of true philosophic knowledge has its earliest use in the *Vaiśeṣikasūtra* of Kaṇāda.<sup>6</sup> The key note of all schools of Indian Philosophy is ‘see the self’<sup>7</sup>. Indian philosophy is based on speculation guided by intuition with a view to attaining liberation. In fact, it is the study of all intellectual, moral, aesthetic, and religious values which satisfy our deepest aspirations.

## I. DIVISION OF INDIAN PHILOSOPHY :

The schools of Indian Philosophy are divided into two broad divisions, viz orthodox and heterodox. *Āstika* means orthodox and *Nāstika* means heterodox in English. *Āstika* is one who believes in the existence of the Vedas. Contrary to it,

---

<sup>4</sup> *dṛśyate yathārthatattvamanena iti darśanam / Śabdakalpadruma, p.414*

<sup>5</sup> *dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ / Kaṭhōpaniṣad, I.3.12*

<sup>6</sup> *Vaiśeṣikasūtra, IX.II.13*

<sup>7</sup> *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ / Bṛhadāraṇyakōpaniṣad, II.4.5*

*nāstika* is one who does not believe in the existence of the Vedas. The similar explanation of the term *āstika* and *nāstika* are found in the *Śabdakalpadruma*.<sup>8</sup>

Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā and Vedānta are the six orthodox schools whereas Cārvāka, Bauddha and Jaina are the three heterodox schools.<sup>9</sup> Of the systems of thought or darśanas, six orthodox schools became more famous than the other, viz; Gautama's Nyāya, Kaṇāda's Vaiśeṣika, Kapila's Sāṃkhya, Patañjali's Yoga, Jaimini's Mīmāṃsā and Vādarāyaṇa's Uttara Mīmāṃsā or Vedānta. They are popularly known as *Ṣaḍdarśana*.

There are two types of philosophical systems in the *āstika* class - (i) those which are directly based on the Vedic scriptures and (ii) those which are not directly based on the Vedic scriptures but have an independent basis. These six orthodox systems of Indian Philosophy are divided into three couples - Sāṃkhya-Yoga, Nyāya-Vaiśeṣika, and Mīmāṃsā-Vedānta. They accept the validity of the

---

<sup>8</sup> veda prāmāṇyavādī (āstika) /

vedāprāmāṇyavādī(nāstika) / *Śabdakalpadruma*, p.168 & 874

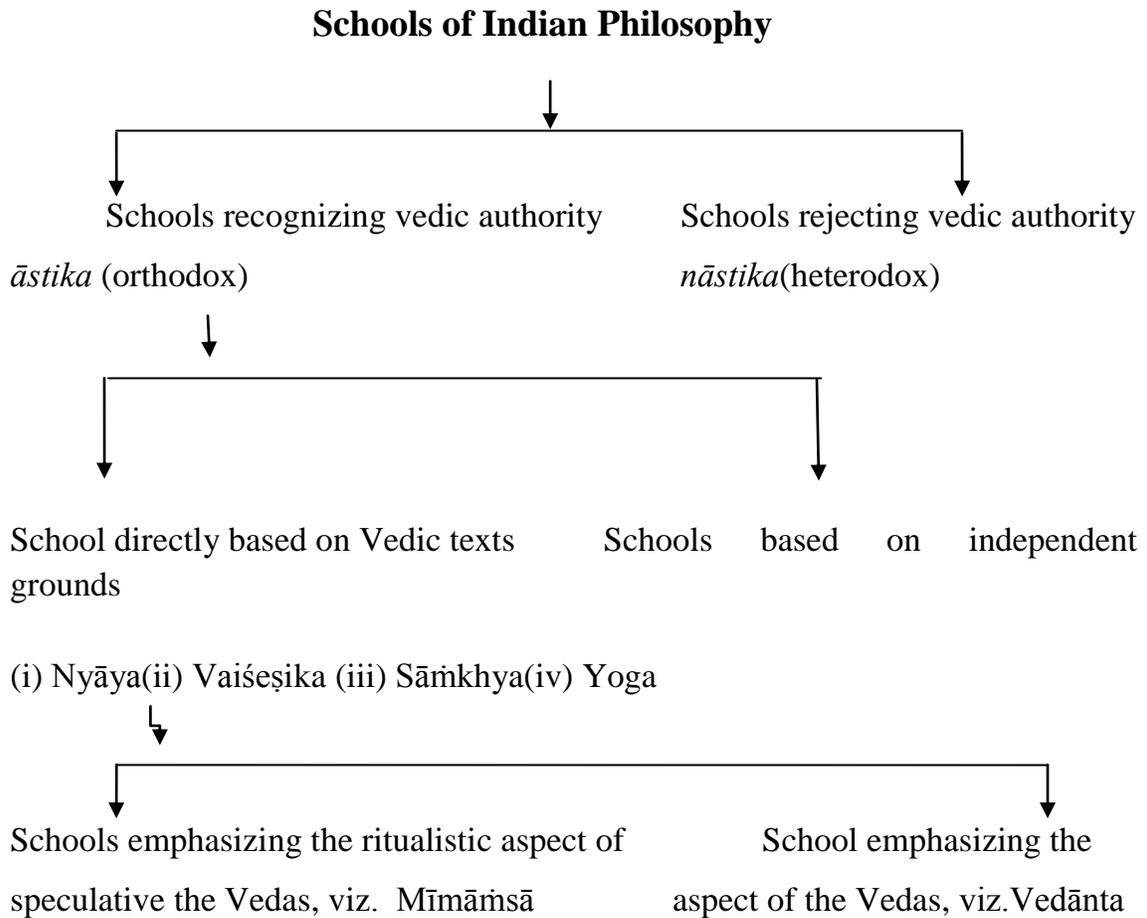
<sup>9</sup> gautamasya kaṇādasya kapilasya patañjaleḥ /

vyāsasya jaimineścāpi darśanāni ṣaḍevahi // (As quoted in *Sāṃkhyadarśana Bhūmikā*,p.3)

Vedas and try to show the harmony of their own thought with that of the Vedas.

The *āstika* or *nāstika* character of a system does not depend on its positive or negative conclusions regarding the nature of supreme or ultimate spirit, but on the acceptance or non-acceptance of the authority of the Vedas.<sup>10</sup> This can be

summed up with the following diagram:-



<sup>10</sup> prāmāṇyabuddhir vedeṣu nāstiko vedanindakaḥ // *Mahābhārata*, XII, 270.67

The heterodox schools directly reject the authority of the Vedas and base their philosophies on ordinary experience and independent reasoning which runs counter to the Vedic culture. Therefore, they are regarded as *nāstika* or heterodox.

## **II. CHARACTERISTICS OF INDIAN PHILOSOPHY:**

Each and every philosophy of the world has its own characteristics, in spite of their wide differences. Likewise, Indian philosophy also has a number of characteristics such as –

- i) All the Indian schools recognize the reality of the world, at least as appearance. The Nyāya Vaiśeṣika recognizes the reality of the World in space and time, governed by the law of causality, and subservient to the law of Karma. The Advaita Vedānta of Saṅkara regards the world as an appearance, but not as an illusion. Thus the reality of the world is recognized by the majority of the systems of Indian philosophy.
- ii) Except the Cārvāka and the Bauddha, all the schools admit the reality of the *Ātman* or the self as a permanent spiritual substance. But the Jainas recognize the existence of the permanent self which is endowed with infinite knowledge,

infinite perception, infinite bliss and infinite power. The Nyāya and the Vaiśeṣika hold that the *Ātman* or the self is the permanent and eternal substance endowed with cognition, pleasure, pain, desire, aversion and volition. The Mīmāṃsā also holds the same view. The Sāṃkhya holds that the *Puruṣa* or the self is an infinite and eternal spirit, the essence of which is consciousness. The Advaita Vedānta holds that the *Ātman* is pure being, pure consciousness, and pure bliss. The Sāṃkhya believes in many *Puruṣa*, but not in God. The Advaita Vedānta believes in the reality of one *Ātman* only.

- iii) Law of *karma* is a common feature of the schools of Indian philosophy except Cārvāka. They admit that right action produces good consequences and wrong action produces bad consequences.
- iv) Except Cārvāka, they admit the transmigration of the self. This history is closely related to the Law of *karma*. Transmigration means the assumption of another body by the self after death of the present body. The self is eternal. It survives the death of the body and takes another body.

- v) Ignorance as the cause of bondage and sufferings is another view accepted by all Indian school, except Cārvāka. This ignorance can be removed by right knowledge and one can attain liberation.
- vi) All schools are based on epistemology or theory of knowledge (*Pramāṇa*). Their ontology is based on epistemology. Different schools of Indian philosophy discuss the nature, origin and condition of validity of these different *Pramāṇas*. But there is difference in opinion regarding the number of the sources of valid knowledge.
- vii) The conception of liberation (*Mokṣa*) is an important issue of all systems of Indian philosophy. Only the Cārvāka does not believe it. Cārvāka regards dependence as bondage and independence as release. Indian philosophers accept liberation as the highest goal of human life, but they differ among themselves with regard to the nature of liberation. The Sāṃkhya regards liberation as knowledge of discrimination (*Viveka*) between *Puruṣa* and *Prakṛti*. The Nyāya and The Vaiśeṣika conceive of liberation as the pure existence of the soul free from all connection with mind (*Manasa*) and body. The Mīmāṃsā also conceives liberation as the intrinsic nature of the soul, free from pleasure and pain. The

Advaita Vedānta regards liberation as the realization of the unity of the soul with Brahman. So, the attainment of liberation is the goal of philosophical systems.

### III. CĀRVĀKA PHILOSOPHY:

One of the schools of Indian heterodox systems is Cārvāka. The doctrines of the Cārvāka are called the views of the common people as the doctrines propound ---‘Eat, Drink and be merry’ which is also known as *Lokāyata* and does not believe in the authority of the Vedas.

Bṛhaspati is said to be the author of Cārvāka philosophy to whom some Vedic hymns embodying heretical doctrines are ascribed. According to another view, Cārvāka is the name of the founder of this school who is said to be the chief disciple of Bṛhaspati.

In Indian philosophy, the word Cārvāka generally stands for materialist. The origin of the word Cārvāka derive from the root *carva-* to chew or eat, because the Cārvāka propounds the doctrine- ‘Eat, drink and be merry.’ In other sense, it is derived from the word *Caru-vāk* or sweet words, because the Cārvāka

propounded a doctrine which is attractive to the common people. They reject, in its entirety, the concept of a spiritual universe, believing that the whole world process, including thought itself is the result of the activity matter. They accept perception as the only means of valid knowledge and reject inference and testimony as means of valid knowledge<sup>11</sup>. They do not recognize the existence of the soul, life after death, god and the law of *karma*. Because they are beyond the range of perception.

It is not easy to give a correct idea of the Cārvāka system. The chief sources of this system are- *Tattvopaplavasīṃha* of Jayarāsi Bhaṭṭa, the *Sarvadarśanasamgraha* of Madhavacārya, and the *Ṣaḍ-darśanasamuccaya* of Haribhadrasūri. However Cārvākas recognize the existence of the world. Because it is perceived. They regard the world as composed of the four elements (*pancabhūta*), viz. ether (*ākāśa*). Air (*vāyu*), fire (*agni*), water (*apa*) and earth (*kṣiti*)<sup>12</sup>. Cārvākas accept only two goals of human life (*puruṣārthas*) namely

---

<sup>11</sup> pratyakṣamekaṃ cārvākaḥ / *Tārkikarakṣa* of Varadarāja ed. by Sarma, Rajendra Nath, I.7

<sup>12</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.61

wealth (*artha*) and enjoyment (*kāma*). Liberation means the attainment of a state free from all pains.

#### **IV. BAUDDHA PHILOSOPHY:**

The Bauddha system is one of the important heterodox (*nāstika*) schools of Indian Philosophy. Gautama Buddha is the founder of this philosophy. So this philosophy is known as Bauddha. It depends on the great treat named Tripiṭakas also known as the three baskets of teaching are claimed to contain his views as reported by his most intimate disciples.<sup>13</sup> These three baskets of teaching are named *Vinayapiṭaka*, *Suttapiṭaka* and *Abhidhammapiṭaka*. Whereas the first deals with rules of conduct for the congregation (*saṅgha*), the second one contains Bauddha's teachings and dialogues and the third contains expositions of

---

<sup>13</sup> *Ibid.*,p.116

philosophical theories. All these three contain information regarding early Buddhist Philosophy.<sup>14</sup>

Though Buddhism is one of the three heterodox (*nāstika*) darśanas, but it shares with the orthodox (*āstika*) Sāṅkhya School. Like the Sāṅkhya and Jaina, Buddhism originated in a region where social, religious and political conditions had been only slightly influenced by Vedic tradition.<sup>15</sup> So, Buddha was strongly opposed to religious ritual, to ceremonial worship and the sacrificial system, and condemned the whole idea of the caste system and in this sense, Buddhism may be regarded as a reaction against the pretensions of Brahmanism and the authority of the Vedas.<sup>16</sup> From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on the rejection of certain orthodox Hindu philosophical concepts. The Buddha criticized all concepts of metaphysical being and non-being as misleading views caused by ramification, and this critique is inextricable from the founding of Buddhism. Gautama spent

---

<sup>14</sup> *Ibid.*

<sup>15</sup> Singh, Balbir, *The Conceptual Framework of Indian Philosophy*, p.55

<sup>16</sup> Garg, Ganga Ram, *Hindu World*, p.183

numbers of years in study and *dhyāna* (meditation) to comprehend the basic root of the sufferings of human such as disease, old age, death including other miseries of a human life and also the ways to conquer it. As a result of his years long meditation, Gautama received enlightenment with ‘the four noble truths’ viz. suffering (*dukkha*), cause of suffering (*dukkhasamudaya*), cessation of suffering (*dukkha-nirodha*) and way leading to the cessation of suffering (*dukkha-nirodha mārga*)<sup>17</sup> and the teachings of Buddha are contained in these four noble truths.

In the early literatures, it is found that the teachings of Gautama is based on the following theories: (a) All things are conditional, there is nothing that exists by itself ;(b) All things are therefore, subject to change owing to the change of the conditions on which they depend; (c) There is , therefore, neither any Soul nor God nor any other permanent substance ; (d) There is, however, continuity of present life which generates another life, by the law of *karma*.

---

<sup>17</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.30

The Bauddhas are phenomenologists. They recognize the reality of phenomena, change or impermanence. There are different schools of Bauddhas i.e. the Vaibhāṣikas; the Sautrāntikas; The Yogācāras; and the Mādhyamikas. The first two believe in the reality of external objects. The former Buddhist tradition divides its development into three phases called the ‘three Turnings of the Wheel of the Law’. A metaphor probably based on the ancient myth of the sun’s chariot that regularly wheels across the heavens. The three phases are defined as: (i) The Pluralist –Realist view of the early Buddhist Schools. (ii) The Critical- Sceptic- Monist view of the *Mādhyamika*. 3. The Idealistic- Monistic view of the *Yogacāra- Vijñānavāda*.

Buddhism shares many philosophical views with other Indian systems, such as belief in karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. However, a major difference is the Buddhist rejection of a permanent, self-existent soul (*ātman*). This view is a central one in Hindu thought but is rejected by all Buddhists.

## **V. JAINA PHILOSOPHY:**

Among the heterodox schools of Indian Philosophy, the Jaina system seems to be a very old system. Like the Cārvāka system, the Jainas also do not believe in the authority of the Vedas. They do not believe that the God is the creator of this universe. But the Jainas are dualist. Because they believe in the reality of souls and non-soul (matter). The Jainas agree with the orthodox tradition in aspiring for a cessation of suffering. According to them right knowledge, right faith and right conduct constitute the path of liberation.

The word 'Jainism', which believes in twenty four Tīrthānkars, is derived from the word *Jina*- means 'spiritual conqueror'. Among these Tīrthānkars, Ṛṣabhadeva is said to be the founder of this system whereas Mahāvīra or Vardhamāna is the last. Jainism is divided into two sects called *Śvetāmbara* or 'White-clad' and *Digambara* or 'sky-clad'. Both the sects follow the teachings of the *Jina*.

The Jaina philosophy is a kind of realism, because it asserts the reality of the external world, and it is pluralism.<sup>18</sup> Reality for Jainas is not merely many,

---

<sup>18</sup> *Ibid.*,p.29

but manifold. The Jainas do not subscribe to the logic of pure identity or difference, but accept a disjunction of all modes.

The central features of Jaina Philosophy are its realistic classification of being. Its theory of knowledge, with its famous doctrine of *Syādvāda* or *Saptabhaṅgīnaya* or the sevenfold mode predication and its ascetic ethics are worth mentioning. According to the Jaina system, there are two kind of reality - *jīva* and *ajīva*. Every living being has a soul that means *jīva*, however imperfect its body may be. The Jainas accept three sources of valid knowledge; viz perception (*pratyakṣa*), inference (*anumāna*) and verbal testimony (*śabda*). According to them, knowledge can be classify into two divisions viz; immediate (*aparokṣa*), and mediate (*parokṣa*). Immediate knowledge is further divided into *Avadhi*, *Manahparyāya* and *Kevala*; and mediate knowledge is divided into *Mati* and *Śruta*.<sup>19</sup>

*Ahiṃsa* or non-injury is one of the chief features of the Jainisim. So the Jain monks always avoid killing insects. The Jainisim is the *prati-kramaṇa*,

---

<sup>19</sup> Sharma, C.D., *A Critical Survey of Indian Philosophy*, p.48

contramoving, or public confession, in which a man confesses his sins, expresses his desire to improve and becomes spiritually purified.<sup>20</sup>

## VI. NYĀYA PHILOSOPHY:

The Nyāya School is based on the *Nyāyasūtra* of Gautama, which were written probably in the second century BC. Gautama was also known as Akṣapāda. So, the Nyāya philosophy is known as Akṣapāda system. It is called *Tarkaśāstra* (i.e. the science of reasoning), *Pramāṇaśāstra* (i.e. the science of demonstration), *Vādaśāstra* (i.e. the science of debate), *Hetuvidyā* (i.e. the science of causes) and *Āṅvikṣikī* (i.e. the science of critical study). It is primarily concerned with the conditions of valid reasoning. Nyāya means argumentation and suggests that the system is predominantly intellectual. It is analytic, logical and epistemological. The most important contribution of this school is its methodology. This methodology is based on a system of logic, which has been

---

<sup>20</sup> Garg, Ganga Ram, *Hindu World*, p.495

adopted by the majority of the Indian school. This is comparable to the relationship between Western science and Philosophy.<sup>21</sup>

The whole of the Nyāya philosophy primarily concerned with four parts, viz. i) the condition of the valid reasoning, ii) the nature of physical world, iii) the individual soul and its liberation, and iv) the theory of God. The Nyāya enumerates sixteen philosophical topics like *pramāna*, *prameya*, *samanya*, *prayojana*, *dr̥ṣṭānta*, *siddhānta*, *avayava*, *tarka*, *nirṇaya*, *vāda*, *jalpa*, *vitanda*, *hetvabhāsa*, *chala*, *jāti* and *nirgahasthāna*. It is closely related to the Vaiśeṣika system so it is called as *Samānatantra* - or similar philosophy.

The basic book of Nyāya philosophy is *Nyāyasūtra* which was composed by Gautama. Other subsequent works of the Nyāya philosophy are Vātsyāyana's *Nyāyabhāṣya*, Udyotakara's *Nyāyavārtika*, Jayanta's *Nyāyamañjurī*, Dharmottara's *Nyāyabinduṭīkā*, Udayana's *Nyāyavārtikatātparyapariśudhi* and *Nyāyakusumāñjalī*, Bhāsarvajña's *Nyāyasāra* etc.

---

<sup>21</sup> Bernard, Theos, *Hindu Philosophy*, p.259

The Navya-Nyāya is the modern logic which gradually emerges from the seed of free thinking sown by Gaṅgeśa, the author of *Tattva-Chintāmanī*. The eminent logicians of the Nyāya system are- Vāsudeva, Mathurānātha, Jagadīśa, Raghunātha and Godādhara. The Nyāya system of Indian philosophy possesses a unique interest in Indian literature, especially because of its long history and the fundamental character of its discussion.

According to Nyāya, there are exactly four sources of knowledge- perception (*pratyakṣa*), Inference (*anumāna*), Comparison (*upamāna*) and testimony (*śabda*). Knowledge obtained through each of these is either valid or invalid. Nyāya developed several criteria of validity. In this sense, Nyāya is probably the closest Indian equivalent to analytic philosophy. The later Naiyāyikas gave logical proofs for the existence and uniqueness of *Īśvara* in response to Buddhism, which at that time, was fundamentally non-theistic. An important later development in Nyāya was the system of Navya-Nyāya.

## **VII. VAIŚEṢIKA PHILOSOPHY:**

The Vaiśeṣika School was founded by Kaṇāda and it postulates an atomic pluralism. The word *Vaiśeṣika* is derived from the word *visesa*,<sup>22</sup> which means ‘particularity or distinguishing feature or distinction’. Therefore, the Vaiśeṣika philosophy is pluralistic realism which emphasizes that diversity is the soul of this universe. The Vaiśeṣika school is allied to the Nyāya system in some context viz, the seven categories of substance etc.

Although Vaiśeṣika School is closely related with the Nyāya system due to metaphysical theories, both of them developed independently. In its classical form, however, the Vaiśeṣika School differs from, the Nyāya in one point, where Nyāya accepts four sources of valid knowledge. The Vaiśeṣika accepts only two sources of valid knowledge- Perception (*pratyakṣa*) and inference (*anumāna*).

Consisting of pluralism with theism, the Vaiśeṣika School is a realistic philosophy. The main points of this philosophy are its comprehensive conception of objects which is denoted by the classification of objects and its atomic cosmology. In the atomic theory of Vaiśeṣika, the ordinary view of this world is constituted by the physical elements of earth, water, air and fire.

---

<sup>22</sup> Hiriyana, M., *Outline of Indian Philosophy*, p.225

The main exposition of Vaiśeṣika Philosophy is found in the *Vaiśeṣikasūtra* of Kaṇāda. Praśastapāda has written his classical *Padārthadharmasaṁgraha*, a *bhāṣya* or commentary on the *Vaiśeṣikasūtra* of Kaṇāda. It is really a very valuable independent treatise. Four commentaries were on Praśastapāda's work, which are Vyomaśekhara's *Vyomavatī*; Udayana's *Kiraṇāvalī*; Śrīdhara's *Nyāyakandalī* and Śrīvatsa's *Lilāvatī*. The Vaiśeṣika was later on, fused together with the Nyāya system. Among these, Aṅṅambhaṭṭa's *Tarkasaṁgraha*, Viśvanātha's *Bhāṣāpariccheda*, Śivāditya's *Saptapadārthī* are most prominent works.

## VIII. SĀMĀKHYA PHILOSOPHY:

Sāṁkhya is the oldest of all the orthodox philosophical systems in Hinduisim, as it is the first attempt to harmonize the philosophy of the Vedas through reason. Tradition regards Kapila<sup>23</sup> as the founder of this system. So it is known as *Kapila Darśana*. Kapila's *Sāṁkhyasūtra* is the most popular and earliest work of Sāṁkhya Philosophy. According to *Śaṅkarabhāṣya*, the

---

<sup>23</sup> ṛṣim prasūtaṁ kapilaṁ yastamagre / Śvetāśvataropaniṣad

discriminative knowledge of *paramārtha* is Sāṃkhya.<sup>24</sup> In the Sāṃkhya tradition, the author, Kapila is held to be the first among the wise and he appears at the beginning of each cycle of creation. According to *Bhagavata Purāṇa*, Kapila is the fifth incarnation of *Viṣṇu*.<sup>25</sup> The word Sāṃkhya is used in *Bhagavadgītā* as the sense of Knowledge. In *Mahābhārata*, Sāṃkhya is used in the sense of right knowledge.

The Sāṃkhya works, the *Sāṃkhyapravacanasūtra* and *Tattvasamāsa* are ascribed to Kapila. But there is no evidence to prove it. Īśvarakṛṣṇa's *Sāṃkhyakārikā* is a classical work of Sāṃkhya Philosophy. Gauḍpāda's *Sāṃkhyakārikābhāṣya*, Vācaspati Miśra's *Sāṃkhyattvakaumudī* and Vijñānabhikṣu's the *Sāṃkhyapravacanabhāṣya* and the *Sāṃkhyasāra* are some important work of this system.

There is almost unanimity amongst historians of philosophy that the Sāṃkhya is an earliest system with the Nyāya and the Vaiśeṣika. Etymologically

---

<sup>24</sup> sāmkhya paramārthavastuvivekenavisaye / *Śaṅkarabhāṣya*.

<sup>25</sup> pañcame kapilo nāmo siddheśaḥ kālviplutām/

provācāsurye sāmkhyaṃ tattvagrāmaviniṣṇayam// *Bhagavata Purāṇa*,I.3.10

the Sāṃkhya means *jñāna*, *buddhi* or *viveka*. It is interesting to note that the Sāṃkhya system accepts only three Pramānas or the valid means of acquiring knowledge. They accept perception (*pratyakṣa*), Inference (*anumāna*), verbal testimony (*śabda*). They do not accept Comparison (*upamāna*). Sāṃkhya accept only two realities, viz, the *Prakṛti* or the insentient nature and the *Puruṣa* or the soul. These two are eternal according to Kapila.

According to Sāṃkhya Philosophy something can never be produced out of nothing. *Sattva*, or pleasure, *Rajo* or pain and *Tamo* or sufferings are derived by the three *guṇa*'s or qualities. These three constituents of *Prakṛti* which holds them together in a state of rest or equilibrium.<sup>26</sup> Sāṃkhya believes in the creation of the universe as result of the union between *Prakṛti* and *Puruṣa*.

Kapila describes an interesting process evolution of the world. From this evolution, 24 evolutes come from *Prakṛti*. They are called 24 cosmic principles<sup>27</sup>. The Sāṃkhya believes in *Satkāryavāda*. The original Sāṃkhya was monistic and theistic, but the classical Sāṃkhya perhaps under the inference of

---

<sup>26</sup> sattvarajastamasām sāmīyāvasthā prakṛtiḥ/ *Sāṃkhyasāra*,1.61

<sup>27</sup> *Sāṃkhyakārikā*, 22

Materialism, Jainism, and early Buddhism became atheistic. According to Sāṃkhya system of philosophy, a dead person will not return to the mortal world since he attains *Videhamukti* a state of final liberation.

## **IX. YOGA PHILOSOPHY:**

Yoga, in Indian Philosophy, is the name of one of the six orthodox schools which is closely related with the Sāṃkhya School. The most important contribution of Yoga philosophy is *Yogasūtra* of Patañjali. It is also known as *Pātañjalayoga* or *Pātañjaladarśana* after the name of its founder. The Yoga system mostly accepts the epistemology and the metaphysics of the Sāṃkhya, but it admits also the existence of god. Hence it is called theistic Sāṃkhya or *Seśvara Sāṃkhya*. The special feature of this system is the comprehensive treatment of the art of *Yoga*. *Yoga* is defined as the cessation of the modifications of *citta*.<sup>28</sup>

Yoga accepts the three Pramānas- Perception (*pratyakṣa*), Inference (*anumāna*) and Testimony (*śabda*) of Sāṃkhya and also the twenty five

---

<sup>28</sup> yogaścittavṛttinirodhaḥ / *Yogasūtra*, 1.2

metaphysical principles. The practice of Yoga to attain *Vivekajñāna* is the special point of this system. The value of Yoga, as an important method of realizing, has been recognized by most of the Indian systems. Clear evidences of the recognition of Yoga practices can also be traced in this regard-even in the Upaniṣads, the Smṛtis and Puraṇas.<sup>29</sup>

Yoga Philosophy believes in the existence of God. According to Patañjali's *Yogasūtra*, God is a special kind of *Puruṣa* who is always free from pain, actions, effects and impressions.<sup>30</sup> He is omniscient, omnipotent and omnipresent. But the God of Yoga Philosophy is not the creator, preserver or destroyer of this world. He is the only special *Puruṣa*. This philosophy is mainly based on the metaphysics of Sāṅkhya Philosophy and gives us the practical way to attain self-realization.

Vyāsa wrote a brief but valuable commentary on this called *Yogabhāṣya* or *Vyāśabhāṣya*. Vācaspati Miśra wrote a valuable commentary on *Vyāśabhāṣya* called *Tattvavaisāradī*. Again, Vijñābhikṣu wrote a commentary on *Yogabhāṣya*

---

<sup>29</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.292

<sup>30</sup> kleśakarmavipākāśayairaparāmṛṣṭaḥpuruṣaviśeṣa īśvaraḥ / *Yogasūtra*,I.24

which is called *Yogavārttika*. *Yogasārasaṅgraha* is another useful manual of the Yoga Philosophy. It may be further mentioned that as the necessary practical side of a philosophy of life, most of the systems of Indian Philosophy insist on the practices of Yoga.

To be very specific, the Yoga system studies the nature and forms of *Yoga* including the different steps in Yoga practice etc. The modification of *citta*, i.e. mental states is many and varied. The Yoga admits the existence of God on both practical and theoretical grounds.

Patañjali systematized the *Yoga* conceptions in his work- the *Yogasūtra*. Now, what is more important is the concern in respect of the ways and means through which an individual can attain/understand the reality of self by direct experience. It lays stress on the practice of Yoga as an indispensable means to discriminative knowledge. This is the special feature of this system.

## **X. MĪMĀMSĀ PHILOSOPHY:**

The Mīmāṃsā also called the *Purva Mīmāṃsā* or *Karma Mimansa* is concerned with rituals. But it is generally called the Mīmāṃsā. Jaimini is the

founder of the Mīmāṃsā system. He is the author of the *Mīmāṃsāsūtra*. The Mīmāṃsā mainly deals with the Vedic injunction about rituals. It also deals with the philosophical justification of the beliefs underlying ritualism. The Mīmāṃsā believe in the reality of the souls. The external world and the law of *karma*. It does not recognize god as the creator of the world. It believes in the eternality and infallibility of the Vedas. The Mīmāṃsā is sometimes called *Karma Mīmāṃsā*, since it primarily deals with *Karma* or rituals. The Mīmāṃsā Philosophy is the Philosophy of ritualism.

Generally, Mīmāṃsā believes in the reality of the physical world on the strength of perception and hence it is realistic. But it neither believes in a supreme soul nor god who has created the world and states that the world has always been as it is. According to it, the world has neither a beginning nor an end. It believes that the world's objects are formed out of matter in accordance with the karmas of the souls. The law of *karma* is an autonomous natural and moral law that rules the world. The Mīmāṃsā also admits that when any man

performs any rituals, there arises in his soul potency (*apurva*) which produces the fruit of the action at an opportune moment.<sup>31</sup>

Kumārila wrote several works, viz; (i) *Ślokavārtika*, (ii) *Tantravārtika* and (iii) *Ṭuptikā*. Several commentators had wrote commentary on Kumārila's work. Such as—(i) Sucarita Miśra, the author of *Kāśika*, a commentary on *Ślokavārtika*; (ii) Pārthasārathi Miśra, the author of *Nyāyaratnākara*, a commentary on *Ślokavārtika*; (iii) Someśvara Bhaṭṭa, author of *Nyāyaśuddhā*, a commentary on *Tantravārtika* ; (iv) Veṅkata Dīkṣita ; the author of *Vārtikābharāṇa*, a commentary on *Ṭuptika*. The followers of Kumārila's are—Maṇḍana Miśra, the author of *Vidhiviveka* and *Mīmāṃsānukramaṇī* and Vācaṣpati Miśra, the author of *Nyāyakaṇikā*. Prabhākara wrote a commentary, named *Bṛhātī* on *Śabarābhāṣya*. Śālikanāth Miśra wrote a commentary on *Bṛhātī* known as *Rjvimālā* and *Prakaranapañcikā*. The third school of Mīmāṃsā was founded by Murāri Miśra, whose works are lost. Āpadeva wrote an elementary manual, the Mīmāṃsā *Nyāyaprakāśa*, which is also called *Āpadevī*, and it is a

---

<sup>31</sup> Bedekar, V.M., *History of Indian Philosophy*, Vol.I., p.167

very popular work. Another popular work on Mīmāṃsā system is Laugākṣi Bhāskara's *Arthasaṃgraha*, which is based on Āpadeva's work.

The Mīmāṃsā is a system which is naturally expected to deal with the problems regarding metaphysics, epistemology, ethics and theory of value, logic and philosophical method there are two main schools of Mīmāṃsā founded by Kumārila Bhaṭṭa and Prabhākara Mīśra respectively. They are called as the Bhaṭṭa and Prabhākar respectively. They hold different views on many philosophical problems. Prabhākara school of Mīmāṃsā admits five different sources of knowledge (pramāṇas), Comparison (*upamāna*), Testimony (*śabda*), and postulation (*arthāpati*). The Bhaṭṭa School admits another source of valid cognition, in addition to the above five and this sixth *pramāna* is non-apprehension (*anupalabdhi*). The chief aim of Mīmāṃsā is to help and support the Vedic ritualism by supplying a philosophical justification of the beliefs on which ritualism depends.

## **XI. VEDĀNTA PHILOSOPHY:**

The Vedānta philosophy is called Uttara (later) Mīmāṃsā. Because it deals with the last two division of the Vedas mainly *Āraṇyaka*, *Upaniṣad*. It also deals with knowledge. So, another name of the Vedānta philosophy is *Jñāna Mīmāṃsā*. Traditionally, the literature forming the foundation of the Vedānta is classified into three Prasthānas. These are- (i) the *Śrutiprasthāna*; (ii) the *Smṛtiprasthāna*; (iii) the *Nyāyaprasthāna*. The *Srutiprasthāna* of Vedānta is the Upaniṣads; the *Smṛtiprasthāna* is the *Bhagavadgītā*. Lastly, the *Nyāyaprasthāna* is the *Vedāntasūtra* of Bādarāyaṇa. The *Vedāntasūtra* is also known as *Brahmasūtra* or *Śārīrakasūtra* or *Uttaramīmāṃsāsūtra*.

There are many schools of Vedānta Philosophy advocated by Śaṅkara, Rāmānuja, Madhva, Vallabha, Nimbārka and others. Śaṅkara is the advocate of unqualified monism which is called *Advaitavāda*. Rāmānuja is an advocate of qualified monism which is called *Viśiṣṭādvaitavāda* of Vedānta.<sup>32</sup> Rāmānuja differs from Śaṅkara in the sense that he considers the *jīva* (the individual soul)

---

<sup>32</sup> Hiriyanna, M., *Outlines of Indian Philosophy*, p.383

as the entity different from the body and is infinite in number and cannot be one with the Supreme as long as it is confined to a body.<sup>33</sup>

There are different commentators who wrote the commentaries on *Brahmasūtra*. Among them, the chief commentators are- (i) Śaṅkara ; (i) Rāmānuja; (iii) Madhva (iv) Nimbārka; (v) Bhāskara and (vi) Vallabha. The main schools of the Vedānta system are mentioned as follow- Advaita Vedānta of Śaṅkara, Viśiṣṭādvaita Vedānta of Rāmānuja; Dvaita Vedānta of Madhva; Śuddhādvaita of Vallabha; Svābhāvika bhedābhedavāda of Nimbārka; Aupādhika bhedābhedavāda of Bhāskara.

The most common question on which the schools of the Vedānta are divided is the nature of the relation between the self and *Brahman*. Śaṅkara denies duality and regards the indeterminate *Brahman* as the ontological reality. God, the individual souls and the world are phenomenal appearances which have only empirical reality. Rāmānuja identifies *Brahman* with *Īśvara* and regards him as the creator, preserver and destroyer of this universe. Madhva holds that self and *Brahman* are totally different entities. According to Bhāskara, *Brahman* is

---

<sup>33</sup> *Ibid.*, p.384

both absolute and relative, and its relation to the self is one of both difference and non-difference. According to Vallabha, the self is non-different from Brahman, because the effect is non-different from the cause.<sup>34</sup>

Advaita Vedānta recognizes perception (*pratyakṣa*), Inference (*anumāna*), comparison (*upamāna*), testimony (*śabda*), postulation (*arthāpatti*) and non-apprehension (*anupalabdhi*) valid means of knowledge. The Advaita Vedānta of Śāṅkara regards the world as appearance but not as illusion.<sup>35</sup> It believes in the reality of one *Ātman* only. They believe in the law of *karma*. The Advaita Vedānta of Śāṅkara regards liberation as the realization of the identity of the soul with *Brahman*.

[B]

## AN ACCOUNT OF THE YOGA SYSTEM

*Yoga* is an ancient Sanskrit word which consists of two letters. The word *Yoga* is derived as *yuj* + *ghañ* (*yujyate anena iti yogaḥ*). The root of the word

---

<sup>34</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.350

<sup>35</sup> Hiriyanna, M., *Outlines of Indian Philosophy*, p.384

*Yoga* is √*yuj* which means to bind together, hold fast, yoke etc. In *Aṣṭādhyāyī*, the technical meaning of the word *Yoga* had described at least two things: to control (*yuj: saṁyamāne*) and to contemplate (*yuj: samādhau*)<sup>36</sup>. And *yujir* the root √*yuj* is used in the sense of joining or connecting.<sup>37</sup> The fact that there is no verbal use of the root √*yuj* in the sense of concentration.<sup>38</sup> The word *Yoga* is often describe as union. It means the union of *jivātman* with the *paramātma*.<sup>39</sup>

*Yoga* is a most ancient science, which has been taught for thousands of years. Concepts of *Yoga* were present in Pre-vedic, Vedic and in also in early Upaniṣads, but were in abstract form. Maḥarṣi Patañjali arranged this great treasure of knowledge prevailing at that time, by formulating 195 sūtras, which are called *Yogasūtra*. The whole book organized into four chapters or books (*pāda*), viz-

## I. SAMĀDHI PĀDA

---

<sup>36</sup> *yuj samādhau / Aṣṭādhyāyī, VII.1.71*

<sup>37</sup> *yujir yoge / Ibid.*

<sup>38</sup> *yujiyate brahmacārī yogaṁ / Mahābhāṣya.III.2.87*

<sup>39</sup> *saṁyoga yoga ityukto jīvātmāparamātmanor iti / Sarvadarśanasamgraha, p.XV*

The first chapter *Samādhi pāda* consists of 51 Sūtras. *Samādhi* refers to a blissful state where the *Yogi* is absorbed into the One. The author describes *Yoga* and then the nature and the means to attaining *samādhi*. This chapter contains the famous definitional verse: *yogaścittavṛttinirodhaḥ*<sup>40</sup> (*Yoga* is the restraint of mental modifications). With special forms of attention and consciousness that are the goals of *Yoga*.

## II. SĀDHANA PĀDA

The Second Chapter *Sādhana pāda* consists of 55 Sūtras that describe the most important practices of this spiritual discipline. The word *Sādhana* means ‘practice’ or ‘discipline’. In this *pāda*, the author describes two kind of *Yoga* viz. *Kriyāyoga* (Action *Yoga*) and *Aṣṭāṅgayoga* (Eightfold or Eight limbed *Yoga*). Sometimes *Kriyāyoga*, is also called *Karmayoga*, which is also expounded in Chapter 3 of the *Bhagavadgītā* where Kṛṣṇa encouraged

---

<sup>40</sup> *yogaścittavṛttinirodhaḥ / Yogasūta, I.2*

Arjuna to act without attachment to the results or fruit of action and activity.

This Yoga teaches us *Yoga* through selfless action and service.

*Aṣṭāṅgayoga* describes the eight limbs of *Yoga* that together constitute *Rājayoga*.

### **III. VIBHŪTI PĀDA**

The third chapter *Vibhūti pāda*, consists of 56 Sūtras that describe the extraordinary powers or attainments (siddhis) that can result from intense yogic practice. The Sanskrit word *Vibhūti* means ‘power’ or ‘manifestation’. By the practice of *Yoga*, 'Supra-normal powers' (siddhis) are acquired.

### **IV. KAIVALYA PĀDA**

The fourth and final chapter of *Yogasūtra* is *Kaivalya pāda*. It consists of 34 Sūtras. Some scholar believes that it is to be a later addition to the earlier three chapters. *Kaivalya* literally means ‘isolation’, but it is used in the sūtras stands for emancipation, liberation. The *Kaivalya pāda* describes the nature of liberation and the reality of the transcendental self.

### **V. YOGASŪTRA : DEBATE ON ITS AUTHORSHIP:**

The authorship of the *Yogasūtra*, the first exposition of Yoga philosophy is traditionally ascribed to Patañjali who is said to be the founder of Yoga system. However, there is controversy regarding the authorship of *Yogasūtra*.

According to the post classical traditions, the originator of *Yogais* Hiranyagarbha. Later yoga commentators believe that there was an actual person called Hiranyagarbha who had authored a treaty on *Yoga*. According to the *Yājñavalkyasmṛti*, Hiranyagarbha is the founder of the Yoga system<sup>41</sup> and Mahadeva points out that this does not contradict Patañjali's authorship of *Yogasūtra* since Patañjali calls his works *anuśāsana*<sup>42</sup>, where the preposition *anu* implies that his statement follows a primary revelation, and is not itself the first formulation of the system.<sup>43</sup> In the oldest text like, *Samhitā*, *Brāhmanas*, *Upaniṣads* and *Mahābhārata*,<sup>44</sup> it is clearly mentioned that Hiranyagarbha, the founder of Yoga and Kapila are the same persons. Śaṅkara and Vācaspati Miśra

---

<sup>41</sup> nanu hiranyagarbho yogasya vaktā nānyaḥ purātana / *Sarvadarśanasamgraha.*, p.158

<sup>42</sup> atha yogānuśāsanam/ *Yogasūtra* , I.1

<sup>43</sup> *Sarvadarśanasamgraha.*, p.XV

<sup>44</sup> *Mahābhārata*,339.68-69

also says about this.<sup>45</sup> This great sage Kapila himself is the founder of both the Sāṃkhya as well as the Yoga systems. Sāṃkhya and Yoga are the earliest systems getting their individual forms. These two systems have been very frequently referred to in the *Mahābhārata* and early Sanskrit literature. Even the *Nirukta* seems to these systems.<sup>46</sup> The *Bhagavadgītā* also state that-the one type of dissertations that chiefly concerned itself with is *jñāna* known as *jñānayoga* or Sāṃkhya system, while the other dealt with *karma* is called *karmayoga* or simply Yoga system.<sup>47</sup>

Swami Hariharānanda Āraṇya in his commentary on the *Yogasūtra* called *Bhāsvatī*, states that Hiraṇyagarbha who is supposed to be the first founder of Yoga is just another name of Kapila, the founder of the Sāṃkhya system.

---

<sup>45</sup> kapilo nāma viṣṇoravatāraviśeṣaḥ prasiddhaḥ, svayambhūrhirṇyagarbhastasyāpi  
sāṃkhyayogaprāptirvede śrūyate, sa eveśvara ādividvān kapilo viṣṇuḥ svayambhūrīti bhāvaḥ/

*Tattvavaiśārādī* on *Yogabhāṣya*, I.25

<sup>46</sup> sāṃkhyam yogam sambhasyet puruṣam vā pañcaviṃśakam / *Nirukta.*, p.XIV

<sup>47</sup> loke'smindividhā niṣṭha purā proktā mayānagha /

jñānoyogena sāṃkhyanam karmayogen yoginam // *Bhagavadgītā*, III.3

According to him<sup>48</sup>, Hiraṇyagarbha is the first born Lord of the Universe and Kapila too is born with knowledge and powers and hence, the sages gave this title Hiraṇyagarbha to Kapila. In the *Śvetāśvataropaniṣad*, Hiraṇyagarbha<sup>49</sup> and Kapila<sup>50</sup> have been mentioned in similar contexts. In a well-known verse often quoted by philosophical writers like Vācaspati, Vijñānabhikṣu and Mādhvacarya, it has been stated that “Kapila is the expounder of Sāṃkhya and is also called *Parāmarṣi*. Hiraṇyagarbha is the knower of Yoga, none other

---

<sup>48</sup> *Bhāsvatī*, I.I

<sup>49</sup> yo devānaṃ prabhavaś codbhavaś ca viśvādhipo rudro maharṣiḥ /  
hiraṇya garbhaṃ janayāmāsa pūrvaṃ sa no buddhyā śubhayā samyunaktu//  
*Śvetāśvataropaniṣad*,III.4

<sup>50</sup> yo yonim yonim adhitiṣṭhaty eko viśvāni rūpāni yonīs ca sarvāḥ /  
rṣiṃ prasūtaṃ kapilaṃ yas tam agre jñānair bibharti jāyamānaṃ ca paśyati //

*Śvetāśvataropaniṣad*,V.2

earlier than him.”<sup>51</sup> From the age of the Upaniṣads, we find the words Sāṃkhya and Yoga going hand in hand.<sup>52</sup>

The famous philosopher Weber had tried to associate Patañjali with Kāpya Patamchala of the *Śatapatha Brāhmaṇa*. We find the name Patañjali in Kātyāyana’s *Vārtika*. The commentators have explained that Patañjali means *patantaḥ añjalayaḥ yasmai* meaning for whom the hands are folded as mark of reverence. But it is rather difficult to arrive at any opinion or conclusion merely from the similarity of names.<sup>53</sup>

There is another theory which identifies the writer of the commentary on the sūtras of Paṇiṇi called the *Mahābhāṣya* with Patañjali of the *Yogasūtra*. Many western scholars have accepted the theory on the strength of some Indian commentators who have identified two Patañjalis. Of these, one is the writer of the *Patañjalīcarita* of Rāmbhadra Dīkṣita who might not have flourished earlier

---

<sup>51</sup> sām̐khyasya vaktā kapilaḥ parāmarṣiḥ sa ucyate /

hirṇyagarbho yogasya vaktā nānyaḥ purātanaḥ // *Mahābhārata*, XII.337.60, *Yājñavalkya-smṛti*, XII.5

<sup>52</sup> nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān /

tat kāraṇam sām̐khya yogād̐higamyam̐ jñātvā devam̐ mucyate sarvapāśaiḥ // *Śvetāśvataropaniṣad*, VI.13

<sup>53</sup> Dasgupta.S.N., *A History of Indian Philosophy*, Vol.I.,p.230

than the 18<sup>th</sup> century A.D. And the other is cited in Shivarama's commentary on *Vāsavadattā* which Utrecht assigned the period of this to the 18<sup>th</sup> century AD itself. The next two are king Bhoja and Chakrapāṇidatta the commentator of *Caraka* belonging to the 11<sup>th</sup> century A.D. He holds that he adores Ahipati the mythical serpent chief, who warded off the defects of mind, speech and body by his Patañjali *Mahābhāṣya* and revised *Caraka*. So, Chakrapāṇidatta mention at the beginning of his book that writer of *Yogasūtra*, *Mahābhāṣya*'s Patañjali and Patañjali of *Carakasamhitā* are the same person.<sup>54</sup>

J.H.Woods holds that the authorship of the *Yogasūtra*; identity of Patañjali, author of the Sūtras and Patañjali, author of *Mahābhāṣya*, not yet proved. The opinion in India and in the west that the author of the *Yogasūtra* is also the author of the great grammatical comment upon Panini has not been traced definitely any further back than to the 10<sup>th</sup> century. The *Yogabhāṣya* (circa

---

<sup>54</sup> pātañjalamahābhāṣya carakapratīsamskṛtaiḥ /

manuvakkāyadoṣāṇāṁ hantre'hipataye namaḥ // *Caraka Tātparyāṭīkā*, I.1 as quoted in

*Yoga*

*Philosophy* by Dus Gupta, S.N. p.56

AD 650 to AD 850) makes no statement as to authorship of the *Yogasūtra* unless the benedictory verse of the beginning be regarded as valid proof that Patañjali wrote the Sūtras. Here we would like to extend the deliberation to the authorship of *Vyāśabhāṣya* and suggest that the author of this *bhāṣya* and *Mahābhāṣya* might be the same. Apart from the natural divergence of diction when composing on two topics as far apart as yoga and grammar , at first glance one notices the similarity of the choice of words, phrases and even sentences. We can see the first sentences of both:

*atha yogānu śāsanam*

*athetyayam adhikarārthaḥ yogānu śāsanam śāstram*

*adhikṛtaṁ veditavyam // Vyāśabhāṣya.I.1*

*athaśabdānu śāsanam*

*athetyayam śabdo 'dhikārārthaḥ prayujyate*

*śabdānuśāsanam nāma śāstram*

*adhikṛtaṁ veditavyaṁ // Mahābhāṣya, I.1.1*

According to Mādhavācārya, however, this does not contradict the authorship of Patañjali of the Yogasūtra as Patañjali calls his work *ānuśāsanam* where the preposition *anu* indicates that his explanation follows a primary revelation and is not itself the first making of the system.<sup>55</sup> Professor J.H.Woods notices that the great commentators of the grammar school such as Bhartṛhari, Kaiyaṭa, Vāmana, Jayāditya, Nāgeśa etc. are silent on the point of identification of the two Patañjali. So he states that the philosophical concepts of substance (*dravya*) of the two Patañjali's differ and therefore they cannot be identified. *Dravya* is described in *Vyāṣabhāṣya* in one place as being the unity of species and qualities (*sāmānyaviśeṣātmaka*), whereas the *Mahābhāṣya* holds that a *dravya* denotes a genus and also specific qualities according as the emphasis or stress is laid on either side. *Dravya* in the *Mahābhāṣya* as that object which is

---

<sup>55</sup> yadyapi patañjaleḥ prāgeva hiranyagarbheṇa yājñvalkyena ca yogaśāstraṁ praṇitaṁ tathāpi  
jijñāsūnāmavalodhasaulabhyāya patañjalīnā. ....asya śāstrasya sāmīcīnyena ; ....pratipādanāt tata  
eva cāsya yogaśāstrasya pātañjaladarśanaśabdena. ....patañjalernirdeśaḥ / *Darśanāṅkura* under  
*Sarvadarśanasamgraha*, p.331

the specific kind of the conglomeration of its parts, just as a cow is of its tail, etc.

*yatāsnālāṅgulakakudakhuraviṣāṅyartharūpam.* On the other hand, In *Vyāsbhāṣya*, object is a conglomeration of interrelated parts is called *dravya - ayutasiddhāvayavabhedānugataḥ samūho drayaṁ.*<sup>56</sup>

## VI. YOGA LITERATURE:

In Yoga Philosophy, a number of works are found. Among them some are available and some are lost. Some of the works are -

1. *Yogasūtra* of Patañjali
2. *Yogabhāṣya* of Vyāsa
3. *Tattvavaisāradī* of Vācaspati Misra
4. *Rājamārtanḍa* of King bhoja
5. *Yogamaṇiprabhā* of bhojarāja
6. *Yogavārtika & Yogasarsaṅgraha* of Vijñānabhikṣu
7. *Maṇiprabhavṛtti* of Rāmānanda Yati
8. *Yogasiddhāntachandrikā & Sūtrathabodhini* of Nārāyaṇatīrtha
9. *Bhāsvati* of Hariharananda Āraṇyaka

---

<sup>56</sup> Dusgupta, S.N., *Yoga Philosophy*, p.57

10. *Yogasūtradīpikā* of Bhāvaganeśa
11. *Yogasudhākaravṛtti* of Śadaśiva
12. *Yogapradīpikā* of Baladeva Miśra
13. *Vṛtti* of Gaṇeśa Dīkṣita
14. *Yogasūtravṛtti* of Nāgeśa Bhaṭṭa
15. *Chandrikā* of Ananta Paṇḍita
16. *Yogasūtra vṛtti* of Udayaśankara
17. *Yogasūtra vṛtti* of Jnānānanda
18. *Abhinavabhāṣya* of Bhavadeva
19. *Maṇiprabhā* of Rāmānuja
20. *Yogavṛtti* of Śivasankara
21. *Patañjalarahasya* of Raghavānanda
22. *Yogasūtra tippan* of Bhavadeva
23. *Kiraṇāvalī* of Swami Nārāyana
24. *Yogacandrikā* of Ānandadeva
25. *Navayogakallola* of Semanana Dikṣita
26. *Yogasūtravṛtti* of Mahādeva

27. *Yogasūtra bhāṣyasiddhi & Yogaśuddhakara* of Sureschandra Śrivāstav
28. *Yogasūtravṛtti* of Vrindayana Sukla
29. *Patañjalasūtravṛtti* of Sadaśiva
30. *Patañjalarahasya prakāśa* of Radhānanda
31. *Yogasūtra vedikavṛtti* of Hariprashad
32. *Yogabhāṣya vivarana* of Sankara
33. *Yogadarśana bhāṣya* of Jnānānanda
34. *Yogasūtra vṛtti* of Umāpati Mīśra

## **VII. YOGA UPANIṢADS:**

Names of some later Upaniṣads which praise the Yoga method and principles are mentioned below-

1. *Mahāvākya*
2. *Śāṅḍilya*

3. *Yogatattva*
4. *Dhyānabindu*
5. *Hamsa*
6. *Varāha*
7. *Kṣurikā*
8. *Maṇḍalabrāhmaṇa*
9. *Amṛtabindu*
10. *Tejobindu*
11. *Darśana*
12. *Trisikhi*
13. *Advayatāraka*
14. *Yogakuṇḍalī*
15. *Yogacūḍāmani*
16. *Nādabindu*
17. *Amṛtanāda*
18. *Pāśupatabrahma*
19. *Yogaśikha*

### VIII. A NOTE ON THE YOGA SYSTEM:

In Indian philosophy, Yoga is the name of one of the six orthodox philosophical schools. The Yoga philosophical system is closely allied with the Sāṃkhya School. The Yoga school as expounded by Patañjali, accepts the Sāṃkhya psychology and metaphysics, but is more theistic than the Sāṃkhya, as evidenced by the addition of a divine entity to the Sāṃkhya's twenty-five elements of reality. The parallels between Yoga and Sāṃkhya were so close that Max Muller says, “The two philosophies were in popular parlance distinguished from each other as Sāṃkhya with and Sāṃkhya without a Lord....”<sup>57</sup>

The foundational text of the Yoga school is the *Yogasūtra* of Patañjali, who is regarded as the founder of the formal Yoga philosophy. The Sūtras of the Yoga philosophy are ascribed to Patañjali, who may have been, as Maxmuller explains, “the author or representative of the Yoga philosophy without being necessarily the author of the Sūtras.”<sup>58</sup> Patañjali defines *Yoga* as the restraint of

---

<sup>57</sup> Maxmuller, F. , *Six Systems of Indian Philosophy*, Vol.XIX,p.157

<sup>58</sup> *Ibid.*,p.158

mental modifications.<sup>59</sup> It controls (*nirodha*) the mind stuff (*citta*) from taking various forms (*vṛttis*). It is also the inhabitation of the modifications of the mind. Etymologically, *citta* comes from the root *cit* which means to desire for. *Citta* hence, is a desire. This *citta* is ultimately, to be placed in the seer. But before that, it is to be trained by *pramāṇa* i.e. well accepted standard activities. According to Vyāsa, *Yoga* is *Samādhi* (contemplation).<sup>60</sup> We find the view of *Samādhi* in the *Bhagavadgītā* also where it is said, “*Yoga* is attained when the intellect (*buddhi*) is no longer distracted by what is heard, and thus becomes steady in a state of *Samādhi*.”<sup>61</sup> And it is a characteristic of the mind pervading all its planes.<sup>62</sup> The planes of the mind are- *kṣipta* (Wandering), *mūḍha* (Forgetful), *vikṣipta* (occasionally steady or distracted), *ekāgra* (One pointed) and *nirodha* (restrained).<sup>63</sup> In *Tattvavaiśārādī*, Vācaṣpati Mīśra states that the

---

<sup>59</sup> yogaścittavṛttinirodhaḥ / *Yogasūtra*.I.2

<sup>60</sup> yogaḥ samādhiḥ / *Yogabhāṣya* on *Yogasūtra*, I.1.

<sup>61</sup> śrutivipratipannā te yadā sthāsyati niścalā /  
samādhāvacalā budhhistadā yogamavāpsyasi // *Bhagavadgītā*.,II.53

<sup>62</sup> sa ca sārvaabhaumaścittasya dharmah / *Yogabhāṣya* on *Yogasūtra*,I.1.

<sup>63</sup> kṣiptaṁ mūḍhaṁ vikṣiptaṁ ekāgraṁ niruddhamiti cittabhūmayah / *Yogabhāṣya* on *Yogasūtra*, I.1

wandering plane (*kṣipta*) or condition of the mind is that in which it is always thrown by disturbing energy (*rajas*) towards these objects, and is thus extremely unsteady.<sup>64</sup> In the forgetful condition (*mūḍha*), the mind is possessed of the modification of deep sleep on account of the excess of inertia (the quality of *tamasa*).<sup>65</sup> The occasionally steady or distracted is differentiated from the wandering. The difference consists in the occasional steadiness of that which is for the most part unsteady.<sup>66</sup> One pointed is that which moves along one line only.<sup>67</sup> The restrained mind is that in which all the mental modifications have been restrained, and exist only as potencies.<sup>68</sup> On the other hand, Vācaspati Miśra says that particular state of the mind in which the manifestations of real cognition, have been restrained (*nirrodha*), is the state of *Yoga*.<sup>69</sup>

---

<sup>64</sup> kṣiptam sadaiva rajasaṁ teṣu teṣu viṣayeṣu kṣipyamāṇamatyantamsthiraṁ / *Tattvavaiśārādī*  
on *Yogasūtra*, I.1

<sup>65</sup> mūḍham tu tamaḥ samudṛekannidrāvṛttimad / *Ibid.*

<sup>66</sup> vikṣiptam kṣiptadviśiṣṭam; viśeṣo'sthembahulasya kadācitkaḥ sthemā / *Ibid.*

<sup>67</sup> ekāgram ekatānam / *Ibid.*

<sup>68</sup> niruddhasakalavṛttikam saṁskāramātraśeṣam cittam niruddham / *Ibid.*

<sup>69</sup> nirudhyante yasmin prāmāṇādivṛttyoabasthāviśeṣe cittasya soabasthāviśeṣo yogaḥ / *Ibid.*, I.2

Patañjali has classified mental modifications on the principle of cognition and stated that these modifications can be either colored i.e. attended by tensions or colorless i.e. free from tensions.<sup>70</sup> Although mental modifications are innumerable, yet for the sake of understanding they can be conveniently classified in five types.<sup>71</sup> These types fully exhaust all possible mental modifications. However, due to the very nature of these modifications, they cannot be completely mutually exclusive. Thus, our cognition may concern the objects, emotions and thoughts as they actually are or it may be an erroneous presentation of the same or it may concern just verbal ideas having no perceptual correspondence in reality or it may just be an awareness of absence or void and lastly it may concern some previous experience of any the five types lingering in the mind.<sup>72</sup>

## **IX. YOGA VIEW OF PRAMĀṆA:**

---

<sup>70</sup> vṛttayaḥ pañcatayyaḥ kliṣṭā'kliṣṭaḥ / *Yogasūtra*,I.5.

<sup>71</sup> tāḥ kliṣṭāścākliṣṭāśca pañcadhā vṛttayaḥ / *Yogabhāṣya* on *Yogasūtra*,I.5

<sup>72</sup> pramāṇaviparyayavikalpanidrāsmṛtayaḥ / *Yogasūtra*,I.6

In the *Yogasūtra*, Patañjali holds that *pramāṇa* is the function of *citta*.<sup>73</sup>

Patañjali, however, shows the superiority of yogic practices and consequently the yogic perception acquired through them over the ordinary means of knowledge.

Patañjali says that the *buddhi* through the discipline of *Yoga* gets truth-bearing knowledge (*ṛtambharā*) having no trace of wrong or perverted knowledge.<sup>74</sup> This knowledge comprehends the particularity (*viśeṣa*) residing in the *puruṣa* or in the subtle elements which is not known through any of the worldly means of knowledge.<sup>75</sup> Vyāsadeva, in his *Yogabhāṣya*, remarks that *pramāṇa* apprehends a real object (*bhūtārtha viṣaya*) in opposition to erroneous knowledge which is later on contradicted by the former.<sup>76</sup> In the view of Śrīkrṣṇa Vallabhācārya adds that when both the function of *buddhi* and the apprehension of *puruṣa* are said to be *pramā*, the *pramāṇa* will be both function of *buddhi* and the function of the sense organ.<sup>77</sup> *Puruṣa* is never direct cogniser but it is the witness of *pramā*.

---

<sup>73</sup> *Ibid.*

<sup>74</sup> *ṛtambharā tatra prajñā / Ibid., I.48*

<sup>75</sup> *sa viśeṣo bhavati bhūtasūkṣmagato vā puruṣagato vā / Yogabhāṣya on Yogasūtra, I.49*

<sup>76</sup> *bhūtārthaviṣayattvātpramāṇasya, tatra pramāṇena bādhanampramāṇasya drṣṭam / Ibid., I.8*

<sup>77</sup> *Kiraṇāvalī on Yogasūtra, I.7*

Hence, it is to be noted that the Sāṃkhya and Yoga systems offer an original definition of *pramāṇa* as the function of the *buddhi* or *citta*.

The *pramāṇas*, according to the *Yogasūtra*, are three factors. These are – Perception (*pratyakṣa*), Inference (*anumāna*) and Verbal testimony (*śabda*).<sup>78</sup> These are simply mentioned and not defined by Patañjali. But, Vyāsadeva, Vācaspati Miśra, Vijñānabhikṣu and other commentators of *Yogasūtra* have discussed the terms elaborately.

According to Patañjali, *viparyaya* is the second category of mental modifications. He defines it as the false knowledge not corresponding to the form of external object.<sup>79</sup> The third category of mental modification is *vikalpa* which Patañjali defines as the cognition which follows the verbal knowledge, but which is not accompanied by any external sense data.<sup>80</sup> *Nidrā* (dreamless sleep) is, according to Patañjali, the next category of mental modifications. This may appear rather strange, because in dreamless sleep mind is usually supposed to be

---

<sup>78</sup> pratyakṣānumānāgamāḥ pramāṇāni/ *Yogasūtra*,I.7

<sup>79</sup> viparyayo mithyājñānamatadrūpapraṭiṣṭham/ *Ibid.*,I.8

<sup>80</sup> sabdajñānānupātī vastuśūnyo vikalpaḥ /*Ibid.*,I.9

completely inactive. However, Patañjali considers mind to be always in the state of flux, because its component forces by their very nature cannot remain inactive. Hence, Patañjali defines dreamless sleep as the mental modification based on the cognition of absence or void.<sup>81</sup>

The last category of mental modifications, according to Patañjali is *smṛti* (recollection). He defines it as the experienced objects or ideas not being completely robbed away from the mind.<sup>82</sup> Commentator Vyāsa, however, maintains that recollection itself is of two types. In the first, the recollected objects etc. are directly experienced which he identifies with dream experience. In the other type, the objects etc. are not so directly perceived but the past experiences linger in the mind; this is ordinary recollection.<sup>83</sup>

## X. AṢṬĀṄGAYOGA:

---

<sup>81</sup> abhāvapratyayālambanā vṛttirnidrā /*Ibid.*,I.10

<sup>82</sup> anubhūtavīṣayāsampramoṣaḥ smṛtiḥ /*Ibid.*,I.11

<sup>83</sup> sā ca dvayī bhāvītasmaravyā cābhāvītasmaravyā ca svapne bhāvītasmaravyā jāgratsamaye  
tvabhāvītasmaravyeti / *Yogabhāṣya* on *Yogasūtra*, I.11

For the purification and enlightenment of the mind (*citta*), the *Yoga* gives eight-fold means which is called *Aṣṭāṅgayoga*. These eight-fold means are as follows:

**a. YAMA :**

*Yama* means the various forms of abstention from evil doing, restraining harmful thoughts and impulses. It controls body, mind and speech. *Yamas* are of five kinds, viz,-(i) *Ahimsā* (non-violence),(ii) *Satya* (truthfulness),(iii) *Asteya* (non-stealing), (iv) *Brahmacārya* (celibact) and (v) *Aparigraha* (non-acceptance of gift).<sup>84</sup> Vyāsa says that *Ahimsā* (non-violence) means total abstention from any sort of injury to living beings.<sup>85</sup> *Satya* (truthfulness) consists in word and thought being in accord with facts. Speech and mind corresponds to what has been seen, heard and inferred as such.<sup>86</sup> *Asteya* (non-stealing) means Abstinence from theft consists in the absence of the desire thereof.<sup>87</sup> *Brahmacārya* (celibact) means the

---

<sup>84</sup> ahimsāsatyāsteyabrahmacaryyāparigrahā yamāḥ / *Ibid.*, II.30

<sup>85</sup> tatrāhimsā sarvathā sarvadā sarvabhutānāmanabhidrohaḥ / *Yogabhāṣya* on *Yogasūtra*,II.30

<sup>86</sup> satyaṁ yathārthe vānmanase yathā dṛṣṭaṁ yathānumitaṁ yathā śrūtaṁ tathā vānmanaśceti / *Ibid.*

<sup>87</sup> aśastra pūrbakam dravyāṅām parataḥ svīkaraṇam tatpratishedhaḥ punarasprhārupamasteyamiti / *Ibid.*

controlling or restraining of the sense organs specially those of the sex. *Aparigraha* (non-acceptance of gift) means disowning of all possessions. We should avoid accepting things which are unnecessary.

These forms of abstention are basic rules of conduct. They must be practiced without any reservations as to time, place, purpose or caste rules.<sup>88</sup> This the example of universal education propounded by Patañjali irrespective of caste, creed and religion.

#### **b. NIYAMA:**

*Niyama* means the various observances, cultivating good habits. The *niyamas* are five in number. They are *sauca* (purity), *santoṣa* (contentment), *tapa* (modification), *svādhyāya* (study) and *īśvarapraṇidhāna* (devotion to God).<sup>89</sup> *Śauca* (purity) means external as well as internal cleanliness. *Santoṣa* (contentment) means satisfaction in whatever we get by our sufficient and suitable efforts. *Tapas* mean capability of tolerating cold and heat. Through *Svādhyāya* (study) we can obtain philosophic and spiritual knowledge.

---

<sup>88</sup> jātideśakālasamayānavačchinnāḥ sārvaḥaumā mahāvratam /*Yogasūtra.*,II.31

<sup>89</sup> śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāniniyamāḥ /*Ibid.*, II.32

*Īśvarapranidhāna* (devotion to God) means remembering God and surrendering oneself to him.

**c. ĀSANA:**

*Āsana* (posture) is a physical help to concentration.<sup>90</sup> We cannot fix our attention on an object when we are running or sleeping. We must settle ourselves down in a convenient posture before we begin to meditate. Patañjali simply mentions that the posture must be firm, pleasant and easy. So he says that it is to be seated in a position which is firm but relaxed.<sup>91</sup> Vyāsa has prescribed various types of postures such as *–padmā, veer, bhadrā, svastikāṃ, daṇḍāsanaṃ* etc.<sup>92</sup> these postures have important role to be performed. For a yogī āsanās means the perfection of the body consists in beauty, grace, strength and adamant hardness.<sup>93</sup>

---

<sup>90</sup> yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ /

ekākī yatacittātmā nirāśīraparigrahaḥ // *Bhagavadgītā*, VI.10

<sup>91</sup> sthīrasukhamāsanāṃ / *Yogasūtra*, II.46

<sup>92</sup> *Yogabhāṣya* on *Yogasūtra*, II.46

<sup>93</sup> rūpalāvaṇyabalavajrasmhananatvāni kāyasampad / *Yogasūtra*, III.46

#### d. PRĀṆĀYĀMA:

*Prāṇāyāma* is the regulation of the breath. It consists in suspension of the breathing. After mastering posture, one must practice control of the *prāṇa* by stopping the motions of inhalation and exhalation.<sup>94</sup> *Prāṇāyāma* has three steps- (i) *pūraka*, (b) *kumbhaka* and (iii) *recaka*.<sup>95</sup>

#### e. PRATYĀHĀRA:

*Pratyāhāra* is the fifth stage in the path of *Yoga*. After getting the power of concentration, when the mind withdrawn from sense objects, the sense organs also withdraw themselves from their respective objects and thus are said to initiate the mind. This is known as *pratyāhāra*.<sup>96</sup>

*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma* and *Pratyāhāra* –all these five stages mentioned above are only external means while the remaining three steps of

---

<sup>94</sup> tasmin sati śvāsapraśvāsayorgativiśchedaḥ prāṇāyāmaḥ / *Ibid.*, II.49

<sup>95</sup> sa ca recakapūrakakumbhakaśvaṇugataḥ / *Yogavārttika* on *Yogasūtra*, II.49

<sup>96</sup> svaviśayāsaṃprayoge cittasyasvarūpānukāraiveindriyāṅām pratyāhāraḥ / *Yogasūtra*, II.54

*Dhāraṇā*, *Dhyāna* and *Samādhi* are internal means. The five stages are merely preparatory stages to the other three stages.

**f. DHĀRAṆĀ:**

*Dhāraṇā* means concentration of the mind on some particular objects.<sup>97</sup>

Radhakrishnan says, “It steadfastness of mind.”<sup>98</sup> The object of concentration may be either external or internal. It is beginning of the stage of *Samādhi*.

**g. DHYĀNA:**

*Dhyāna* (Meditation) is the steady contemplation of the object without any break. *Dhyāna* is an unbroken flow of thought towards the objects of concentration.<sup>99</sup> It is a mental discipline which consists in holding (*dhāraṇā*) or fixing the mind (*citta*) on the desired object. *Dhyāna* culminates in *Samādhi*, where the sense of identity is lost; body and mind become dead to all external

---

<sup>97</sup> deśabandhaścittasya dhāraṇā / *Ibid.*, III.1

<sup>98</sup> Radhakrishnan, S., *Indian Philosophy*, Vol.II, p.357

<sup>99</sup> tatra pratyayaikatānatā dhyānam / *Ibid.*, III.2

impressions and only the object of meditation, whatever it is, remains shining out.

## **h. SAMĀDHI:**

*Samādhi* (concentration) is the final step in the practice of *Yoga*. When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver that is absorption (*Samādhi*).<sup>100</sup> *Samādhi* is the mind's absorption in the object of contemplation.

*Samādhi* is the most important stage in the process of *Yoga*. The meaning of the word *Samādhi* is *samādhi yate cittamanenoīti samādhi*. The word *samādhi* is derived from the root *sam-ā-dhā-karmaṇi lat te. Yoga* and *Samādhi* are the synonyms word. According to Vyāsa, *Yoga* is *Samādhi* (contemplation or restrain).<sup>101</sup>

---

<sup>100</sup> tadevārthamātranirbhāsam svarūpaśūnyamivasamādhiḥ // *Ibid.*, III.3

<sup>101</sup> yogaḥ samādhiḥ / *Yogabhāṣya* on *Yogasūtra*, I.1

There are mainly two types of *Samādhi*, one is *Samprajñāta Samādhi* (cognitive Trance) and another is *Asamprajñāta Samādhi*.<sup>102</sup> Vyāsa says that in the former the mind remains conscious of the object. That state where the *citta* is single in intent and fully illumines a distinct and real object, removes the afflictions and slackens the boons of *karma*, and has for its goal the restraint of all modifications, is called *Samprajñāta Samādhi*.<sup>103</sup> In a simple way, when *ekāgra* the fourth level of *citta*) or the state of concentration is permanently establish is called *Samprajñāta Samādhi* in which there is a clear and distinct consciousness of the object of contemplation.<sup>104</sup> Mind or consciousness has the capability of meditation, which leads to the state of *Samprajñāta Samādhi* i.e. meditation on gross or subtle objects.<sup>105</sup> It is also known as *Samāpatti* or *Samprajñāta Samādhi* in as much as *citta* or the mind is entirely put into the object and assumes the form of the object itself.

---

<sup>102</sup> sa ca samādhirdvividhaḥ samprajñātāsamprajñātabhedāt / *Sarvadarśanasamgraha*, p.356

<sup>103</sup> yogaḥ samādhiḥ / *Yogabhāṣya* on *Yogasūtra*, I.1.

<sup>104</sup> Chatterjee, S.C. and Datta, D.M., *An Introduction to Indian Philosophy*, p.299

<sup>105</sup> Sharma, J.C., *Ethical Philosophy of India*, p.205

The state of *nirodha* is called *Asamprajñāta Yoga* or *Asamprajñāta Samādhi*, because all mental modifications being stopped in this state, nothing is known or thought of by the mind. This is the trance of absorption in which all psychoses and appearances of objects are stopped and there are no ripples in the placed surface of *citta* or the mind.<sup>106</sup>

In simple, at the *nirodhāvasthā* there is complete cessation of mental modifications, and the state of *Samādhi* aroused thereby is called *Asamprajñāta Samādhi*. The cessation of mental modifications, and the absence of any object or thought in the *Asamprajñāta Samādhi*, is in fact indicative of its positive aspect as the highest knowledge of the self, which cancels the relative knowledge of objects and other thoughts. In the words of Radhakrishnan, “When the distinction is realized, the positive nature of spirit manifests itself. This manifestation of the nature of spirit on its own plane, above all confusion with *prakṛti*, is the highest form of *Samādhi*. In this super conscious *Samādhi*, the seer abides in himself. All possibility of confusion between the self and the activity of the *citta* ceases. The yoga believes that the *citta* of man is like a milestone. When we strip the *citta* of

---

<sup>106</sup> *Ibid.*

its fluctuations, its workings cease, and it is reduced to a condition of absolute passivity. We then enter into silence, which is untouched by the ceaseless noise of the outer world.”<sup>107</sup>

According to Vyāsa, *Samprajñāta Samādhi* is accompanied by the four types of appearances.<sup>108</sup> These are – *svitarka* (gross object), *svicāra* (subtle object), *sānanda* (bliss) and *sasmitā* (sense of pure being). Of these, the first is the *savitarka Samādhi* accompanied by all the four. The second is the meditative (*savicāra*) where indistinctness ends. The third is Elative (*sānanda*) where meditation ends. The fourth is the purely egoistical (*sāsmītā*) where elation ends. All these trances have something to grasp (*Ālambana*)<sup>109</sup>

*Savitarka Samādhi* is that when meditation is mixed with uncertainties as to word, meaning or knowledge.<sup>110</sup> Its opposite is called *nirvitarkā*. On the clarification of memory, when the mind loses its essential nature, as it were, and

---

<sup>107</sup> Radhakrishnan.S., *Indian Philosophy*, Vol.II, p.362

<sup>108</sup> vitarkavicārānandaāsmītārūpānugamāt samprajñātaḥ / *Yogasūtra*,I.17

<sup>109</sup> sarva ete sālambanāḥ smādhayaḥ / *Yogabhāṣya* on *Yogasūtra*,I.17

<sup>110</sup> tatra śabdārthajñānavikalpaiḥ samkīrṇā savitarkā samāpattiḥ / *Yogasūtra*,I.42

the real knowledge of the object without the imaginations of words and their meanings alone shines, *Nirvitarka Samāpatti* is attained. *Nirvitarka Samādhi* as the highest of the samādhis. After *Samādhi*, both *śavitarka* and *nirvitarka* has been described, the next division is into *śavicāra* and *nirvicāra*. They are defined as having reference to subtle object.<sup>111</sup>

*Samādhi* is not a simple experience uniform as long as it lasts. On the contrary, it is a succession of mental states which grow more and simpler until they end in unconsciousness. *Asmpraññāta Samādhi* is concentration where there is no mental mode (*citta vṛtti*), though the latent impressions may remain. In *Sampraññāta Samādhi* there is a clear consciousness of the object reflected upon as distinct from the subject, whereas this distinction disappears in the *Asmpraññāta*.<sup>112</sup>

## **XI. YOGA'S VIEW ON ĪŚVARA:**

---

<sup>111</sup> smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā /*Ibid.*,I.43

<sup>112</sup> *Yogabhāṣya* on *Yogasūtra*, I.18

The Yoga system accepts the twenty five principles of the Sāṃkhya system and adds the concept of *Īśvara* to them. According to Yoga, *Īśvara* is necessary for the explanation of the evolution of the world.<sup>113</sup> Like the Sāṃkhya, the Yoga also hold that *prakṛti* comprising the three guṇas of *sattva*, *rajas* and *tamasa* is the ultimate material cause which evolves into the world. A major difference can be traced between these two. According to Sāṃkhya, *manas*, the five sense- organs and the five motor-organs are produced from the *sāttvika ahaṃkāra*, while in the view of Yoga, the five motor organs are produced from the *rajas ahaṃkāra*; and *manasa*, from a combination of the *sāttvika* and the *rājas ahaṃkāra*.<sup>114</sup>

Yoga hold that at the time of dissolution, *prakṛti* exists in its potential nature, i.e., in a state of equilibrium, because its *kārya śakti* or the energizing force is then prevented from being actualized by *āvaraṇa śakti* or the enveloping force or negative barrier which is also inherent in the nature of *prakṛti*. When this negative barrier is removed, the energizing force of *prakṛti* reveals itself, and the

---

<sup>113</sup> *Īśvara praṇidhānād vā /Ibid.,I.23*

<sup>114</sup> Sinha, Dr. K.P., *Indian Theories of Creation a Synthesis*, p.14

potentiality of *prakṛti* is transformed into actuality.<sup>115</sup> As a result, the evolution of the world through the modification of *prakṛti* starts.<sup>116</sup>

Vācaspati Miśra holds that *Īśvara* is the efficient cause of the evolution of *prakṛti* into the world. According to him, it is *Īśvara* who removes the barriers (*pratibandhā panayana*) of *prakṛti* for the fluctuation of the merits and demerits. It is argued that merits cannot activate *prakṛti* to evolve into the world, as their function is merely to remove the opposite demerits which stand in the way of evolution. In a similar manner, demerits also cannot activate *prakṛti*, their function being only to remove the opposite merits.<sup>117</sup>

Vijñānabhikṣu also holds that *Īśvara* is the efficient cause of the world, because he guides the world in all its states for the fulfillment of the ends of the

---

<sup>115</sup> *Ibid.*

<sup>116</sup> cf. *nimittamprayojakaṁ prakṛtīnām varaṇabhedastu tataḥ kṣetrikavat /Yogavārttika* on *Yogasūtra*, IV.3.

<sup>117</sup> *na ca etavatā dharmādīnāmnimittatā, pratibandhāpanayanamatreṇa kṣetrikavadupapatteḥ*  
*īśvarasyāpi dharmādhiṣṭhānārtham pratibandhāpanaya eva vyāpāraḥ veditavyaḥ /*  
*Tattavaiśāradī* on *Yogasūtra*, IV.3

*puruṣas*, i.e., for their enjoyment and liberation. He says that *dharma* and *adharma* remove only their opposite forces, while *Īśvara* removes all the obstacles standing in the way of the evolution of *prakṛti*, and guides it throughout its evolutionary process. Vijñānabhikṣu thus holds that *Īśvara* stirs *prakṛti* by breaking its opposite forces and facilitates the course of evolution.<sup>118</sup>

The other thinkers after Vijñānabhikṣu, accept that *Īśvara* is not the creator of the world. *Īśvara*, being an inactive agent neither create any motion in *prakṛti*, nor actively cause the subsequent evolution by his mere passive presence to occur. They believe that *Īśvara*, remove all the obstacles which hinder evolution of *prakṛti*. It is true that the merits and demerits accruing from the acts of the *puruṣa* can remove the barriers of *prakṛti* and bring forth the requisite effects, pleasurable or painful. But the removal of the obstacles of *prakṛti* by merits and demerits is possible only because of the aid of *Īśvara*. In the

---

<sup>118</sup> kālakarmeścarādayastu prakṛteḥ kāryajananaśaktyudbodhakāḥ. tatra

dharmādharmāu svadharmaviruddhadharmāntara rūpāvaraṇabhāṅgena udbodhakau ,

īśvarastu sāmyapariṇāmādirupākḥilāvaraṇa bhāṅgena udbodhaka/

*Yogavārttika on Yogasūtra, IV.3*

*Śāntiparvan* of the *Mahābhārata*, Nilakaṇṭha says, “Though inactive, *Īśvara*, like a piece of magnet, can enhance the power of *prakṛti* and help her adherents.”<sup>119</sup>

Thus *Yoga* holds that, *Īśvara* help *prakṛti* evolve into the world merely by his passive presence; he is not directly involved in the world process. It is to be stated that, in the evolution of *prakṛti* into the world, like *Īśvara* and the merits and demerits of the *puruṣa*, *kāla* or time is also regarded as an efficient cause. Time awakens merits and demerits and ripens them for fruition.<sup>120</sup> Merits and demerits remove the obstacles of the opposite demerits and merits, respectively; and *Īśvara* removes all obstacles (*akḥilāvaraṇa bhaṅga*) standing in the way of the modification of *prakṛti* into its effects.

## **XII. CAUSATION IN YOGA SYSTEM:**

---

<sup>119</sup> *Mahābhārata, Śāntiparva., 300.2*

<sup>120</sup> *kālādayastu dharmādyudbodhakatayā / Yogavārtika on Yogasūtra, IV.3*

The theory of causation in Yoga system is the same with that of Sāṃkhya system. There is a more detailed and scientific treatment in Yoga regarding the aspects of causality. The Yoga system also believes in *Satkaryavāda* according to which an effect already exists in its cause before its production. There, in the Yoga system, we perceive such aspects<sup>121</sup> viz. i) the doctrine of *dharmin* (*substance*) and *dharma* (*modes*), ii) the doctrine of *nimitta kāraṇa* (efficient or instrumental cause), iii) the doctrine of *pariṇāma* (change), iv) the doctrine of *Karma-niyama* (succession) and v) the limitations (*upabandha*) of the effect.

According to Yoga, *Prakṛti* is the basis of all modifications. *Prakṛti* is constituted of the three *guṇas* viz; *sattva*, *raja* and *tama*. These *guṇas* are always functioning; they do not rest even for a single moment without giving rise to one or the other kind of modification.<sup>122</sup> *Prakṛti* is the very nature of three *guṇas* which induces the tendency of transformation in *guṇas*.<sup>123</sup> In the Yoga system, the *dharmin* (substance) which is at the background and remains unchanged is

---

<sup>121</sup> As quoted in Sharma, Chandradhar, *A Critical Survey of Indian Philosophy*; p.45

<sup>122</sup> dharmalakṣaṇāvasthāpriṇāmaiḥ sūnyaṃ na kṣaṇamāpi guṇavṛttamavtiṣṭate calaṅca guṇavṛttaṃ,  
*Yogabhāṣya* on *Yogasūtra*, III.13

<sup>123</sup> guṇasvābhāvyanu pravṛttikāraṇamuktaṃ guṇānāmiti / *Ibid*.

called *dhramin* and the changing modification are called dharmas (modes). According to Yoga, the relation of cause and effect is actually the relation of *dharma* and *dharmin*. The *dharmin* is at the background of all the dharmas or aspects whether manifested or un-manifested; it is the substratum of both generic and particulars, and, further, it is inseparably connected with them.<sup>124</sup> It is an abiding principle manifesting itself in and through the dharmas, the *dharma* being only an aspect of *dharmin*.<sup>125</sup>

Patañjali does not define *dharma*, but in the *Vyāsaśāstra*, it is defined as *yogyatāvachchinnā dharmināḥ śaktir eva dharmah*.<sup>126</sup> The *dharma* is nothing but the power of the *dharmin* capable of giving rise to that effect only for which it is equipped with necessary efficiency. Therefore, the *dharmin* is the substance, the original matter and *dharma* is the power, the material cause.

In the Yoga philosophy, though *nimitta kāraṇa* gives an important position in holding the theory of causation, its conception is quite different. Here it does not act on the material cause (*upādāna kāraṇa*) and transforms it into effect; its

---

<sup>124</sup> ya eteṣvabhivyaaktānabhivyaakteṣu dharmeṣvanupātī sāmānyaviśeṣātmā so'nvayī dharmī *Ibid.*, III.14

<sup>125</sup> dharmisvarupamātro hi dharmo dharmivikriyaivaiṣā dharmadvārā prapañcatī iti/ *Ibid.*, III.13

<sup>126</sup> *Ibid.*, II.14

only function is to remove the barriers which check the material cause from transforming into effect. Nor can it generate a non-existing effect. According to Yoga philosophy, the *nimitta kāraṇa* only manifests a pre-existing latent effect in a material cause. God is the *nimitta kāraṇa* of the universe, because, he disturbs the equilibrium of the three constituents *guṇas* of *Prakṛti* and removes all the barriers (*akhilavarāṇa vaṅga*) to the production of particular effects out of them<sup>127</sup>. Merits (*dharma*) and demerits (*adharma*) are the effects of these three *guṇas*. According to the Yoga system, effect cannot move their causes to action<sup>128</sup>. Therefore, merits and demerits cannot make them produce the manifold effects. But when merits and demerits come into existence once due to God's breaking the barriers of *Prakṛti*, they themselves work as efficient cause.

The doctrine of *Pariṇāma* is one of the characteristic features of *guṇas* of *Prakṛti*. In the Yoga system, when the *guṇas* change among themselves without mixing with each other and without giving rise to any new effect, it is called the *sadrśa pariṇāma*. Again, when the *guṇas* intermix and give to rise to new effects,

---

<sup>127</sup> Sinha. J.N., *A History of Indian Philosophy*, Vol.II,p.115

<sup>128</sup> na karyeṇa kārṇaṁ pravartat iti / *Yogabhāṣya* on *Yogasūtra*,IV.3

then the change is called the *visadrśa pariṇāma*. A change means a change to be three fold (i) *dharmapariṇāma*, (ii) *lakṣaṇa-pariṇāma* and (iii) *avasthāpariṇāma*.<sup>129</sup> The *dharmapariṇāma* or the changes of *dharma* or quality is the change that an element undergoes through its various manifestations. It is the change of aspects while the original substance remains unchanged. For example, a lump of gold, when turned into bracelets, rings, assumes different shapes in passing through its different aspects while it itself remains intact. *Lakṣaṇa pariṇāma* or the change of mark is the change of an aspect in a time series, which we may call it present or past, and old or new. Again, *avasthā pariṇāma* or the change of state is the change that an aspect undergoes in every succeeding moment in any of its particular stages in time series. Each and every object of the world undergoes evolution or change in every time as past, present and future or as new, old or unborn.

The *Yogabhāṣya* states that ultimately there is only one change<sup>130</sup> which is differently described under different circumstances. Thus, the earth material,

---

<sup>129</sup> etena bhūtendriyeṣu dharmalakṣaṇāvasthāpriṇāmā vyākhyātāḥ / *Yogasūtra*,III.13

<sup>130</sup> paramārthatsatveka eva pariṇāmaḥ / *Yogabhāṣya* on *Yogasūtra*,III.13

when giving rise to a pot, is first of all, turned into a lump. From the lump, it assumes another shape, and then another. In this way it passes through different aspects till it is turned into a pot. This is what is called the change of aspect (*dharmapariṇāma*). The pot again, in its turn, reaches its present stage in a time series. This is a change of mark (*lakṣaṇa pariṇāma*). Then again, the pot changes showing comparative oldness and newness in every succeeding moment, and this is called change of state (*avasthā pariṇāma*).<sup>131</sup> All these changes do not change the original substance (*dharmin*) which remains constant throughout.<sup>132</sup> According to Vācaspati Miśra, all these aspects (*dharma*), marks (*lakṣaṇa*) and states (*avasthā*) may, in general, be called dharmas.<sup>133</sup> So the modification of the same substance may be said to be *dharma-pariṇāma*, *lakṣaṇa pariṇāma* and *avasthāpariṇāma* from different points of views.<sup>134</sup>

---

<sup>131</sup> sarveśāmeva dharmalakṣaṇāvasthābhedaṇāmavasthāśabdavacyatvādeka evāvasthāpariṇāmaḥ / *Tattvavaiśārādī* on *Yogabhāṣya*, III.13

<sup>132</sup> tatra dharmasya dharminī vartamānasyaivā dhasvatītānāgatavartamaneṣū bhāvānyathātvaṁ bhavati, na tu dravyānyathātvaṁ / *Yogabhāṣya* on *Yogasūtra*, III.13

<sup>133</sup> dharmāśabdena dharmalakṣaṇāvasthāḥ pariṅhyante / *Tattvavaiśārādī* on *Yogabhāṣya*, III.13

<sup>134</sup> tad dvareṇa dharminā eva vikṛiyetiyekā casasaṅkīrṇā ca / *Ibid.*

Another aspect of Yoga theory of causality is that, the doctrine of *Kramaniyama*. The *karma* is a relative sequence between one aspect that is present and the other which is immediately contiguous to it.<sup>135</sup> This succession or *Karma-niyama* is followed by the change of state (*avasthā pariṇāma*), but because of its subtle nature, it is not apprehended by the sense perception of an ordinary being. The idea of succession is based upon incessant flow of moments and is cognized at a particular point in the series when a unit of change has entered into its final limits.<sup>136</sup>

### **XIII. YOGA AND SĀMĀKHYA: A RELATIONSHIP**

The Sāmkhya and the Yoga systems are technically known as *samānatantra* because they have many common characteristics. The *Mahābhārata* also mentions Sāmkhya and Yoga as two eternal systems of thought.<sup>137</sup> In the early works, the Yoga principles appear along with the Sāmkhya ideas.<sup>138</sup> The Yoga

---

<sup>135</sup> yo yasya dharmasya samanantaro dharmah sa tasya karmaḥ // *Ibid*.

<sup>136</sup> kṣaṇapratiyogī pariṇāmāparāntanigrāhyaḥ kramah// *Yogasūtra*, IV. 33

<sup>137</sup> sāmkyāṅca yogaṅca sanātane dve // *Mahābhārata*, XII. 137.II

<sup>138</sup> cf. Radhakrishnan.S., *Indian Philosophy*, Vol.II, p.342

adopts the Sāṃkhya metaphysics and engrafts the concepts of God upon it. The Classical Sāṃkhya is atheistic but the Yoga is theistic since it admits the existence of God. That is why the Sāṃkhya is called *Nirīsvara Sāṃkhya* and the Yoga is called *Śesvara Sāṃkhya*. Kauṭilya, in his *Arthaśāstra*, mentions both Sāṃkhya and Yoga and describes them to be the *ānvīkṣakī*.<sup>139</sup> The Sāṃkhya and yoga are coupled together because Yoga took over the metaphysical tenets of Sāṃkhya and describe them to be the *anvikṣikī*, i.e. the system which try to establish merits and demerits of something by means of reasoning. The Yoga system assumes the same cosmological doctrines as set forth in the Sāṃkhya system. The only difference is that the Sāṃkhya system pertains to the universal condition of nature, while the Yoga system pertains to the individual condition of nature. The process of evolution and involution of both is almost same. Sāṃkhya accepts twenty five principles. Yoga also accepts the same principles with an addition to God as the twenty-sixth principle. Both the Sāṃkhya and the Yoga admit three pramāṇas-perception, inference and verbal testimony. The theory of

---

<sup>139</sup> sāmkhyaṃ yogo lokāyataṃ cetyānvīkṣakī / *Arthaśāstra*, I.2.10

*guna* (*sattva*, *raja*, and *tama*) is also accepted by both of them. The two systems of Sāṃkhya and Yoga through differ slightly here and there in minor points, yet are akin in the fundamental principles. Thus in their essential metaphysical foundation both the Sāṃkhya and the Yoga are the same. Speaking briefly the two systems are nothing but the concave and convex side of the same sphere.

\*\*\*\*\*