CHAPTER-V

CONCLUSION
I. Yoga and Modern Civilization

Yoga symbolises the quintessence of the Indian views of life. It reflects the most essential features of Indian culture. The fundamental principles of the Yoga philosophy may be found in most of the Indian philosophical systems. In *Rugveda* the characteristics of a *Risis* have great affinity to those of a *Yogi*. In the *Upanisads* several references to *Yoga* techniques may be found for the attainment of liberation. The fundamental principles of Yoga have been accepted as the model of, living by the Vedantins, Buddhists, Jainas, Saktas, and so on. Yoga is a practical science for the emancipation of the human self from ignorance and suffering.

The fundamental concepts of the Yoga philosophy may be briefly stated as follows:-

(1) **The Basic Concepts of Yoga.**

   (i) The *Drasta* or the witness is the real self which lies concealed at the core of human personality and an individual must have insight into its nature so that he may discriminate between the real self and the empirical self.

   (ii) The natural setting of the physical, biological and social environment should be exploited as little as possible by human personality.

   (iii) Necessary adjustments must be made in the physical and the mental aspects of the human personality itself without radically altering the structure of the external environment.

   (iv) The reservoir of the physical and mental energy in human personality should be conserved to the maximum possible extent in order to maintain physiological and mental harmony.

   (v) The energy of the body and the mind should be utilized most economically and prudently in order to perform one’s life tasks.

   (vi) The inner core of the human personality (*Drasta*) must be discovered through perfect discipline of the outer shells of the body and the mind.

   (vii) The supreme goal of human existence may be realized through the technique of *Astanga Yoga* of Patanjali.

   (viii) A person may attain the state of emancipated selfhood (*Kaivalya*) by the technique of the eightfold path of Yoga for establishing direct contact with the ultimate reality which is spiritual.
The Basic Concepts in Modern time of Civilization.

The fundamental concepts in modern time of civilization are diametrically opposed to the basic concepts of Yoga. The most important concepts in modern time of civilization may be briefly stated thus:-

(i) In Modern time of civilization rests on the philosophical concepts of materialism, empiricism, pragmatism and utilitarianism.
(ii) It lays stress on logical analysis and scientific method for knowing the phenomenon of nature.
(iii) It lays stress on the relativity of ethical value, such as enlightened self-interest and hedonism.
(iv) In Modern time of civilization economic approach to human problems consists in creating new human needs and maximizing the satisfaction of needs through production of material goods for catering to the satisfaction of needs of civilized persons.
(v) In Modern time of civilization aims at the maximum possible exploitation of natural resources of our planet, earth, and harnessing them for the material welfare of civilized persons.
(vi) In Modern time of civilization lays stress on urbanization and industrialization.

In brief, the aim in Modern time of civilization consists in transforming the natural human personality into a thoroughly artificial personality so that it may live comfortably in a sophisticated technological civilization.

It is clear from the brief exposition of the basic concepts of Yoga and in Modern time of civilization that their basic approaches to life are fundamentally different. The entire attention in Modern time of civilization is on the external world and the external aspects of human personality. The entire attention of Yoga, on the other hand, is on the internal or the psychic world, and on the trans-empirical aspects of human personality.
Consequences of the Development in Modern time of Civilization

The Modern civilization aims at complete transformation of the natural human environment into an artificial environment. It also aims at increasing human needs and in satisfying those needs through the invention of technological devices and products. The advocates of Modernization have, therefore, hesitation in interfering with the natural processes in nature, such as tempering with nuclear energy, breaking the genetics codes for artificially guiding evolution, perfecting transplant surgery for prolongation of the human life, perfection of the contraceptive technique for unbridled gratification of libidinous impulses, production by synthetic foods and so on.

The possible consequences of tampering with the natural processes in nature may be briefly stated as follows:-

(i) The planet earth may be gradually depleted of its natural resources, such as coal, oil, gas, minerals and so on. It is seem and observed that human beings have consumed more energy by burning non-renewable fuels, such as coal, oil, and gas during the last twentieth century of years than all previous years (i.e. prior twentieth century of years) of human history. It is also quite likely that in course of the next few decades the mineral resources of our planet may be consumed to a very large extent due to technological development all over the world. Man’s exploitation of natural resources is influenced by his local, immediate and short range policies. If natural resources are used up by people of the present century, very little will be left over for the people of the future generations. Further more rapid technological advancement in developed nations, and craving of people for raising the standard of living is very likely to increase pressure on the availability of water, sea-coast, land, building materials and so on. It is possible, therefore, that the planet earth may be depleted of its resources within the next few centuries due to the short-sighted decision-making of social engineers of the world.

(ii) The atmosphere of the earth may be increasingly polluted by industrial refuse, nuclear, tests, insecticides, herbicides, and fungicide,
deforestation, automobile and plane combustions and so on. The climate of the entire globe is rapidly undergoing change due to air pollution. Water pollution, due to industrial refuse is proving to be hazardous both for human beings and other sub-human organisms. Inventions of various types of synthetic food and artificial preservation of foods are responsible for producing various types of food pollution. In brief, environmental pathologies may pose a grave danger to the human being during the next few/some decades. We have to imagine that within the next few/some decades the urban areas will be interconnected into one system, leaving some uninhabited corridors of plains. Rapid urbanization is expected to considerably increase urban population explosion, urban noise, urban stress, traffic hazards, soil depletion, and deforestation and so on. Industrialization is also expected to upset the balance of nature by producing abundant industrial refuse. Unrestricted urbanization and industrialization may pose serious problems of health and security within the next few decades.

(iii) Overcrowding and congestion in urban and industrial areas may create new psychological and social problems of aggression, violence and lawlessness amongst the urban and industrial population. There may be greater incidence of crimes and mental disorders in urban and industrial areas due to over crowding and lack of amenities for certain sections of the population. Tensions of urban and industrial environments may prove to be predisposing causes for mental ill-health in large number of persons in urban and industrial areas.

(iv) Exaggerated emphasis on urbanization and industrialization may give rise to depersonalization of human personality. An individual may be treated as a cog in the machine, and he may be replaced quickly by some other human sparepart when he ceases to function efficiently. In future urban industrial civilization may appear to be analogous to the termite-society with regimented human personalities. The uniqueness of individuals may get obliterated in urban industrial civilization. Science and technology play a dominant role in urban-industrial
communities, and individuals living in them may be profoundly influenced by the value-neutrality of science and technology, and their faith on moral values may decrease. People living in crowded cities and urban areas may find picture houses, clubs, swimming pools, operas, bars and so on, to be more attractive than their homes. Consequently, the number of broken homes may increase in urban and industrial areas in future.

Individuals living in highly civilized communities are rapidly losing meaning and appropriate aim in their lives. Despite the fact that they live in the midst crowds, they have a dreadful feeling of isolation. Furthermore, since they live in the value neutral atmosphere of science and technology their attitude towards life itself is standardless because they fail to see the importance of the compatibility between end and means.

(v) Finally, the rapid development in Modern time of civilization is not oriented towards the well-being and progress of the entire mankind, but it is primarily oriented towards sectional welfare. A section of the human population may develop its civilization through excessive exploitation of natural resources or through exploitation of the poorer sections of the human population. In fact, one of characteristics of the growth in Modern time of civilization has been the exploitation of the poorer sections of the human population. The motivation for the acceleration of technological advancement seems to be for aggrandisement of one community over others or one nation over others. This has been one of the predisposing causes of international tensions and war. The most advanced nations of the world are fast perfecting the science of mechanized warfare for mass annihilation of life and property of weaker and less developed. The possibility of a global nuclear war looms. Large even-to-day, and threatens the annihilation of the entire human race.

(4) Relevance of Yoga in Modern time of Civilization.

Some philosophers and scientists are getting deeply concerned about the destructive and harmful tendencies in the Modern time of civilization. The
decision-makers of the present human civilization may make the earth unfit for human habitation by unleashing a global war or through wanton exploitation of the earth’s resources. In the present time, we are observing such situation of the world that it is the possibility of nuclear holocaust. As such human beings to human beings should remember their humanity and should forget the rest. If we can do so, the way lies to a new paradise. If we cannot do so, there lies before us the risk of universal death.

At present, advanced nations have been able to invent nerve gases, toxins, viruses, bacterial spores and so on for mass annihilation of human population during war. It is also quite possible that international tension may rise due to continued economic exploitation of some economically less developed nations by economically affluent nations, or through revolutionary uprising against a dictatorial government, and these factors may lead to outbreak of war.

Even if peace prevails in the Modern world, technological advancements are posing new threats to mankind. Short range expediency of the present-day decision-makers may prove to be harmful for the future generation of the human race if technological developments are carried on by ignoring the ethical issues of human welfare and progress. If the civilized human beings of the present century consume most of the earth’s resources for satisfying their hedonistic needs, very little may be left over for the members of the future generations. It is necessary, therefore, that there must be checked upon accelerating technological development without adequate foresight.

The decision-makers of the present civilization must have the foresight to prudently decide on the priorities on which scientific and technological researches must be undertaken for the all-round welfare and progress of the entire mankind. They may be able to arrive at correct decisions if they know the real purpose of human existence. They may be able to know the real and deeper purpose of human existence through Yogic meditation. It is very necessary, therefore, that the decision in all fields of human activities must have deep insight into the basic principles of Yoga in order to give proper orientation to the development of the human civilization.
It has not been suggested here that mankind should completely arrest the development in Modern time of civilization and revive the original atmosphere of Yogic Sadhana. In Modern time of civilization has to come to stay unless, of course, it is reduced to shambles by a global warfare. The Yogic view of life may give a new orientation to the development in Modern time of civilization. The human civilization may come to possess a new soul, if it adopts the fundamental principles of Yoga.

Human beings may be able to re-discover the deeper significance of human existence, if the development of human civilization is regulated by the basic principles of Yoga philosophy. They may be able to reconstruct the human civilization with an entirely new plan and strategies of its development. If the development of human civilization is regulated according to the principles of Yoga man is likely to be treated as end in him, and the technological products may be given subordinate importance so that he may lead his life comfortably. The quality of the human personality may be enriched if the human personality is given central importance in the civilization which is based on the principles of Yoga. In brief, Yoga may have relevance in the context with the Modern time of civilization on the following grounds.

(i) The design for living recommended by Yoga philosophy has perennial value for human beings in all ages and in all spheres of life. Yoga lays stress on the perfect discipline of the human personality so that both in its innate physical and mental energies may be utilized for efficiently performing its life’s tasks. Patanjali maintained that the mental modes must be regulated so that consciousness may assume its calm state. Patanjali’s Yoga-Sutra 1-2 says that “Yogashchitta Vritti Nirodhh”. Yoga means the controls of the fluctuations of mind”. In a highly civilized society the mind of an individual is in a highly excited and tense state. According to Patanjali, the mental modes are the sources of suffering. The main causes of suffering are ignorance (Avidya), feeling of individuality (Asmita), Passion (Raga), disgust (Dvesa) and will to live (Abhinivesa). Patanjali’s Yoga sutra II-3 says
that“Avidya-Asmita-Raga-Dvesa-Abhinivesha-Kleshah.” These affliction are five in number:-
(a) Ignorance
(b) Egoism
(c) Attachment
(d) Aversion; and
(e) Fear of death.

It is possible for an individual to reduce the tensions and restlessness of his mind through the practice of Yogic concentration (Ekagrata). Likewise it is possible to reduce restlessness of behaviour through Aaasanas.

Yogic concentration can be achieved through observance of moral principles (Yama), self purification (Niyama), easy postures (Aasanas), regulated respiration (Pranayama), and withdrawal of the mind from being attracted by sensory objects (Pratyahara), concentration (Dharana), Yogic meditation (Dhyana) and mental absorption (Samadhi). The first three steps produce outward discipline (Bahiranga Sadhana) and the next two steps produce inner discipline (Antaranga Sadhana) and the last three steps enable a Yogi to transcend from the empirical plane to the trans-empirical plane so that he may establish contact with the ultimate reality.

Yoga recommends that the mind must keep the sense organs under its control. An individual may gain inner light through discipline of his sense organs, and he may become Raja Yogi. He may acquire this state of supremacy of the mind over the senses through effort (Hatha-Yoga). Hatha Yoga is an aid to Raja-Yoga.

(ii) Yoga lays stress on the conservation of physical as well as mental energy in an individual. Brahmacharya or restraint over the libidinous impulses proves to be a powerful source for enhancing one’s physical and mental energy. Libidinous impulses should neither be repressed nor sublimated, but completely rooted out so that it is incapable of exerting any influence over the senses and the mind. Patanjali’s theory of complete erridication of libidinous impulses is diametrically opposed to the current trends of sexual permissiveness in Modern time.
of civilization. It is through this technique above that mankind may be saved from reverting back to the stage of a licentious society.

The conservation of the mental energy is equally important like physical energy. Serenity of the mind (Santosa) and asceticism (Tapas) conserve mental energy. Mental energy may be conserved by silence (Kastha-Mauna) and absence of gestures (Akaramauna). Vyasa maintains that there should be absence of desire for needlessly increasing the necessities of life. In this view, this is the meaning of Sauca (Purgation of mental-impurities).

In brief, conservation of physical and mental energy proves to be useful for the transformation of personality and psychic ascent. Psychic transformation of human personality is particularly needed in the Modern society when its moral quality has considerably deteriorated due to its value-neutral attitude toward life.

(iii) Yoga lays stress on reducing one’s needs to the minimum possible limit and utilising the least possible energy for the satisfaction of these needs. A person who accepts the principles of Yoga for regulating his life-style must have least temptation for the accumulation of material possessions. The more an individual is able to conquer his temptations, the more he acquires spiritual powers.

In Modern time of civilization lays stress on creating new needs in human beings, and in creating conditions for the maximum possible satisfaction of those needs. Human civilization is fast heading towards its doom by limitlessly creating new human needs, and divising policies for the satisfaction of those needs. The economic principle of Yoga lays stress on minimising human needs, and there by creating conditions for conserving the resources of the globe and preserving harmony in society. Drastic reduction of human need seems to be the only alternative for preserving harmony in the world keeping in view the rapidly growing human population in the world.
How to help Yoga in present time and in also future:

Two alarming consequences in Modern time of civilization are already discernable, namely, large-scale pollution of the earth’s atmosphere and rapid depersonalisation of human personality. In not too distant future the atmosphere of the earth may become so polluted due to rapid urbanisation and industrialisation that it may become unfit for human habitation and the human race may get transformed into regimented and value neutral robots.

The implications of Yoga compassion for all categories of creatures, and non-stealing are that the harmony and purity of the world must be preserved at any cost. The Yoga philosophy also lays stress on the fact that human personality must be thoroughly self-disciplined so that the real and the free nature of the self may be ultimately discovered. The sole aim of a human individual consists in discovering his real self, and in this way getting emancipated from ignorance.

The civilized human beings of the present century have no moral right to use up all the natural resources of the earth and leave very little for the posterity. They have no right to pollute the earth’s atmosphere and make it unfit for human habitation. Some eminent philosophers and scientists have already expressed their deep concern over the present trends of the scientific and technological developments which are taking place in the world, and pointed out that the earth’s atmosphere has been already polluted by radio active fall-out from nuclear tests. One of the consequences of this atmospheric pollution we will be observed and seen that the majority babies who would be born per year in the world, would have gross physical and mental defects. Millions of persons are suffering from physical and mental ill-health due to environmental pollution from industrial pollutants. Some of the scientific researches may prove to be highly dangerous for majority of human beings. The majority of persons in the world must participate in the major decision-making activities for giving a new shape to the future development of human civilization.

It may be suggested here that the decision-makers of the Modern civilization should be made conscious of some of the scientific researches which may
produce harmful consequence for the majority of human beings. They may be made to recognize the limitation of the scientific method in understanding the real purpose of human personality. They may be made to appreciate the basic principles of Yoga which lays stress on the well being and progress of the whole human personality, and ultimate emancipation of the self from the bondage of ignorance and suffering. They must bear in mind the basic concepts of Yoga in order to give appropriate direction to future scientific research programmes. The basic concepts of Yoga which must be constantly kept in view are as follows:

First, the universe is not exclusively material in its nature, but it has a psychic, teleological and valuational core.

Secondly, the human personality is not exclusively bio-physical in its nature, but it has a psychic, teleological and valuational core.

Thirdly, the universe and human personality are not two mutually exclusive and diametrically opposed categories of existence but there is close relationship between them. The close relationship between human personality and the world may explained from the stand point of the concept of Saccidananda from which the world and human self have emerged and which make the existence of both meaningful.

These basic concepts of Yoga may prove to be utmost importance to the civilized persons to give him insight into the meaning and purpose of human existence in the midst of the on rushing technological progress. Civilized persons may realize through their understanding of the basic concepts of Yoga that satisfaction of the biological and psychological needs is not the sole purpose of their existence. The bio-social needs of human personality have to be satisfied only to such an extent that they lead to the discovery of the real self. This Yogic insight may enable civilized human beings, to get rid of their frustrations, tensions, anxieties, conflicts and so on. Elimination of tensions, conflicts and so on may reduce the propensities in human beings for aggression, violence and belligerancy.
It may be suggested here that for the well-being of the future of mankind the following Yogic norms may be always kept in view by civilized persons of the present century:

(i) An individual must follow the general and specific duties of his life in accordance with the guidance of Dharma. He will be able to discriminate between essential and inessential values of human life, if he regulates his behaviour according to Dharma. He will be to attach greater importance to perennial values and lesser importance to relative biological values by following the path of Dharma.

(ii) The Yogic way of life may make the civilized persons conscious of the fact that psychic ascent from the empirical plane to trans-empirical plane has greater value for the qualitative enrichment of personality than from unlimited satisfaction of bio-social needs. A race of qualitatively superior beings may come into existence through the psychic ascent of the civilized persons of the present century.

(iii) The Yogic way of life may unlease the limitless reservoir of creative energy in an individual. Great men of genius have occasional flashes of creative intuition when they spontaneously and unknowingly follow some of the basic principles of Yoga. In the life of a Yogi the state of creative intuition is more lasting than in the life of a genius. But since a Yogi migrates from the empirical level to the transempirical level, his creative expressions usually remain unrevealed to the ordinary beings.

(iv) Individuals may get a glimpse of the cosmic play of reality (Lila) by leading the Yogic way of life. They not only have glimpse into the play theme of reality through intuitive consciousness and they may even participate in that play theme.

The philosophical implications of Yoga are too subtle to be grasped, and the Yoga techniques are too difficult to be practiced by an ordinary person. An individual must be subjectively prepared to undergo inner transformation in order to be initiated into the basic principles of Yoga. Even when he is subjectively prepared to undergo transformation there may be innumerable obstacles on his way to practise of Yoga. The greatest obstacles which may be found in observing the principles which are
created by the Yoga may come from the current cultural conflict value-neutral technological civilization. The Modern technological civilization attaches maximum possible importance to pragmatic untilitarian, relative ad superficial values. Yoga, on the other hand, attaches importance to eternal, transe-empirical absolute and deeper values, Yoga demands shift of attention in individuals from the external and objective world to the inner and the subjective world of the human personality. Yoga raises an individual from the ordinary plane to the extra-ordinary plane of existence.

The main conflict for the Modern civilized person would be whether to devote greater attention to the external world and devote himself to research for making it absolutely new and artificial, or to devote his attention mainly for his self-discovery.

All persons in the Modern civilization may not accept Yoga as away of life (en-masse). The boons of technological civilization are too attractive for ordinary human beings to be given up. Technological civilization has yet to show its great marvels in the twenty first century and ordinary persons are likely to be dazed by its marvels. It is, however, most desirable that the policy-makers and the decision-makers of the present human civilization should be gradually initiated into the basic principles of Yoga in order to save the world from further deprivation of its natural resources so that something may be left over for the posterity.

And more, the new and complex problems posed to the human individual because of the galloping speed of science and technology demands an equally scientific approach for facing them. The student in a university, the worker in a factory, the farmer, the businessman and the engineer, the administrator every one of them is subject to his own peculiar gnawing problems which demand answers.

At the root of all these problems lies a distorted and fragmented view of the world set afloat by science, since the days of Darwin and Descartes. In this view, the world is conceived of as a mechanical entity, comparable to a machine whose parts, by themselves separate, have been joined together to form the whole. And man himself was conceived of as the joining together of two distinct and separate entities- the body and the mind. As such, the values and views generated by this mechanical view have resulted in dealing with the problems of man as if each one is distinct and separate from the other. With the result, the remedies and solutions offered by such an exclusive approach have proved at best partially effective. And more often, they have
given rise to more complicated problems. This has made the goal of human happiness and peace more and more of a distant dream.

The tragedy of the Modern civilization lies in its attempt to further the happiness of ‘man’ whose real nature and needs them selves have remained unknown. It is like treating a patient without knowing what the disease is. Based as it is on such stark ignorance, it is no surprise that it has resulted in destroying real human happiness. The entire structure of Modern civilization will have to be basically altered if the ends of human welfare have to be really served.

The leading physicists of the world have also started speaking in the same language; they have discarded the materialistic, fragmented concept of the world and of man and have started echoing the words of the Eastern seers pointing to an integrated view of the human personality.

In fine, there appears to be no shadow of a doubt that as science probes into the greater depths of the secrets of Nature, the relevance of Yoga is going to grow, and a day will come when human society will find no other way except Yoga to come out of the present dead end of a tunnel- out into the broad sunshine of tranquillity, peace and happiness.

As regard the general view for interpretation the meaning of the word ‘Yoga:- In present time, most of the persons are believed that the meaning of word ‘Yoga’ is to be joined with two things. This is something correct that to join both in one. But eventhough the scripture can be shown correct meaning. The Yoga-Darsana says that Yoga means the control of the fluctuations the mind that is called Yoga and also says that Eight Paths of Yoga (the eight fold method) must be observed and followed and the important aim of Yoga is that all the senses are to be self-controlled from all the side. According to this the embodied soul should be joined with the Supreme Being.

That is called Yoga. But in present time, majority of persons believe as Yoga in limited up to for simply doing Asanas and getting satisfaction, saying that they are doing Yoga. But that is not properly right Yoga. They must have to try and to observe, the proper principle of Patanjali Yoga Sutras.

In the history of philosophy the Yoga system stands as the most practical and scientific approach to the realisation of the Supreme truth. Patanjali was the great
master of the science of the Yoga and penetrated deep into the mysteries of human consciousness and the consciousness outside the world, and proved it as the supreme truth by the most scientific method of practical concentration for a systematic opening of the planes of consciousness.

The Yoga of Patanjali gives the most systematic account of the eight-fold method, which is to be adopted for reaching the goal of *Samadhi*. Patanjali attaches great importance to the moral code and conduct and treats them as providing a way for the preparation of Yoga.

Concentration in the Patanjali Yoga occupies a place of Supreme importance because the object of this mental discipline is to draw away the mind from the outward and the mental world into union with the divine being. And for this Patanjali has advised to pick up some words which represents the divine. May it be some *Mantra* or a word like *OM* when the concentration is so done, the mind enters from the idea into its reality. And finally, it sinks silent, absorbed and unified. This unification ultimately leads to *Samadhi*, where the Yogi realises the absolute reality, the divine, the *Atman* or the *Purusha*. This is the point where the aim of the *Raja Yoga* is normally achieved.

The PatanjalaYoga in the very beginning declares that Yoga means:

“योगशिल्पतत्त्वनिर्देशः”

Here there is the complete stoppage of the manifold activities of the mental waves and the result is the stilling of the waves of the consciousness or the *Chitta Vritti*, First by the replacement of the *Rajasic* activities by the quiet and luminous *Sattwic* and then stilling of all activities, which ultimately leads into silent communion of the soul with the divine. This supreme goal is achieved in the state of *Samadhi*.

In the Patanjala Yoga we also find the reference to occult powers. These powers are called the *Siddhis*. He has no doubt, condemned them as they are obstacles in the goal of the Yoga. And, therefore, they are to be avoided.

Patanjali’s Yoga system, which is based on fixed psycho-physical method, Can not lead the final goal of the integral Yoga or to the intergal truth.
Patanjali has laid much stress upon concentration as it is to central key to the realisation of the truth. In the Patanjala Yoga the object of concentration is to pierce into the supreme reality, to the Atman, to realise it, as such and ultimately reach to the state of Nirvana or Mukti. All this takes place in the state of Samadhi through intense concentration.

In the Patanjala Yoga the Samadhi is a temporary state, where the Yogi again comes back to the normal state after remaining for sometimes in the state of Samadhi. Patanjali has explained the method of concentration by fixing the mind on the outer object or the idea of the divine with the help of a symbol or some form.

Patanjali has explained the different types of Samadhis which ultimately take us to the state of Asampragnata Samadhi where the Yogi attains the final goal of Yoga, the realisation of the self or Atman and the attainment of the Mukti and thereby complete freedom from miseries of human life by attaining the knowledge of the truth and ultimately breaking the future cycle of births and deaths. The Yogi realises all this in the state of Yogic trance, where he is filled with ecstacy.

Normally we are conscious of our body, our vital and our mental states, but we are not conscious of our own consciousness. In fact, the highest state of consciousness, which transcends all the states of consciousness, is ultimately the state of pure self-consciousness is the absolute reality. This pure consciousness is known when we go beyond all the limits of psychological consciousness. This state of pure consciousness is the realisation of the self, or the realisation of the Atman and this is realised in the state of seedless Samadhi, when there is absolute cessation of the mental modifications. To realise this state of consciousness, where there is no mental waves, is the aim of the Patanjala Yoga. And that is why Patanjali defines Yoga as - “योगश्चत्वालकृतिनिरोषः” When all the mental modifications are checked, then we know the reality of pure consciousness. This pure consciousness is the only reality, which is the Purusha or the Self or Atman in man.

But Patanjali attempts to explain the different states of consciousness with the help of his Eight-fold method when he speaks of the Aasana or the fixed comfortable position of the body; he makes the person aware of his physical consciousness. In the next higher order Patanjali penetrates into the deeper layers of consciousness, when he
explains the Pranayama. Here there is advancement in the consciousness from the bodily-consciousness to the vital consciousness and the control of the vital forces is achieved by experiencing the vital current in the nerves. It is the first entry into the interior of our being. The Pranayama produces the new consciousness and the mind gets ability for concentration. The Pranayama thus produces the change in the consciousness to enter into the subtler realms of our mind. The Pranayama further activates the psychic centres and the Yogi becomes aware of the subtler vehicles and their luminosity. The result produced by the entry of the consciousness into the plane of Pranayama Kosa produces the fitness of the mind for concentration that is for Dharana, Dhyana and Samadhi. Before this we get the power of restraint that is Pratyahara that is the control of the senses towards their natural tendency. At this sage a new consciousness develops and the feeling of joy emerges in us. Here the change in the consciousness produces mental joy and a feeling of satisfaction gives a cheerful expression to the personality.

The next higher state of consciousness is reached in the stage of Dharana, where there is holding of the mind on some particular object. This Dharana is generally done on the particular centre of consciousness in our body. The object behind this practice is to gather the scattered mental tendency and to turn it inward for creating introspection. For this the internal centre may be the point in between the eye brows or the lotus of the heart. According to Yoga-Shastras there are various centres of consciousness, but the main six centres of consciousness are mostly recognised for concentration or for Dharana. In order to concentrate the mind it is

To be focussed on the inner light of these centres of consciousness technically called the Lotuses. These centres of consciousness possess tremendous powers in them when they are activated. The lowest centre situated at the base of spine is called the Muladhara and the highest centre is called the Sahasrana. This points out that there is an ascending order in the planes of consciousness. The lowest centre of the consciousness controls the sensual consciousness and the highest centre is the centre of transcendentdal consciousness or the spiritual consciousness. These centres have no physical form as such but they are the subtle centres in the subtle body. Patanjali has not given their description in the Yoga-Sutra, but the other Yoga-Shastras have spoken much about them.
Patanjali further opens the new field of consciousness in the state of Dhyana. This means that when the mental tendencies remain steadfast on the object of concentration in one unbroken flow, it is Dhyana or meditation. It is an unbroken stream of consciousness. The object of the Patanjala Yoga is to know this consciousness itself. But we can not know it directly and therefore, an indirect method is employed. In the Yoga of Patanjali all the states of consciousness are revealed in the state of Samadhi. Which is the result of the absolute concentration. The state of Samadhi is a state of total absorption, where we meditate upon the object and the consciousness, which is centred on the object of meditation, becomes aware of the object only, it is the state of total absorption or Samadhi. In this state of Samadhi there is no distinction of the meditator, the process of meditation, and the object of meditation, but there is complete absorption of the entire trio into pure consciousness. There remains only an abiding awareness of the ultimate aim. If the aim is to know the pure consciousness, it will be known as such. But in this state of Samadhi there still exists in the unconscious, the impressions of the past in the form of meditational mode of the Chitta, because in the beginning the Yogi often enters into Sampragnata Samadhi. Therefore, Patanjali speaks of the Samadhi, which is of the highest order, where the Yogi enters the pure spiritual plane of consciousness, as the Asampragnata Samadhi. Here the Yogi goes beyond all states of mental consciousness and enters the pure spiritual consciousness by completely destroying all the Samskars of the past and present life. Here all the seeds of the Vrittis are totally destroyed and the consciousness shines in its own glory. He realises the pure consciousness or the Purusha and gets the spiritual bliss.

Before coming to this final stage, the Yogi passes through the different types of Sampragnata Samadhi, where he acquires the state of Prajan or the plane of intuition. Here the consciousness advances to that state where it gets the direct knowledge of the Prakriti or the secret of the complete phenomenal world. But this state of consciousness is not final as the Yogi has to pass further into the state of Asampragnata Nirbija Samadhi. This state of Samadhi is the ultimate goal of Patanjala Yoga. Here the Samskaras of the last state of the Samadhi are also dissolved. This is the state of pure undifferentiated consciousness. This Nirbija Samadhi is the final fulfilment of the Yoga Sadhana. It is the state where one becomes
conscious of the unconsciousness; he becomes free from the bondage of the Prakriti and no more bound by cycle of birth and death.

Thus in Patanjali’s Yoga the Yogi passes through the different states of consciousness, starting from the physical, to the vital and then to the mental and then to the intuitional consciousness and ultimately becomes conscious of the consciousness and finally attains Mukti or liberation from the bondage of the Prakriti.

Patanjali seeks the state of Samadhi where he realises the Purusha or the Atman. Here there is partial transformation in the personality, because the Yogi remains in the state of Samadhi temporarily and again comes back to the normal state. There is no permanent state of Samadhi and that is why he transcends the normal material plane for a short time, remains in the spiritual ecstasy and realises the spiritual truth of the Purusha or Atman and then again comes to the normal state and there after keeps the glimpses of the realised state. He becomes like a saint, but he knows only one aspect of the truth and rejects the material world, considering it as the material Prakriti, or Maya or Flasehood. He further attains the state of Nirvana or Mukti and breaks the cycle of births and deaths in the final state of Nirbija Samadhi. Thus he acquires the state of freedom or liberation. This is the final goal of the Patanjala Yoga. This state is acquired by the strenuous practice of the Astanga Yoga of Patanjali. Moreover, in the state of Samadhi the Yogi is lost in the ecstasy of the truth and comes into a state of trance. He is unable to keep himself conscious in the state of Samadhi. And therefore at many times even at the over mental state, which is full of light and illumination it is mistakingly considered by the Yogi as the final state of self-realisation. That is why in majority of the cases there is partial transformation with some mental powers about which the Yogi considers as if he has reached the final state of perfection. These states of partial perfection are only limited to the mental level only.

Patanjali stops at Samadhi and Nirvana or Mukti.

Yoga is as old as the protoplasm of life itself. Yoga is the modifications and modulations that the mind suffers, controlled by the practice of Yoga. In Yoga, a man undergoes a transformation and also experiences the Summum Bonum of his life. Yoga does not mean simply doing Aasanas but it is a process which leads to the realisation of liberation, Moksha. The purpose of doing Aasanas is only to calm the mind, then fixing our mind upon some thought concerning infinitude. Thereafter, no
one is troubled by the dualities of the senses. Swami Vivekananda defines Yoga beautifully as “Yoga may be regarded as a means of compressing one’s evolution into a single life or a few years or even a few months of bodily existence”. We are pure, free and divine. But all our sufferings, limitations etc. are due to ignorance or *Avidhya*, which veils the true nature of the self, causing us to identify ourselves with the non-self.

Patanjali says that ignorance, egoism, attachment, aversion etc. are the causes of men’s sufferings. They exist in all living beings, though in different states and in different persons. He says “They may exist either in a potential or a vestigial form, or they may have been temporarily overcome or fully developed” (Yoga Aphorisms, II-4) Yoga Sutra, II-4 says as under:

“अविद्याक्षेत्रमुत्तरेषांप्रसुपत्तिनिविच्छिन्नोदाराम्।”

“Avidhya Ksetram Uttaresam Prasupta-Tanoo-Vichhino Dharanam: (II-4)

Ignorance is the cause of all the other for afflictions whether they dormant attenuated, explicit and expanded.

Through the practices of Yoga and self-discipline, these obstacles may be attenuated and finally destroyed.

The ultimate aim of Yoga is to eradicate all these miseries and thus to remove the causes of our suffering. This can be removed only with the help of its opposite i.e. knowledge or *Vidhya*. Patanjali says that "Ignorance is destroyed by awakening to knowledge of the *Purusha*, until no trace of illusion remains" (Yoga Aphorisms, II-26)

Yoga Sutra, II-26 says as under

“विवेकश्यातिरविप्लवा हानोपायः।”

’Viveka-Khyatir Aviplava Hanopayah’ (II-26)

The unbroken practice of this discretion is the only means by which we can destroy our ignorance.
This knowledge that eliminates the *Avidhya* is not knowledge but rather a direct and close illumination in one's own soul. The experience gains this knowledge "in seven stages, advancing towards the highest" (Yoga Aphorisms, II-27)

Yoga Sutra, II-27 says as under:

“तत्स्य सप्तधा प्रात्मभूमि: प्रज्ञा।”

"Tasya Saptadha Pranta-Bhumih Prajna" (II-27)

By means of this unbroken practice of this discretion, knowledge will pass through seven stages of development, prior to attaining (*Kaivalya*) salvation. The seven stages are the following:

(1) We have known what is to be known i.e the mind will cease to be dissatisfied. (2) Absence of all pains (3) The attainment of full knowledge (4) The attainment of the culmination of all duty (5) Freedom of "Chitt" (6) The resolution of the mind into its cause (7) Self-realisation

Patanjali says further that "to be free from thoughts that distract one from Yoga, thoughts of an opposite kind must be cultivated" (Yoga Aphorisms, II-33)

Yoga Sutra, II-33 says as under:

“वितर्कवाधने प्रतिपक्षभावनम्।”

'Vitraka-Badhane Prati-Paksha Bhavanam' (II-33)

To counteract the vicious thoughts, which are hostile to Yoga and bringing their virtuous thoughts into play. For example, if anger has entered one's mind let it be controlled by an opposite wave of love. (i. e. “Love in place of Hatred”)

All Indian Philosophers admit some sort of practice (*Abhyaasa*) of Yoga as a prerequisite for getting freedom from psychological and spiritual ignorance. Patanjali emphasised the psychological aspect of Philosophy. Through Yoga, different powers are acquired as a result of concentrating upon different objects. Certain powers are easily attainable, while others such as clairvoyance; clairaudience etc. can be attained only by long and strenuous practice. But a Yogi, who is true to his ideal life, pays no attention to these occult powers. "They are powers in the worldly state, but they are obstacles to Samadhi". (Yoga Aphorism, III-38)
Yoga Sutra, III-38 says as under:

बन्धकारणशौचित्यात् प्रचारसंवेदनाच्य चित्तस्य परशरीरार्थेः।

'Bandha-Karana-Shaithilyat Prachara-Samvedanat cha Chittasya Para-Shareera-Aveshah' (III-38)

When the cause of the bondage of mind is removed, the Yogi by getting the knowledge of all the functions of mind can enter into and act through other(s) body.
BIBLIOGRAPHY


4. “Encyclopaedia of Upanisads and Its Philosophy” Vol - IV, Edited by Subodh Kapoor, New Delhi, Genesis Publishing,


