CHAPTER IV
THE PSYCHOLOGY OF YOGA

Yoga, one among the six orthodox schools of Indian philosophy, is essentially a soteriological discipline that has been generally accepted by other schools like Buddhism. Patañjali, the founder of the Yoga system, is not the originator of the tradition of Yoga. Patañjali himself had stated that what he has given is the exposition of an already existing tradition (Yogasūtra- I-1).\(^1\)

Patañjali’s *Yogasūtra*, dated back to 300 AD is the earliest systematic exposition available on Yoga (Leggett xi). References to the tradition of Yoga are available in literature much older than *Yogasūtra* such as *Bhagavad Gīta*\(^3\) which belongs to the epic period. There are also references to Yoga in Upaniṣads such as *Śvetāśvatara Upaniṣad* (II- 8-13)\(^4\) and *Kathopaniṣad* (II-3-11)\(^5\). All these substantiate the antiquity of the Yoga tradition.

The systems of Indian philosophy, in spite of their disagreement with the Yoga metaphysics, accept the practice of Yoga as a practical means to self-realisation. This consensual approach to Yoga continued through ages and has now spread the world over as those who are introduced to the discipline recognise at least its pragmatic value as a set of techniques for harmonising and tranquilising mind; the wayfarer within every person.

The word *Yoga* is derived from the Sanskrit root ‘yuj’ which means *to join* or *unite*. In its deeper sense, Yoga aims at the union of the empirical self with the transcendent self. This, the path of Yoga,
according to its proponents and progenitors, removes all sufferings of life and leads to salvation—Kaivalya. Yoga, according to Patanjali, is cittavṛttinirodhaḥ (Yogasūtra- I-2), which literally means the cessation of the modifications of the mind. In other words, the immediate motive of Yoga is the cessation of psychic activities. This being obviously a version of stimulus intensity reduction theory of motivation (discussed in last chapter) is essentially psychological in nature.

There exists a necessary connection between Psychology (to be precise, Folk Psychology) and Metaphysics. Psychology, in the sense of the study of mental phenomena, is concerned with the influences that mental activities make on the subject. Any study of psychology necessarily includes a theory of knowledge. And any theory of knowledge presupposes a subject-object relationship. This subject-object relationship leads us to the essential nature of objects and thus to ontology or metaphysics. Therefore any deeper study of psychology must include a study of metaphysics also. Here too, in order to have knowledge based on analysis rather than an analysis based on correlation, we need to have a survey through the metaphysics of Yoga system before exploring its psychology.

There are differences of opinion about the metaphysical foundations of Yoga system. Whether Yoga is a system based on its own metaphysics or whether it relies on the ancient Saṁkhya system for its metaphysical foundation is by and large a matter of controversy. Some are of the opinion that both Saṁkhya and Yoga are systems independent of each other but are stemmed out of a single philosophy
These controversies are rooted in the fact that the metaphysical foundation of Yoga in its essence is not much different from that of Saṃkhya system. The metaphysical foundation of Yoga as expressed through Yogasūtra (Section II- Sādhana Pāda and Section IV- Kaivalya Pāda) is more indicative than expressive. So for the present purpose it will be easy to rely on the more direct exposition of the metaphysics done in Saṃkhyaśāstra than on an inferential account based on Yogasūtra.

4.1 The Metaphysics of Saṃkhya

Saṃkhyaśāstra authored by Kapila, the founder of Saṃkhya system is traditionally considered to be the authentic text on Sāṃkhya. This text being not available, Saṃkhyaśāstra of Īśvarakṛṣṇa remains the earliest available authentic text on Saṃkhya (Chattergee 253). The metaphysical description done here is mainly based on Saṃkhyaśāstra.

Sāṃkhya is a theory of sheer dualism and considers two fundamental principles, which are absolute and independent of each other. These two fundamental principles, Puruṣa and Prakṛti; the spiritual and the material principles respectively, form the two pillars on which the Sāṃkhya metaphysics rests. Prakṛti is the material cause of the universe. It is through the evolution of Prakṛti, owing to the influence exerted on it by Puruṣa- the principle of pure consciousness, that the world of objects is formed. Both Prakṛti and Puruṣa are not produced (Saṃkhyaśāstra-3); they are eternal while Puruṣa is neither producing nor produced.
Sāṃkhya describes twenty four categories. The first is *Prakṛti*, the one which is not produced but producing the other twenty three categories. Of the twenty-three products, seven are producing as well and the rest sixteen are products only (*Sāmkhyakārika*-3). It can be seen that the Sāṃkhya theory of evolution, which describes the production of the world of objects from the two fundamental substances, is by and large a theory of production and not of creation. Hence it becomes significant here to have a look at the Sāṃkhya theory of causation as that which governs the whole of its metaphysics as well as the one which demystifies the supernatural elements in the yogic experience (*Yogasūtra* - III- 14, 15).

### 4.1.1 Theory of Causation

The Sāṃkhya theory of causation is called *Satkāryavāda*; according to which the effect (*kārya*) is pre-existent (*sat*) in the cause. This theory of causation is in opposition to the Nyāya- Vaiśeṣika theory of causation known as *Asatkāryavāda*; according to which the effect (*kārya*) is not pre-existent (*asat*) in the cause.

Sāṃkhya utilises the *Satkāryavāda* both retrospectively and prospectively. Retrospectively it uses its theory of causation to infer the existence of *Prakṛti* from the world of objects and prospectively to infer the possibility to attain *Kaivalya* - the ultimate aim of life according to Sāṃkhya philosophy.

According to *Satkāryavāda*, the effect is not a new creation, but is already existent in the cause. The crux of *Satkāryavāda* lies in maintaining the law of conservation of energy. In defence of
Satkāryavāda, and against Asatkāryavāda Saṃkhya gives various arguments (Chattergee 211-13; Radhakrishnan, IP 256-57; Sharma 151-52). The distinction between cause and effect accordingly is determined by our practical interest, and to attain this we may have to remove the obstacles in realising the potential effect implicit in the cause. The process of removal is explained thus:

Cause and effect are different states, and so are distinct from each other, though this distinction is based on our practical interests…While the material cause and effect are fundamentally one, they are practically different, since they serve different purposes. Identity is fundamental, while difference is only practical… Though the effect is potentially contained in the cause, this potentiality is not actualised all at once. The removal of barrier is the concomitant cause required to actualise the potentiality… When the quality of a thing changes, we have a case of dharmapariniṇāma; when the potential becomes actual and the change is only external, we have a case of laksanapariniṇāma. The change of state due to mere lapse of time is avasthāpariniṇāma (Radhakrishnan, IP 257-58).

According to Yogasūtra, “transformation of one species or kind into another is by the overflow of natural tendencies or potentiality” (Taimni 383) and “the incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field)” (Taimni 385).
4.1.2 Prakṛti

Prakṛti is the sole material root cause of the universe; which in itself is uncaused. Through its different attributes it is known by various names like ‘Pradhāna, Avyakta, Anumāna Jada and Śakti’. The synonyms are explained as follows:-

As the uncaused root-cause, it is called Prakṛti; as the first principle of this Universe it is called Pradhāna; as the un-manifested state of all effects, it known as Avyakta; as the extremely subtle and imperceptible thing which is only inferred from its products, it called Anumāna; as the unintelligent and unconscious principle, it is called Jada; and as the ever active unlimited power, it is called Śhakti (Sharma 152-53)

Prakṛti as the ‘root cause of the universe’ is different from the objective world. Objects in this world are many and are subjected to creation and destruction; are relative, non-eternal and dependent. Prakṛti on the other hand is independent, absolute, one and eternal, and hence beyond creation and destruction. Subtle in its nature, Prakṛti is imperceptible and manifested itself as the objective world. This expression of Prakṛti through the objective world is known as evolution and the process of its returning to the original state is termed dissolution. As it is incapable for the consciousness to explain the material world and for the atomic principle to explain the intellect and mind, Sāṃkhya postulated two different principles that are independent of each other. C.D Sharma gives a critical account of the
various factors that led Śaṅkhya to postulate the two independent principles.

Śaṅkhya believes that consciousness cannot be regarded as the source of the inanimate world, as Vedānta and Mahāyāna believe, because an intelligent principle cannot transform itself into the unintelligent world. On the other hand, the material atoms of the physical elements too cannot be regarded as the cause of this world, as Chārvākas, Nyāya and Vaiśeṣika, Jainism and Hīnayāna Buddhism, and Mīmāṃsa wrongly believe, because they cannot explain the subtle products of matter like, intellect, mind and ego (these are different from pure consciousness which belongs to Puruṣa alone, and are regarded here as internal organs),... (153).

The foundation of Satkāryavāda enables Śaṅkhya to prove the existence of Puruṣa thus:

\[
\text{Bhedānāṁ parmāināt samanvayāt kāryatah pravṛtteścaḥ} \\
\text{Kāraṇa kārya vibhāgātāvibhāgāt viśvarūpasyaḥ} \quad (Śaṅkhyaśāstra 15)
\]

“From the infinite nature of specific objects; from the homogeneous nature (of genera and species); from the active energy of evolution (the constant progressive development of finite forms); from the separateness of cause and effect; and from the undividedness (or real unity) of the whole universe.” (Davis 27-28).

Here Śaṅkhya gives five proofs for the existence of Prakṛti:-
a) The first one is a logical presupposition of an unlimited, independent, absolute and eternal entity from the world which is limited, depended, relative and ephemeral (Bhedānāṃ parmāṇāt).

b) The general properties of the objective world must have a common origin (Bhedānāṃ samanvayāt).

c) As a cause for the evolved objective world (kāryatah pravṛtiśeṣaḥ).

d) The unlimited effects cannot be its own cause and hence a world-cause is postulated (kāraṇa kārya vibhāgāt), and,

e) The unity of the universe points to a single cause (avibhāgāt viśvarūpasya).

4.1.2.1 *Guṇas*

*Guṇas* are the material constituents of Prakṛti. They are not the attributes of Prakṛti, but are the very elements of which Prakṛti is constituted (Sāmkhyakārika - 11, 12). They are three in number namely sattva, rajas and tamas. They are the ultimate substance and are being intervened like the three strands of a rope that binds Puruṣa to the world.

The Sāṃkhya position of Satkāryavāda, according to which there exist an essential identity between an effect and its cause enables it to infer the guṇas- sattva, rajas, and tamas- from the properties of the manifest world. The three guṇas are not totally independent
entities, but support one another to form Prakṛti in its original and evolved states. According to Saṃkhya-kārikā, they work together like the flame, oil and the wick of a lamp. “Their [of guṇas] action, for gaining of an end, is like that of a lamp” (Davis 23). The guṇas are endowed with qualities and potencies as shown in Table 4.1.

<table>
<thead>
<tr>
<th>Category/ Gunā</th>
<th>Sattva</th>
<th>Rajas</th>
<th>Tamas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word meaning</td>
<td>Real/ existent</td>
<td>Foulness</td>
<td>Darkness</td>
</tr>
<tr>
<td>Principle responsible for</td>
<td>Manifestation of objects in consciousness</td>
<td>Motion</td>
<td>Inertia</td>
</tr>
<tr>
<td>Products</td>
<td>Goodness and pleasure</td>
<td>Pain, restless activity and wild stimulation</td>
<td>Apathy and indifference</td>
</tr>
<tr>
<td>Nature</td>
<td>Bright, buoyant (laghu), illuminating and luminosity</td>
<td>Stimulating and mobile</td>
<td>Enveloping, heavy (guru) and opposed to sattva and rajas</td>
</tr>
<tr>
<td>Results</td>
<td>Power of reflection, upward movement, pleasure, happiness, contentment and bliss</td>
<td>Motion</td>
<td>Ignorance, sloth, confusion, bewilderment, passivity and negativity</td>
</tr>
<tr>
<td>Colour</td>
<td>white</td>
<td>Red</td>
<td>Dark</td>
</tr>
</tbody>
</table>

Table 4.1: Guṇas; their qualities and potencies.
Prakṛti in its original form is characterised by the guṇas in equilibrium. In such a state Prakṛti is without any qualities. Prakṛti is always in the state of transformation (parināma). Even when guṇas are in equilibrium (when the world of objects are not produced), Prakṛti is characterised by guṇas in transformation. In such a state known as sarūpa parināma, the sattva, the rajas and the tamas are transforming within themselves without disturbing their equilibrium. The objective world is not produced unless the equilibrium is not disturbed. As the equilibrium gets disturbed by the predominance of one guṇa over the others, the world of objects is formed.

![Fig:4.1 The tri-colour spectrum illustrating the formation of different colours out of the primary colours. When there is a balancing of colours (equilibrium) the resultant colour is white. The other colour combinations produce all other possible colours.](image)
The process of producing a qualified objective world out of the unqualified material cause Prakṛti may be illustrated through the analogy of a tri-colour spectrum given in figure 4.1. With all three colours (red, green and blue) in equilibrium, the colour of light is white (to be specific it is colourless or qualityless; whiteness being ‘seen’ as it is the colour of the background).

As their equilibrium gets disturbed, depending on the degree of domination, various colours are formed (Fig: 4.1). The varieties of colour pixels thus formed may be rearranged to form any desired object. The whole phenomena of visual perception may be explained as an effect of varying combinations of these three primary colours. It is exactly this concept that is being utilised in colour printing and in the reproduction of images in television sets.

Even though Prakṛti in its non-evolved state contains no objects, guṇas, which are the constituent of Prakṛti, are capable of getting themselves rearranged through evolution into the objects in the world.

The point of leaving the equilibrium of guṇas (guṇakṣobha) is known as srṣṭi. So, with srṣṭi the evolution of Prakṛti and the emergence of the universe begin as a result of the guṇas acting over one another. This mode of evolution known as virūpa pariṇāma is carried out through stages till the guṇas regain their equilibrium at the point of time called pralaya. The period from srṣṭi to pralaya where the Prakṛti is in a state of virūpa pariṇāma is known as yuga. From pralaya to srṣṭi, Prakṛti is in the state of sarūpa pariṇāma. It is therefore,
The process of evolution lasts from srṣti to pralaya and the objective world is created due to the predomination of one or the other guṇas (virūpa pariṇāma). The qualities ascribed to the objects are sattva, rajas and tamas are their predominant aspects rather than their exclusive nature (Radhakrishnan, IP 264-65).

4.1.3 Puruṣa

The second among the two independent absolute realities is Puruṣa - the principle of pure-consciousness. Consciousness is recognized not as an attribute of Puruṣa, but as the very essence of it. It is the subject of all experience and is to be distinguished from intellect and mind. It can never become an object of knowledge since what is cognised is Prakṛti. Puruṣa is said to be isolated, neutral, perceptive and inactive by its nature (Śāmkhyakārika- 19).

Sāṃkhya gives five proofs for the existence of Puruṣa:-

Sanghāṭ parārtharthvāt triguṇādīviparayādādhiṣṭānāt
Puruāṣti ghoktebhāvāt kaivalyārthh pravṛtēṣc (Śāmkhyakārika 17)
a) The first is a teleological one according to which the aggregate things must exist for the same of another. So this world must have an enjoyer, and that is Puruṣa.
b) While all objects are constituted of three guṇas, it is logically possible to presuppose an entity, which is devoid of guṇas; that is Puruṣa.
c) Knowledge presupposes the coordination of all experience. Puruṣa as pure consciousness is therefore necessary as a
principle of transcendental synthetic unity of experience. This is a form of ontological argument.

d) Prakṛti cannot experience its products since it is non-intelligent. Hence an intelligent being - Puruṣa- is necessary to experience its products.

e) The desire for liberation and emancipation in human being implies the existence of Puruṣa with qualities opposed to those of Prakṛti.

Sāṃkhya propounds quantitative monism and quantitative pluralism of Puruṣa. This is one fact about which Sāṃkhya is in conflict with the monistic position of Advaita. Sāṃkhya postulates the plurality of Puruṣa for the following reasons:

(i) Birth, death and experiences do not affect all individuals alike.

(ii) Bondage or liberation of one self does not make bondage or liberation of all.

(iii) Bound Puruṣas are in the predominance of guṇas whereas liberated ones are not. This accounts for their difference (Sāṃkhya-kārika 18).

Puruṣa is the seer, the subject and the self. It is neither body nor mind, neither ego nor intellect. Puruṣa is the supreme knower and is beyond space and time. The existence of Puruṣa cannot be doubted, since the doubt itself proves its existence. It is devoid of guṇas and Prakṛti exists for the sake of Puruṣa.
4.1.4 Evolution

Prakṛti – the material cause of the universe, as seen earlier, is constantly subjected to transformation. In homogeneous transformation (sarūpa parināma) the guṇas are changing within themselves while maintaining equilibrium. Sattva- the principle of manifestation and rajas-the principle of activity are held in check by tamas-the principle of inactivity. Under the influence of Puruṣa, this equilibrium gets disturbed. Rajas vibrates and makes the other two vibrate, and thus makes evolution possible.

The first evolute is called Mahat in its cosmic nature and includes intellect, ego and the mind. Focusing on its psychological aspect it is called Buddhi. Mahat being the evolute of Prakṛti is essentially material. But with its subtle nature, it is able to reflect the consciousness of Puruṣa. And it is this phenomenon-the reflection of consciousness-that gives the attributes of consciousness and intelligence to the evolved buddhi, which is essentially material in nature. From mahat evolves ahamkāra- the principle of individuation. Ahamkāra or ego is the element that introduces the dichotomy of self and others.

Ahaṅkāra, the ego – function, causes us to believe that we feel like acting, that we are suffering, etc.; whereas actually our real being, the Puruṣa, is devoid of such modifications. Ahaṅkāra is the centre and prime motivating force of “delusion” (Abhimāna). Ahaṅkāra is the misconception, conceit, supposition, or belief that refers all objects and acts of consciousness to an ‘I’
(aham)... It is thus the prime cause of the critical “wrong conception” that dogs all phenomenal experience; the ideal, namely that the life-monad (Puruṣa) is implicated in, nay is identical with, the process of living matter (prakṛti). One is continually appropriating to oneself, as a result of ahankāra, everything that comes to pass in the realms of the physique and psyche, superimposing perpetually the false notion (and apparent experience) of a subject (an ‘I’) of all deeds and sorrows (Zimmer 319).

Fig: 4.2. The tree of evolution in Sāmkhya
There are three kinds of ahaṃkāra depending on the domination of guṇas. These three types lead to the further evolution of Prakṛti.

a) Vaikārika or sāttvika ahaṃkāra characterised by the predomination of sattva, when viewed as cosmic, produces, manas, five sensory organs and five motor organs. Its influence in psychological realm produces good deeds.

b) The ahaṃkāra predominated with tamas is known as bhūtādi or tāmasa ahaṃkāra. Its cosmic influence leads to the production of five subtle elements while psychologically it leads to indifference, idleness or sloth.

c) The predomination of rajas leads to taijasa or rājasa ahaṃkāra. Cosmologically, it supplies energy to sattva and tamas to enable them to produce their evolutes. Psychologically, it leads to evil deeds.

The central sense organ namely mind evolves from sāttvika ahaṃkāra. Mind can come into contact with several sense organs at the same time. Manas has the function of coordinating the actions of sense organs, the motor organs and the ego. It synthesizes the sense data from sense organs to determine perception. The will of the ego is executed by motor organs through the manas.

Other than manas, the sāttvika ahaṃkāra produces five sense organs and five motor organs. The five sense organs are the functions of sight, smell, taste, touch and sound; while the five motor organs are the functions speech, apprehension, movement, excretion and reproduction.
The tāmasa ahaṃkāra produces five subtle elements or tanmātras and the five physical elements or pancabhūtas. Tanmātras are the subtle elements of physical objects. They are imperceptible and are known through inference. The five tanmātras are the essence of touch, speech, colour, taste and smell. Gross elements or mahābhūtas originate out of the tanmātras and are characterised by the qualities of the corresponding tanmātras from which they are produced. The tanmātras and hence the mahābhūtas of higher forms retain the qualities of lower forms also.

Of the tanmātras the śabda or akāśa tanmātra (the sound-potential) is first generated directly from the bhūtadi. Next comes the sparśa or the vāyu tanmātra (touch-potential) which is generated by the union of a unit of tamas from bhūtadi with the akāśa tanmātra. The rūpa tanmātra (colour-potential) is generated similarly by the accretion of a unit of tamas from bhūtadi ; the rasa tanmātra (taste-potential) or the ap tanmātra is also similarly formed. This ap tanmātra again by its union with a unit of tamas from bhūtadi produces the gandha tanmātra (smell-potential) or kṣiti tanmātra. The difference of the tanmātras or infra-atomic units and atoms (Paramaṇu) is this, that the tanmātras have only the potential power of affecting or senses, which must be grouped and regrouped in a particular form to constitute a new existence as atoms before they can have the power of affecting our senses (Dasgupta 252).
The five sense organs, the five motor organs, five tanmātras and the five mahābhūtas along with mind, ego, mahat, and Prakṛti form the 24 categories of Sāṁkhya.

4.1.5 Liberation

Liberation in Sāṁkhya, as well as in Yoga, is termed Kaivalya. Bondage of Puruṣa is due to ignorance and the ignorance is the false identification of Puruṣa with Prakṛti. Puruṣa is never bound, and is always free. It is the individual ego, which actually misidentifies itself with Prakṛti. Liberation aims at the dissociation of the individual self from Prakṛti. In other words, it is the destruction of individual ego at which liberation aims.

It is the ego, and not the Puruṣa, which is bound. When the Puruṣa realises its own pure nature, it gets liberated which in fact it always was. Hence bondage is due to ignorance or non-discrimination between the self and the not-self and liberation is due to right knowledge or discrimination between the self and the not-self. According to Sāṁkhya-kārika⁸, “Wherefore not any soul is bound, or is liberated, or migrates. It is Nature [Prakṛti], which has many receptacles (or bodily forms of being), which is bound, or is liberated, or migrates.” (Davis 67). Sāṁkhya accepts both the concepts of jīvanmukti and videhamukti (Sāṁkhya-kārika- 67)⁹.

4.1.6 Critical Estimate of the Metaphysics of Sāṁkhya

The Sāṁkhya concept of guṇas and evolution are generally accepted by other systems of Indian Philosophy. However, certain aspects of Sāṁkhya metaphysics are subject to severe criticism from
other schools. Some of these are the plurality of souls, reality of evolution and objectivity of Prakṛti. We may find that the solutions to these problems lead us to a position similar to that of Advaita.

4.1.6.1 The Problem of Dualism and Puruṣa-Prakṛti Interaction

The fundamental problem in the Sāṃkhya metaphysics is its realistic dualism. Sāṃkhya assumes two fundamental, absolute and independent entities- Prakṛti and Puruṣa. Such a concept itself is irrational and brings forth the problem of the origin of evolution. The question is, how two independent and absolute entities can interact for the evolution to begin? Sāṃkhya gives many explanations for this, but none is convincing. For the evolution of Prakṛti, Sāṃkhya assumes its interaction with Puruṣa. The independent and absolute nature of both Puruṣa and Prakṛti makes it impossible for them to interact with each other. This necessitates a terridium quid, a third entity that can bring both Puruṣa and Prakṛti into contact. Sāṃkhya does not postulate any such concept; if so the absolute nature of Puruṣa and Prakṛti would have been lost. Sāṃkhya explains the relation between Puruṣa and Prakṛti in the process of evolution as analogous to that of a blind man carrying a lame (Sāṃkhyaκārika 21) as Puruṣa is immobile and Prakṛti is unintelligent. The analogy breaks down when we account for the intelligence that is common to both the blind and lame due to which they are able to find their way out. But the Prakṛti according to Sāṃkhya is unintelligent.

Sāṃkhya tries to overcome this hurdle by explaining the contact between Puruṣa and Prakṛti to be an indirect one. It is the reflection
of Puruṣa in budhhi, which makes Puruṣa misunderstand itself for Prakṛti. This ignorance forces evolution to begin. This explanation implies another problem about the origin or evolution. Since budhhi is the first evolute of Prakṛti, how can the reflection of Puruṣa on budhhi be able to make the evolution to begin? C.D. Sharma put forward another criticism that if the contact is not real but mere semblance, then the whole process of evolution (parināma) is to be considered as unreal, and parināma vāda gives way to vivarta vāda.

Moreover, the reflection (of Puruṣa) being always there, there would be no dissolution and so no equilibrium of the guṇas and hence no prakṛti. Again, if semblance of a contact is sufficient to disturb the equilibrium, then evolution itself becomes a semblance of evolution, an appearance only (vivarta) and no real transformation (parināma) of prakṛti (Sharma 159).

The relation between Puruṣa and Prakṛti, according to S Radhakrishnan, necessitates a higher entity that can coordinate both the concepts. It is the failure to recognize this ultimate unity which is the fundamental mistake of Sāṃkhya theory. In his words,

How can the two (Puruṣa and prakṛti) cooperate for the redemption of the world? The question cannot be answered so long as the Sāṃkhya declines to admit it a higher unity.

Subject and object are aspects of a higher unity, distinctions within a whole. If we are at the empirical level, even then we shall have to say that all
consciousness is consciousness of an object and all reality is the object of consciousness... we are left with the view that the two are aspects of one ultimate consciousness, which is the basis of all knowledge as well as existence. Failure to recognize this ultimate unity is the fundamental mistake of the Sāṃkhya theory (Radhakrishnan, IP 327-328).

It is worth here to note that this problem is not the one that can be ascribed exclusively to Sāṃkhya. Majority of philosophical systems, on closer observation, can be found to face the very problem even though their metaphysical standpoints enable them to conceal it or reveal it in different ways. This problem in its essential nature unfolds in the Cartesian dilemma of mind-body interaction. The problem is explicit in any philosophical system built on dualistic principle. In dualism the two principles, one of matter and the other of mental/ spiritual, are explicit and hence the problem of interaction between them is its necessary corollary.

If a philosophical system relies on materialistic monism, the same problem can be seen disguised as the explanatory gap or the hard problem of consciousness. This is exactly what the Cārvākas in Indian tradition and modern materialists faced while accounting for consciousness.

In the metaphysical position of idealism/ absolutism, the problem of mind-body interaction is disguised as the problem of the unreality of the external world. George Berkeley (1685-1753) with his philosophical position of subjective idealism ended up in his
postulation of God as the absolute perceiver. In the Indian tradition, Advaita metaphysics falls into such a philosophical position. Its dilemma is clear in the following words:

 Either frankly admit that the world is real or remember that a philosophy which has nothing better to say than that unreal personalities are unreally striving in an unreal world through unreal means to attain an unreal end, is itself unreal (Sharma 278).

The relationship between the metaphysical positions and the appearance of the mind body problem is shown in the figure 4.3.

![Diagram: Materialism, Dualism, Idealism]

**Fig:4.3.** The relationship between the metaphysical positions and the mind body problem

Now, almost all philosophical positions seem to be insufficient to provide a satisfactory solution to this problem. Though disguised in various ways in various systems, it is one and the same problem and it
is the rational solution to this problem which we have seen to be impossible (at least till now). The mysterian position discussed in section 2.3.3.4 holds that it is impossible to have solution to such problems owing to cognitive limitations. But, systems like Advaita transcend this problem by stating that reality is to be realised rather than intellectually conceived (Sharma 279).

4.1.6.2 The Problem of the Plurality of Puruṣa

Plurality of Puruṣa brings another problem into Sāṁkhya metaphysics. Sāṁkhya is said to have confused transcendental self with empirical self. All the arguments that the proponents of Sāṁkhya had put forward, whether it is for the existence of Puruṣa or for the plurality of it, in effect, substantiate the existence and plurality of empirical self or jīva only. But the existence or the plurality of empirical self as such is not a debated problem in metaphysics.

The pure consciousness is posited as the only one and the necessary feature of Puruṣa. The contents of consciousness are created out of its contact with Prakṛti. Hence the Śāṁkhya concept of Puruṣa is as pure consciousness- a consciousness devoid of any content. The ego is explained to be the principle of individuality. Further, it is an evolute, which again is created out of Puruṣa’s interaction with Prakṛti. Hence Puruṣa in itself-the pure consciousness-cannot have individuality. This ‘contentless pure-consciousness’ nature of Puruṣa makes it unable to differentiate one Puruṣa from the other. Hence plurality of Puruṣa cannot be ascertained. Qualitative monism along with quantitative pluralism leads to metaphysical absurdity.
If all the Puruṣas are essentially similar, if the essence of all is pure consciousness, how can they be really many? Differences and distinctions constitute individuality. If all the Puruṣas are essentially the same, there is no meaning in proclaiming their quantitative plurality. Numerical pluralism is sheer nonsense (Sharma 168).

To sum up, the Sāmkhya’s endeavour to establish the plurality of Puruṣa has ended up in solving the problem of other minds. The metaphysical absurdity of qualitative monism claiming quantitative pluralism may be resolved by assuming the quantitative pluralism for egos or empirical selves. The Puruṣa, the principle of pure-consciousness, then can be left without being affected by the controversy over plurality. There are some plausible interpretations possible in this respect. Yogasūtra- IV- 4&5 may be considered in this context.

4. Nirmāṇa-cittāny asmītā-mātrāt; Artificially created minds (proceed) from ‘egoism’ alone (Taimni 387).

5. Pravrśṭi-bhede prayojakam cittam ekam anekeṣām; The one (natural) mind is the director or mover of many (artificial) minds in their different activities (Taimni 390).

So, according to Yogasūtra, the minds (citta) are produced (nirmāṇa) by egoism and the one producing (natural) mind is the director of many produced (artificial) minds, through different activities. Now the natural mind has to be prior to the egoism for it to produce different minds through the egoism. If we interpret the different activities to be karmas, and as the difference in empirical
selves are on account of their accumulated *karmas*, it follows that it is one and the same mind (the natural) which is producing different minds through different egos. Then we may conclude that one and the same *Puruṣa* (natural mind) produces different empirical selves owing to the difference in the accumulated *karma*. Thus the problem of plurality of *Puruṣa* is seemingly overcome.

4.2 The Yoga System of Patañjali

As seen earlier, Yoga is defined as *cittavrṭtinirodhaḥ* (*Yogasūtra*- I-2). Or, ‘Yoga is the inhibition of the modifications of the mind’ (Taimni 6). This definition of Yoga given by Patañjali contains four distinct words. The first one is the word being defined; *yoga* and the other three are *citta*, *vrṭti* and *nirodhaḥ* respectively. In the forthcoming discussion, various concepts and components of Yoga are described in relation to this definition. The relations of the concepts with the definition are shown in Table 4.2 below.

4.2.1 Yoga

The word *Yoga*, as defined earlier, is derived from the Sanskrit root ‘*yuj*’ which means ‘to join’ or ‘union’. Hence Yoga presupposes a departure/ dissociation or *viyoga*, which is catered for in attaining *yoga*. This is the dissociation or departure from the original nature of self or *Puruṣa*. By identifying itself with the products of *Prakṛti*, *Puruṣa* (the real seer) gets bewildered and becomes unaware of its fundamental nature, the pure consciousness. This cognitive bewildering makes *Puruṣa* to get cognitively alienated or departed from its essential nature. On accomplishing *Yoga*, “the seer [*Puruṣa*]
<table>
<thead>
<tr>
<th>Terms in the definition</th>
<th>Etymology and Description</th>
<th>Sub-concepts</th>
<th>Explanations</th>
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<tr>
<td><strong>Yoga</strong></td>
<td>Various kinds of Yoga</td>
<td><em>Karma yoga</em>, <em>Bhakti yoga</em>, <em>Raja yoga</em>, <em>Jñāna yoga</em>, <em>Nāda yoga</em>, <em>Laya yoga</em>, <em>Mantra yoga</em></td>
<td>All types are essentially based on the concept of ‘union’. The essential nature of yoga which is same for all of its kinds is covered by Patañjali’s definition.</td>
</tr>
<tr>
<td><strong>Citta</strong></td>
<td><em>Cittabhūmi</em></td>
<td>Levels of <em>citta</em></td>
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<tr>
<td><strong>Vṛtti</strong></td>
<td><em>Cittavṛttis</em></td>
<td>Modifications of <em>citta</em></td>
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<td>Effects of the modifications</td>
<td></td>
</tr>
<tr>
<td><strong>Nirodhaḥ</strong></td>
<td>Aṣṭāṅgayoga (A means of attaining nirodhaḥ)</td>
<td><em>Yama</em></td>
<td>Cultivation of social values</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Niyama</em></td>
<td>Cultivation of personal values</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Āsana</em></td>
<td>Physical(mainly) and mental health</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Prāṇāyāma</em></td>
<td>Physical and (mainly) mental health</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Pratyāhāra</em></td>
<td>Improves concentration</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Dhāraṇa</em></td>
<td>The Yoga proper. For increased concentration and mental peace.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Dhyāna</em></td>
<td>Mainly for spiritual growth</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Samādhi</em></td>
<td></td>
</tr>
</tbody>
</table>

**Table 4.2:** Yoga in relation to its definition.
is established in his own essential and fundamental nature” (Yogasūtra- I-3). Departure from the fundamental nature is the cause of three-fold afflictions faced by individuals. The solution to the miseries is achieved through the cognitive union (yoga) of the departed self with the original self. The departed self here is the empirical self that has stemmed out of ego- the direct outcome of the first product of Prakṛti. The original self or the departing self is Puruṣa- the principle of pure consciousness. Pure consciousness is the consciousness devoid of any individuality. So, Yoga is the process of transcending the individuality, or is the process of transcending the ‘functioning’ ego. Hence, Yoga consists in the (phenomenological) destruction of ego through which the empirical self gets identified with the transcendental self; the means to the destruction of ego to give way to the union being cittavröttinirodhah.

4.2.1.2 Kinds of Yoga

Yoga, as seen previously, aims at transcending individuality and this transcendence is achieved through the state of Samādhi. Ethical preparations are the necessary prerequisite for the practice of Yoga (Feuerstein, Tradition 35). From this necessary prerequisite, one can take various means according to one’s temperament to attain the state of Samādhi. This makes Yoga possible through various ways and there exist different traditions of Yoga like Hatha-Yoga, Raja-Yoga, Jñāna-Yoga, Bhakti-Yoga, Karma-Yoga and Laya-Yoga. This section deals with the key features of some of these traditions to show that they all essentially aim at the state of Samādhi- the state of complete union. As Feuerstein notices,
... Yoga is by no means a homogeneous whole. Views and practices vary from school to school or teacher to teacher and sometimes cannot even be reconciled with each other... Despite the colourful diversity within the Yoga tradition, all approaches are agreed on the need for self-transcendence for going beyond the ordinary personality with its predictable habit patterns. Yoga indeed is the technology of ecstatic transcendence. The differences relate more to the way in which this transcendence is accomplished and how it is conceptualised (Tradition 36)

**Hatha-Yoga**

*Hatha-Yoga* is the ‘forceful Yoga’ that forces the development of body potentialities to withstand the effects of transcendental realisation through the practice of āsanas. *Hatha-Yoga* differs from other types of Yogas in its emphasis on the physical aspects of yogic discipline. It is a method of forceful concentration by means of hard physical exercises, austerities, postures and the like. *Hatha-Yoga* demands it to be understood as “psychospiritual technology in service of transcendental realisation” (Feuerstein, Tradition 40). *Hatha-Yoga* is apt for persons of good physical temperament. It often is associated with *Raja-Yoga* or *Patañjala Yoga*. The *Patañjala Yoga* is described later in detail.

**Jñāna-Yoga**

*Jñāna-Yoga* aims at realisation through knowledge. All schools of Indian philosophy conceives ignorance to be the root cause of
bondage and \textit{Jñāna-Yoga} is the means to destroy this ignorance through the attainment of knowledge. \textit{Jñāna-Yoga} differentiates empirical knowledge from transcendental knowledge, and they conceive the latter being the real knowledge. Through the attainment of \textit{jñāna}, one becomes identified with the cosmic self. In other words, the identification of the empirical self (\textit{jīvātma}) and transcendental self (\textit{paramātma}/\textit{Brahman}) is the aim of \textit{Jñāna-Yoga}.

\textbf{Bhakti-Yoga}

\textit{Bhakti} is the loving devotion to God. It enables one to conceive things beyond the individual limitations, from a divine standpoint. \textit{Bhakti-Yoga} is apt for persons having emotional temperament. The emotional force of the individual is “purified and channeled toward the divine (Feuerstein, \textit{Tradition} 48). In \textit{Bhakti-Yoga}, one acts selflessly according to the will of God. It generally conceives God as a personal one rather than as impersonal one. Hence even when the devotee completely merge with God, there is no complete identification with Him. In the mystical merging of \textit{Bhakti-Yoga}, the individual will is identified with the will of God.

\textbf{Karma Yoga}

\textit{Karma-Yoga} is the desirable path of liberation for those having active temperament. In it, one is dedicated towards the action without desiring for the fruit of it. The aim of \textit{Karma-Yoga} is to renounce the fruit of action. It is the renunciation in action rather than the renunciation of action. By this one seeks nothing extrinsic in his/ her action, but considers only the intrinsic value of the action. The
aspirant here is identified with his/ her action, which enables him/ her to transcend the egoistic motives of action.

**Mantra-Yoga**

In *Mantra-Yoga*, sound is used as a vehicle of transcendence. The prolonged repetition of sound (*mantra*) is capable of producing altered states of consciousness (Feuerstein, *Tradition* 68). Mantra may consist of a single syllable or a string of words. The most important of these mantras is the syllable *AUM*. Meditative practice enabled the Vedic seers to arrive at the idea of the ‘universal sound’ with which the practitioner identifies through the repeated chanting of *mantras*.

**Laya Yoga**

*Laya Yoga* is the means of meditative absorption or dissolution (*laya*) of the individual self with the transcendental one. *Laya* is the stage by stage absorption of the cosmic principles into the transcendental spiritual principle. This is attained through deep concentration. Through this concentration one strives to transcend his/ her memories and sensory experience by dissolving his/ her microcosmic existence into the transcendental Being (Feuerstein, *Tradition* 71).

**Integral Yoga**

Integral Yoga, developed by Sri Aurobindo, is the modern synthesis of the ancient traditions of Yoga in order to experience the divine consciousness in ordinary life. The traditional systems of Yoga show a negative attitude towards the world and find the *yogic*
experience as transcendental. In contrast with this, the Integral Yoga is an attempt to bring the divine consciousness “down to the human body-mind and into ordinary life” (Feuerstein, *Tradition* 74). For Aurobindo, reality is both immanent and transcendent. The whole universe comes into existence through the unfolding of the Supermind. Life is in the process of evolution that moves towards the realisation of the Supermind. In Integral Yoga, there is no prescription of special technique for the realisation of the higher divinity within. One must simply open himself/ herself to the divine force; for the ultimate union.

...the self-surrender of the whole being to the Master of our being and his work in the world. These things unite, assist and enter into each other, become one. The full consummation comes in the greatest souls most capable of perfection, but some large manifestation of this fourfold soul-power must be sought and can be attained by all who practise the integral Yoga (Aurobindo 751).

4.2.2 *Citta*

The next term in the definition of Yoga is *citta*. The word *citta* is derived from the verbal root ‘*cit*’ means ‘to recognise, observe, perceive’ and also ‘to be bright, to shine’ (Feuerstein, *Philosophy* 58). It is often used synonymously with the word ‘mind’ and is often translated as ‘mind-stuff’. *Citta* is the functional principle that includes the intellect, the ego and the mind.

Being the evolute of *Prakṛti*, it is essentially unconscious. But *citta* appears to be conscious with the reflection of *Puruṣa* on it. This
gives citta the status of an experiencer. The citta manifested in the individual self is known as kāryacitta. Citta in the individual (kāraṇacitta) is the microscopic expression of the same in the macroscopic, all-pervading form (kāryacitta). S. Radahakrishnan explains,

It [citta] appears contracted when Puruṣa assumes an animal body and expanded relatively when it assumes a human body. This contracted or expanded citta is called kāryacitta, which manifests itself in the states of consciousness…. While kāraṇacitta always remain vibhu or all-pervading, the kāryacitta appears contracted or expanded according to the body it occupies (IP 345).

The alienation of Puruṣa (the all-pervading consciousness) from Prakṛti is the aim of salvation. Hence it is the return of kāryacitta to its original form – the kāraṇacitta. Thereby, citta becomes all-pervading and reaches the state of omniscience.

...citta contracts or expands in accordance with the bodily dimensions, rather as the light of a lamp spreads out in a spacious place but becomes confined inside a jar. Yet, he [Vyāsa¹²] proclaims further, it is only a vr̥tti (‘fluctuation’) aspect of consciousness which is subject to change in size. Consciousness as such is all-pervasive (vibhu) – a doctrine formulated, it seems, to explain the very possibility of omniscience with which the perfected yogin is credited (Feuerstein, Philosophy 61).
It is by means of citta that Puruṣa comes into contact with the objects of external world. And when citta comes into contact with the external world, it gets modified and assumes the form of the object presented to it. The relationship between kāraṇacitta and kāryacitta is expressed in Yogasūtra- IV-4 & 5 and is discussed in an earlier context (in Section 4.1.6.2).

Citta can come into contact with only one aspect of experience at a time. According to the function the citta performs, it becomes transformed. In spite of this transitory nature of citta, knowledge becomes possible owing to the changelessness of Puruṣa. Yogasūtra- IV-18 explains, Sadā jñātāś citta-vṛttayas tat-prabhoh Puruṣasyāparināmitavāt which means, “the modification of the mind are always known to its lord on account of the changelessness of the Puruṣa” (Taimni 414). Hence, what is transitory is the kāryacitta and the kāraṇacitta remains unaffected throughout the transitions.

4.2.2.1 Cittabhūmis

Through its transitory nature, citta can pass through five levels known as cittabhūmis. They are determined by the influence of guṇas on citta and are the measure of the extent to which the individual is closer to the state of attaining Yoga. The five levels of citta are:-

(a) Kṣipta: In this state citta is under the sway of rajas and tamas, disturbed to a great degree and run after worldly objects.

(b) Rūdha : Citta under the predominance of tamas is overpowered by sleep at this stage.
(c) **Viksipta:** In this stage, in spite of the preponderance of *sattva* guna, the *citta* is oscillating between tendencies of successes and failures created by *rajas*. This stage is differentiated from *kṣipta* stage for the temporary ceasing of the modification due to the preponderance of the *sattva*.

(d) **Ekāgra:** *Citta* at this stage is fixed at one object due to the preponderance of *sattva*.

(e) **Nirodhaḥ:** This is the stage of *citta* where it is no more subjected to modification. Only the *samskāras* remain in *citta* at this stage.

### 4.2.3. **Cittavṛtti**

The third word in the definition of Yoga is *vṛtti*. The word *vṛtti* is derived from the Sanskrit root ‘*vṛt*’ which means to exist (Taimni 8). This refers to the existence of individual mind stuff or *kāryacitta*. The analogy of transparent crystal (*abhijātasyeyeva maṇe*) described in *Yogasūtra*- I-41 will be of use here. A crystal, which is absolutely transparent, cannot be made visible unless it refracts something. In other words, such a crystal is known to exist only when it is *coloured* by some objects nearby. Its existence is perceived through its apparent modification. Similarly, *citta* here (epistemologically) *exists* (*vṛt*) by being modified. The modification or colouring of *citta* is achieved through the objects in the *citta*; “consciousness is always consciousness of something”. The functional/ the cognitive entity *citta* cannot be known or inferred unless it is modified. So, for *citta* to exist (phenomenologically) means to get modified.
As mentioned earlier, in the process of perception *citta* assumes the form of the object of perception and is subjected to modification. This modification of mind is known as *cittavṛtti*. These are of five kinds and may come under the category of *kliśta* (painful) or *akliśta* (non-painful) (*Yogasūtra* - I-5). The five kinds of modifications are:-

*Pramāṇa-viparyāya-vikalpa-nidrā-smṛtyah* (*Yogasūtra* - I-6)

Right knowledge, wrong knowledge, fancy, sleep and memory.

(a) *Pramāṇa*: Yoga accepts three *pramāṇas* or means of attaining knowledge. They are perception, inference and scripture. *Pramāṇas* or the right knowledge is the knowledge attained through these means.

(b) *Viparyāya*: *Viparyāya* or wrong knowledge is the erroneous idea which is not true to the nature of the object.

(c) *Vikalpa*: It is fanciful or imaginative knowledge in which the object known does not exist.

(d) *Nidra* or sleep: This is the stage of *citta* in which it is devoid of any object. The preponderance of *tamas* leads to the absence of any waking or dreaming modifications. But his is not a stage where knowledge is totally absent, because after waking up, the person is aware that he slept well. So sleep is also a modification of *citta*.

(e) *Smṛti* or memory: This is the modification of *citta* by which an object which has been experienced is not allowed to escape.
It is seen earlier that Puruṣa is the transcendental self which is essentially pure consciousness. Its reflection on citta, which in turn contribute to the erroneous identification, forms the essence of empirical self or jīva. The condition that leads to the wrong identification of Puruṣa with the modified citta is illustrated by Taimni through the following analogy.

…Imagine a lighted electric bulb suspended in a tank full of limpid water. If the water is churned violently by some mechanical contrivance it will make all kinds of patterns in three dimensions round the bulb, these patterns being illuminated by the light from the bulb and changing from moment to moment. But what about the bulb itself? It will disappear from view, all the light emanating from it being assimilated with or lost in the surrounding water. Now, let him imagine the churning of water slowed down gradually until the water becomes perfectly still. As the three dimensional patterns begin to subside gradually the electric bulb gradually emerges into view and when the water is quite at rest the bulb alone is seen. This simile illustrates in a rather crude way both the assimilation of the consciousness of the Puruṣa with the modification of the mind and its reversion to its own unmodified state when the mind comes to rest (Taimni 11).

4.2.3.1 Kleśas

It is the empirical self- the citta with the reflection of Puruṣa in it or the Puruṣa as reflected in citta- which is subjected to birth and
death. It is this phenomenal/ empirical self, which is subjected to experience or the modifications of citta, which may be painful or not painful. There are five kinds of suffering or kleśas for which this phenomenal self is subjected to.

Yogasūtra explains five kinds of kleśas thus,

Avidyāsmitā-rāga-dveśābhiniveśāḥ kleśāḥ (Yogasūtra- II-3)

(a) Avidya (ignorance): It is the lack of awareness of reality and is the source of all other kleśas. It is the misapprehension of non-eternal, impure, evil and non-atman to eternal pure, good and Ātman respectively.

(b) Asmita: It is the sense of egoism which is the misconception of identity between the power of consciousness (Puruṣa) and the power of cognition (buddhi).

(c) Rāga: It is the acute thirst for worldly pleasures.

(d) Dveṣa : It is the repulsion which accompanies pain.

(e) Abhiniveśa: It is the clinging to life, which dominates even the learned.

The kleśas can be seen to be connected causally, the root cause of all miseries being the avidya. This avidya or ignorance is the assimilation of Puruṣa with the modifications of citta. This ignorance produces egoism or the feeling of ‘I-ness’ (asmita). Ego differentiates the subject from the object and also the self from the other. This differentiation generate the feeling of mine and your and leads to the attachment towards the pleasurable objects (rāga) and the aversion towards the painful experience (dveṣa). The attachment towards the
pleasures of life leads to the desire for repetition of such experiences even through future life (abhiniveśa). The Yoga based on Satkāryavāda thus strictly adheres to its central notion of causation. This allows Yoga to roll back the process of suffering to attain a suffering-free state through resolving back the subtle ones to their origin. According to Yogasūtra- II-10, “these, subtle ones [kleśas described later], can be reduced by resolving them backward into their origin.”

4.2.4 Nirodhaḥ

Now the fundamental cause of all sufferings is avidya or the wrong identification of Puruṣa with the modifications of citta or cittavrūtti. Hence, to put an end to all sufferings, one must aim at the removal of this ignorance or avidya by putting an end to the citta modifications. This is what is meant by the fourth term in the definition of Yoga- nirodhaḥ. The word nirodhaḥ is derived from the word niruddham which means ‘restrained’, ‘controlled’, or ‘inhibited’ (Taimni 9). All these terms, similar though not same, are applicable at various stages of development in the practice of Yoga.

4.2.5 Aṣṭāṅgayoga

Jīva or the empirical self is subjected to kleśas, which originate from modifications of mind. The freedom from worldly suffering, which the system of Yoga aims at, is achieved by putting end to those modifications of mind and hence yogaścittavṛttinirodhaḥ. This as a practical discipline is achieved in Patañjalayoga through eight steps known as Aṣṭāṅgayoga. Aṣṭāṅgayoga is a comprehensive package
intended to ensure the development of all realms of individual existence. Various dimensions of human existence that are included in the practice of Yoga are social, personal, physical mental and spiritual.

According to Patañjali, Yoga consists of:

\[
\text{Yama-niyamāsana-praṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhyo 'ṣṭāv angāni (Yogasūtra- II-29).}
\]

Yama or self-restraints, niyama or fixed observances, āsana or postures, prāṇyāma or the regulation of breath, pratyāhāra or abstraction of the senses, dhāraṇa or concentration, dhyāna or contemplation and Samādhi form the eight limbs (of Yoga).

4.2.5.1 Yama

Of these eight parts, the first two- yama and niyama are known as the ethical preparations for Yoga. Of these yama is concerned with the means of self-restraint. They refer to the actions that one must abstain from. It consists in the control of mind, speech and body. Of the developmental account described earlier, yama contributes to the cultivation of the social values. Yama consists of the five great vows viz. abstention from violence, falsehood, theft, incontinence and possessions (Yogasūtra- II-30). These vows are not conditioned by class, place, time or occasion and extend to all stages (Yogasūtra- II-31).

These commandments are the rules of morality for society and the individual, which if not obeyed bring chaos, violence, untruth, stealing, dissipation and covetousness. The roots of these evils are the emotions of
greed, desire and attachment, which may be mild, medium or excessive. They only bring pain and ignorance. Patanjali strikes at the root of these evils by changing the direction of one's thinking along the five principles of yama (Iyengar 13).

The yama are listed below.

(i) **Ahimsa** (non-violence):- *Ahimsa* is a negative command not to kill or is the absolute absence of any form of injury to any living being. In its wider perspective it means love. *Ahimsa* includes practice of compassion, love, understanding, patience, self-love, and worthiness. On being firmly established in *Ahimsa*, one totally abandons hostility (*Yogasūtra* - II- 35).

(ii) **Satya** (truthfulness):- Truthfulness is to be in harmony with mind, word and action and to speak and to retain it in the intellect what has been seen, understood or heard. A perfectly truthful person is the one who expresses in speech exactly what he/ she thinks and in the end acts according to it. “He who has learned to control his tongue has attained self-control in a great measure” (Iyengar 16). On being firmly established in *Satya* the fruit of action rests in action (yogi) alone (*Yogasūtra* - II- 36).

(iii) **Asteya** (Non-stealing):- This includes both not taking and stealing others’ property and not to have even the desire for it. *Asteya* prohibits not only taking somebody’s
property without permission but also using something for the purpose other than that is intended or using something beyond the period permitted by its owner. Hence, *Asteya* is the abstaining from misappropriation, breach of trust, mismanagement and misuse also (Iyengar 16).

(iv) *Brahmacharya* (Celibacy):- This is the control of sense organs in enjoyment, especially in the matter of sex. On being firmly established in *Brahmacarya*, one develops vigour, courage and powerful intellect for fighting injustice.

(v) *Aparigraha* (Non-possessiveness):- *Aparigraha* is the non-accumulation of worldly objects that one does not require immediately. By practising *Aparigraha*, one makes his life simpler and will be devoid of any feeling of loss or deficiency. Through this attachment-free state, he acquires the true knowledge about the existence of things (*Yogasūtra* - II- 39). *Aparigraha*, in the genuine form, is voluntary dispossession.

### 4.2.5.2 Niyama

*Niyama* consists of the ‘DO’s. They are observances that one must adhere to in order to develop the individual values. *Niyama* includes *śaucca*, *samītoṣa*, *tapas*, *svādhyāya* and *Īśvara praṇidhāna*.

(i) *Śaucca* (Cleanliness):- *Śaucca* includes external cleanliness through bath, pure diet etc, as well as internal
cleanliness such as sympathy, friendliness, detachment etc. Through the practice of śaucca, the disgust for one’s own body and the disinclination to come in contact with the body of others are attained. The practice of śaucca also gives cheerful mindedness, one-pointedness, control of senses and clarity of vision (*Yogasūtra*- II- 40 & 41).

(ii) *Saṁtoṣa* (Contentment):- This is to have satisfaction over whatever one attains through right and sufficient efforts. Only a mind that is content can concentrate. This state of mind does not depend on any external causes. The superlative happiness or Ānanda is attained through saṁtoṣa (*Yogasūtra*- II- 42).

(iii) *Tapas* (Penance):- *Tapas* literally “means to blaze, burn, shine, suffer pain or consume heat… It is the conscious effort to achieve ultimate union with the Divine and to burn up all desires which stand in the way of this goal… By tapas the yogi develops strength in body, mind and character. He gains courage and wisdom, integrity, straightforwardness and simplicity” (Iyengar 20).

(iv) *Svādhyāya* (self-study):- *Svādhyāya* consists of the study of religious scriptures for the firm conviction of their truth. According to *Yogasūtra* (II- 44) svādhyāya leads to the union with the desired deity.

(v) Īśvara Praṇidhāna –This is to remember God and to surrender oneself to Him. In true self surrendering to
God, the ego feeling of ‘I’ and ‘mine’ disappears. This consequently leads to *Samādhi* (*Yogasūtra- II- 45*).

4.2.5.3 **Āsana**

Āsana is the third limb of yoga. According to *Yogasūtra* (II-46), Āsana is the steady and comfortable posture. It is the preparation of body by adopting prescribed postures of body, that is in concentration and control of mind. There are many types of postures and their practice will help in attaining the harmony of both body and mind. It helps to develop mental equilibrium and also to prevent the fickleness of mind. In a certain way āsanas help in the manipulation of mind through the manipulation of body.

4.2.5.4 **Prāṇāyāma**

The fourth stage in *Aṣṭāṅgayoga* is *prāṇāyāma* or the control of breath. It is intended to attain the serenity of mind and is, according to *Patañjali*, optional with the cultivation of virtues in the practice of Yoga (Radhakrishnan IP 856). *Prāṇāyāma* includes three stages; the first one is called *pūraka* or inhaling, the second *kumbaka* or retaining and the third *recaka* or exhaling of breath. The time taken for these is gradually increased through practice for attaining more and more concentration of mind.

Emotional excitement affects the rate of breathing; equally, deliberate regulation of breathing checks emotional excitement. As the very object of Yoga is to control and still the mind, the yogi first learns Prāṇāyāma to master the breath. This will enable him to control the
senses and so reach the stage of Pratyāhāra. Only then will the mind be ready for concentration (dhyāna) (Iyengar 26).

Other than increased concentration, prāṇāyāma helps in maintaining good health and is often used for curing diseases.

4.2.5.6 Pratyāhāra

Pratyāhāra is the process of introversion. In this, the mind is withdrawn from the external objects and the senses are shut against all external sensual stimuli. This process of introversion makes one detached from the sensual world and helps in cleaning the mind of all impurities. This helps the practitioner of Yoga (sādhaka) to increase his mastery over his senses and thereby to cultivate vairāgya or non-attachment that is necessary for the practice of yoga. Withdrawing of mind from the external objects is done in pratyāhāra for the subsequent focussing of mind on the object of meditation in the next stage (dhāraṇa).

The aforementioned five stages form the preparatory ground or the external means (bahiranga sādhana) for the practice of Yoga. The remaining three stages- the Yoga proper- includes dhāraṇa, dhyāna and Samādhi, and is known as the internal means (antaranga sādhana) of Yoga (Yogasūtra- IV-7).

4.2.5.7 Dhāraṇa, Dhyāna and Samādhi

Dhāraṇa, dhyāna and Samādhi are the final phases in the practice of yoga. Rather than being three distinct processes, these are
characterised by their concentration towards the object of meditation. They vary in degree from a mere confining of citta to the object of meditation in dhāraṇa, to an uninterrupted flow of concentration towards the object in dhyāna and finally to the transcendence of subject-object dualism through various stages in Samādhi. The stage of Samādhi along with the former two requires a separate treatment in the present work and this is done in the next section.

4.2.6 The Yoga Proper

In the metaphysics of Yoga described earlier, it has been observed that Prakṛti has only a secondary importance. The very existence of Prakṛti is for Puruṣa to gain awareness of its real nature (Yogasūtra- II- 21, 23). Prakṛti is the object being enjoyed (bhogya) and Puruṣa is the enjoyer (bhokta). When Puruṣa attains this final goal, Prakṛti becomes non-existent for that Puruṣa, and Prakṛti continues to exist for the sake of others (Yogasūtra- II- 22). It is the union between Prakṛti and Puruṣa, the seer and the seen, that is to be avoided in order to avoid the miseries of life.

The union between the seer and the seen causes evolution to begin and through evolution the world of objects are produced. The existence of the world of objects is known through the modifications of mind (cittavṛtti). Prakṛti is only one in number. This one and only one objectivity gives rise to varieties of subjective experience. This according to Yogasūtra (II- 45) is due to citta’s ‘separate paths’ (vibhaktāḥ panthāḥ).
Now the question is, what are these different paths and how and where are they made available for Puruṣa? Yogasūtra- II- 12 clearly explains that “the reservoir of Karmas which are rooted in Kleśas bring all kinds of experiences in the present and future lives” (Taimni 157, emphasis added).

*Karma* in Indian philosophical tradition refers to past actions and experiences (different paths mentioned above). *Karmas* are the cause of births and re-births. None is born free of *karmas*, and innate *karmas* make one mature enough to have experiences since *all kinds of experiences* are rooted in *karmas*. The abode of *karma* is the jīva or the empirical self. *Karmas* are the impressions of past experiences. The *karmas* embedded in jīva are saṃskāras.

Jīva or empirical self is the limited self. It is the microscopic expression of the unlimited reality in a limited form. It is on account of the *karmas* associated with it that the jīva is limited and ‘as long as the roots of karma exist, that will lead to different forms of experiences’ (Yogasūtra- II- 13). The existence of jīva is known on account of the *karmas* and the jīva can transcend its limitations and thus can experience the infinite potentialities of the transcendental self through the removal of the *karmas*. The (phenomenological) formulation of empirical self from transcendental self may be explained using the following analogy:

Consider a beam of light passing through a pure and fully transparent glass screen. The glass screen becomes visible (seems to exist) on account of the impurities or stains on it. As we remove all stains from the glass screen the screen becomes invisible. The beam of light here
is analogous to the principle of pure consciousness- Puruṣa. The jīva’s existence is known (cittavṛtti) on account of the karmas or impurities (analogous to stains on the glass screen) associated with it. As the varieties in the appearance of screen are determined by the nature of the stains on it, all kinds of experience of jīva are determined by the nature of karmas associated with it.

The karmas or saṃskāras limit the jīva on various levels of existence of the jīva. According to Upaniṣads (Brhadāraṇyaka and Taittirīya), Jīva exists in five different levels or sheaths; the kośas. In order to get rid of all miseries through restraining cittavṛtti it is necessary to remove all impurities- mala- (Yogasūtra- IV- 30, 31) from various sheaths of jīva. Hence before understanding the transcendence of empirical limitations, it is necessary to have a look at the levels of empirical existence.

4.2.6.1 The Theory of Kośas

Brhadāraṇyaka and Taittirīya Upaniṣads describe various levels of empirical existence. The two descriptions are almost similar except for some variations in respect of their nomenclature (Radhakrishnan, PU 542). Here, we may follow the latter one for it provides us with a more detailed account.

There are five different levels or sheaths of empirical existence:-

a) Annamayakośa (Physical sheath): This is the outermost sheath related to physical existence. It is made of food and the sense organs and body are maintained through this
sheath. This sheath is also called physical body *or sthūla śarīra*.

b) *Prāṇamaya kośa* (Vital sheath): It is within the physical sheath. It includes vital airs and nervous system (Grimes 239).

c) *Manomaya kośa* (Mental sheath): It is the level of psychological existence with its patterns of desires, emotions, motives etc.

d) *Vijñānamaya kośa* (Intellectual sheath): It is the sheath of self-consciousness. This along with the former two constitutes the subtle body (*sūkṣma śarīra*).

e) *Ānandamaya kośa* (The sheath of bliss): This is the innermost level of empirical existence. It is the causal body or the *kāraṇa śarīra*. According to some schools, it is infinite, transcendent and perfect, and it is not really a sheath but the essence of self. In Yogic explanation, the transcendence of individual self is possible only after transcending the limitations of *Ānandamaya kośa*.

Of these five *kośas*, the subtler (higher) one is at the core of the grosser (lower) one and grosser one is derived from the subtler one.

In every order of things the lower is strengthened by its union with the higher. When our knowledge is submissive to things, we get the hierarchical levels of being, matter, life, animal mind, human intelligence and divine bliss. They represent different degrees of abstraction and the sciences which deal with them,
employ different principles and methods. In ānanda, the attempt to connaturalise man with the supreme object succeeds… It [intelligence] is derived from the higher, from the breath of the divine (Radhakrishnan, PU 546-47).

These five levels of existence impose various forms of limitations on the empirical self. The sheath of physical existence imposes spatial limitations and the vital sheath imposes limitations related to biological existence on the empirical self.

The limitations imposed by Manomaya kośa, the third sheath of existence, are diverse and are of much significance. It imposes limitations in perception due to the saṃskāras in it. These saṃskāras act as prejudices or mindsets that influence perceptions. The intentionality discussed in section 2.3.3 (see figure 2.1 and 2.2 also) by and large is determined by the impressions (saṃskāras) in this sheath. Various biases, mindsets, prejudices and conditionings are the effect of impressions in the Manomaya kośa.

The Vijñānamaya kośa is the substratum of self-conscious existence of the individual. Impressions in this level impose intellectual limitations on the individual. These intellectual limitations include intellectual conditioning\textsuperscript{13}, intellectual biases\textsuperscript{14} and cognitive limitations\textsuperscript{15}.

The innermost core, the Ānandamaya kośa is the substratum of mystical experience. Impressions here restrict the process of identification that gives way to mystical experience.
The whole practice of yoga may be viewed as the process of withdrawing the self from the external world (in attaining *pratyāhāra*) and, successively, from its various levels of existence (five sheaths) into its original nature.

4.2.6.2 **Dhāraṇa**

*Dhāraṇa* or concentration is the act of confining mind within the object of concentration (*Yogasūtra*- III- 1). The object of concentration can be either internal or external. At this stage, the mind is withdrawn from other objects and attention is focussed on the object of concentration alone. The aspirant at this stage attempts to confine his/ her realm of experience within the object of concentration.

4.2.6.3 **Dhyāna**

*Dhyāna* or meditation is the uninterrupted flow of concentration towards the object of meditation (*Yogasūtra*- III- 2). The whole experience of the aspirant at this stage is confined to the object of meditation. The thoughts are centered round it and the knowledge about the object is being revealed in meditation. In this, the aspirant comes to know the various aspects of the object of meditation.

4.2.6.4 **Samādhi**

This is the final stage in the *Aṣṭangayoga*. Etymologically *Samādhi* means equal mind (from the verb root *dhi* - "to hold" + the prefixes ā + *sam* - "together completely") (Grimes 269). It is the culmination of *dhyāna*, in which the object of meditation, the
meditator, and the knowledge about the object are fused together. Here consciousness of the object alone exists without the awareness of the subject (Yogasūtra- III- 3). In this stage citta assumes the form of the object of concentration.

These three- dhāraṇa, dhyāna and Samādhi- taken together become samyama. In samyama, through varying degrees of concentration, the consciousness finally attains the awareness of the object alone. This happens through three transformation stages known to as nirodha parināma, samādhi parināma and ekāgratā parināma.

Consciousness always has content and the total content of the consciousness is called pratyaya16. In conscious experience, consciousness is focused outwards – towards the pratyaya. The aspirant has to concentrate on the single object of meditation from the multitude of pratyayas that arise from the force of samṣkāras (Yogasūtra- IV- 27). The momentary existence of the content-less state of consciousness at intervals of the appearance of one pratyaya and the other is called nirodha parināma (Yogasūtra- III- 9). When the distraction due to pratyayas other than that of the object of meditation settle out, one-pointedness of citta is gained. The citta is said to be in the state of samādhi parināma (Yogasūtra- III- 11). In ekāgratā parināma, the object (pratyaya) that subsides and the object that arises in the next moment are similar (Yogasūtra- III- 12). This similarity of pratyaya gives rise to the feeling of the existence of a constant mental image even though there are intervals in between17.

Hence individual experiences are the functions of samṣkāras embedded in kośas; pratyayas too correspond to kośas. In order to
attain the complete cessation of cittavṛtti, the aspirant has to pass through various stages of cessation corresponding to pratyayas of different kośas.

4.2.6.5 Siddhis

Siddhis are supernatural powers attained by Yogis in the state of Samādhi. Though supernatural, according to Yogasūtra, they are governed by laws (III-15). Yogasūtra describes five ways through which one may attain siddhis. They are birth, drugs, mantra, austerity or Samādhi (IV-1). Siddhis arise out of performing samyama and are of various types according to the object selected for performing samyama. Some of them are listed below.

a) By performing samyama on citta parināmas (nirodha, samādhi and ekāgrata) the Yogi can attain the knowledge of time (Yogasūtra-III-16).

b) By performing samyama on Rūpa tanmātra, the Yogi can make his body invisible (Yogasūtra-III-21).

c) By performing samyama on the qualities like friendliness, the strength of character is attained (Yogasūtra-III-24).

d) By performing samyama on the strength of animals, the strength of elephant is gained (Yogasūtra-III-25).

In a similar way, various siddhis can be gained by the Yogi by performing samyama on various objects. However, siddhis cannot be considered as having some intrinsic value. Yogasūtra warns against
falling in attachment with *siddhis*. *Siddhis* are hurdles in the spiritual path of a Yogi (*Yogasūtra* - III- 38).

A perfect non-attachment to *siddhis* is necessary for the further development of the Yogi in his spiritual path. *Siddhis* can be considered as a specific stage in the development of a Yogi by which he recognises his limitations. When he overcomes this limitation—the attachment to *siddhis*—further development takes place in the path of *Kaivalya* (*Yogasūtra* - III- 51).

### 4.2.6.6 Stages of Samādhi

Samādhi in general is classified into two; *sabīja Samādhi* and *nirbīja Samādhi*. They correspond to the *Samādhi* with the element of ego and that without the element of ego respectively. *Sabīja Samādhi* is of two types; *Samprajñata Samādhi* and *Asamprajñata Samādhi*.

Prajña is higher (*pra*) knowledge (*jña*). It is the self-consciousness or reflective consciousness. It is the consciousness of the second order which sees the conscious objects from a higher level.

**Fig:4.4** Diagrammatic representation of *Samprajñata Samādhi* and *Asamprajñata Samādhi*. Figure taken from (Taimni 35).
Samprajñata Samādhi in general is that type of Samādhi in which pratyaya exists. In Samprajñata Samādhi of one stage, there exists the pratyaya related to that kośa. Consciousness is directed outward towards the pratyaya. In the process of passing into the next stage, the consciousness of the pratyaya in the first level has to be dropped and consciousness is to be directed to pratyaya on the next higher level. In between this passage from one stage of Samprajñata Samādhi to the next higher stage, there is a stage where consciousness is withdrawn from all objects and is directed towards itself (see Fig: 4.4). This stage in which there is no pratyaya related to any object is called Asamprajñata Samādhi (Yogasūtra- I- 18).

Related to the various levels of samskāras, there are four stages of Samprajñata Samādhi, that of reasoning, reflection, bliss and the sense of pure being (Yogasūtra- I- 17), which an aspirant has to pass through in the attainment of Nirbīja Samādhi. They are (Taimni 39-40):-

a) Savitarka and Nirvitarka Related to Manomaya kośa
b) Savicāra and Nirvicāra Related to Vijnānamaya kośa
c) Sānanda Related to Ānandamaya kośa
d) Sasmita Related to the Ātman level of existence

Savitarka Samādhi is related to the knowledge attained through words (Yogasūtra- I- 42). The word (śabda), its meaning (artha) and the knowledge of its referent (jñāna) are identified in ordinary knowledge. On constant meditation on their meaning and interrelationship, they are separated and in the final stage the knowledge about the object alone shines. This knowledge of object is
without any element of subjectivity and the state thus attained is called \textit{Nirvitarka Samādhi} (Yugasūtra- I-43). The aspirant thus transcends the level of \textit{manomaya kośa} which is related to empirical experience.

\textbf{Fig: 4.6:} Various stages of Samādhi with corresponding level of existence. (Taimni 38) with some modifications.
In a similar way, the level of intellectual knowledge is transcended in attaining Nirviśeṣa Samādhi after passing through the state of Savicāra Samādhi. The limits of Ānandamaya kośa are transcended in attaining Sānanda Samādhi and the level of transcendental Self is reached in attaining Sasmita Samādhi.

After passing through these four Sabīja stages of Samprajñāta Samādhis and the Asamprajñāta Samādhis intervening between them, the aspirant reaches the stage of Nirbīja Samādhi by suppressing even the impressions created by the actions of Sabīja Samādhis (Yogasūtra- I- 50, 51). The removal of all kinds of kleśas is attained by the aspirant at this stage.

Samādhi is easier for the one who has a strong desire for it (Yogasūtra- I- 21) and it depends on the intensity with which one practises it (Yogasūtra- I- 22). The total self-surrendering to God (Īswarapraṇidhāna) is another way of obtaining Samādhi (Yogasūtra- I-23).

After the attainment of Nirbīja Samādhi, the one who is able to maintain a constant non-attachment (Vairāgya), even towards the most exalted state of enlightenment, attains the highest state of Samādhi called Dharma-Megha-Samādhi (Yogasūtra- IV- 29).

Once gone through these stages, the ego or the empirical self becomes devoid of any impressions, the multitude of experiences becomes impossible and the state of cittavṛttinirodhaḥ is attained. The guṇas, thus on fulfilling their aim devolve to their original state and Kaivalya is attained (Yogasūtra- IV- 34). The evolutionary process is now rolled back through the withdrawal of citta for the external world.
through various levels of individual existence to its pure nature. The Puruṣa at this stage is established in his real nature which is pure consciousness (Yogasūtra-I-3 and IV-34).

4.3 Some Observations on the Foregoing Discussions

The following points are taken out as significant from the philosophical point of view in general as well as for the forthcoming discussions in particular.

4.3.1 The Status of Mind and Consciousness in Sāṃkhya-Yoga

The functional entity ‘mind’ is much close to the Sāṃkhya-Yoga concept of citta. Citta, the functional entity, consists of three different entities; the intellect, the ego and the mind (manas). All these three - the intellect, the ego and the mind - being the products of Prakṛti - are essentially material. Yogasūtra describes citta as not self-illuminating (IV-19). The power of cognition of citta is essentially the power of pure consciousness - the Puruṣa. Citta is getting modified in accordance with the samskāras embedded in it.

There are striking parallels between the concept of mind described above and the most recent materialistic concept of mind, especially the one which considers ‘mind as the software of brain’, except for the status of consciousness. Citta here is the brain; the material substratum (hardware) of psychic experience. Samskāras act like the software according to which the substratum-citta- is getting modified and that which determines the varieties in psychic functions. Like software, the samskāras predetermine the functioning of mind.
The real seer cannot be both the perceiver (the subject) and the perceived (the modified citta- the object). Since the cognition of cognition (perceiving the mind by a higher level mind) will lead to infinite regress, an entity independent of citta (Puruṣa) is the real seer (Yogasūtra – IV- 20- 22). This position is more evident in saying that “the seer is pure consciousness but though pure, it appears to see through the objects of consciousness” (Yogasūtra- II- 20). This makes the status of consciousness independent of matter and the question of explanatory gap remains unresolved.

4.3.2 The Ego

Ego is produced through the reflection of Puruṣa on the intellect (mahat) (Radhakrishnan, IP 268). Ego, the principle of individuality, that which produces the dichotomy of self and the not-self is then a product of the intellect. Since all other evolutes including mind are the product of ego, ego may be seen as the binding principle for various elements of individual existence. It can be seen from the evolutionary tree of Sāmkhya that it is from the ego that the tree branches out and ego is the unifying principle within the individual while it is itself the differentiating principle with respect to ‘the other’. It then follows that being the one and only one direct product of intellect, the very character of ego, the individuating principle, is the contribution of intellect. The function of ego may be seen as twofold. Firstly it unifies various elements of the individual and secondly, it differentiates the individual from the rest of the world.
4.3.3 \textit{Cittavṛttinirodhaḥ} and the Stimulus Intensity Reduction Theory of Motivation

Yoga, with its direct motivational element of the freedom from the miseries of life and the attainment of the state of infinite bliss, has adopted ‘ceasing the modifications of mind’ as the method for attaining that end. The modification of mind, characterised by the object presented to mind, may be conceived as the state of presence of ‘the other’ (something other than the self) in consciousness. This other (the object in consciousness) is the stimulus potent enough to raise the mind to the state of \textit{kleśa}s. The cessation of modification then is the reduction of the stimulus to an inactive state. The problems (\textit{kleśa}s) created by the presence of the stimuli (‘the others’) are overcome in the psychology of Yoga through the stimulus intensity reduction process. Yoga, in this respect, is a motivational theory similar to Psychoanalysis discussed in the last chapter.

4.3.4 The Conceptual Contradiction in Yoga Theory and Practice

The metaphysics of Yoga, which is essentially that of Sāṃkhya, advocates the dissociation of \textit{Puruṣa} from \textit{Prakṛti} as the means to the dispersion of \textit{avidya} and hence the miseries of life (Yogasūtra – II- 17, 24). The dissociation here is the dissociation of the subject from the object; the seer from the seen; the pure consciousness from matter.

On the other hand, \textit{Yogasūtra} (I- 41) describes the state of attaining the end of sufferings (\textit{Cittavṛttinirodhaḥ}) as the one characterised by the fusing together of the knower, known and the knowledge. This is the state of \textit{yoga}- the union, which is the union of the subject and the object; the seer and the seen; the pure
consciousness and matter. This explanation is in explicit contradiction with the one stated earlier. The transcendence of the subject-object dualism, through which this problem may be resolved, will be dealt with in the next chapter.

4.3.5 Cittavṛttinirodhah and Personal Ego

The existence (vṛtti) of citta is known through its modifications. The cessation of the modifications of citta amounts to the (phenomenological) non-existence of citta. Citta, the product of Prakṛti is produced through the imbalance of guṇas. When one attains cittavṛttinirodhah, Prakṛti ceases to exist (phenomenologically) for him (Yogasūtra- II- 22). This again amounts to the (phenomenological) non-existence of citta.

When the guṇas are balanced and cittavṛttinirodhah is attained, the citta must become qualityless. But Yogasūtra (III- 56) describes the state of Kaivalya to be the state of equality of Sattva and Puruṣa. This explanation bears some inconsistency. A possible solution is worked out below.

Since Sāṃkhya- Yoga admits the concept of both Jīvanmukta and Videhamukta, Kaivalya can be attained when one is still alive. There then is the personal ego, a substratum potent enough to have experience (cittavṛtti) even at the state of Kaivalya. It is that personal ego, the jīva devoid of karmas, which makes the quality of Puruṣa (qualityless) the quality of sattva. The tri-colour spectrum shown in figure 4.1 will be of use here. The equilibrium state, the centre region, is white in colour, the colour of sattva. This is so because there is a
substratum to ‘screen’ the beam of colours, if not the light appears to be colourless\textsuperscript{18}. Similarly if there is an ego potent enough to have experience, that self when illuminated with the true power of \textit{Puruṣa} appears to be \textit{sattva} (\textit{sattva} is white in colour). However, the nature of \textit{Puruṣa} as such is qualityless.

\section*{NOTES}

\begin{itemize}
  \item[1] Patañjali begins \textit{Yogasūtra} with the words: “now the exposition of Yoga”.
  \item[2] For all references to Patañjali’s \textit{Yogasūtra}, \textit{The Science of Yoga} by I.K Taimini is followed in this work.
  \item[3] The chapters of \textit{Bhagavad Gīta} are named after Yoga. For example Chapter I is \textit{Arjunaviśāda Yoga}, Chapter II is \textit{Sāmkhya Yoga} and Chapter III is \textit{Karma Yoga}. Further Gīta defines Yoga as “evenness of mind” (II- 48), “skill in action” (II- 50) and “the severance from the union-with-pain” (VI- 23). See (Chinmayananda 117, 122,385).
  \item[4] A whole section of \textit{Śvetāśvatara Upaniṣad} (Chapter II- 8 to II-13) is dedicated to describe the practice of Yoga. For further details see Radhakrishnan, PU 720- 23).
  \item[5] \textit{Kathopaniṣad} describes Yoga as the steady control of senses (Radhakrishnan, PU 645)
  \item[6] \textit{Jāty-antara-parināmaḥ prakṛty-āpūrāt} (\textit{Yogasūtra} –IV-2)
\end{itemize}
Nimittam aprayojakam prakṛtīnāṁ varaṇabhedas tu tathā kṣetrikavat (Yogasūtra- IV-3).

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By the attainment of complete knowledge, virtue and the rest have become no longer a real cause; yet a body continues to be held, as a potter’s wheel continues to revolve from the force of the previous impulse (Davis 71).

It may be noted that Prakṛti, the fundamental material cause is called so (Prakṛti) among its various names because as the fundamental substance it is in its original nature (natural state) unaffected by anything. Similarly, the mind unaffected by anything, any ego, in its original (natural) form is a mind without any content; and also because it is prior to egoism, it must be Puruṣa.

The three-fold afflictions are a) Ādhyātmika (intra organic), Ādhibhaudhika (extra organic) and Ādhidaiivika (supernatural). They correspond to the sufferings that are mental, physical and the one produced by catastrophes.

Feuerstein here is commenting on Vyāsa’s commentary on Yogasūtra.

Intellectual conditioning refers to the set patterns of thought. This often prevents one from attempting new methods of handling a problem and restricts creativity.

Intellectual biases refer to one’s affinity to one method over the other. This is often seen in scientists and philosophers who
prefer one standpoint over the other when both have the same apparent significance.

15 Cognitive limitations are limitations on logical thinking. This is due to the inability of reason to verify its own concepts and the circularity thus created.

16 Pratyaya in Yogasūtra is a concept similar to that of qualia in modern consciousness studies.

17 See Taimni (299-300) for a detailed account of this.

18 To be precise, there exists no white light or black light at all. There is either light (white) or no light (dark or black) or there is coloured light.

REFERENCES


