

THE FOUR FOLD AIMS AND OBJECTIVES OF YOGA ACCORDING TO VYASA, THE GREATEST COMMENTATOR OF YOGA DARSANA.

Debashree Sen

Research Scholar,

Deptt. of Philosophy & Comparative Religion
Viswa Bharati University, Bolpur, Shantiniketan (W.B.)

ABSTRACT

Maharsi Patanjali is the founder of "Yoga Darsana". Though we found sprouts of yoga in ancient Vedas and Upanisads in a scattered pattern, i.e., Brahmacharya is mentioned in Prasna Upanisad in 1.2 Mantra like a way - "To them that Seer said; live with another one year with austerity, chastity and faith. Then ask me questions according to your desire and if we know, we shall, indeed, tell you all that." Like same way Asana also indicated in Svetasvatara Upanisad in 2.8 Mantra-"Holding the body steady with the three (upper parts, chest, neck and head) erect, causing the senses and the mind to enter into heart, the wise man should cross by the boat of Brahman all the streams which cause fear". Maharsi Patanjali first collected all the materials from all ancient scriptures and gave them a distinct philosophical, logical, ethical and scientific form. But here a question arises why he did he do so much hard work for forming Yoga Darsana as well as Yoga Practice? Vyasa, The Greatest Commentator of Patanjali Yoga Sutra has replied it -before the beginning of the sutra 2.16, that it has four fold aim and objectives. This paper is dedicated to explore and explain those said aim and objectives.

Key Words : Patanjali Yoga Sutra, Aim of Yoga Darsana, Means of yoga, the relation between yoga and Upanishads.

Introduction

Yoga is an ancient subject which is studied as well as practiced all over the world. But from ancient to modern time it appears in a new form according to people's need and understanding, i.e., Raja Yoga, Hatha Yoga, Kriya Yoga, Bhakti Yoga etc. Excepting these Yoga, there also exists other yogas in many other forms.

But we can never understand the actual purpose of Yoga until and unless we explore the mother scripture of yoga which is the Patanjali's Yoga Sutra. Where Vyasa, the great commentator explained the fourfold aim and objective of Yoga which are able to save and rescue the whole humanity.

These said four aims and objectives are explained in the Sadhana Pada, the second chapters of Patanjali Yoga Sutra. These are Heya (Pain which is avoidable), Heyahetu (the cause of pain), Hana (which is acceptable) and Hanopaya (the means to get acceptable things). These are the four important pillar of Yoga Darsana. Later we will explore them one by one in this present paper.

Methodology Or approach : This study belongs to the 2nd chapter of Patanjali Yoga Sutra, i.e., "On Practice". All the sutras of this chapter are explored and explained very carefully. Besides every word of Patanjali and Vyasa are the primary source of data. So they are carefully examined.

Research Design : The exploratory data analysis and deductive reasoning is used in this paper.

Review Of Literature : The Yoga Sutra of Patanjali and the commentary of Vyasa are the metaphysical literature and considered as a primary source of data. These are examined very carefully.

Besides, there are various work on Patanjali's Yoga Sastra. I also examined the "Bhasvati" of Swami Hariharananda who

is the founder of Kapila Monastery, also examined the book of Ian Whicher which is based on his Ph.D thesis "A Study of Patanjali's Definition of Yoga : Uniting Theory and Practice in the Yoga Sutra" (University of Cambridge),also examined a book of Surendra Nath Dasgupta which is based on his doctorate thesis ; book's name is "Yoga Philosophy In Relation to Other Systems of Indian Thought".

Basic Concept and Hypothesis : The work is concentrated on following concepts and ideas—

1. That what is "heya" according Yoga Darsana.
2. That what is "heyahetu" according Yoga Darsana.
3. That what is "hana" according Yoga Darsana.
4. That what is "hanopaya" according Yoga Darsana.
5. That what are the utility of these in human society.

The Main Purpose and Significance : The purposes and significance are described elaborately bellow:-

The Four fold - Sastra

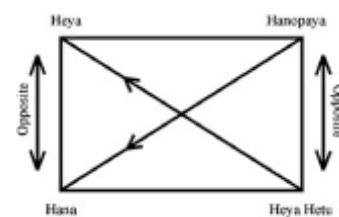
Yogaphilosophy has a fourfold aim and objectives. They are namely-

Heya : Which is avoidable

Heyahetu : It describes why and has this avoidable thing creates and organizes itself.

Hana : which is acceptable

Hanopaya : The means of get the acceptable thing.



Heya : 'Heya' is pain or miseries or dukkha. This 'Heya' is described in Patanjali yoga sutra 2.16. If we divided pain or suffering into past sufferings, present sufferings and sufferings which will come in future, Then it is clear that past sufferings are gone. So they cannot be avoidable. Present sufferings have already started at present and so it cannot be avoidable. So we can only avoid such pain which still has not appeared in our life. So Sutrarakar says – The pain that has not come yet is avoidable. All worldly things produce pain. There is no guarantee in present which gives joy, also gives joy in future. When we have something, then there is fear of losing it and when we never have a thing then we think of it and feel sorrow. According sutra 2.15 miseries are of three kinds. These are – parinamadukhka, tapadukhka and samskaradukhka.

There is no such object which produces happiness or pleasure in all conditions. As world is by nature material and mortal. All things in this world are changeable in nature. So, anytime the pleasant things can turn out to be painful. As sensual pleasures obtained from objects cannot give complete satisfaction, sensual pleasure is painful because their consequence is painful. There is no guarantee a thing which gives us pleasure today, also will give pleasure tomorrow. The consequential pain involved in sensual pleasure is parinamadukhka.

Attachment to sensual pleasures involves aversion to those objects or persons who thwart desire for this attainment. Aversion or anger is painful. This kind of pain or misery is tapadukhka.

Apprehension of pleasure generates a disposition (sanskara) of pleasure. Apprehension of pain generates a disposition of pain. These dispositions produce recollections of pleasure and pain. The recollections of pleasure and pain produce attachment and aversion. So the circle continues. Thus samskara produces dukkha.

Heyahetu : The cause of pain is described by Sutrarakar in 2:17. Unification of the seer and the seen is the cause of pain.

Here four questions may arise – Firstly which seen; Secondly which is seer; thirdly which is called union and fourthly which is the cause of union.

Here 'seer' means subject or the experience, the Purusha. And 'seen' means the object or that which is experienced, is Prakrti. The objects or knowables are illuminative or Svattik, active or mutative or Rajasik, inertiative or tamasik by nature. All of these elements are gunas. They are of four kinds. These are – a) Vishesa or diversified or specialized or particularized or having differences, b) avishesha or undiversified or unspecialized or unparticularized or having no differences, c) linga-matra or undifferentiated or only a mark or trace, d) alinga or without even a mark or trace or undifferentiated subtle matter. Due to disturbing equilibrium of gunas evolution of world is started. Here Prakrti is the root cause. But in this processing, each of the previous products is cause of later product and each later product is effect of its previous product. When Prakrti exists in its unmanifested state or when equilibrium of gunas is

present then it is alinga or without even a mark or trace. When Prakrti is manifesting itself then Mahat or Buddhi first comes out of Prakrti. Mahat or Buddhi is the “linga-matra” or undifferentiated or only a mark or state. Five monads or tanmatras (Sabdatanmatra or sound monad, Sparsatanmatra or thermal monad, Rupa – tanmatra or light monad, Rasa tanmatra or taste monad, and Gandha – tanmatra or smell monad) and Ahamiara (ego) or Asmita (I-sense) are called avishesha or undiversified or having no differences. Lastly, all five elements or mahabhutas (earth, Air, fire, or light, Akasha or ether, water), ten external organs and one internal organ or mind are called Vishesa or having differences. This sutra gives the means of knowing the real nature of, and distinction between, the Gunas which appear as knowable. The difference between the diversified and undiversified is – the diversified or Visesas are not common in many and the undiversified or avisesas are the common properties of many.

But Purusha is no-longer any manifestation of Prakrti. Purusha is self – manifest or svaprakasa and is beyond the three gunas of sattva, rajas and tamas. But the seer or Drasta is Immutable knower and the knower or Grahita is mutable knower. These two are similar but not having the same state. When Buddhi takes its place then one says – “I am the knower.” Here Asmita or I – sense is also developed. For Purusha's experience (bhoga) and liberation (mukti), Prakrti creates all those drama.

Sutrarakar says in sutra 2.23 – Having an alliance or relationship between objects and the self is the necessary means by which there can subsequently be realization of true nature of those objects by that very Self. That alliance takes place due to Avidya or ignorance or nescience. Avidya here means vasana or latent impressions of wrong knowledge. When it takes place Purusha falsely identifies itself with buddhi, then one starts thinking – “It is mine” or “It is not mine”. Or “I should have that thing” etc. That means citta – vrittis or modifications of mind starts and the Bondage of self happens.

Hana : What is desirable, is called Hana. Here Hana means Kaivalya, the only state where one can be able to free himself from all kind of miseries. Hana is the opposite theory of the Heya. Hana is desirable (Purusatha), salvation, state of moksa. Patanjali describes liberation in the following sutra 2.25-by causing a lack of avidya, or ignorance there is then an absence of the alliance, and this leads to a freedom known as a state of liberation or enlightenment for the seer.

According to vasya – “cessation of the working of Buddhi is liberation. When the cause in the shape of Adarsana (lack of discriminative knowledge) is removed, the activities of Buddhi stop. The cause of bondage is Adarsana or lack of discriminative knowledge which is removed by only Darsana i.e. discriminative knowledge. In effect cessation of the activities of the mind is liberation.

Avidya or ignorance is the root cause of all kind of klesas or afflictions or pain. It creates the ground of various vasanas or latent impressions of wrong knowledge which is cause of

bondage. So, one has to know how to remove avidya. Avidya is opposite entity of vidya. Vidya means vivekakhyati or the discriminative knowledge of between Prakrti (matter) and Purusa (self) which leads to liberation. This is the way by which, presence of light destroys or removes darkness, in the same way discriminative knowledge removes or destroys all kinds of ignorance. Then mind becomes pure like a burnt seed. A burnt seed never produces any kind of fruit. In a same way pure mind is never be fooled by Buddhi. Due to avidya, mortal seems to be immortal, uneternal things seems to be eternal, false objectives seems to be truth. Thus people think the world is ultimate and every time they run after those worldly gains. But no such material thing is eternal, so no material gain is permanent. No material thing gives complete satisfaction, as every material thing has its limitation. So, when mind stops its hide and seek game with Purusha, then Purusha rests in its original state. Klesas (afflictions) like Avidya (wrong knowledge), Asmita (egoism), Raga (attachment) etc. are destroyed by discriminative knowledge supreme detachment based thereon. Grammatically, Darsana (seeing) and Adarsana (non-seeing) are respectively right knowledge and wrong knowledge. But both are relative. In the state of liberation every latent impression are disappeared. But for this, first and foremost Adarsana must be ceased. Then the chain of alliance between Buddhi and Purusha will be broken forever. Gunas always try to bind Purusha. Then activity of Gunas permanently stoooped when Adarsana has removed and darsana place. Actually there is no separation or non-separation process. As purusha is non-change able. The mental modifications has to stop and then it do not effect Purusha.

Hanopyaya : Honopayaya is the path or processing to achieve 'Haan' or Liberation or kaivalya. In Sutra 2.26, Sutrakar says - "Clear, distinct, Unimpaired discriminative knowledge is the means of liberation from this alliance. Here 'Viveka' means discriminative - Discrimination between Prakrti (Matter) and Purusha (Soul). Hanopapaya is the means of to get Hana or Liberation. Avidya or nescience is the opposite thing of vidya or right knowledge or discriminative knowledge.

The eight accessories or eight limbs of yoga destroys all kind of impurities which are lingering it citta. These eight-fold path or ways are the means to get the discriminative knowledge. These eight-fold yogangas are namely -

- 1) Yama or code of self-regulation on restraint on abstinence which again subdivided into five heads.
- 2) Niyama or practices of self-training or observances which is again subdivided into five heads.
- 3) Asana or postures.
- 4) Pranayama or expansion of breath and prana.
- 5) Pratyahara or withdrawal of the senses or indriyas from their concern objects and bringing them inward.
- 6) Dharana on concentration.
- 7) Dhyana or meditation.

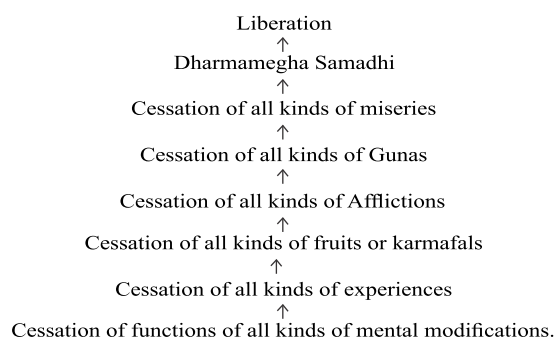
8) Samadhi or perfected concentration.

The first five accessories are external aids (Bahiranja Sudhana) to yoga and last three accessories are internal aids (Antarangasadhana) to yoga.

Sl. No.	Name of the Accessory	Benefits
(a)	Yama (Forms of Restraints)	
i)	Ahimsa (non-violence)	Helps to give up hostilities and increase love for all living-beings
ii)	Satya (truthfulness or honesty)	Yogi's word's become fruitful
iii)	Asteya (non-stealing)	Whatever are needful to yogi comes to him.
iv)	Brahmacharya (protecting virginity in body, mind and speech)	Receiving strength and unimpeded powers
v)	Aparigraha (Non-possessiveness)	Appear knowledge about past and future.
(b)	Niyama	
i)	Shancha (cleanliness)	Develops disinterests towards own body as well as towards others
ii)	Santosha (satisfaction)	Brings extreme joy within yogi
iii)	Tapah (Austerities)	Destroy all impurities of mind and body and perfections come.
iv)	Svadhyaaya (Studying sacred books)	Establish the communication within desired deity
v)	Isvara – pranidhana (Surrender to god)	Establish perfection in Samadhi
(c)	Asana (posture)	Brings freedom from sufferings due to the pairs of opposites (such as heat and cold, pleasure and pain etc.)
(d)	Prahyama (Breath control)	Vanishes all covers of inner light or wisdom and fixity of mind is occurs.
(e)	Pratyahara (withdrawal of senses)	Brings control over senses and their activity
(f)	Internal aids	Makes able yogi to enter in Dhyana
(g)	Dharana (Fixity of mind)	Makes able yogi to enter in Samadhi
(h)	Samadhi	Brings discriminative knowledge.

Through this following table the accessories of yoga and their fruits are described;-

Findings : Among this Fourfold aim and objectives kaivalya or liberation is the highest and ultimate. The whole process is described through a flow – chart



Conclusion : Liberation is the highest goal of Yoga Philosophy. Presently, Yoga has understood as practiseses, i.e., Posture, Breath-control etc. But except those uses of Yoga, it has its own metaphysical, ethical, moral aspect with a logical and intellectual presentation. Liberation is the highest goal. But now a day's yoga is practiced for material well-being, i.e, improving health, fitness etc.

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