

## **CHAPTER – 5**

### **THE FOUR CARDINAL ASPECTS OF YOGA PHILOSOPHY**

According to yoga philosophy, the summum-bonum of human life is moksha or liberation which is termed by this system as 'Kaivlya'.

Patanjala yoga darsana under our discussion deals mainly with the four following aspects, namely –

- 1) Heya – suffering to be avoided.
- 2) Heyahetu – Cause of suffering.
- 3) Hana – Cessation of suffering, and
- 4) Hanopaya – means of cessation of suffering.

These four aspects are compared with the whole of medical science, which is treated under four divisions, viz. (i) Illness (ii) Cause of illness (iii) Recovery and (iv) Way of recovery.<sup>1</sup>

#### **HEYA :**

According to yoga philosophy this world is full of suffering. Everyone, says Patantali, in this world suffers from three kinds of dukha or pain, namely –

- (i) Parinama dukha or resultant pain
- (ii) Tapaduikha or affective pain
- (iii) Samskara dukha or pain due to latent impressions.

‘Parinama dukha’ holds that every sense experience, including the experience of pleasurable objects, is painful in the end.

At the time of enjoyment of sense pleasures one suffers from pain due to the fear of losing it and also from the anxiety of being interfered with it. This pain is called ‘Tapadukha’.

Enjoyment of pleasure or suffering of pain causes samskaras or latent impressions. ‘Samskara dukha’ holds that every sense experience is painful in the long run due to its latent impressions.

Suffering may be of past, present and future. Now question is what kind of suffering is to be avoided? To this question the logical and clear answer given by Patanjali is –

‘Heyang Dukhamanagatam’

( - Yogasutra 11/16)

This sloka means that – ‘the pain or suffering that is yet to come is to be avoided’.

### **HEYAHETU :**

According to Patanjali ‘conjunction’ of ‘the seen’ with ‘the seer’ is the cause of suffering<sup>2</sup>. To understand it clearly we have to know ‘the seen’ and the ‘seer’.

Seen objects are broadly divided into two categories, namely – (i) Element and (ii) Organ. Elements again are of two kinds such as gross and subtle. Organs are of three kinds such as organs of sense, organs of action and internal organ.

All these different elements and organs, gross or subtle are of sentient, mobile or mutable and inert nature ; which are the characteristic feature of sattva, rajas and tamas accordingly. All the elements and organs, thus, in their final analysis are made up of three fundamental gunas, viz. sattva, rajas and tamas.

‘The seer’ is drsimatra, the knower as such. The word ‘drsimatra’ means knowing not subject to any condition, not touch by any qualification,. It means consciousness in itself. Accordingly Drsta or the seer as such in pure awareness or pure consciousness which has no quality like knowledge etc. so he is pure immutable.

Now what is the cause of this conjunction of the seer and the seen? According to Patanjali avidya is the cause of the conjunction of these two. Due to avidya seer identities himself with seen and as a result, suffers. Avidya is the latent impression or vasana of wrong knowledge, which is the cause of suffering.

#### **HANA :**

Cessation of suffering is arising from absence of avidya. This state is called Kaivalya. The root cause of suffering is avidya. If this avidya is removed, there will be no samyoga and as a result of this there will be cessation of suffering. When avidya ceases, the union between the buddhi and purusa also ceases and consequently there is the complete cessation of suffering for all time.

Here we find that like all other major systems of Indian philosophy, yoga philosophy also is vitally concerned with the practical problems of life, i.e. suffering and search for the truth in order to solve the problem of suffering in life. Like all other systems, yoga

philosophy also starts with initial pessimism and ends in ultimate optimism. It gives us assurance and consolation that there is cessation of suffering.

### **HANOPAYA :**

Aviplava vivekakhyati, i.e. clear and distinct discriminative discernment is the means of hana.<sup>3</sup>

Vivekakhyati means the knowledge of distinction between buddhi and purusa.

If avidya or wrong knowledge is not eradicated, then Vivekakhyati wavers, that means, avidya becomes occasionally productive. But when avidya reaches the state of a burnt seed and ceases to be productive, then on account of the removal of impurities of Klesar, buddhi attains the purity of sattva and one reaches the state of renunciation called vasikarasamjna, the flow of his vivekakhyati becomes aviplava or unwavering and thus become clear and distinct. Such clear and distinct vivekakhyati or discriminative discernment (Prajna) is the means of the cessation of suffering.

But this prajna cannot be attained at once. The analysis of the nature of prajna reveals that there are seven stages of it, which are called 'Prantabhumi' or ultimate insight in the Patanjala yoga.<sup>4</sup> These seven stages stated by vyasa are accordingly –

- i. In the first stage of prajna one fully realizes the truth that all experiences including the pleasurable ones are painful on account of the three forms of pain and also of the oppositionist nature of the modifications of the gunas and therefore are to be avoided.

- ii. In the second stage of prajna one feels that the causes of growth of the heya or avoidable have been attenuated. There is no need of attenuating them further. So, there will be absence of all pains.
- iii. In the third stage, cessation of suffering becomes a matter of realization through nirodha – Samadhi. This stops all doubt about the spiritual goal. There is attainment of full knowledge.
- iv. In the fourth stage, discriminating discernment as the means of cessation of suffering has been recognized. So, the citta is no longer occupied with the doubt about the practices of yoga.

Prajna attained by these four stages is called 'Karyavimukti' or liberation from action.

- v. In the fifth stage, there is the knowledge that buddhi has fulfilled its function.
- vi. In the sixth stage, there is the knowledge that the activities of budhi will not rise again, just as a stone that rolls from the mountain top into the valley never comes up of itself again.
- vii. In the final stage prajna reveals the purusa as isolated, pure, self-luminant and beyond any relation with gunas.

Prajna attained by these three stages is called 'Cittavimukti' or liberation from citta.

When through these seven stages of Prajna the citta becomes closed, the Purusa is regarded as Mukta-Kusala or liberated and proficient. But this state is also not kaivalya or isolation itself. It is only the best prajna or insight relating to kaivalya or isolation. He is, then, called Jivan Mukta or liberated while still living.

## **SIMILARITY BETWEEN YOGA & BUDDHA PHILOSOPHY :**

This four cardinal aspects of yoga darsana remind us about the four noble truths of Buddha philosophy. Both Buddha and Yoga occupies a prominent place<sup>3</sup> in Indian philosophy. But important distinction between the both is that Buddha philosophy belongs to the nasitika or non-vedic school of Indian philosophy which the yoga belongs to the astika school. Here, point to be noted that though both of them are different by group, their aspect are same. Like yoga, in the four noble truth, Buddha also mentions that the world is full of sufferings, which has some causes ; there is a way to stop such sufferings and the ultimate goal of life is nirvana, i.e. liberation. Yoga also says the name. It uses the term 'kaivalya' instead of 'nirvana' to mean liberation.

In fact all of the Indian school have the common view that ignorance is the cause of our bondage and sufferings and 'liberation' (mukti) is the stoppage of the sufferings of life and it is the 'summum-bonum or highest goal of life.

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### ***References :***

- 1) Dr. S. Das – A study on the Patanjala Yoga darsana, P-17.
- 2) Ibid, P-21.
- 3) Ibid, P-32
- 4) Ibid, P-32-34.