

CHAPTER – 7

YOGA THEISM

Yoga accepts the existence of God. 'Madhavacarya describes Patanjali as the founder of Theistic Samkhya. Patanjali defines God as a special kind of Purusa untouched by affliction, actions, effects and dispositions. Describing the characteristics of God, Patanjali has written in Yoga – sutra, "God is a particular person who is devoid of the five klea's of Avidya, Asmita , Raga, Dvesa, Abhinivesaetc.' God is eternally free from afflictions caused by ignorance, egoism, attachment, aversion and fear of death.

He was never bound nor has any possibility of being bound. He is eternally liberated. God is above the law of karma. He is Omniscient, Omnipotent and Omnipresent. He is Perfection Incarnate. God's knowledge is supreme and purest. The Yoga school of Patanjali has introduced Omkara or Pranava as a medium of concentration upon God, or appreciating the indeterminate (nirguna) Brahman Patanjali says, "Tasya vachakah pranavah," i.e, the Pranava (OM) is the conveyer or revealer (Vachaka) of God, or of the indeterminate Brahman. It is the norm or matrix of all kinds of sounds, as the symbol conveys the real idea of God. But God of Yoga is not the creator, preserver or destroyer of this world. He is only a special purusa. He does not reward or punish the soul. He can not grant liberation. He can remove the obstacles in the upward progress of the aspirants. Directly he has nothing to do with the bondage and the liberation of the purusas. Ignorance binds, and discrimination between Prakrite and Purusa liberates. The end of human life is not the union with God , but only the separation of Purusa and

Prakti. The Yoga system offers the following proofs for the existence of God:-

- 1) The existence of God is proved by the scriptures. The scriptures, including Vedas and Upanisads etc, have described God as the ultimate existence and the summumbonum of life.
- 2) Existence must have a lowest and highest limit. Just as with regard to the quantity there is the smallest and the biggest, similar by knowledge and power etc must also have their highest limits. i.e., there should be persons possessing the greatest knowledge and maximum power. This the ultimate Purusa is Iswara.
- 3) The union and disunion of Prakrti and Purusa lead to creation and destruction respectively, but because they are very much different in nature, the union and disunion is not possible spontaneously. Hence there must be an efficient cause, responsible for the union.

The efficient cause is God. Without the direction from God, Prakriti cannot evolve a world which is favourable for the self evolution of the living beings.

God, according to Patanjali is a Particular Divine- self (Purusa-Vishesa-Isvara) and is self transcends all the phenomenal actions and their results as well as all afflictions and troubles. Patanjaliu has refuted the theory of the manifold emancipated souls or Vahu – Purusas and that God is the highest principle. The Yoga school believes that repeated practices of devotion removes obstacles (Kashaya) like disease, laziness of mind and body, doubt, desirefor psychic power etc. The grace of God is recognized in the Yoga school. It has been said that when a sadhaka

enters into blissful state of Samadhi, he cuts asunder the knots of bondage by religious practice backed by the grace of God.

The Yoga system of Patanjali should not be confused with magic and self hypnotization. It is founded on the metaphysics of samkhya and gives us a practical path of purification and self control in order to realize the true nature of man.

References:-

- 1) J.N.Sinha – Outlines of Indian philosophy , P – 296
- 2) Dr. Vatsyayan – Indian philosophy , P - 185