

# Yoga: The path of liberation

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**Abstract-** The worldview in Yoga culture exists in ancient times. The civilization that created yoga had very interesting way to seeing the world in terms of who we are, what the world is, what beyond this world is and why we are sometimes happy and sometimes unhappy. It was an understanding of everything. Within this understanding people began to practice yoga in various ways. So I began with the Karma. Karma means action, activity or to create. It is a cosmic system in which action produce reaction. This reaction caused another reaction. This process makes a chain of creation. And based on the choices we make we receive good or bad results. All the result which we receive from Karma is called Karmafala. In Bhagvat Gita Krishna says Mukti means freedom from birth and death. The Sanskrit word Bandhana means bondage or trapped. So the main problem appears to be is how can man achieve freedom from this anguish and suffering? How can he manage to be in the world and yet not be exhausted by time and History? For ages one phase of Indian thought has grappled with exactly this Problem. To be in the world is to be subject to limitations, conditioning of power, of knowledge and of freedom. So men's suffering is a result of his being in the world. The quest for the beyond, for transcendence, will start only when this world and this mode of life are depreciated and rejected. The quest presupposed that there is something beyond becoming, temporality and suffering and that is possible for man to decondition and free himself completely. The way to complete freedom from anxiety and despair is the study and practice of Yoga.

**Index Term-** Chitta, Chittabhumi, Mukti, Eightfold method, Samadhi

The worldview in Yoga culture exists in ancient times. The civilization that created yoga had very interesting way to seeing the world in terms of who we are, what the world is, what beyond this world is and why we are sometimes happy and sometimes unhappy. It was an understanding of everything. Within this understanding people began to practice yoga in various ways. So I began with the Karma. Karma means action, activity or to create. It is a cosmic system in which action produce reaction. This reaction caused another reaction. This process makes a chain of creation. And based on the choices we make we receive good or bad results. To understand this we should understand another Sanskrit word Fala. Fala means result of something. Action means something you choose to do intentionally. Means you are responsible for that. That is Karma. Every action or Karma has a Hetu or Motive. Hetu means the reason to do something. All the result which we receive from Karma is called Karmafala. The Yoga based on the BhagwatGita. Krishna says Mukti means freedom from birth and death. The Sanskrit word Bandhana means bondage or trapped. So the main problem appears to be is how can man achieve freedom from this anguish and suffering? How can he manage to be in the world and yet not be exhausted by time and History? For ages one phase of Indian thought has grappled with exactly this Problem. To be in the world is to be subject to limitations, conditioning of power, of knowledge and of freedom. So men's suffering is a result of his being in the world. His suffering is tied up with temporality and illusion or with Maya. Suffering is a cosmic necessity. It is one of the modes of reality, a law of worldly existence. If so what are the limits of the various forces that condition man. If we know this the man can be deconditioned, freed from suffering and temporality and taken in to another mode of existence, where he enjoys spontaneity and freedom. Thus universality of suffering need not lead to a philosophy of pessimism, for realization of it is a necessary condition of emancipation. The quest for the beyond, for transcendence, will start only when this world and this mode of life are depreciated and rejected. The quest presupposed that there is something beyond becoming, temporality and suffering and that is possible for man to decondition and free himself completely. The way to complete freedom from anxiety and despair is the study and practice of Yoga.

In Bhagwat Gita Yoga is actually a form of offering so that we make a proper relationship with universe, other self and God. Krishna says in Bhagwat Gita the only way to free yourself from this bondage is by redirecting your action to God. The God is the source of everything. So if we act in devotion everything changes. Everything which exists comes from one source. It has various names. In Patanjali's Yogasutra God is not only the object of meditation but is also said to help the realization of the goal by the removal of obstacles. Patanjali makes devotion to yoga as one of the aids to yoga.

Freedom in Yoga means Kaivalya or Mukti, which means absolute independence. The goal of all yogic school is Jivanmukti or liberation in life, which means a life outside time. In the Yoga-sutra which is divided in to four parts. The first is called Samadhi-pada which deals with the nature and aim of concentration. The second Sadhana-pada, describe the means to realize this end. The third Vibhuti-pada, deals with the supra-normal powers which can be acquired through yoga. The fourth, Kaivlya-pada, describes the nature of liberation and the reality of the transcendental self. Yoga is defined as the cessation of the modifications of the

Chitta. This cessation is through meditation or concentration which is also called yoga. Chitta means three internal organs of Sankhya – Buddhi or intellect, Ahankar or ego and Manas or mind. Chitta is the same as antahkarana. Chitta is the first evolute of Prakriti and has the predominance of Sattvaguna. When Chitta gets relate to any object, it assumes the form of that object. This form is called Vritti or modification. The light of Consciousness which comes from the Purusha and illuminates this form called Jnana. The cessation of the modification of chitta through meditation is called Yoga. The modifications of the chitta are of five kinds: Right cognition or Pramana, Wrong cognition or Viparjaya, Verbal cognition or Vikalpa, Absence of cognition or nidra and memory or smriti. In Yoga philosophy Purusa is the eternally pure and transcendental consciousness. It is the Chitta with the reflection of the Purusa in it or the Purusa as reflected in the Chitta, which is phenomenal ego or Jiva, which is subject to birth and death and transmigration and to all painful or pleasurable experiences, and which imagines itself as the agent and the enjoyer.

According to yogic philosophy there are five levels of mental life or Chittabhumi. The differences in the levels are due to the predominance of the different gunas. These are Ksipta, Mudha, Viksipta, Ekagra and Niruddha. In the stage of Ekagra and Niruddha the mind becomes concentrated on the object of meditation. The fifth and highest level is called Nirudha here the mental modifications arrested, though their latent impressions remain. Yoga advocates control over the body, the senses and the mind. The body is the instrument for the expression of spiritual life. So instead of renouncing the material basis, the Yoga accepts it as part of the spiritual problem. To overcome the hindrances, the Yoga gives us the Eightfold method consisting of Yama (abstention), Niyama (Observance), Asana (Posture), Pranayam (Regulation of breath), Pratyahar (withdrawal of senses), Dhyana (fixed attention), Dharana (contemplation) and Samadhi (concentration).

**Yama** it means abstention and includes the five vows of Jainism. It is abstention from injury through thought, word or deed, from falsehood, from stealing, from passions and lust and from avarice. **Niyama** it is self-culture and includes external and internal purification, contentment, austerity, study and devotion to God. **Asana** it means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation. This is the discipline of the body. **Pranayam** it means control of the breath and deals with regulation of inhalation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the concentration of the mind but it must be performed under expert guidance otherwise it may have bad effects. **Pratyahar** it is control of the senses and consists in withdrawing senses from their objects. Our senses have a natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion. These five are called external aids to yoga or Bahiranga sadhana and the remaining three are called internal aids or antaranga sadhana. **Dharana** it is the fixing the mind on the object of meditation like the tip of the nose or the lotus of the heart or the image of the deity. The mind must be steadfast like the unflickering flame of a lamp. **Dhyana** it means meditation and consists in the undisturbed flow of thought round the object of meditation. It is steadfast contemplation without any break. **Samadhi** It means concentration. This is the final step in Yoga. Here the mind is completely absorbed in the object of meditation. In Dhyana the act of meditation and the object of meditation remain separate. But in Samadhi they become one. It is the highest means to realize the cessation of mental modifications which is the end. It is the ecstatic state in which the connection with the external world is broken and through which one has to pass before obtaining liberation.

Samadhi is of two kinds; conscious or Samprajnata and supra-conscious or Asamprajnata. In the former the consciousness of the object of meditation persists, in the latter it is transcended. The former is Ekagra and the former is Niruddha. In the former the mind remains concentrated on the object of meditation. The meditator and the object of meditation are fused together. Here no new mental modifications arise. In conscious concentration the mind is fixed on the object of meditation alone and modification arises only in respect of this object of meditation, but in supra conscious concentration even this modification ceases. It is the highest form of yoga which is divine madness, perfect mystic ecstasy difficult to describe and more difficult to attain. Even those who attain it cannot retain it longer. Immediately or after very short time the body breaks and they obtain complete liberation.

Yoga according to Patanjali is a methodical effort to attain perfection through the control of the different elements of human nature, physical and psychical. The physical body, the active will and the understanding mind are to be brought under control. Patanjali insists on certain practices which are intended to cure the body of its restlessness and free it from its impurities. The main interest of Patanjali is not providing a theory which is beyond human being but the practical motive of indicating how salvation can be attained by disciple activity.

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