

Philosophical Foundations of Yoga

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A B S T R A C T

Philosophical Basis of Yoga, in the light of *caturvyuha*, has been dealt comprehensively with the purpose of perceiving its utility in understanding the life phenomenon not only in tackling the psycho-physiological problems of man but also to change the entire outlook of mankind for healthy life and living.

Key words: *Hey, heyahetu, hana, hanopaya, duhkha, drasta, drsya, avidya,*

Introduction:

One of the deep impulses of human mind is craving to know. We wish to understand the world around us, its source, its meaning and its probable future. In Indian thought the term Philosophy stands for Darshana i.e. ‘**vision**’ as a mean for self realization through self purification which claims to end the threefold suffering of mankind forever. While minutely observing the life phenomenon, ancient Rishis & Munis have concluded that so long we do not pay any serious attention towards our day-to-day activities, as well as, the activities of the Mother Nature, we go on performing all our actions mechanically in the form of reflexes in life and therefore, life seems to be full of pain and miseries.

However, they have also observed that if we add our awareness to our activities -

- We can understand the life and phenomenon associated with it.
- We can overcome all kinds of pain and suffering.
- We can achieve Total Integration that can lead us to **Liberation**.

In order to understand life phenomenon our Rishis and Munis have given us a first step known as Prayer, significance of which is accepted in all religions.

Why do we recite prayers?

Today we shall try to find out the Philosophical basis of Yoga by understanding the purpose of reciting prayers and also try to understand why we repeat Om Shanti - Shanti – Shanti three times at the end of the prayer?

Regarding prayer it is accepted fact that if we recite it with full awareness and with an attitude of upasana - It keeps our mind calm and composed by reducing all kinds of tensions and this, in turn, helps us in understanding the activities of Mother Nature which works by the directions of the divine forces and thus the Universe is said to be the personification of natural forces.

By reciting these prayers we learn to live in harmony with Mother Nature and thereby nature provides us Conducive atmosphere to achieve our goals in life and this is what the

purpose of reciting prayers is. Therefore, it is absolutely essential on our part that we should understand the importance of the prayer and should try to establish contact with divine forces while offering prayers.

Why do we recite the term Shanti thrice?

Repeating Shanti 3 times preceded by Om is also significant wherein the Om is a symbol expressive of Divine Reality, transcending the three states of consciousness viz. waking, dream and deep sleep. By repeating three times the word Shanti we wish to remain free from threefold pain or suffering (Duhkhatraya). Before we discuss the threefold pain let us understand the true import of the term Duhkha - In our day-to-day life; when the things are not happening according to our will & wish; it gives us pain and we call it **duhkha** “**Pratikoolavedaniyam Duhkham**”. When the things are happening according to our will & wish it gives us pleasure and we call it **Sukha** “**Anukoolavedaniyam Sukham**”. As we perform our activities mechanically in life we use to identify ourselves with all that which actually we are not. Infact, the objective world in itself is not painful or pleasurable however, we impose our thought on the objects and thereby the objective world becomes painful or pleasurable for us.

Discussion on threefold Suffering (Duhkhatraya)

There are innumerable kinds of duhkha as one object that gives me pain may give pleasure to some one else. However, our sages have classified all kinds of pain under three heads -

1. Adhyatmika Duhkha (Intra-organic caused by oneself due to ignorance).
2. Adhibhautika Duhkha (Extra - organic caused by fellow beings or other creatures).
3. Adhidaivika Duhkha (Supernatural caused by natural calamities).

1. Adhyatmika duhkha

Physical Pain-

According to the ancient medical science due to ignorance “prajna-aparadha” there is imbalance in tridoshas i.e. ‘Vaata - Pitta – Kapha’ and that gives us pain however, the balance in tridoshas can be regained with the help of certain medicine but there is no guarantee that this imbalance will not be repeated again and therefore, medicine is not a permanent solution for overcoming the physical pain.

Mental pain-

Whenever there is a gap between our expectations and achievements it gives us mental pain e.g. what we want we may not get it, whatever we get we may not possess it, whatever we possess we may not enjoy it, whatever we enjoy we may not get permanent satisfaction. In this sense we can say that we cannot escape permanently from mental pain with the help of man made means.

2. Adhi-bhautika dukkha

“Bhutebhyo jayate-iti bhautikam” Pain which comes from fellow Beings (other creatures) is called bhautika such as Snake bites / Dog bites or pain from human being. Again we temporarily overcome such pain with the help of man made means but there is no guarantee that this will not be repeated again and hence no permanent solution.

3. Adhi-daivika dukkha

Pain which comes from Natural calamities – like earth-quake, Tsunami etc. there is no permanent solution for such suffering.

Now the question arises - Is there any permanent solution to overcome threefold pain or suffering? Our sages & savants said “YES” There is a permanent solution to overcome the threefold suffering wherein one has to understand “**Who am I?**” With a view to actualize “**Who am I?**” our sages have applied a fourfold strategy called *Chaturvyha* with the help of which one can realize one’s **true nature** and can overcome threefold suffering permanently.

Fourfold Strategy (*Chaturvyha*)

Chaturvyha of Ancient Medical Science

Roga (Disease)

Roga ka karana (Cause of disease)

Arogya (Health)

Bhaishjya (Treatment)

Chaturvyha of Indian Philosophy with special ref. to Maharishi Patanjali

Heya (suffering)

Heyahetu (cause of dukha)

Hana (freedom from dukkha wherein feeling of well being prevails)

Hanopaya (means to achieve Hana State)

Heya (suffering)

Heya generally means that which is to be avoided. In this world no one wants *dukkha* (pain) therefore *dukkha* falls under this category. Patanjali has thrown light on the nature of *dukkha* in sutra “*heyam dukkhamanagatam*”(PYS II.16). The terms “*dukkha*” and “*anagata*” (not yet come i.e. future suffering) are note-worthy.

A man harassed by threefold suffering thinks his aim is to get rid of these through worldly means but the ‘**happiness**’ achieved through these means itself becomes the

cause of his future suffering. Patanjali has presented very wisely the causes of the same so as to prove that the worldly things of happiness, in the final analysis, are painful '*parinamatapasamskaraduhkhaih guna-vrtti-virodha*' etc. (P.Y.S. II/16). It is natural to have attachment towards that object through which happiness is experienced. This attachment may be towards living beings (wife, son etc.) or inanimate objects (house etc.) and to maintain these he struggles and at times becomes inhuman to safeguard his possessions. He remains always under stress '**lest I may not loose them**'.

In this pursuit, man even forgets the real nature of worldly objects which are working like a ceaselessly revolving wheel because of '*gunavrttivirus*' i.e. mutual changing mode of the *Gunas* - *sattva*, *rajas* and *tamas*. However, man wants to maintain his possessions and tries to remove all obstructions by adopting any means '**foul or fair**'. In doing so either he obliges or harasses others. By obliging or harassing others the *karmasayas* in the form of *dharma* (prescribed duty) or *adharma* (proscribed duty) is accumulated and that becomes the cause of attachment and hatred again which, in turn, gives rise to future suffering.

Therefore, Patanjali has considered these worldly pleasures in the category of *heya*. According to him sufferings related to the past and present do not fall under the category of *heya* as it is always appropriate to think antipathically only about those which can be avoided. Because it is useless to think about those suffering which are experienced in the past and that which are being experienced in the present as the *samskaras* which are accumulated in *karmasaya* are necessarily to be experienced in the form of pleasure or pain.

However, if the *karmasaya*, in the form of *dharma* and *adharma* (right and wrong), which are likely to become the cause of pleasure or pain in future, is destroyed then only it is possible to remain free from misery in future. In this way, Patanjali has clearly brought out the avoidable type of misery by combining the term *anagata* with *duhkha*.

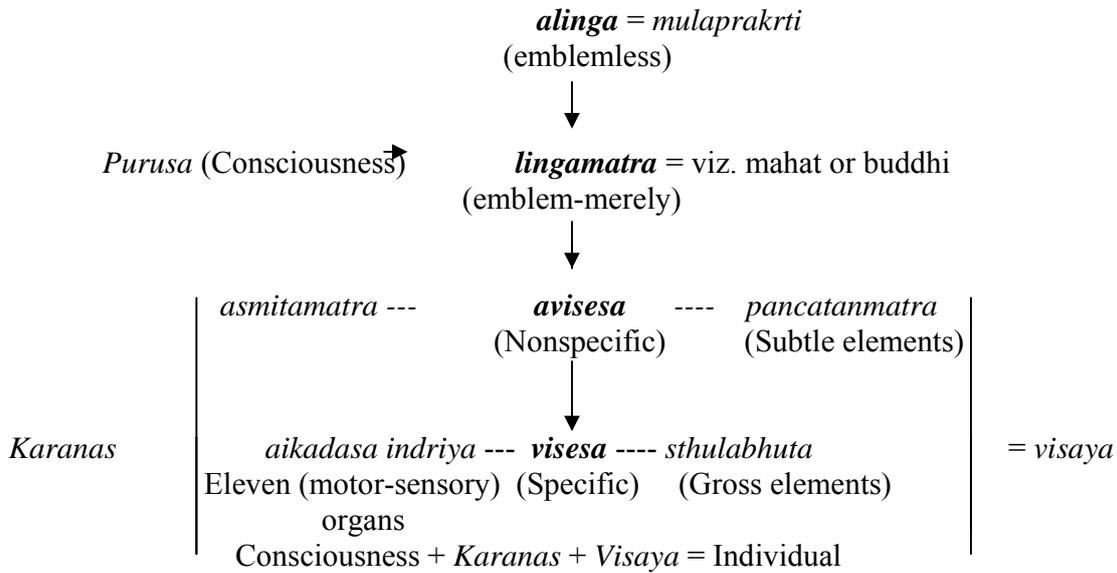
Heyahetu (cause of dukha)

As fever cannot be overcome unless we know its cause similarly the *duhkha* cannot be avoided permanently unless one knows the *heyahetu* (i.e. the cause of *duhkha*)? In Indian philosophy avidya, aviveka or mithyajnana etc. (indiscrimination or erroneous understanding) is said to be the main cause of all these miseries. Philosophers have tried to understand these namely avidya etc. in their own ways, as Buddha has tried to understand the cause of misery on the basis of "*Pratityasamutpada*". However, Patanjali (PYS II/17) has considered an association of *drasta* and *drsya* (Seer and Seen) as the cause of miseries. *Drasta* is the name of *cetanasakti* which is also known as *purusa*, *citisakti* etc. The term *drsya* (seen) stands for all the manifested animate and inanimate objects of the material phenomenon (*prakrti*) when *purusa* considers itself to be related to or involved with this *drsya*, then only the *purusa* is called *drasta*. Therefore, the apparent union in the two different elements is the main cause of *heya* i.e. *duhkha*. Let us review the terms *drasta*, *drsya* and *samyoga* (union) so that the cause of *heya* (*duhkha*) can be clarified.

Here the term *drasta*, appearing first in the sutra should have been discussed first but Patanjali has discussed the term *drsya* first may be because of the fact that unless one understands the concept of *drsya* the real significance of the term *drasta* can not be clearly understood. According to the sutra (PYS II/18) the *drsya* (seen) is that which is of the nature of illumination, activity and stability, which consists of living and non-living objects of this material phenomenon (*prakrti*) and it has a purpose of providing experience and liberation to the *drasta*. In this world the *drasta* (seer) seems to be united with these objects. In technical language this is called the union of *purusa* and *prakrti*, but Patanjali has made it clear by using the term (union of) *drasta* (Seer) and *drsya* (Seen) i.e. the manifested world. The union of the *purusa* with un-manifested *prakrti* cannot produce any fruition activity. Therefore, the meaning of *drsya* should be understood as manifested objects of the *prakrti* (Nature) from *mahabhutas* (gross elements) to *mahat* only. The terms illumination, activity and stability appearing in the sutra are the attributes of *sattva*, *rajas* and *tamas gunas* respectively.

Though these three *gunas* are alien to each other yet they are interdependent. *Sattvaguna* gets itself illuminated with the help of *rajoguna* and due to the presence of *tamoguna* it illuminates only the definite object. It does not illuminate all the objects in the universe simultaneously. Similarly *rajoguna* gets activated due to *sattvaguna* and due to the influence of *tamoguna* its activity is restricted. In this way these *gunas* are producing various worldly things right from *mahat* to *mahabhutas* (gross elements). As the man and woman are producers of progeny, similarly these *gunas* are producers of animate and inanimate worldly objects. These three *gunas* only serve the purpose of *purusa* in the form of collecting experience and finally liberation for it. As the magnet serves its owner by attracting a piece of iron similarly these three *gunas* serve their owner, *drasta* (seer), by presenting to it the worldly objects. These are called *gunas* because they are the means of *bhoga* (experience) and *apavarga* (liberation) of *drasta* (seer). When the *purusa* considers itself to be indistinct from it, then it gets pain or pleasure. That is called *bhoga* (experience) of the *drasta*. When it remains in its own natural form, different from the *drsya* (seen), that state is called liberation.

In this universe basically three fundamental actions – illumination, activity and stability are seen. The equilibrium of these three *gunas* is known as *alinga* or the *mula-prakrti*. It has no cause of its origin therefore, it is considered eternal. All its activities (modalities) are expressed in the form of objects for accomplishing the purpose of *purusa*. The state of apparent union is incidental; therefore, it is temporary (*anitya*). Based on this manifested state of *gunas* these stages are named as *parva* (PYS II/19), which can be understood with the help of the following table:



With the help of these four *parvas* (distinct sections or stages of developments) the whole *drsya* (seen) i.e. manifested world can be understood. However, Patanjali has described the world in reverse order i.e. *visesa* is mentioned first and *alinga* at the last. This may be due to the fact that the individual first comes in contact with the gross elements. The journey from gross to subtle is always easy. The seer remains entangled with the seen world and therefore considered it as happy or unhappy.

While discussing the nature of *drasta* (seer) (PYS II/20) Patanjali calls it *drsimatra* (mere potentiality of seeing) and *suddha* (pure). At the same time, he considers it to be seer as it witnesses the modification of *citta*. According to Vyasa the meaning of *drsimatra* is one who is without any attributes (Vyasabhasya II/20). According to Vacaspati Misra the meaning of attribute (*guna*) is *dharma* (fundamental properties) (Tattva Vaisaradi (Ta.Vai.) II/20). According to Vijñānabhikṣu (Y.V. II/20) all the qualities fall under the three *gunas* “*sattva, rajas* and *tamas*”. Hence, *drsimatratva* is that which is without any of the *gunas*. He considers *drsi* as *drasta*’s original nature and not its *guna*. He has supported the statement with the following verse:

jnanam nevatmanodharmo na guna va kathancana/

jnanasvarupa evatma nityah sarvagatah siva/(Y.V. II/20)

“Knowledge is not a quality of *atman* nor is it a property by any means, the *atman* is of nature of knowledge – eternal, omnipresent called *siva*”.

Here the objection is: if the *purusa* (*drasta*) is of the nature of knowledge then how it can be a basis of knowledge? Patanjali has answered this by the use of the term “*suddhopi*” (i.e. though pure) and *pratyayanupasyah* (he witnesses the content of the *citta* (i.e. the modifications of the *citta*). He says that though it is pure as it is not the basis of knowledge by nature, yet due to its reflection in intellect gives impressions of it being the

basis of knowledge, which is a quality of intellect. Hence as the *purusa* is imitating *buddhivrtti* (modification of *buddhi*) it is called “pratyayanupasyah”. The word “*suddhopi*” in the sutra suggests the two forms of *purusa*, the natural i.e. without attributes and with attributes. Becoming a witness of the modifications of *citta* is its form with attributes. To remain free from the modifications of *citta* is its natural form. As far as the seer (*drasta*) remains attached with the world it sees according to modifications of *citta* and considers pain and pleasure - which are the qualities of the intellect - as its own. This very union of seer and seen is really the cause of human suffering. Hence it is necessary to think on this union.

The general meaning of the word “*samyoga*” is – “*samyujyate tadarthyena bodhyate aneneti samyoga*” i.e. linking of two different things. Seer (*drasta*) and seen (*drsya*) both are two different entities but due to *ahambhava* (I consciousness) are seen as united, because some part of self or ego (*aham*) is experienced in the form of seer (*drasta*) and some is experienced in the form of seen (*drsya*). This ego-consciousness and the enlargement of it are the factors, which do not allow an individual to experience his own natural form. Patanjali has thrown light on the nature of “*samyoga*” in sutra “*sva- swami saktiyoh svarupopalabdhi-hetah samyogah*” (II/25). Here the term “*sva*” represents *drsya* and term “*swami*” represents *drasta*. The gaining of *sva-sakti* i.e. the form of *drsya* by the *drasta* (seer) is experience (*bhoga*) and gaining of *swami-sakti* i.e. one’s own original natural form is liberation. This union is the cause of gaining experience and liberation. This state of *sva* (*drsya*) and *swami* (*drasta*) is called *svaswamibhava sambandha* (relationship between *drsya* and *drasta*) or relation between experienced and experiencer. How the *purusa* attains this state? Patanjali has said, “*tasyaheturavidya*” (PYS II/24) the *avidya* is the cause of this state. From this it is understood that the union of *drasta* and *drsya* is with cause. Therefore, whatever is with cause that is definitely destroyable?

The meaning of *avidya* is “the experience or understanding self as non-self etc. (II/15). There are two types of negatives in the word *avidya* – “*prasajyapratisedha*” and “*paryudasa*”. Among these the meaning of the first term “*prasajyapratisedha*” is the spurning even prior to occurrence or gain of a thing. In this respect the meaning of *avidya* would be absence of *vidya*. But this meaning is not suitable because the absence of object can never become the cause of *karmasaya* (accumulation of karma). Klesa in the form of *avidya* is the cause of *karmasaya*. Patanjali says “*klesamulah karmasayo drastadrsta-janma-vedaniyah*”, (PYS II/12). The meaning of *paryudasa* is discrimination. At some places this discrimination is also taken as opposite viz. the meaning of *adharma* is opposite of *dharma* that which destroys *dharma*. In the context of *paryudasa* the meaning of *avidya* will be opposite of *vidya*. *Avidya* is also called *adarsana*. The absence of this *avidya* or *adarsana* results in the absence of bondage.

Vyasa and other commentators have presented eight options of “*adarsana*” wherein the fourth option seems acceptable to the theory of Patanjali. According to which “*adarsana*”, is the total collection of subliminal impressions, that remains absorbed in the *prakrti* along with *citta* at the time of *pralayakala* (dissolution of creation). The above-mentioned subliminal impressions of *avidya* or “*adarsana*” are the cause of “*samyoga*”

(union) of buddhi with purusa. On the basis of this the variations in experiences of each individual *purusa* can easily be understood.

In this way subliminal impressions arise out of *avidya* proves to be the cause of that “*samyoga*”. Now the question arises, what is the cause of this *avidya*? In reply to this question, Patanjali has accepted *avidya* as *anadi* (i.e. beginningless) “*tasamanaditvam casiso nityatvat*” (PYS IV/10). If it is so then the *samyoga* arising out of *avidya* should also be considered as beginning less, which can’t be removed. But Patanjali has solved this problem through sutra “*hetuphalasryalambanaih samgrhitatvadesamabhava tad abhava*” (PYS IV/11). He means that the impressions are beginningless but they are not endless because the cause of impressions is the existence of *klesas* like *avidya*, *raga* (attachment), *dvesa* (aversion) etc. and also the *black* (evil) and *white* (good) *karmas*. Their results are birth, life and experiences. *Citta* is the reservoir of those impressions.

The objects of sense organs such as *sabda* (sound) etc. are their *alambana* (support). Those beginningless impressions are based on these above mentioned cause, result and reservoir. Therefore, they are beginningless in the sense of continuous flow. They are manifested due to these four causes. In absence of those causes they may also disappear and hence destroyable. Here *abhava* does not mean *atyantabhava* (total absence), but dissolution of resultant in its cause (PYS IV/12).

Hana (freedom from dukkha wherein feeling of well being prevails)

On arising of real knowledge or *vivekjanana* (knowledge of discrimination) *avidya*, disappears and thereby the connection between *drasta* and *drsya* (Seer and Seen) is disrupted. *Citta* gets dissolved in its cause i.e. *alinga* and *purusa* gets established in its own form. This is what is known as *Kaivalya*.

Patanjali has indicated the *hanavyuha* by the sutra “*tadabhavat samyogabhavo hanam tad-drseh kaivalyam* (PYS II/25). He means that due to *vidya* (the real knowledge), there is disappearance of subliminal impressions of *avidya* and consequently there is disappearance of union of *drasta* and *drsya*, which is the cause of human suffering. In this stage the *gunas* - *sattva* etc have no purpose to serve - get dissolved in their cause and *citisakti* gets established in its own original form as there remains no connection in any way between *drasta* and *drsya* (Seer and Seen). Therefore, this stage is called *Kaivalya* (PYS IV/34).

Hanopaya (means to achieve Hana State)

In discussing *hanavyuha*, the nature of *hana* has been discussed. How this state is achieved? What are its means? In order to answer these questions, there is propounding of the fourth part of the *caturvyuha* in the form of *hanopaya*. Patanjali has shown “*aviplava vivekakhya*” i.e. uninterrupted discriminating knowledge as practical remedy for destroying *avidya* through sutra – “*vivekakhya*” (PYS II/26). According to him for abolishing *avidya* the uninterrupted discriminating knowledge of *drasta* and *drsya* is the most excellent remedy. The meaning of term “*viveka*” appearing

in vivekakhyati is the discriminating knowledge of *citta* and *purusa*. Although knowledge of drasta and drsya being of different nature is also gained through *agama*, *anumana* and *pramana* but therein the external disturbing experiences and impressions, arising out of it, are not destroyed. There is a possibility that they may arise again. Therefore, *vivekakhyati* obtained through yogic methods is the only remedy for *hana*. What will be the nature of *prajna* of the sadhaka who has obtained this *aviplava vivekakhyati*. Patanjali says “*tasya saptadha pranta bhumih prajna* (PYS II/27).

According to him, the best knowledge among all is that knowledge which expands and flourishes in a pure *ekagracitta*, wherein *sattva guna* predominates. When this knowledge is about to bear fruit (result) at that time seven types of *prajna* arise. These *prajnas* are the ladder to the completeness of that *vivekajnana* and are defined as *pranta bhumayah*. Vacaspati Misra analysed the word *prantabhumi* as “*prakrsto’nto yasam bhumiamavasthanam tastathoktah*”, (T.Vai. II.27). He means that the knowledge is one but the seven types of *prajna* are based on types of objects, “*visaya bheda prajna bheda*” i.e. due to the difference in object there is difference in knowledge e.g. knowledge of vision is different then that of touch and therefore the difference.

Maharshi Vyasa (Vya.Bha.II/27) has divided these seven types of *prajna* into two groups – “*karyavimukti*” (liberation from action) and “*cittavimukti*” (liberation from *citta*). *Karyavimukti* are those *prajnas*, which are obtained through effort and *cittavimuktis* are those which are attained automatically without any efforts after attaining *karyavimukti prajna*. (For detail please see Vyasa bhasya II/27)

In Patanjala Yoga Sutra we find various means to attain the said *vivekakhyati*, such as *abhyas* (practice), *vairagya* (detachment) (PYS I/12), *kriyayoga* (yoga of action – PYS II/1) and *astanga yoga* (PYS II/29) etc. Due to the mention of various means in this way it seems that there might be the idea of the difference of eligibility and adaptability of Sadhakas although Patanjali himself has not mentioned this fact clearly anywhere in his text.

The commentator Vyasa (Vyasa bhasya II/1), Vacaspati Misra (Ta.Vai II/1) and other commentators have classified the said means on the basis of categories of sadhakas. *Abhyasa* and *Vairagya* are the means for the sadhakas having *samahita* (integrated) *citta* ; whereas those having *vyutthita* (dispersed) *citta* (though desirous of taking up the path of yoga) *kriyayoga* and *astangayoga* can be recommended.

Yoga Vartikakara Vijnanabhiksu has considered three types of sadhakas. They are best, medium and slow, which are named as “*yogarudha*” (adept of Yoga), *yogayunjana* (interested in Yoga) and *yogaruruksu* (desirous of Yoga) (Yogasarasamgrah, p.37). According to him for the **best category** of sadhakas who have mastered *bahirangyoga* (external yoga) i.e. *yama*, *niyama*, *asana*, *pranayama* and *pratyahara* in their previous lives, means such as *abhyasa* (practice) and *vairagya* (detachment) are mentioned. In support of his statement he has cited the example of *Sisupala* (Y.V. II/1) who attained liberation just through *abhyasa* of *smarana* (memory).

Similarly for the **medium category** of sahdakas, whose citta has become ekagra (concentrated) to some extent due to the practice of previous birth, the practice of kriyayoga is mentioned. In kriyayoga 'tapa, swadhyaya and isvarapranidhana' are mentioned.

Tapas i.e. austerity which encompasses - wholesome food, wholesome activities etc. are desirable to exhaust the body and senses but only to that extent so that there is no disharmony in dhatus (body components), because due to disharmony in dhatus the body may become incapable for the practice of yoga.

Swadhyaya – Study of Holy Scripture and recitation of mantras e.g. recitation of OM will ultimately lead one to analyze one's own life and it helps to take away the citta from the various temptations of worldly pleasures and too divert the flow of one's citta towards other side.

Isvarapranidhana i.e. Surrender to God in the form of detachment towards the fruits of one's actions leading towards minimizing one's *karttabhava* (feeling of doer) which is the root cause of all sufferings.

For **slow category** (house-holders etc.) of sadhakas, the easy and well known path of *astanga yoga* is prescribed wherein Vacaspati states that all means mentioned by Patanjali in the form of *abhyasa & vairagya, kriyayoga* etc. are very well incorporated in *astangayoga* (Ta.Vai. II./29). While explaining this fact Vijnanabhiksu writes that *vairagya* is included in *santosh* and *sraddha* etc. are in *tapas* etc. and *citta parikarmas* (purifying activities of *citta*) are under *dharana, dhyana* and *samadhi* and *kriyayoga* is included in *niyamas* under *astangayoga* (YV. II/24).

According to them Patanjali himself accepts *astanga yoga* as sure mean to destroy *asuddhi* in the form of *avidya* and for attaining *vivekakhyati* (*yoganganusthanadasuddhiksaya jnana diptiravivekakhyateh* P.Y.S. II/28) i.e. through the practice of eight-fold Yoga as there is diminution of impurities (i.e. negative thoughts, feelings emotions, attitude etc.) there arises an enlightenment culminating into *vivekakhyati* (i.e. discriminative insight) which contributes towards the cultivation of positive view towards life phenomenon. The sadhaka practicing that *vivekakhyati* incessantly does not even desire the supernatural powers acquired as a result of attaining that *vivekakhyati*. On the contrary he considers them as harmful and remains unattached to them. Then and then only there is constant flow of *viveka* wherein the distinction between *citta* and *purusa* is maintained. The incessantness of that *jnana* is "aviplava *vivekakhyati*", which roots out the *avidya* may be present even in subtle form like the burnt seeds. At last through the dissolution of the *citta* – the reservoir of *samskaras & vasanas* etc. - the liberation is attained.

Conclusion

From the above discussion it becomes clear that the purpose of reciting prayer contains the seed of philosophical basis of Indian thought and the analysis of which can help us in understanding and elaborating the philosophical basis of Indian philosophy in general and yoga in particular. “Who am I” can be actualized with the help of fourfold strategy popularly known as *caturvyuha* which is also known as Four Noble Truths of Buddha. If we apply this strategy in our day to day activities we can understand the life phenomenon and this very understanding, in turn, will help us to overcome our psycho-physiological problems and also helps us live a meaningful life.

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