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Yoga Theory of Kaivalya: A Comparative Study

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Abstract:

We know that the concept of mokṣa has a very important role in Indian Philosophy. Among all the systems of Indian Philosophy, Sāṃkhya-Yoga is most ancient and significant in this course. Hence, at first, we should know what yoga is and how it leads us to the way of liberation or particularly kaivalya. Our main aim is to establish yogic methods as best for attainment of liberation. For this, we have discussed the concept and methods of liberation according to other schools viz. Bauddha, Jaina, Nyāya, Advaita Vedānta. And this paper also has tried to show how other systems follow the yogic methods for attainment of liberation, though their using words are different, sense is similar. At last, it has been proved that the yogic method is best among all the philosophical schools of Indian Philosophy for attainment of liberation or kaivalya in this present life.

Keywords: Liberation, kaivalya, yoga, samādhi, nirvāna, apavarga, Brahman, tattvajñāna, mokṣa, āsrava, saṃvara, prāravdha karma, jīvanmukti, videhamukti, kāyabyuha

1. Introduction

Men want to know unknown from beginning of civilization. In that cause they have profoundly searched regarding different departments of the nature. As a result, they have succeeded to solve mystery of nature in the maximum courses. They are not involved only in the subject of concrete and sensual perceptible, but also abstract and those which are beyond sense-perception. At all, they want to attain infinity, completeness; even salvation and salvation from the life of suffering eternally.

Hence, the great poet R.N. Tagore points out-

“Ogo āmār ei jīvaner śeṣa paripūrṇatā
maraṇa, āmār maraṇa, tumi kao āmāre kathā.

‘Gītāñjali,’ Sonnet no. 116

And

“Mṛtyu bheda kari amṛta pare jhari,
Atal dīnatār śunya uṭe bhari”.

‘Gītāñjali,’ Sonnet no. 145

Everything of this world, which we know by sense-perception is partial, incomplete and limited but our duty is to know that by which we may become identical with the Supreme Being. This type of desire will be fulfilled only through the practice of yoga and its accessories. Now, let us to know what yoga is and its methods are.

Literally, the term ‘Yoga’ comes from Sanskrit verb root ‘yuj’, this means ‘to join’, ‘to yoke’. In general sense, when we say the term ‘yoga’, it indicates the ‘union between any two individuals’. We find out various definitions in the different attitudes. Among all of them, Patañjali’s definition of yoga is important. He defines it: “Yogaścittavṛttinirodhaḥ”.ⁱ

Yoga is the restraining of mental modification. According to Vyasa, commentator of Yoga, yoga is *samādhi*. Yogi Yājñavalkya points out that ‘Yoga is the union between individual self and supreme self’. Bhojarāja called the term ‘yoga’ is the sense of ‘*viyoga*’ or subtraction which refers that ‘yoga is the separation between *prakṛti* and *puruṣa*’. Swamiji says, “Yoga is that science by which we attain self-realization”. Svatmarama Yogi observes in his book ‘*Hathayoga Pradīpikā*’ that ‘Yoga is the union between *prāṇa* and *apānavāyu*’. The God of Yoga, Śrī Kṛṣṇa says, “Yoga is the cessation of suffering’ and ‘equanimity is called yoga’. - *The Gītā*, 6/23 and 2/48. Again, we find in the ‘*Bhaktirasāmṛtasindhu*’ that ‘Yoga is the reconciliation with Rādhā and Kṛṣṇa’. It has been stated in the ‘*Jñānasāṅkalinātra*’ that ‘Yoga is the complete cessation from all kinds of suffering, anxiety etc.’ Of course, it may be noted that among all the definitions of yoga, Patañjali’s given definition is most preferable; because, in the course of all the definitions of yoga mental modifications are suppressed and self remains in itself.

Though, the main founder of yoga is ‘Hiraṇyagarva’,ⁱⁱ yet Patañjali arranged it systematically in his book the ‘*Yogasūtra*’, which is divided into four parts and it contains one ninety five verses. The first part (*samādhīpāda*) indicates the nature, aim, form of yoga and

how to suppress mental modifications. The second part (*sādhana*) leads us how to attain *samādhi* through the practice of *kriyāyoga* and *aṣṭāṅgayoga*. The third part or '*Vibhūtipāda*' has described various kinds of supernormal power which are attainable only through the practice of yoga. Last part or '*Kaivalyapāda*' holds every yogi's summum-bonum or *kaivalya*. We know that mainly yoga is of four kinds viz. *rājayoga*, *karmayoga*, *bhaktiyoga* and *jñānayoga*. Of course, in this field, we shall try to see how we can attain freedom from three kinds of suffering (*ādhyātmika*, *ādhibhautika* and *ādhidivika*) eternally through the practice of yoga.

The term '*Puruṣārtha*' contains an important place in Indian Philosophy. There are four *puruṣārthas* in Indian Philosophy viz. *dharma*, *artha*, *kāma* and *mokṣa*. Among those four *puruṣārthas* *mokṣa* is the highest. Here a question may be arisen – why is *mokṣa* highest or most important than others. The term '*mokṣa*' means 'eternal cessation of all kinds of suffering'. If anybody once attains *mokṣa* his life must become completed. Again, all the *puruṣārthas* are non-eternal, only *mokṣa* is eternal and valuable for itself. If anybody attains it, he never comes back in the world (*na ca punarāvartate*).ⁱⁱⁱ *Mokṣa* is self-realization.^{iv} It has been stated in the '*Yogasūtra*' also: "*Tadā draṣṭuḥ svarūpehavasthānam*".^v Hence, every systems of Indian Philosophy has admitted *mokṣa* as the highest *puruṣārtha* except the *Cārvāka*. We can attain *mokṣa* soon only through the practice of yoga. In this connection, it has been pointed out that among all the systems of Indian Philosophy, Yoga Philosophy is superior.

'Yoga' is 'cessation of mental modification'. In the state of Samadhi, modification becomes restrained. Hence, it may be said that in the Yoga Philosophy, the terms '*yoga*' and '*samādhi*' have used in the same sense. But, the question is – How can we restrain our mental modifications? In this reply, we may quote a verse of Patañjali, "*Abhyāsavairāgyābhyām tannirodhaḥ*".^{vi} For restraining *rājas* and *tāmas* modification of mind when we practise eight fold means of yoga repeatedly, is called '*abhyāsa*'.^{vii} '*Vairāgya*' is the complete extinction of desire in any type of worldly thing like woman, food, drinks etc. According to Patañjali, detachment or *vairāgya* is of two types – *para* and *apara*. *Para vairāgya* is the supreme state of knowledge.^{viii} Contextly, it has been mentioned that according to the Sāṃkhya-Yoga Philosophy, the root cause of bondage and suffering is the union between *prakṛti* and *puruṣa*.^{ix} Here the term 'union' refers to reflection with each-other. The disconnection of *prakṛti* and *puruṣa* is called '*sattvapuruṣānyatāpratyaya*' or '*vivekakhyaṭi*' or '*kaivalya*'.^x A yogi can attain this '*vivekakhyaṭi*' through the constant practice of eight fold of yoga. Those eight fold yoga are- *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.

The first part of yoga (*yama*) is divided into five parts viz. *ahiṃsā* (non-violence), *satya* (truth), *asteya* (non-covetousness), *brahmacarya* (chastity) and *aparigraha* (do not taking anything from others). Among those, *ahiṃsā* is superior in every religion and vows. *Yama* is called as '*mahāvratā*' or great vows.^{xi} The second part is *niyama*, which consists with five parts viz. *śauca*, *santoṣa*, *tapah*, *svādhyāya* and *Īsvara praṇidhāna*. *Śauca*, is of two types- internal and external. If our mind becomes purified through the thinking of '*maitrī*', '*karuṇā*', '*mudītā*' etc., it is called internal cleanliness. Similarly, when we soil, water, cow-dung etc. for cleaning our body, it is called external cleanliness. *Santoṣa* is the total satisfaction of in present posses wealth, property etc. *Tapah* is the power of tolerance in hot-cold, winter-summer, etc. *Śvādhyāya* is the study of scripture and chanting of hymns. When an aspirant does his all actions to the way of God that is called *Īsvara praṇidhāna*. Those above mentioned two limbs lead us to the way of morality. The next step is *āsana* (bodily posture) which helps us to keep our body fit. Patañjali defines it as – "*Sthirasukhamāsanam*".^{xii} The fourth limb *prāṇāyāma* is breaking of inhalation and exhalation.^{xiii} It keeps our mind and body calm and fit. Next step is '*pratyāhāra*' is withdrawal of senses from taking their own object-form. The sixth part is fixity of mind of aspirant in anywhere as his wish.^{xiv} If aspirant's mind fixing is constant like flow of oil, which is called *dhyāna*. Patañjali says in the definition of last step, "*Tadevārthamātra nirbhāsam svarūpaśūnyamiva samādhiḥ*".^{xv} Regarding the activity of eight-steps of yoga Patañjali says, "*Yogāṅgānuṣṭhānādasuddhikṣaye jñānādīptirīvivekakhyaṭeḥ*".^{xvi} That '*vivekakhyaṭi*' is attainable in the state of *samādhi*. We know that *samādhi* is of two types in Yoga Philosophy viz. *samprajñāta* and *asamprajñāta*. Though, in the state of *samprajñāta*, *rājas* and *tāmas* *vṛttis* are arrested in aspirant's mind, yet *sāttvika vṛtti* remains. Hence, for restraining the *sāttvika vṛtti* that aspirant overcomes *samprajñāta samādhi* and attains *asamprajñāta samādhi*. In the state of *asamprajñāta samādhi*, only impression of pure knowledge remains in aspirant's mind. When *asamprajñāta samādhi* becomes fulfilled aspirant's impression becomes dissolved with the mind. It is called in Yoga Philosophy '*dharmamegha samādhi*'.^{xvii} Here, a question may be arisen that what is importance of *dharmamegha samādhi*? In reply, it may be observed that in the state of *dharmamegha samādhi*, *prakṛti* becomes succeed i.e. to say, *prakṛti*'s aim to deluded *puruṣa* in enjoy and *kaivalya*. As a result, at that time, *prakṛti* becomes detached eternally from that particular *puruṣa*. It is remaining of *puruṣa* in its own essence or attainment of *kaivalya*.^{xviii}

In the Nyaya doctrine, sixteen kinds of categories begets *niḥśreyasa*.^{xix} Among those sixteen categories, second category *prameya* is chief for attainment of *apavarga*. It contains twelve parts. Among those, self is first and *apavarga* is last. Great sage Goutama defines *apavarga* in his book the '*Nyāyasūtra*': "*Tadatyanta vimokṣaḥ apavarga*".^{xx} From the second *prameya*, body to grief are the causes of bondage. Only *apavarga* or the knowledge of self can free us from all kinds of suffering eternally. Hence, we saw here that then knowledge of twelfth kinds of *prameyas* removes any type of false-knowledge or ignorance. Any aspirant will think that knowledge, which is called '*yathābhūtvāvodha*' or '*tattvajñāna*'. But the question is-in which way that *mumukṣu* may attain *tattvajñāna*? In reply, Gotama says, "*Samādhi viśeṣābhyāsāt*".^{xxi} He means to say here that an aspirant has to practice *samādhi* for the attainment of *tattvajñāna*. We know that *samādhi* is the last or eight part of yoga in Yoga Philosophy. But, before attainment of *samādhi* that yogi has to overcome *yama*, *niyama* etc. another seven parts. Hence, Goutama points out later: "*Tadartham yamanīyamābhyāmātma -saṃskāro yogācchādhyātmāvidhyupāyah*".^{xxii} The commentator of Nyaya, Vatsyayana also has mentioned eight fold of yoga for attainment of *tattvajñāna*.^{xxiii} Again, we find out efficiency in the course of non-sensual perception.

The Advaita Vedanta takes an important place among all the orthodox schools of Indian Philosophy. The main theme of them is – "*Brahman satyam jaganmīthya, jivo Brahmaiva nāparaḥ*". But, due to ignorance we cannot realize it. Ignorance or *māyā* is the cause of bondage and liberation. Though the self is ever pure, ever free, eternal etc. in essence, due to connection with *māyā* it thinks itself

as doer, enjoyer, knower etc. *Māyā* becomes removed through the *tattvajñāna* or knowledge of self or Brahman only. If anybody attains Brahman once he becomes Brahman himself (*Brahmaveda Brahmaiva bhavati*). But, the question is-how we may attain that true knowledge? In reply to this question it may be noted that in the Vedanta, study of Vedanta scripture, perform of *nitya-naimittika karma*, *prāyaścitta* and prayer or *upāsana*, practice of *sādhana catuṣṭaya* are the means of attaining Brahman.^{xxiv} Among those, *sādhana catuṣṭaya* is chief, which are *nityānityavastuviveka*, *ihāmūtraphalabhogavirāga*, *śamadamādiṣatkasampatti* and *mumukṣutva*. Only Brahman is eternal and exception. Everything is non-eternal-this type of thinking is called *nityānityavastuviveka*. Callousness in each and every worldly enjoyable thing is like woman, food, sandal, and heaven etc., called *ihāmūtraphalabhogavirāga*. *Śama* is the total control of mind. *Dama* is withdrawal of all senses from external world. The stillness of mind is called *uparati*. *Titikṣā* is tolerance power of winter-summer, hot-cold etc. The fixity of mind is called *samādhāna*. *Śraddhā* is faith on Vedanta and teacher of Vedanta. Those six steps are called *ṣatkasampatti*. Next is *mumukṣutva*. If anybody has no desire for salvation, other three steps will be unaffected. In this manner, that aspirant after performing four austerities shall go to a wise teacher of Brahman (*Brahmajñānī guru*) for realizing Brahman through *śravaṇa*, *manana* and *nididhyāsana*. Hence, Sadānanda Yogīndra has been pointed out in his '*Vedāntasāra*': "*Evambhūta –svasvarūpa-caitanya- sākṣātkāra- paryantaṁ śravaṇa-manana-nididhyāsana-samādhi anuṣṭānasya apekṣitatvāt te api pradarsyante*".^{xxv} Here, the term '*nididhyāsana*' indicates to '*samādhi*'. The Vedanta admits two types of *samādhi* viz. *savikalpa* and *nirvikalpa*. In the state of *savikalpa samādhi*, there three attributes(*vikalpa*) (*jñātā*, *jñāna* and *jñeya*) remain in aspirant's mind. But, those are dissolved in the state of *nirvikalpa*. And in this state that self remains in itself. Sri Ramakrishna describes the *nirvikalpa* state as the doll of salt which becomes identical with water of sea. But, here the question is that we know that *samādhi* is the last step of yoga, but how is it possible to attain *samādhi* without practice of seven pre-steps? Hence, Sadananda Yogīndra has described later regarding the practice of seven parts of yoga by which *samādhi* is possible.^{xxvi}

Theoretically, the Buddhist Philosophy is completely separated from other schools of Indian Philosophy; because, they do not admit any kind of eternal entity. Even, according to them, self is also non-eternal. Like other systems they indicate ignorance as the root cause of bondage and liberation or *nivvāna* comes from its removing.

Lord Buddha meant to say the term '*avidyā*' as the 'absence of four-noble truths'. The last step of four-noble truths leads us to the way of *nivvāna*. Hence, He says, "*Ekameva bhavedyānām mārgamaṣṭāṅgikam*".^{xxvii} The eight-fold means of *nivvāna* have been divided into three parts viz. *śīla*, *samādhi* and *prajñā*. The term '*śīla*' refers to 'right behaviour'. Only through the practice of *śīla* a mendicant's body and mind become purified. In this context, it has been mentioned in the '*Dhammapada*' that *śīla* is cessation of all kinds of sinful work.^{xxviii} Anybody, who practises *śīla* sincerely he becomes fearless, attains various supernatural powers and at last he attains nirvana.^{xxix} *Samādhi* is derived after completed of *śīla*. Among those eight parts, *samyak vyāma*, *samyak smṛti* and *samyak samādhi* are called as '*samādhi*'. They have admitted four kinds of *samādhi* viz. 1. *savitarka-savicāra*, 2. *vitarka-vicāra*, 3. *avitarka-vicāra*, and 4. *avitarka-avicāra samādhi*. Again, according to Śāriputra, *samādhi* is of three type's viz. 1. *savitarka-savicāra*, 2. *avitarka-vicāramātra*, and 3. *avitarka-avicāra samādhi*.^{xxx}

We can attain *prajñā* only through the *samādhi*. In the state of *samādhi*, our mind becomes arrested. But, the question is- if in the state of *samādhi* mind becomes completely arrested, how can we say that this is the highest state of knowledge? In reply to this question it may be pointed out that though in that (*samādhi*) state mind becomes arrested, yet that is the highest state; because, after attaining that state he has nothing to know then. It will be compared with a full of water pot. When a water-pot is empty, there we listen sound. But when that pot remains full with water there will be no sound. Hence, Buddha says, "One, who attains *nivvāna*, he knows that 'birth, *brahmacarya* has been completed, there is nothing to do more'.^{xxxi} After attaining *prajñā*, an aspirant's all *āsravas* becomes removed and ignorance is dissolved. As a result, he attains nirvana.

In the Jaina doctrine, *jīva* takes rebirth and becomes bound due to action. Though, the *jīva* essentially free, eternal, pure etc., yet due to *avidyā* it becomes bound. Here, the term '*avidyā*' is defined in Jaina Philosophy as '*kaṣāya*' (*kaṣati hinasti*), which is the cause of sinful work viz. anger, honour, I-feeling, delusion etc.^{xxxii} Due to actions of *jīva*, *pudgalas* enter into the body, which is called '*bhavāsrava*'. These are - *aupaśamika*, *kṣayika*, *kṣayopāśamika*, *audayika* and *pāriṇāmika*. Hence, Sāyana-Mādhava says, "*Āsrava bhavahetuḥ saṁvaro mokṣakāraṇam*".^{xxxiii} The term '*Āsrava*' is the union of sense-organs with objects. On the other side, the term '*saṁvara*' refers to right-knowledge or cessation of *kriyamāna* karmas through self control.^{xxxiv} In a single word, it may be stated that 'union of action-*pudgalas* with self is bondage and disconnection of *karma-pudgalas* is *mokṣa*.^{xxxv} *Samvara* is attainable through three *guptis* or *nigrahas*, *pañcamahāvratā*, *pañcasamiti* (*īrṣā*, *bhāṣā*, *eṣāṇā*, *utsarga* and *ādāna*), tenth *dharma*s etc. Again, we find that in accordance with the Jainism 'three jewels' (*samyak darśana*, *jñāna* and *samyak cāritra*) begets *nirjarā*. They have replaced *tīrthaṅkaras* as the place of God. Belief in advice of those *tīrthaṅkaras* is called *samyak darśana*.^{xxxvi} *Samyak jñāna* is attaining the essence of *jīva* and *aīva*. When an aspirant performs various good actions through the different kinds of vows, is called '*samyak cāritra*'.

Every systems of Indian Philosophy have admitted '*mokṣa*' as the highest goal. They have explained the means for attaining *mokṣa* differently. We think that their interpreted ways for attainment of *mokṣa* are different. But, it is initial, not permanent. If we search profoundly, we must find it that they have hold same methods in different language. Let us see how the method of yoga has been interpreted in the different schools of Indian Philosophy as the means for attainment of liberation.

In the Nyaya doctrine, the term '*mokṣa*' has been used as the term '*apavarga*', which is the twelfth *prameyas*. The means for attainment of *apavarga* is true-knowledge (*tattvajñāna*). The term '*tattvajñāna*' refers to the knowledge of sixteen categories; second (*prameya*) is the direct cause of liberation. Only this true-knowledge (*tattvajñāna*) can remove all kinds of false-knowledge. But, that true-knowledge is attainable only through the practice of eight-fold means of yoga.^{xxxvii} The commentator of Nyaya, Vātsyāyana has

been pointed out that it (yoga) has to practise long days with respect till *tattvajñāna* not attain. We find it in the statement of Patañjali : “*Sa tu dīrghakānairantaryasatkārāsevito dṛḍhabhūmiḥ*” .^{xxviii}

Naiyāikās also advises us to good thinking, which will be effective for removing false-knowledge like Pātañjala Yoga.^{xxxix} Patañjali says it in his book the ‘*Yogasūtra*’ that when a yogi’s mind will go away from the thinking of yoga, he must think reverse.^{xl}

Again, Maḥarṣi Gotama has mentioned that a yogi has power to attain supernormal powers viz. four kinds of atoms, *sāmānya*, *viśeṣa*, *samavāya* etc. We find it in the *Vibhūtipāda* of the ‘*Yogasūtra*’ of Patnjali. Great Indian sage Gotama has admitted that we can attain liberation through the knowledge of God or God’s grace.^{xli} Even, Vardhamāna Upāhyāya points out in his commentary and Udayana mentions in his ‘*Nyāyakusumāñjali*’ that God is the direct cause of liberation.^{xlii} We find same statement in the Yoga Philosophy as *Īśvara praṇidhāna* or complete surrender to God.

Both- Yoga and Nyāya have interpreted that *samādhi* is must attainable part for realization of liberation. According to them *samādhi* is of two types- *samprajñāta* or *savikalpa* and *asamprajñāta* or *nirvikalpa*. Like other systems of Indian Philosophy, Nyāya also told that an aspirant alive for suffering of *prāravdha karmas* after attaining right knowledge. When his *prāravdha karmas* are dissolved, he attains *videhakaivalya* or *apavarga*.

Both of them have noted that in the state of *nirvikalpa*, aspirants mind becomes dissolved completely and at that time self remains in itself.^{xliii} They also opined that cessation of aversion, attachment, delusion, I-feeling etc. is the means of liberation.^{xliiv}

Now, we shall try to see a comparison between the Advaita Vedanta and the Yoga Philosophy.

Both- the Advaita Vedanta and Yoga have been noted ignorance as the root cause of bondage and when it removes through the right knowledge, liberation is attained. As a result, self remains in itself. In this context, some verses have mentioned in the following:

“*Tadā draṣṭuḥ svarūpehavasthānam*” . _ *Yogasūtra*, Verse no. 1/3

“*Brahmavida Brahmaiva bhavati*” . _ *Mundakopaniṣad*, Verse no. 3.2.9 and

“*Sampadyāvīrbhāvah svenaśavdāt*” . _ *Brahmasūtra*, Verse no. 4/4/1

For knowing the essence of self both systems have admitted practice of yoga and detachment as means.^{xliv} The main aim of both systems is attainment of *samādhi*. This *samādhi* is attainable only through the practice of *sādhana catuṣṭaya* according to Vedanta and eight steps in the view of Yoga.

Some steps of yoga viz. *yama*, *niyama* and *kriyāyoga* lead a yogi to the way of morality beside mind and body become purified. Similarly, Vedanta also advises an aspirant to do *kāmya* and *naimittika karmas* for purifying the mind.

Like Patañjali , Saṅkarācārya also told that practise of *āsana* and *prāṇāyāma* for one-pointed of mind.^{xlvi} We find it that fifth step of yoga (*pratyāhāra*) and *uparati* of Vedanta are used in the same sense; because the aim of both is withdrawal of sense-organs from taking their own objects. Hence, Sadānanda Yogīndra says, “*Nivartitānāmeteṣām tadvyātirikta viśayebhya uparamaṇamuparathavā vihitānām karmaṇām vidhinā pratiyogaḥ*” .^{xlvii} Again, *tapah* of Yoga and *titikṣā* of Vedanta told an aspirant to remain unperturbed in summer-winter, hot-cold, honour-dishonour, pleasure-pain etc.

It has been stated in the Vedanta that after attainment of *titikṣā*, an aspirant’s duty is to attainment of *samādhi* through the practice of unbreakable meditation. Hence, Saṅkaracarya says,

“*Upekṣya nāmarūpe dve saccidānanda tatparaḥ,*

Samādhiṃ sarvadā kuryād hṛdaye vāhathavā vahi” .^{xlviii}

We know that according to Yoga Philosophy, *samādhi* is divided into two viz. *samprajñāta* and *asamprajñāta*. Similarly, we find it in the Vedanta that *samādhi* is of two types’ viz. *savikalpa* and *nirvikalpa*. Of course, *savikalpa samādhi* is divided into two - *dṛṣyānuviddha* and *śavdānuviddha*.^{xlix}

In the perspective of above mentioned statements it is clear to us that according to both systems freedom and *samādhi* are the chief aim of any aspirant. But the question is- are bondage and freedom of self real? In reply, it may be pointed out that according to both the systems, bondage and freedom are the activities of *prakṛti* or *māyā* due to impression of previous life, which is called bondage of self. When this bound self attains *nirvīja* or *nirvikalpa samādhi* through the practice of eight steps of yoga or *sādhana catuṣṭaya*, it remains in itself. That is to say, *prakṛti* or *māyā* becomes desisted from that ever free self eternally.^l

Though we know that Bauddha Philosophy believes in the non-eternity of self, yet they also admit that the cessation of mental modifications is called liberation like Yoga Philosophy. They have used the term ‘*nirvāna*’ as liberation. The term ‘*nirvāna*’ is referred to extinction of all kinds of desires, hatred, ignorance etc. Even, in the state of *anupadhiśeṣa nirvāna*, there no impression will be remained.^{li}

Goutama Buddha advises us to practise eight-fold means or *mārgas* for attaining *nirvāna*.^{lii} Those eight parts are divided into three parts viz. *śīla*, *samādhi* and *prajñā*. On the other side, eight-fold yoga of Patañjali is also divided into two parts viz. external aids (first five steps) and internal aids (last three steps).

After seeking we have known it that the *yama* of yoga and *śīla* of Bauddha direct us to the same track. The *śīla* is of three type’s viz. 1. right words (*samyak vāka*), 2. right action (*samyak karmānta*), and 3. right earning (*samyak ājīva*). Among those three, first *śīla* indicates us to become established in non-violence and truth where the second *śīla* referred to non-violence and celibacy. The third *śīla* advises us to earn in the right way, that is to say, it restrains us from any kind of stealing, cheating etc. which we find in the *yama* of yoga as ‘*asteya*’.

The second step of yoga (*niyama*) is divided into five parts viz. cleanliness (*śauca*), contentments (*santoṣa*), austerity (*tapah*), studying of scripture (*svādhyāya*), and complete surrender to God (*Īśvara praṇidhāna*). Similarly, Bauddha Philosophy also mentions to maintain five kinds of rules to every aspirant. It has been stated in the Bauddha ‘*Viśuddhimagga*’ regarding the cleanliness that a monk always tries to take pure (*sāttvika*) food, thinking good, wear clean cloth etc. for purifying mind and body which is called ‘*aśubhakammaththāna*’ or ‘*dhūtaṅgas*’.^{liii} A Buddhist monk Nāgasena says regarding the contentment , “Oh king! Those, who are

yogi will always happy, well-wisher and sympathetic in every cases”.^{liv} Again, regarding the *tapah* of yoga, Buddha himself says, “A mendicant must overcome the conflict in winter-summer, hot-cold, hunger-thirsty etc. and keep the body fixed and remaining silent in speech”.^{lv} The next step of *niyama* is *svādhyāya* and *Īśvara praṇidhāna*. The term ‘*svādhyāya*’ means ‘studying of scripture’ and ‘pray or worship to God’. We find in the ‘*Dhammapada*’ where various hymns have been mentioned to Buddhadeva (God) viz. ‘*Buddham śaraṇam gacchāmi, ‘Namo Buddhāya, namo dharmāya, namo saṅghāya*’, etc. Every mendicant worships and surrender to Buddha, because, Buddha has acquired the place of God in the Buddhist religion.

Āsana and *prāṇāyāma* are third and fourth steps of yoga. In the definition of *āsana* Patañjali says, “*Sthirasukhamāsanam*”. It is not needed to mention that any yogi or mendicant must sit steadily and happily for one-pointed his mind. We may guess it seeing the image of Meditated Buddha. The other limb of yoga (*prāṇāyāma*) is called in Bauddha Philosophy as ‘*ānapānasati*’ where it has been noted that *āssāsa* (inhalation) and *passāsa* (exhalation) have to restrain an aspirant with counting.^{lvi} They (mendicants of Bauddha) withdraw their organs from taking object-form through the practice of *śīla*. Even, all Buddhist mendicants strictly follow the last three parts of yoga. We find forty kinds of objects in the Buddhist Philosophy for fixing the mind.^{lvii} Regarding the meditation we find in the ‘*Laṅkāvatārasūtra*’, four kinds of meditation viz. 1. *vālopacārika*, 2. *arthapravicaya dhyāna*, 3. *tathatālamvana* and 4. *tathāgata*.

The main aim of both systems is attainment of *samādhi*. We have mentioned before that both of them admitted two types of *samādhis* whose objects or activities are same but terms are separated. After attainment of *samādhi* the self remains in itself in the state of *mahāparinirvāna* or *videha-kaivalya*.

We saw here through the above mentioned statements that Nyaya, Advaita Vedanta, Bauddha and Sāṅkhya-Yoga Philosophy have admitted ‘*mokṣa*’ or ‘*apavarga*’ or ‘*nivvāna*’ and ‘*kaivalya*’ as *parama puruṣārtha* (highest goal). But, all of them have accepted the eight-fold means of yoga as the means of attainment of liberation. Even, every system has used the term ‘*mukti*’ or liberation as ‘remaining of self in itself’ or ‘*ātmasvarūpatāprāpti*’.

All the systems of Indian Philosophy including Yoga also have admitted three types of actions according to law of karma viz. *prāravdha*, *sañcita* and *kriyamāna*. Among these three kinds of actions *sañcita* and *kriyamānas* are dissolved through the right-knowledge but *praravdha* is not destroyed without suffering. Hence, Saṅkarācārya says, “*Prāravdham valavattaram khalu vidām bhogena tasya kṣayaḥ*”.^{lviii} It has been noted in the *Śruti* also: “*Tasya tāvadeva ciraṁ yāvanna vimokṣye aha sampatsye kaivalyena*”.^{lix} In this context, great sage Kapila says that a *jīvanmukta* person still alive for enjoying his *prāravdha karmas*.

^{lx} Again, another great sage Vatsyāyana says, “*Sohayamadhyāmam vahiṣca viviktacitto viharan mukta ityucyate*”.^{lxi} Here, he refers to the term ‘*mukta*’ means ‘*jīvanmukta*’, who lives for enjoying *prāravdha karmas*.^{lxii} Similarly, we find it in the Buddhist Philosophy that *mukti* is of two types - *sopadhiṣeṣa* and *nirupadhiṣeṣa nirvāna*. In the state of *sopadhiṣeṣa*, though aspirant has no desire, yet impression remains in his mind. It is defined as ‘*jīvanmukta*’ state and when his body is dissolved after enjoying *prāravdha karmas* that will be called *mahāparinirvāna* or *videhamukti*. In this context, we may quote a statement of N.K. Brahma, the author of the book ‘*Fundamentals of religion*’, “The Buddhist conceptions of *nirvāna* and *parinirvāna* seem to be exactly identical with the Vedanta conceptions of *jīvanmukti* and *videhamukti*”.^{lxiii}

At last, it may be concluded here that in the course of attainment of liberation, yoga is most important method than other systems as means of attainment of liberation in their theories. Again, we find various supernormal powers in the Yoga by which a yogi must overcome various obstacles in the present life easily, which are absent in the other systems viz. disembodiment, death as wish etc. have been mentioned in the ‘*Yogasūtra*’.^{lxiv} In the course of supernormal means of knowledge (*aloukika pratyakṣa*), Naiyāyikas have admitted *yogaja pratyakṣa*.

The another important role of yoga is that only yoga leads us to be free from any kind of bondage in the present life through the making of similar bodies (*kāyabyuhas*) where other systems pointed out that we cannot attain liberation without enjoyment of *prāravdha karmas* and it may be fulfilled either in the present life or next life.^{lxv} On the basis of those above mentioned statements it may be comment that as the means of attainment liberation, yoga is the best method. But a question may be raised here that it has been stated in the *Śruti* that without enjoyment *prāravdha karma* never becomes dissolved.^{lxvi} So, are we not finding here a contradiction between Yoga and the *Śruti*? In reply, it may be observed that though the Yoga system advises us that a yogi become free from bondage in the present life through the *kāyabyuha* (a yogi has power to make many mind and bodies from one and main mind and body) for enjoying *prāravdha karmas* soon, yet it does not mean that Yoga says we have not to enjoy *prāravdha karmas*. Admitting this power of yoga Vidyāraṇya muni (a Vedāntin) points out that sage Uddālaka and Vītahavya had thrown away their bodies through the power of practice of yoga. Thus, we can say here that there we do not find any contradiction among the Yoga system with the other systems of Indian Philosophy.

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- iii. ‘*Chāndogya Upaniṣad*, Verse No. 8/15/1
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- v. ‘*Yogasūtra*’, Verse No. 1/3
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- viii. “Jñānasyaiva parākāṣṭhā vairāgyam”, ‘Vyāsabhāṣya’, 1/16/2
- ix. “Draṣṭṛdṛśyayoh saṁyogo heyahetuḥ”, ‘Yogasūtra’ Verse No. 2/17
- x. “Tadabhāvāt saṁyogābhāvo hānam taddr̥ṣeḥ kaivalyam”, ‘Yogasūtra’ Verse No. 2/25
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- xvii. ‘Yogasūtra’, Verse No. 4/29
- xxviii. “Puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapratīṣṭhā vā citiśaktirīti”, ‘Yogasūtra’, Verse No. 4/34
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- xxi. ‘Nyāyasūtra’, Verse No. 38/448.
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- xxv. Sadānanda Yogīndra – ‘Vedāntasārah’. Verse No. 104
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