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The ultimate goal of life in patanjali yoga darsan: A brief study

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Abstract

The ultimate goal of life is happiness is grossly happiness. Now the question is how happiness is achieved. Regarding this, Indian philosophers admit that happiness is certainly the goal of domestic life, but it is not the final goal of human life. The ultimate goal of life is salvation or Mokshya. According to Indian philosophy, The happiness derived from earthly bodies is stationary. Man is able to taste permanent universal happiness only by following the path which has been followed by sages from time immemorial. Human life is burdened with three kinds of sorrow or distress – spiritual, elemental and decimal. It is not possible to escape from sorrow, though happiness in a favourable social framework is possible. Mukti lies in one's communion with God. I will elaborate here Mukti which is the root of happiness.

Keyword: Universal happiness, salvation, mokshya, sorrow, god, mukti

Introduction

Swamiji said "happiness in this world is a slavery, and is the same is afterword. This world and after world, neither of them is above the natural rule. These two slaveries are iron chain and solder chain. So, one need to escape, to break the bondage of the nature, to be out of physical bondage, not to be slave. This MOKSH MURG (way of escape) can be had only in India, not elsewhere." [1] That's MUKTI. Human beings are not all alike. There are various kinds of people differing from one another in taste, nature, ability and education. Consequently, there are different ways of achievement as laid down in different scriptures. They are Veda, Smriti, Itihas, Puranas, Agama, and shada darshana, etc. Of them, Shruti is derivative name of Veda. The Rishis or sages gave the Vedic advices regarding the Almighty through there Yogic power. This trend went down to the RISHIS of shada darshana, Sankhya, Yoga, Nyaya, Baisheshik, Mimangsa and Uttar Mimansha.

Present context is YOGA. The word YOGA is derived from Sanskrit root Yuj. This word reflects two meanings Sangyog (connectivity) and "Udyog (enterprise). Sangyog means MILAN (join), udhyog means effort. According to Panini's grammar the root "Yuj" is found in three Gans:

1. Yuj samadhau diwadih aatmane padi,
2. Yujir yoge rudhadih ubhaypadi.
3. Yuj sanyamane churadih Parsmaipadi.

Thus Yoga connotes Samadhi (trance), Jor (union) and Sanyaman (self -restraint). According to ' Amarkosh', Yoga is Harmony of meditation. It is a Technique of meditation. Yogah sannhanopaya shyan sangati yuktishu. In Indian medical Science, a formula is known as Yoga. It is the harmonious placement of two objects. To put it in other words, it is concord or union. General People believe that Yoga is a technique which bestows supernatural power and which enables a man to perform superhuman feats. But to Patanjali, Yoga represents " Chittanushasanam" and preaches the discipline of the propensities of mind.

Yogi Yajyabalka wants to mention that "Sanyogo yoga ityukto jibatmaparamatmanoh." [2] The great sage Patanjali said "Yogashchittabritt Nirodh" [3]. Yoga is the stillness of the activities of mind. Chitta is the collective work of vanity, prudence and mind [4]. Chittabritt is the wave of thoughts working on the Chitta (mind) [5].

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Similarly, Brittinirodha can be called Yoga that can be had by repeated habits and worldly detachment^[6]. Now the question is what is Britti? It is said that in the commentary of Yogadarshana "Bishya Sambandhyaa Chittasya Yaa PasinatiSaa Britth.Tasang Nirodhah Swakarane layah Yogah."^[7] This Chittabritti originates in five ways in the human hearts. This is called "Chittabhumi". This Chittabritti are 1. Pramana that is "Yatharthajyana", 2. Biparyaya that is "Mithya jyana", 3. Bikalpa, that is "Ichchhakrita Kalpana" 4. Nidra that is Susupti, and 5. Smriti, that is "Smarana or Monepora". Pramana regulates the modifications of the mind. Smriti bears the sanskaras. The modifications are of two kind Viprayay and Vikalp. Viprayay signifies action of knowledge, whereas Vikalpa is superhuman, Patanjali said-

1. **Pramana:** True knowledge is achieved through Pratyaksha, Anuman and Agaman. It is said in scriptures "Pratyaksha Anuman Agamah Pramanani."^[8]
2. **Pratyaksha:** True Knowledge.
3. **Anumana:** Anumana refers to activities of mind.
4. **Agama:** Agama refers to knowledge of Vedic worlds.
5. **Biparyaya:** "Biparyayo Mithyajyanamtadrupratisthitam"^[9]
6. **Bikalpo:** "Shabdajyananupati Bastushunyah Bikalpo".^[10] Akashkusum is not a real matter. 'Akash' and 'Kusum' are two words which are joined together to signify something imaginative. This imagination is called 'Bikalpa'.
7. **Nidra:** "Abhaba Pratyayalambana BrittiNidra."^[11]

According to Yogadarshana, Nidra is an activity adopted from Pratyaya'. Abhaba refers to the stage of keeping awake and dreaming. Activity of mind in this state is called "Nidra". This Nidra is a sound slumber in which there is no dream. (Swapna). Nidra is a kind of activity of mind because in the awakening state it is called smarana (remembrance). Nidra is a kind of feeling. Swattwick Nidra makes one's knowledge (Prjya) transparent and pure. In a state of Tamashik Nidra refers to deep slumber when the individual cannot realize as to where he or she is existing.

Smriti: Smriti is also an activity of mind focused on a subject one has imagined. Smriti is not possible about an imagined object or an unaccepted object.

The commentators of Yogadarshana think about 5 (Five) more states of mind. They are "Kshipta, Mriya, Bikshipta, Ekagrata and Nirudha"^[12].

1. **Kshipta:** Human mind rushes to the sensual objects. This state of mind is called Kshipta^[13].
2. **Mudha:** In this state human mind becomes lethargic or slumbered due to the dominance of Tamogunas (the third despised quality of nature)^[14]
3. **Bikshipta:** In this state human mind sometimes become controvert and sometimes extrovert^[15]
4. **Ekagrota:** In this state human mind becomes introspective^[16]
5. **Nirudha:** In this state human mind gets obstructed^[17].
6. Lord Srikrishna said in Gita that it is the duty of human being to meditate upon the Almighty with full concentration restraining the sensual organs that can incite our mind. The great sage Patanjali said in his "Yogasutra" that "Chittabritti Niradhak Yoga" is characterized with "Astanga". "Yama, Niyama, Asana, Pranayam, Pratyahara, Dharana, Dhyana and Samadhi."^[18]

To observe 'Yama' and 'Niyama' is to observe 'Sadachar' (Good behaviour). It makes mind pure. In this context subject is mainly Ethics and Moral values of Yoga. Therefore I point out two Angas 'Yama and Niyama'.

We better know that the difference between human being and the creature lower than human beings lies in maintaining this "Sadachar". Maintaining "Sadachar" purifies human mind and "purified mind" leads one to enlightenment. In this context, the great Manu said "Ācārah paramō dharmah"^[19]. Our 1st principle is our behaviour and conduct. The authors of smriti said.

Acharah Prothomo Dharmah Smritiukta Smarta ebacha Chatunamapi Bandanam Acharo Dharmapalanam

All most all the religious say the same thing maintaining of Sadachar (good behaviour)

Now the question is what is "Sadachar"? Manu, the author of Smriti, said about ten kinds of "Dharma Lakshana", namely Dhriti or Dhairya (patients) Kshama (forgiveness), Dana or Bahyendriya Bashikarana" (Hypnotism), Asteya, or Achoirya (Not to theft), Shoucha, (sanitation), Manasangyoga" (concentration), Dhee or Bichara Buddhi" (perseverance), Bidya or Jyanasadhana (learning), Satya (honesty/truthfulness), and Akrodha^[20].

Smriti Acharaya Bishnu said -"Kshama, Satya, Manasanyoga, Shoucha, Dan, Yndriya Nigroha, Ahimsa, Guru seba, Jibadaya, Saralata, Labhasunyata, Deba-Dwijja Puja and Dwesh Barjana."^[21] These are Sadachar.

Maharshi Patanjali said- "Ahinsa, Satya, Asteya, Brahmacharya, Aparigraha (aversion to unnecessary objects), Shoucha, Santosh, Tapasya, Swadhya or Shartapatha or Mantrapatha and Iswara Pranidhana, (or dedication to Iswara) - these ten rules are must for human being^[22].

Yama

Yama is one of the Yogas of Astangayaya. Yama is a negative rule. To be restrained from karma is Yama. Yama is the 1st Anga of Yogana. The person, who is addicted to sensual pleasure and Luxuries, or whose mind is uncontrolled, cannot be successful in meditation of Yoga. Ahimsa, Satya, Ajyeya, Brahmacharya, and Aparigraha - these 5 (five) achievements are collectively called Yama. "Ahinsatyastya Brahmacharyaprarriraha Yamaah".^[23] In this context, Yajyabalka, the author of Smriti, said about ten kinds of Yama, namely Ahimsa, Satya, Ajyeya, Brahmacharya, Daya, Dan, Dhriti, Mitahar and Shoucha^[24]. Yajyabalka Risi wants to mention Mitahar as an art of Sadachar,^[25] which in Yogic philosophy is necessary for stable body and sound mind of s Yogi. Ahimsa is the most important aspect of Sadachar. There are four rules "Apar, Satya", etc. to make Ahimsa stainless and perfect.

1. **Ahimsa:** The word Himsa is derived from the Sanskrit root Hins with a suffix 'a'. The meaning of the root Hins, is to torture a living body. There can be three kinds of torture - physical, oral and mental. According to Manu, torture on body is physical torture and torture by using spech/word is Bachik Himsa or oral torture. The torture by putting pressure on one's mind is called mental torture or "manashik himsha". So the derivation of Ahimsa is "Monobakkayaih Sarbabhutanam pidanam Ahimsa". Ahimsha is the greatest form of prayer (the Mahabharata). The scriptures say, "Maa Himsyat Sarbabhutani"^[26]. Do not envy all elements. It is said in 'Shruti' "Eka Ebahi Bhatam Bhute Bhute Byabasthitah". The same Atma (soul) exists in all elements (Bhuta) and this is the Sarbabhutatmabad (doctrine of all elements).

As the same soul (Atma) exists in all elements, there is no difference between the torturers and the tortured. Indian philosophy admits that man is the greatest of all living creatures. It is said in Upanishada, "Ahimsanang sarbabhutananyatra Tirtharbhayah", [27] In other words, one should not envy anything except that what is mentioned in the shastra. That is why Shruti allows envious action for the self-defense of an individual and defense of a community for the wellbeing of a society. Himsa is not permitted for the sexual appeasement of an individual. That is the way of achieving Ahimsa for a household.

Maharshi Patanjali commented on the result of achieving complete Ahimsa (complete nonviolence). According to him, when Ahimsa (non violence) takes the existence permanently in the mind of an individual, he gives up animosity.

"Ahimsa Pratisthayam Tatsannidhau Vairatyagah" [28].

2. **Satya:** The word satya is derived from Sat. Sat means existing or lasting. Here that which is eternally existing is Satya (truth). Satya is imperishable and has no substitute. In this sense Brahmana is truth and the world is false. A true combination between mind and speech for the good of others is defined as Satya.

"Parahitarthang Bangmanaso Yathartha Twat Satyang."

Satyabhasan is the main Anga of Sadachar. In the olden days, the graduates or Snatakas were given the title Acharya at the time of convocation. "Satyang Bada, Dharmang Chara." [29]. The ideal world, states and society are based on cultivating the sadachara." It is said in Yogasutra " Satya Pratisthayam Kriyafala Shreyatvam". [30]. It means that the speech of a person equipped with Satya turns true.

3. **"Asteya:** Asteyapratisthayam savaratnopasthanam." Generally Asteya means non –stealing. It is the absence of the inclinations to steal worldly things. All kinds of gems and Jewels appear trivial to a Yogi. Asteya is keeping away from theft or robbing something forcefully. Yogi Yojobalka thinks that not to greed for anything belonging to others in mind, speech and deeds is Ajyeya. [31].

4. **Brahmacharya:** Brahma+Chara+nin =Brahmachari. Or "Brahm acharti sa Brahmchari". One who studies Veda is a Brahmachari. The duty of a Brahmacharyi is to attend a Guru, to bath in the morning, to dominate sexual impulse, to chant Gayatrimantra in the evening, to control habit of food and movement, to sleep on hard bed, to have physical exercise, to recite Veda, to avoid forbidden food, to sleep singly and to remain reluctant to music.

By maintaining these, the body and mind of a Yogi, get the necessary nutrition along with building a moral character. The student life is seed time of building character and the base of future life [32]. Patanjali said, "Brahmcharyapratisthayam Viryalabhah".

5. **Aparigraha:** Not to borrow any consumable object from anybody is Aprigraha. When Aprigraha is established, one can recall the memories of previous birth. Maharshi Patanjali also admits that attaining true humanity is not possible otherwise.

Achieving Yama means maintaining Sanyama. Sanyama is of two types. Sanyama from outer organs and sanyama in mind. We have ten Bajyendriyas or external sense organs and

one Jnanendriya. Restraining the Dama and Sham respectively is necessary for a Yogi. The best way of restraining of mind is to worship God. With it, Pranayam and Yoga habits may bring quick result. Again we know that the domination over the impulse of Kama (sex), Krodha (Anger), Lovea (Greed), Moha (Delusion), Mada (Pride) and Matsharya (Envy/Jealousy) is a kind of Sanyam. Ripu (enemy) makes our mind extrovert.

Longing for appeasement of sexual impulse is Kama. Obstruction against Kama grows Krodh (Anger). To wish to have the objects of others by any means is Lova (Greed).

Pride grows in mind after securing the coveted objects of others. This is Mada (pride).

If one fails to obtain the desired object oneself and it is obtained by someone else, anger grows in one's mind. It is called Matsharya (jealousy).

Niyama

"Soucha Santosh Tapah Swadhyayeswar Pranidhanani Niyamah." is a Niyama' [33].

1. **Soucha:** Soucha of both outer body and inner mind is necessary. Outer Soucha refers to regular bath and intake of pure food. Inner Soucha refers to coming out from Kama, krodha, Love, etc. six Ripu and purification of mind [34].
2. **Dakṣa said:** "śaucē yatnaḥ sadā kāryaḥ śaucamūlō dbijaḥ smṛtaḥ.Śōcācārabihīnasya samastā niṣphalāḥ kriyā. Śaucañca dbibidham prōktaṁ bāhyamabhyantaram tathā.Mṛjjalābhyāṁ smṛtaṁ bāhyam bhābaśud'dhīstathāntaram.Ubhābhyāṁ śuciryastusa śuciḥ [35].
3. **Santosh:** Santosh refers to happiness on what we achieved. That means Santosh never lets Akanksha to grow further. Patanjali said that Santosh makes a man feel the highest degree of happiness. The fitness of mind and body is Santosh [36]. Gita said that " Sukhē dahkhē samē kṛtbā lābhālābha jaḃa jaḃa. (Sauma kṛtbā)." [37] Patanjali said "Santoshadanuttamsukhlabhah."
4. **Tapah:** Tapah is meditation or Brata. Meditations or Bratachar strengthens our mind determination. Meditation is the capacity of bearing with hungers, thirst, cold, heat etc. or controlling human organs [38].
5. **Swadhyaya:** Study of Mokshya Sastra is Swadhyaya. The meaning of Swadhya is to study and to mutter prayers. Study of the Upanishada and the Geeta is called Swadhyaya. Swadhyaya controls our behaviour, purifies our mind and thus makes our lives beautiful and easy [39].
6. **Iswara Providhan:** Iswar Pranidhana' means devotion to Almighty with dedication and reverence. This is the ultimate goal of Yoga and this is called Samadhi. By this, we can feel the jubilant presence of the supreme soul. Yogic philosophy highlights that Iswar Providhana can be achieved through Yoga and Pranayama [40].
7. **Samadhi:** Samadhi refers to different kinds of prayers to God. Samadhi is of different kinds Bhaba Samadhi, Dhyana Samadhi, Jnyan Samadhi [41].

Conclusion

Everyone should inculcate in oneself all the aspects of Sadachara mentioned in Yogic scriptures. One who adopts Sadachara can be soon enlightened. The different aspects of Sadachara are called Samanya Dharma in scriptures. One's mind is purified if one maintains Sadachara. If mind is purified, one's Yoga becomes successful and one can get Samadhi.

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