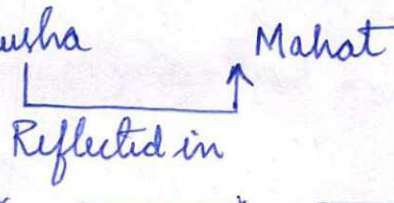
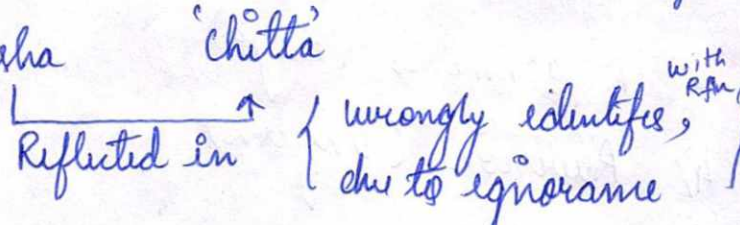


YOGA

separate school, separate founder but built upon metaphysical infrastructure provided by Samkhya, with some minor differences.

Samkhya	Yoga
1> Theory	1> Practical
2> Atheist	2> Theist
3> gave path of 'Reasoning'	3> proper path of 'meditation'
4> First product 'Mahat'	4> First product 'Chitta' (Mahat + Ahankar + Man) (ego)
5) Purusha 	5) Purusha 'Chitta' 

Chitta → unintelligent

↳ Receives light of Purusha and becomes illuminating and behaves like an intelligent.

Why purusha gets reflected to chitta?
 chitta has pre-nearness, -dominance of sattva guna.

moon
 ↓
 waves

Purusha comes to know different things through 'chitta'

Chitta Vritti : Modification of chitta

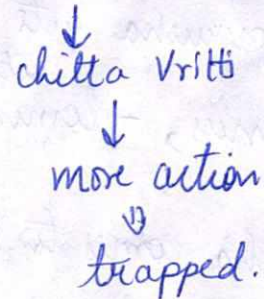
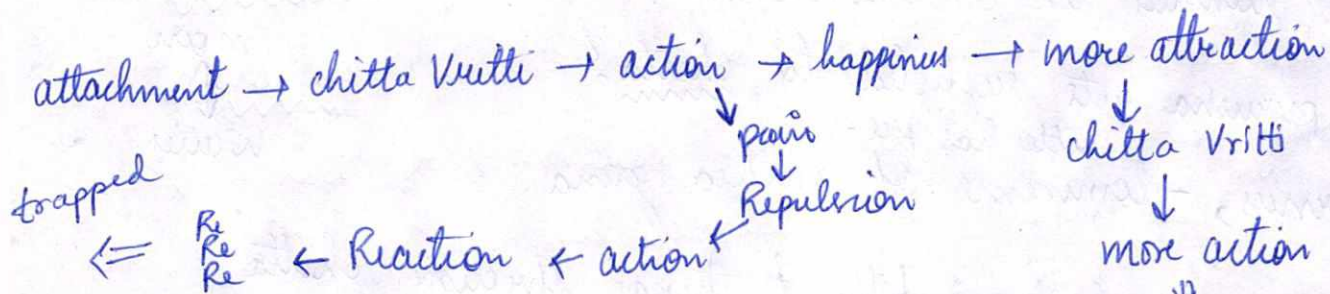
- 1> Right cognition (PRAMANA) seeing rope as rope
- 2> Wrong cognition (VIPARYAYA) " " as snake
- 3> Imagination (VIKALPA) flying horse, hris horn
- 4> Absence (NIDRA)
- 5> Memory (SMRITI)

Soul → B/D → subjected to

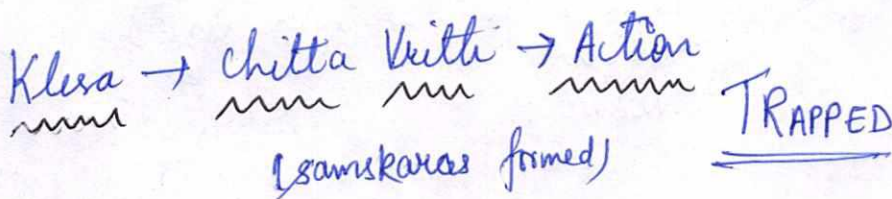
Klesa : sufferings

- 1> Ignorance (Avidya)
- 2> Egoism (Asmita)
- 2> Attachments (Raga)
- 4> Aversion (Dwesh)
- 5) Abhinivesa

↓
clinging to life and instinctive fear of death.



⇒ chitta vritti caused due to Klesa.



Now we want freedom from this cycle.

⇒ need to break this cycle, can be broken if i can stop the modification of chitta.

control → Action - O trapped
→ discrimination knowledge out.

① Aim of the Yoga school → chitta Veitti NIRODHA
② Means → cessation of chitta Veitti

↓
Astang Yoga (8 steps of discipline)

(Control body, mind, sense) $\xrightarrow{\text{then only}}$ you can stop 'chitta-veitti'

→ (Yoga school will give the minute details which were missing in Samkhya)

It is just not a physical exercise, it is a spiritual path for a "aim (cessation cv) of

1 Yama

Non-Violence,

2) Niyam : self culture : internal ⊕ external purification

3) Asana

4) Pranayam : control of breath

5) Pratyahara : withdraw your senses from outside
Become internal oriented

6) Dharana : Focusing mind on the object of meditation

7) Dhyana : chitta fixed in meditation : no break

only 2 things are there: meditator and object of meditation

(W/P)
recall

↳ Prabhakar
Pur. seeking 1/2
thr. P.P.

8) Samadhi: Oneness no dualism, pluralism (Both fused together)
Cessation of chitta-vritti, Purusha gets discriminative knowledge.
'Person becomes Tivan-mukta' person gets Kaivalya.

Samadhi (2 stages, early → latter)

(1) conscious: samprajñata (ego) 2
subtle → subtler with aim to reach the subtlest part.
then we will see the problem and then we will pluck it off.

i will discriminate myself from ego.

•) savitarka: (latent impression of pt. of meditation remained (eg fire gone, warmth remains))

(memory of that object is remaining)

•) Nirvitarka: (that memory / latent impression is also removed)

eg: Noise archer and Bird.

•) savichara: (dimensions of space and time are remaining)

•) Nirvichara: Transcends space and time

•) sasanda: chitta becomes aware of its own activities.

(∵ chitta predominated by sattva guna, hence you feel happiness and pleasure)

•) sasmita: become aware of ego / ahankara

These 6 stages require the support of chitta.

Alambana

chitta - prakriti ; purusha taking help of it & at end disowns it.

(ii) Asamprajñata :

or
7> Supra consciousness

Highest form of Samadhi, Mystic, Supernatural magical powers

one gets discriminative knowledge.

But they are not interested in it: they are seeking detachment (liberation)

← (healing powers)

enam These 7> stages must be learnt 2 times & so on.

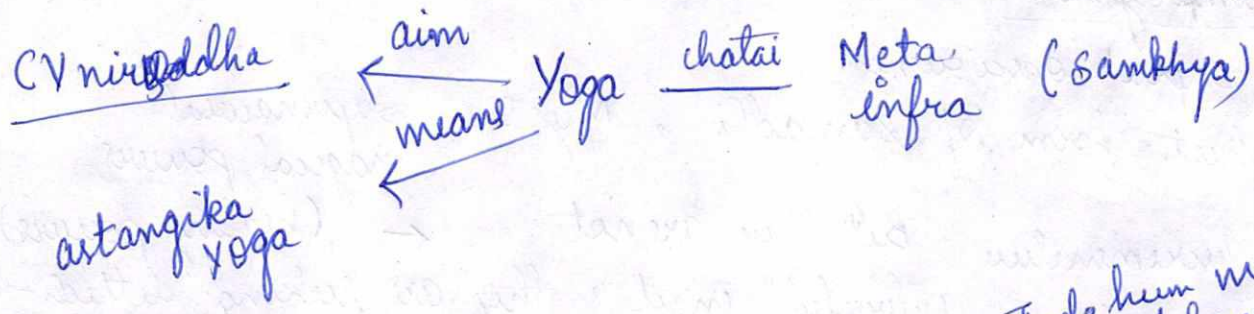
x — x — x — x

Q) when to perform this meditation? → chitta
You should have a conducive mental level.

chitta bhumi
~ ~ ~

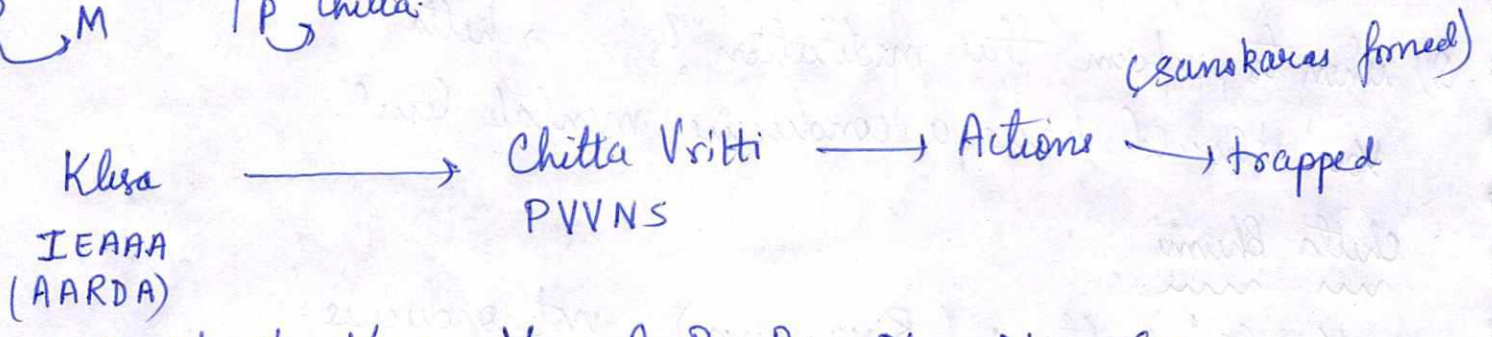
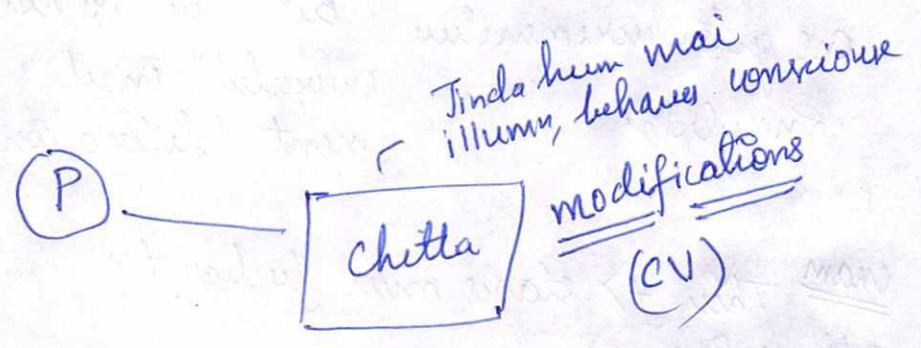
- 1> Kshepra : restless (Raja guna) not conducive.
- 2> ~~Mudra~~ Mudra : Torpid (Tamo guna) " "
- 3> Vikshepra : Distracted (Sattva guna) " "
but at times R↑
↳ diversion
- 4> Ekagra } completely dominated by } Conducive
Sattva }
guna }
- 5> Niruddha

Yoga - mind map



Sam. th
 Athait
 kufu
 Mahat
 P → M

Yog
 prac.
 thit
 medit
 chitta
 P, chitta



8ol^m Astangika Yoga: Y N A Pr Prt Dhar. Dhyan Sam.

- Samprajnata
 - Savitarka (le)
 - N " "
 - Savichara (s, t)
 - N
 - Samanda
 - samsit
- Asamprajnata mystic (diff. knowled)

When chitta (modes) Bhumi

- krupta
- Muddha
- Vikrupta
- ekagra
- niruddha

Synopsis

Yoga school is based on the metaphysical infrastructure provided by the Sam. school.

However there are certain minor diff also. Such as S school is a theory while Y school gives practical shape to the theory.

Sankhya focuses on reasoning to attain liberation while yoga focuses on meditation.

Sankhya is atheist while Yoga is theist.

In Sankhya first product is mahat while in yoga it's chitta i.e. comb. of mahat + ahankar + man.

Hence purusha gets reflected in chitta.

Yoga school is not merely psycho-physical exercise.

It is a spiritual effort to attain perfection through the control of body senses and mind.

It stands for cessation of chitta - Vrittis i.e. Chitta Vritti Nirodha.

Chitta - Vritti

They refer to any sensual impression thoughts or ideas.

They could be (1) Klista (2) Aklista
↓ ↓
harmful non harmful (of Jv)
(of us) Mukta

- (1), harmful to the goal of liberation
- (2), conducive to liberation infact they are modifications of Jivanmukta

Chitta - Vrittis are of five types

- 1) Pramana i.e Right cognition
- 2) Viparyaya .. "Wrong"
- 3) Vikalpa i.e imagination
- 4) Nidra i.e Absence of knowledge
- 5) Smriti i.e Memory

Klesas

These are the sufferings and are of 5 types

- 1) Avidyare ignorance, it is the foundation of all other Klesas
- 2) Asmita i.e egoism
- 3) Raga i.e attachment
- 4) Dvesha i.e aversion
- 5) Abhinivasa i.e fear of death

Klesas causes chitta vritti which leads to certain action i.e either we are attracted or repelled hence it causes action and reaction and thus a vicious cycle of Klesas Vrittis samskaras and Karma is created.

It is the aim of yoga to break this cycle i.e cessation of cv

chitta bhumi

It refers to different mental levels, depending on the pre dominance of Gunas

- 1) Krupta i.e Restless
- 2) Mudelha i.e torpid
- 3) Vksipta i.e destructive i.e sattva guna predominates but at times Raja guna conats
- 4) Ekagra i.e concentration
- 5) Nirudelha i.e restrained

Only last two chitta bhumi i.e ekagra and Nirudelha are conducive to yoga.

Astanga Yoga:

This is 8 fold or limbs of discipline such as

- 1) Yama i.e abstinence
- 2) Niyam i.e self culture
- 3) Asana i.e comfortable posture
- 4) Pranayama i.e control of breath
- 5) Pratyahara i.e withdrawing senses from their objects
- 6) Dharana i.e trying to fix mind 4 meditates
i.e contemplation without break

Samathi i.e final step, it is the highest form of Yoga when there is a complete cessation of chitta - vritti

However yoga school diff b'n early stage and late stage

1) Samprajñata 2) Asamprajñata

in total yoga school advocates 7 stages i.e.

- 1) Saṁlāṅka: Yogis experience of the object is still tinged ^{subtle} with the awareness & memory of the object
- 2) Nirālāṅka i.e. Yogis chitta has been purged of any memory awareness also
- 3) Saṁhara here yogis awareness is attached with space & time
- 4) Nirvichara here ~~yogis~~ even space & time dimensions are transcendent
- 5) Samānta awareness becomes aware of the chitta itself since there is a dominance of sattva guna there is blissful absorption
- 6) Samānta chitta is come on the ego
- 7) Asamprajñata i.e. final step where there is ultimate uncoupling of purusha from any kind of connections with Prakriti

This stage of samādhi is without support, earlier 6 stages had some support that was alambhan

Here there is a complete cessation of all kinds of CV discriminative knowledge is attained & highest ideal that of the Kaivalya is attained i.e. free life of Purusa & free from prakriti.

God : special purusha : Purusa visva

(we saw only
a reform in
Niyama)

omnipotent, omniscient, teacher of Vedas

- His symbol is AUM
→ He is beyond law of Karma
- He is not the moral governor
(not the distributor)

PROOF

- 1) Vedas
- 2) law of continuity (there must be something who is highest)
- 3) association and dissociation of Prakriti and purusa
- 4) Devotion to God → sweet way of → liberation
concentration

God doesn't give liberation but he removes hurdle if you
put devotion in God.

- x—
-) not the creator, sustainer and destroyer } but omnipotent
-) Can't give liberation
 -) Can't distribute Karma
Phala

His presence is limited by Pr, Ke (3 abs. reality)