

## Abstract No 20

## An Analytical Study of the Yogic *Caturvyūha* in the *Yoga-Sūtra*

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In Yoga tradition, the fundamental theory and practice adopts logic matrix as the Four Realities (*caturvyūha*) to discover problem and solve issues effectively. According to Yoga philosophy, the Yoga theories based on the discoveries made by the ancient thinkers from generation to generation which is refer to the teachings of *Vedas*, *Brāhmaṇas*, *Āraṇyakas* and *Sāṃkhya darśana*. Amongst them, Yoga was taken on various Sāṃkhic philosophies such as the theory of *Triguṇa*, *Caturvyūha* and *Pañcaviṃśatitattva* to establishment of own system. In point of fact, the term of the *Caturvyūha* which does not directly mentioned as generic word in the *Yoga-Sūtra*, but some inference forms and methods as *Heya*, *Heya-hetu*, *Hāna* and *Hāna-upāya* appeared like causality condition through logical formula to analysis by the synthesis of four-factor model - the avoidance of suffering, remove the origin of suffering; cessation of suffering and the means leading to the cessation of suffering. In fact, this formula considered as the logical methodology and metaphysics that can be expounded with truths in the *Yoga-Sūtra*. In this connection, this logical distribution gives important information and evidence which indicate that discover the problems and solve the issues can be phased array in the model of orderly arrangement (*vyūha*), and this instruction is thus established by logical deduction to closed or understood yogic causality with the Four Realities, viz. the first three as philosophy and the last one as practice. In other words, the first two can be set as discover the problems while the last two as solve the issues. Accordingly, it is also found in this study that the theory and practice of the *Caturvyūha* are interconnected as the cause and effect to ascertaining the suffering and its ending in this systematic pattern. Therefore, an objective of this research is to make an analytical study of the *Caturvyūha* to understanding the philosophy and practice for formulated into a logical speculative arrangement and designed guide practitioners to eliminate the *Kleśa*, free from *Duḥkha* and end of *Saṃsāra*. And so, we note that the Four-Factor Formula can be improved by interdependence which also exists with the condition of reduplicative causality to realizing the yogic realities for attaining the *Mokṣa*.

**Keywords:** Caturvyūha, Duḥkha, Kleśa, Sāṃkhya, Saṃsāra, Mokṣa, Yoga