

Natalia Stala

The Transforming knowledge. The epistemological issues of classical yoga

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This article is about the epistemological issues of classical yoga. In the introduction I explain what is classical yoga and its relation to eastern philosophies. Then I explain the meaning of the sutra I.2., in which Patanjali defined yoga as samadhi. I discuss the concept of the mind, the subconscious and detrimental and non-detrimental states of mind. After discussing the troublesome states, I introduce the concept of valid knowledge, which highest degree is a direct, intuitive insight (pratyakṣa). Full release is achieved through renunciation of meditative achievements. The opposite of valid knowledge is erroneous cognition, the core of which is ignorance. Yogi can get rid of this epistemic distortions by insight. Due to this erroneous knowledge “ego” is center of our identity and unawakened person perceive it as true self. But from the point of view of yoga it’s merely an impermanent condition, which is a manifestation of Nature (prakṛti), and – like everything – will pass away. Only Puruṣa (puruṣa) is permanent self – it’s the source, pure fact of consciousness. It’s a state which can be experienced through training the mind and purifying the detrimental mental states.