UNIT 1 : INTRODUCTION OF YOGA PHILOSOPHY

UNIT STRUCTURE

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1.1 LEARNING OBJECTIVES

After going through this unit, you will able to know -

- the definition and meaning of Yoga
- about the origin of Yoga
- about the different classification of Yoga
- about the history of yoga tradition
- about the goal and purpose of Yoga
- about the principles of Yoga teacher and their writtings
- how Yoga helps in personality development of a person
- how Yoga helps in gaining spiritual enlightenment.

1.2 INTRODUCTION

This unit entitled 'Introduction to Yoga Philosophy' is the first unit of this course. In this unit an analytical introduction of yoga has been put forward. The topics like definition and meaning of yoga, its origin, philosophical principles, goal and objectives, benifits of study and practice of yoga, classification of yoga etc. are discussed in details in this unit. 'Darsana' is an art of analysing the subjects systematically and with logic. The word has come from this sanskrit root 'Drish' which means to see. The seeing is not limited to 'seeing' in the ordinary sense, but it means to realize the life and the deep reality of behind the world. Darsana means to feel and realize the real knowlesge.

1.3 DEFINITION OF PHILOSOPHY

Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind and language. It is an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about knowledge, life, morality and human nature. Philosophy is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument.

The English term Philosophy comes from two Greek words: "Philos and Sophia" meaning "love of wisdom'. The Sanskrit name of philosophy is Darshan. The word Darshan comes from the root word 'Drish' which means to see.

Philosophy makes the use of reason in understanding such things as

1. Nature of the real world and existence
2. Use and limits of knowledge
3. Principles of moral judgments

There are three core areas of Philosophy

1. **Aesthetics**- study of the nature of beauty, art and taste
2. **Epistemology**- study of the nature and scope of knowledge and belief
3. **Ethics**- study of the right and good principle of knowledge

1.4 EVALUATION OF YOGA IN TERMS OF PHILOSOPHY

There are nine schools in Indian Philosophy. Out of them six are theist (Astika) and three Atheist (Nāstika). The theist schools are-

- Samkhya
- Yoga
- Nyaya
- Vaishashik
- Mimanxa
- Vedanta

Three Atheist (*nāstika)* schools are -

- Buddhism
- Jainism
- Sarvaka

Yoga is an *astik* school profounded by *Maharshi Patanjali.* Yoga is not just a school of philosophy but it is a positive experience. It is the practical application of the principles laid down in the Samkhya Philosophy of Kapila. Therefore *Srimad Bhagawat Gita* has termed Samkhya and Yoga as inseparable. In this context it is said in the Bhagawat Gita that only a child will says that the two philosophies- Samkhya and Yoga are separate; not the scholars.

'*Samkhyayogou prithak balah pravadanti na panditāh'.* It is believed that the knowledge and ethics mentioned in Samkhya philosophy are of the highest category and Yoga puts those theories in practice by following which one can attains fulfillment in life and also know the true nature of life. Thus, it is believed that there is no knowledge as supreme as that of Samkhya and there is no power as powerful as Yoga.

In the Yoga philosophy twenty six tatvas have been recognized. They are

1) Prakriti
2) Purusha
3) Ishwara (God)
4) Budhi

5) Ahamkara (I-ness)
6) Ekadashendriya
7) Panchatanmatras- Roop (Beauty or light), Rasa (Taste), Gandha (Smell), Sparsha (Touch) and Sabda (Sound).
8) Panchamahabhootas – Kshiti, Apa, Tejas, vayu and Akasa

In Samkhya the existence of God has not beenm recognised. That is why Samkhya is called Atheist Samkhya and Yoga is called theist Samkhya. God according to Yoga is a person who is untouched by afflictions, actions, fruits of actions and has no storage of past karmas. Keeping this as a supreme truth Yoga gives a long discussion about Epistemology, Metaphysics and also Ethics. It teaches a practitioner the ways to lead a happy fulfilled life by controlling his senses and training his mind to think good and clean. In today's world where the common man is amidst a plethora of problems like stress, confusion, and lifestyle diseases etc, Yoga is the perfect answer to modify his life. Thus, in the modern world the word Yoga chiefly means the physical practice of yoga poses, yogic breathing and yogic meditation

1.5 DEFINITION AND MEANING OF YOGA

The word Yoga in its simplest form means union/addition. For e.g union/addition of two numbers. However in philosophical aspect it means union between *the Jivatma (Individual Self)* and *the Paramatma (the universal self).* This union indicates integrating the body, mind and spirit to achieve a state of enlightment or self realization.

The Sanskrit word YOGA is derived from the root word YUJ which means to yoke, harness or join together. However, according to Maharishi Patanjali, the traditional founder of the yoga system, this word Yoga is used to mean not just union but the concentrated continuous effort to attain enlightment or Samadhi. Now, what does this effort mean? It means the control of all the modifications of the mind and thereby controlling ones senses. *Yoga chittavritti Nirodhaha- Yogasutra 1/2.-* This is the definition of yoga given in the Patanjal Yoga Darshan. Vaspatimishra Deva has very nicely described in this Sutra that Yoga is not only Union but it means

Samadhi (*Yuj Samadho ityasmad vyutpanna samadhyartha, na tu yujir yoge ityasmat sanjogartha iti)*. Thus according to Patanjali Yoga is the internal process of controlling body, mind and senses to attain spiritual perfection and thereby attain Samadhi.

In today's world the word "YOGA" refers to a variety of things. For some it means a form of Indian physical exercise which involves different body postures. Others may understand it as a breathing practice or a meditation practice. Still others may regard it as a form of religion as well. These views about Yoga are logical to some extent but in reality it is a much broader concept.

1.6 ORIGIN OF YOGA

There are a number of beliefs about the origin of Yoga. Yoga began as an ancient practice that originated in India. Stone carved figures of Yoga postures can be found in the Indus Valley depicting the original poses and practices. Many such depictions, coins etc with yoga poses engraved on them were found in the archeological findings of the Indus Valley Civilization. This proves that Yoga had its presence during the time of the Indus Valley Civilization and long before the Aryans came to India the tradition of Yoga was present.

There is another belief that Shiva is the expounder of Yoga. He is known as the Adi Yogi or the first Yogi. He personifies Yoga. He is its origin, inspiration, teacher and practitioner.

Upendra Kumar Debnath in his book explaining the Pre- Aryan Yoga culture has mentioned that "We know that Pre Aryans or the ancient Indians or the Dravidians followed Yoga as a religion and Lord Shiva was the expounder. Whereas the Aryans believed in Yajna. This methods of lighting the fire and pouring ghee, milk etc. while chanting hymns were typical to the Aryans. Their chief deities were Indra and Varun. The beginning of yoga was among the Pre Aryans/Dravidians during the Indus Valley Civilization or prior to it whereas the practice of Yajna started among the Aryans during the Vedic Age. The Aryans were inferior and less developed in education, technology and religious affairs compared to the Aryans. But

they were large in numbers. This was a large migration and can be seen as an invasion, which is believed by many scholars to be behind the collapse of Indus Valley Civilization. They started conquering the entire span of India thus outnumbering the pre Aryans and thereby slowly the Pre Aryans started losing their hold and importance leading to a clash between both the cultures. Many Pre Aryans were drove out of their habitats. So at last there had to be a truce between both the groups. The Aryans mellowed down as they needed help from the Dravidians regarding religious affairs and technological expertise. They also started accepting the Yogic religion as their own and many Brahmans started practicing Yoga and adopted it as a way of life'.

Vedic age: There are several mentions of the term 'Yoga' during the Vedic Age. In the *Rigveda,* the word Yoga has been used to mean many things- to unite, to link, to achieve, to yoke etc. In the 5/81/1 number mantra of the Rig Veda, the word Yoga has been used to mean 'to unite'. It is said here that the wise one controls his senses and mind and offers prayers uttering mantras. They realize the ultimate truth though their intense spiritual and meditative practices.

Even in the *Atharva Veda* it is mentioned that it is possible to reach the goal of self realization through strict meditative practice. *Atharva Veda* contains codes for everyday life and so here specific codes of conducts are mentioned which leads one to the goal of self realization.

A clear idea about Yoga has been mention in the Upanishads. They are also called *Vedanta* because they form the end part of the Vedas and also because they are said to contain the end or aim or essence of Yoga. These expounded upon 3 subjects: the Jiva (embodied soul), Jagat (the world) and Ishwara (God). The climax of the enquiry is the experience of the essential identity of the individual soul (atma) inside with the ultimate reality (Brahman outside). The main tool to achieve this union is said to be one-pointed meditation. The steps of Yoga have been laid down clearly for the first time in the *'Maitriyani Upanishad'*. *Kathoupanishad, taitarya and Maitriyani Upanishad* also explains Yoga in depth. In *Kathoupanishad,* Yoga is described as a spiritual journey wherein the senses are bought fully under control along with the mind and intellect. The same definition is also given

in *Chandogya Upanishad.* In *Maitrayani Upanishad* the description of Yoga is in line with the definition given by Patanjali .

Panini also has his contribution regarding the origin of Yoga. He connotes two meaning of Yoga. One is *'Yujir Yoga'* which means Yoga is to join and another is *'yuj samadhau'* which means yoga is identified with Samadhi/contemplation. The second meaning is related to Patanjali Yoga Darshan

There is mention of Yoga in the epic Mahabharata as well. Here the word Yoga is described as medium. Dharana and Pranayama has been discussed in details in the Mahabharata. Stories of certain Yogis who have chosen the path of yoga in order to attain miraculous power have been described here. In the *Shantiparva, Anushashanparva, Ashrambashikparva, Adiparva, Shalyaparva* etc,the impact of Yoga and its importance has been discussed in details. Several citations are also given.

Discussion on Yoga is found in the *Srimad Bhagawat Gita* which is a part of *Bhishmaparva* of the Mahabharata. Karmayog, Gyanyog, Bhaktiyog,Dhyanyog, Bibhutiyog all carries discussions on yoga. In Dhyanyoga (6th chapter), the qualities of Yoga and Yogi, process of Yoga, right place to do Yoga etc have been discussed in detail. According to the Gita, Yoga is defined as a state where a person is unaffected by any misery or discomfort whatsoever. It is a state where the mind is not flickering and of unsteady nature but one pointed. It is also described as state where the practitioner of Yoga renounces the desire for sense gratification by controlling the modification of his mind and he sees all objects – whether pebbles or gold- as the same. He is unattached to the fruits of labor nor does he engage in fruitful activities.

Purana are Hindu religious texts that are part of Vedas. Here too Yoga has been mentioned and defined. According to *Linga Purana,* Yoga is the process of preventing the modifications of the mind (*Yogo nirodhbriteshya chittashya dwijasattamah:1/8/3)*. The *Nagarkanda* section of the *Skanda Purana* describes the story of how Yoga flourished in the world. In *Markendiya purana* Yoga has been discussed in detail.

Buddhisim and Jainism, which evolved earlier then Patanjali's period,

have been seen to be influenced by Yoga. Historically and philosophically, both these religions and yoga have common roots. In Buddhism, Dhyan and Samadhi have been given a lot of importance just like in Yoga. According to Buddhism, respect, strength, justice, responsibility and intelligence are the 5 gunas by attaining which one can reach the goal of Yoga. Yoga sutra has also acknowledged the same truth.

Therefore it is seen that there are various views on the origin of Yoga and it is impossible to say which the exact source is. In trying to know the origin we have to make a study of all the above mentioned sources in detail.



CHECK YOUR PROGRESS

Q 1: What do you mean by philosophy?

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Q 2: Is Yoga an orthodox(Astik) or heterodox(Nastik) philosophy? What do you understand from the term Astik?

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Q 3: How many Tatvas have been recognized in Yoga?

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Q 4: Does Yoga philosophy recognize the existence of God?

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Q 5: How many types of Praman has been recognized in Yoga?

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Q 6: What does the word Yoga mean in general ?

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Q 7: What is the meaning of Yoga according to Patanjali?

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Q 8: From when did Yoga start flourishing?

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1.7 YOGA LITERATURE

You must be aware that Patanjali Yoga Sutra is the most ancient literature on the philosophy of yoga. After him, many wise men have written several commentaries on it. However, all these commentaries are not available at the present time. During 4th century *Vyasdeva* had written a beautiful commentary on *Yoga Sutra* named *Vyasbhasya.* After him two other commentaries on *Vyasbhasya* named *Tatvabaisharadi (9th century)* and *Yog Bartik(14th century*) were witten by *Vasaspati Mishra and Vijnana Bhikshu* respectively. In the 10th century *King Bhoj* wrote another commentary named *Bhojbritti* or *Raajmartand.* Apart from these several other commentaries like *Nageshvritti, Aniruddhavritti* etc were written.

Some of the famous commentaries are given below

1 Yoga Sutra Dipika of Bhavganesha.
2 Maniprabhavritti written by Ramanandajati Birasita
3 Yogasudhakarvritti of Sadashiv
4 Yoga Siddhanta Chandrika and Sutrarthabodhini of Narayantirtha
5 Bhaswati of Harihara nanda Aranyaka
6 Vritti of Ganesh Dixit
7 Chayabakhya of Nagesh Bhatta
8 Chandrika of Ananta Pandit
9 Yoga Pradipika of Baladeva Mishra

There are several Agama literatures like *Shiva Samhita, Devibhagawat, Hathayoga Pradipika, Avadhutagita, Goraksha Siddhanta, Gheranda Samhita, Satchakra Nirupana* etc. In these books where several asana, pranayama, mudra etc have been described in details. Several common diseases and their yogic remedies have also been discussed.

Some Upanishads which contains valuable information on techniques of Yoga are:

1 Katha
2 Shvetashvatara
3 Maitri
4 Shandilya
5 Yogatatva
6 Dhyanbindu
7 Hansha
8 Advayatarak
9 Mandalbrahman
10 Baraha
11 Naadbindu
12 Yogakundalini
13 Tatvaakasha
14 Suryaakasha
15 Yogachudamani
16 Advaitatara
17 Amritabindu
18 Tejobindu etc.

1.8 YOGA SCHOLARS

We all know that among the list of Yoga scholars, Patanjali is the most revered one. However, there are several other traditional as well as modern Yoga scholars who have made contribution to Yoga. Some of them are:

Traditional pandits:

1) Patanjali
2) Vyas
3) Vaspati Mishra
4) Bhoja
5) Vijnana Bhikshu
6) Ganesh Dixit

7) Narayan Tirtha
8) Nagesh Bhatt
9) Sada Shiva etc

Modern scholars of Yoga :

1) Swami Vivekananda
2) Rama Tirtha
3) Sivananda
4) Bal Gangadhar Tilak
5) Mahatma Gandhi
6) Ramana Maharshi
7) Sri Aurobindo
8) Sri Yogendra
9) Swami Kuvalayanada
10) Gopi Krishna
11) Swami Ratna Tirtha
12) M P Pandit
13) Swami Sankardeva Saraswati
14) Swami Satyananda Saraswati
15) Swami Sivananda etc.

1.9 CLASSIFICATION OF YOGA

According to Siva Samhita, Yoga is classified into four types. They are:

'Mantrayoga, Layayoga, Hathayoga and Rajayoga.

'Yogachaturbidhah prokto yogibhistatvadarshivihi
Mantrayogo hathascaiva layayogastritiyakah
Chaturtho rajayogah syat sa dvidhavarjitaha'

(Siva samhita 5/17)

The four types of Yoga has been discussed below.

Mantrayoga: When anyone meditates by repeatedly uttering Om or any other mantra, a vibration is created in his entire body. This is known as Mantrayoga.

Layayoga: Here meditation is done by concentrating on the energy centers or chakras. Laya Yoga involves techniques of meditation that causes the energy of the prana to move up from the Muladhar to the Sahasrar Chakra. This awakens the Kundalini, the coiled energy at tahe base of the spine.

Hathayoga: In this form of Yoga one performs Asana, Pranayama ,Mudras etc and makes one's body and mind fit for performing Raajyoga. '*Ha*' means body and '*Tha'* means mind. By the performance of the various asanas one can build strength, stability and flexibility of the body which is very essential for sitting in meditation for long hours for attainment of Samadhi mentioned in Raajyoga. Similarly, the mind also should be trained to be calm and stable during meditation. Here pranayama is a very useful tool and by practicing Pranayama one can hope to attain Samadhi. Thus Hathayoga is the staircase leading to Raajyoga. There is a saying in Yoga *'Sarve Hathlayyoga Raajyogeshya Siddhaye'.*

Raajyoga: Raajyoga is a form of Yoga where the mind and its modifications are brought under control by abiding certain rules which lead to absolute mental and physical control. These rules are 8 in number and so Raajyoga is also called Ashtanga Yoga. By following the steps of Ashtanga Yoga the practitioner become possessor of a healthy body and mind and then he transcends the mind to arrive in a unmani or manomani state wherein there is experience of self realization. 'Raaj' means kingly; so Raajyoga stands for the supposed climax of all different paths of Yoga i.e reaching the supposed goal of Yoga –self realization. Raajyoga is said to be the best among all types of Yoga.

Although in Sivasamhita, the above mentioned four types are said to be the forms of Yoga, still there are other views on it. Some say that yoga is classified into another different types: **Karmayoga, Bhakti Yoga , Gyanyoga and Raajyoga**. They have been discussed below:

Karmayoga:

Karma = action.

Yoga = Union

So Karma yoga = Yoga/Union through action

This is the path chosen by those who love doing action and are of outgoing /active nature. This school of yoga teaches the aspirant to act tirelessly without thinking or hoping for a reward of his action. When there is no hope for any personal gain out of the action one performs his ego vanishes and he does all work as it comes. The aspirant becomes successful in doing this only when he makes up his mind to offer the fruits of his labor to God alone.

Bhakti Yoga

Bhakti = devotion or deep love

Yoga = Union

Bhakti Yoga = Yoga/Union through devotion

Bhakti means deep and unconditional love. Therefore, Bhakti Yoga is the path of devotion and deep respect to the divine Lord. The practitioner opens his heart to divine love which results in the union of the lover (Yogi) and the beloved (the divine).

Bhakti Yoga is practiced mainly by those who are emotional by nature. The technique of Bhakti Yoga is to select a personal god (Ishta Devata) and offer him prayers, sing bhajans, repeated chanting of mantras/ japa, kirtans, listening to stories of god, pujas, ceremonies, rituals etc. In this way a practitioner concentrates repeatedly on the Lord and this constant repetition leads to a mystical relationship between the practitioner and the Lord. He starts treating the Lord as his friend, mother or a teacher. The greatest benefit of Bhakti Yoga is that it leads to surrendering all personal egos, as bhakti or respect itself calls for humility or surrendering

Gyan Yoga

Gyan in Sanskrit means knowledge. Hence Gyan Yoga is also called the path of knowledge. Here emphasis is given to the realization of one's inner self to reach the ultimate goal of oneness with the Paramatma. In all Indian philosophies mind is considered as an obstacle in realizing self. So gyan yoga trains an individual to transcend the mind by using his own mind power. The main techniques of doing this are through contemplation and meditation. Unlike other schools of yoga in Gyan Yoga there are no physical or mental exercises or postures involved. Neither there is mantras or pujas

involved like in bhakti yoga. Here the Gyan Yogi(seeker of reality) only uses his mind power to inquire into his own nature by contemplating into his own actions and by meditating.

1.10 MAIN PRINCIPLES OF YOGA

The main principles of Yoga are

1. **Tatvas (elements) -** Yoga has recognized twenty six tatvas.
2. **Pramana**- Three kinds of pramana-pratakshya (perception), anumaan (Inference) and agama.
3. **Chittavritti-** Five types of modifications of mind-pramana, Viparjyaya, vikalpa, nidra and smriti.
4. **Klesh**- Five types of klesha-avidya, ashmita, raga, dvesa and abinivesha.
5. **Chittabhoomi**- Five stags of chittabhoomi-Khshipta, murdha, Vikshipta, ekagra and niruddha.
6. **Ashtangayoga**- Yama, Niyam, Asana, Pranayama, Pratyahara, Dharana, Dhyan and Samadhi are the eight limbs of Ashtangayoga.
7. **Guna**- Satvik, Rajasik and Tamashik have been recognized as the three gunas.
8. **Moksha**
9. **Existence of God** – This has been discussed in Yogdarshan.

1.11 GOAL AND PURPOSE OF YOGA

Since ancient times Yoga has been recognized as a special discipline aimed at integrating mind, body and spirit to achieve a state of enlightenment or self realization. Yoga is a science of right living and it works wonders when integrated into our daily life.

According to Yoga, a person's existence has five layers- physical, mental, emotional, intellectual and spiritual. If one of this layers is not developed then a person's life isn't fully developed or enriched. This theory finds expression in the Taitiriya Upanishad. It says that human personality is made up of five sheaths which cover the real self (soul or atma). These

are ***Annamaya Kosha (food body), Pranamaya Kosha (energy body), Manomaya Kosha (mental body), Vigyanmaya Kosha (Wisdom Body) and Anandamaya Kosha (Bliss body).*** *(Taitariya Upanisad, Bhriguballi, 2nd-6th unit).* When each of these bodies is developed it is an indications of a person's overall well being. When the Annamaya and Pranamaya koshas are developed in a person's body then he becomes free of diseases and leads a long life. The Manomaya Kosha is responsible for the correct thinking of a person and also his feelings and emotions. When this sheath is developed through Pranayam and Pratyahar, then the person developes stable thinking. The Vigyanmaya Kosha is responsible for the development of a higher thinking and intelligence in a person. The Anandamaya Kosha which is the closest to our real self is the seat of spirituality and development of this body leads to bliss.

Personality development progresses on the inward path from Annamaya kosha to Anandamaya Kosha. Thus, Yoga is such a study which not only discusses philosophical views but also is a science of life. It shows us ways how to enrich our life by integrating mind, body and spirit to achieve a state of enlightment.

In this modern world numerous problems have engulfed humans. Several problems like stress, anxiety, frustration, anger, conflicts, psychosomatic disorders, sleep disorders, lifestyle diseases like diabetes, hypertension etc has become part of everyone's life. A good answer to all such problems is the practice of Yoga. Yoga offers more benefit than anyone can ask for. It could be said that the primary goal of Yoga is to gain balance and control of one's life; to free oneself from confusion and distress; to provide a sense of calm that comes from practice of Asana and Pranayama. Because of all these incomparable benefits, Yoga has spread all over the world. It has reached such fame and acceptance that it is now considered as a health promoting tool in society. Both healthy as well as patients can practice Yoga without any danger. If the information about Yoga brings about an interest in the medical professionals and if they practice it, which could open up new paths in bringing our traditional culture of Yoga and the present knowledge of modern medical science together.

It is also believed in Yoga Philosophy that all a practitioner can achieve 8 types of yogic accomplishment as a result of regular practice of yoga. These accomplishments are:

1. **Anima**- ability to reduce the size of body to the size of atom
2. **Mahima-** Ability to increase to a gigantic form.
3. **Laghima**- Ability to make the body very light
4. **Prapti-** Ability to obtain anything anywhere
5. **Prakamya**- Ability to obtain anything desired
6. **Ishitva**- The power of absolute lordship over entire creation
7. **Vasitva-** Ability to have everything under control, especially the physical manifestation made up of 5 elements.
8. **Kayasampat -** Getting physical property according to wish.



CHECK YOUR PROGRESS

Q 9: What is the oldest Yoga literature? Who was the writer?

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Q 10: Name 2 commentators of Yoga Sutra.

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Q 11: Yoga is classified into how many types? Name them.

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Q 12: How many types of gunas are recognized in yoga philosophy?

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Q 13: According to Yoga how many types of stages of existence of a person and what are they?

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Q 14: What are the yogic accomplishments that can be acquired by regular practice of Yoga?

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1.12 LET US SUM UP

In this unit we have discussed the following topics:

- Among the schools of Indian Philosophies Yoga is a type of heterodox or *astik* philosophy.
- The meaning of astik in philosophy is one who believes in the authority of the Vedas.
- The word Yoga has been derived from the Sanskrit root word '*Yuj*'. The general meaning of Yoga is union.
- In philosophical terms Yoga means the union between the individual self or *Jivatma* and the Universal Self or *Paramatma.*
- In the spiritual sense the meaning of Yoga is attainment of God, self wisdom or the ultimate truth.
- The tradition of Yoga is very ancient
- There are mainly 4 types of Yoga- Mantrayoga,Layayoga, Hathayoga and Raajyoga. Amongst all Raajyoga is considered to be the supreme.
- After Patanjali propounded the Yoga Philosophy systematically, other Yoga gurus continued the study and made it flourishing.
- Through Yoga one can purify one's body and mind and thus enrich his personality.
- Yoga helps to develop a person's physical, mental, intellectual, emotional stability.
- Yoga in the modern sense also includes issues of health, spiritual wellbeing, sports etc.



1.13 FURTHER READINGS

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2. Mukta Biswas: Samkhya Yoga Epistemology, D.K Printworld(P) Ltd, New Delhi.
3. Swami Pabitrananda: Common Senses about Yoga, Advaita Ashram, Kolkata.
4. S. Radhakrishnan: Indian Philosophy, Volume II, Oxford University Press, New Delhi.
5. S. N. Dasgupta: Yoga as philosophy and religion, Motilal Banarasidass, Delhi.
6. Swami Gyaneshwarananda: Yog Parichay, Raamkrishna Vivekananda Vishwavidyalaya, Belurmath.



1.14 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The word ‘Darshan’ which has been derived from the root word ‘Drish’ which generally means to see. However, this word has a far deeper and broad meaning. It is an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about knowledge, life, morality and human nature. Thus, Darshan or Philosophy means to seek and understand the true knowledge.

Ans to Q No 2: Yoga Philosophy is heterodox/astik philosophy. In general terms astik means a believer in God. However, in philosophical terms it means believer of the Vedas.

Ans to Q No 3: In Yoga philosophy 26 tatvas have been recognized. They are- *Prakriti, Purusha, Ishwar, Buddhi, Ahamkar, 11 sense organs, 5 tanmatras and Panchamahabhoot.*

Ans to Q No 4: Yoga recognizes the existence of God. Therefore Yoga is known as *Sheshwar Samkhya.*

Ans to Q No 5: Yoga recognizes 3 Pramanas- *Pratakshya, Anuman and agama.*

Ans to Q No 5: The meaning of Yoga according to the dictionary is 'union'

Ans to Q No 7: According to Patanjali Yoga Sutra, the meaning of Yoga is not just union but a continuous effort to achieve that union. According to him the continuous effort to control the modifications of the mind is Yoga. He has defined Yoga as *'Yoga chittavritti nirodhaha'.*

Ans to Q No 8: Yoga has been prevalent from the time of Indus Valley Civilization. Several coins, depictions etc containing yoga poses have been discovered during the archaeological excavations of Indus Valley Civilization.

Ans to Q No 9: The oldest literature on Yoga is Patanjali Yoga Sutra. The writer of this literature was Maharshi Patanjali.

Ans to Q No 10: 2 famous personalities who wrote commentaries on Patanjali Yoga Sutra were Bigyan Bhikhu and Baspati Mishra.

Ans to Q No 11: According to Shiva Samhita, Yoga is classified into 4 types- Mantrayoga, Layayoga, Hathayoga and Raajyoga.

Ans to Q No 12: 3 types of Guna has been recognized in Yoga Philosophy. They are- *Satva, Raja and Tama.*

Ans to Q No 13: According to Yoga Philosophy, there are 5 stages of human existence. They are Physical, Mental, emotional, Intellectual and spiritual.

Ans to Q No 14: It is mentioned in the *Bibhutipada* of Patanjali Yoga Sutra that several Yogic accomplishment can be attained by the regular practice of yoga. These are- *anima, Laghima, Mahima, Prapti, Prakamya, Bashista, Ishitya and Kaambashayitya.*



1.15 MODEL QUESTIONS

Objective type question

Q 1: Write briefly about the definition and meaning of Yoga.

Q 2: What are the main philosophies of Yoga Philosophy?

Short questions

Q 1: Discuss about the origin of Yoga

Q 2: Discuss about the classification of Yoga.

Essay type questions

Q 1: Why is Raajyoga considered to the supreme among all other types of yoga?

Q 2: Write a short note on the different Yoga Pandits and their literary work.

Q 3: Write a note on the aims of Yoga.

Q 4: Write a note on the impact of Yoga on the personality development of a person.

Q 5: After the regime of Patanjali, in what sense and meaning is the word Yoga being used? Please elaborate.

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