5.3 BRIEF DESCRIPTION ON YOGA PHILOSOPHY

The Yoga philosophy is closely related to S"ṅkhya system. Yoga is the application of the theory of the S"ṅkhya in practical life. Yoga mostly accepts the S"ṅkhya epistemology and admits the three pram"nas of perception, inference and testimony. Again, Yoga philosophy accepts the metaphysics of S"ṅkhya with its twenty five principles too. But, unlike S"ṅkhya, Yoga believes in God as the Supreme self distinct from other selves. Yoga system gives importance to the practice of yoga as the sure means of attaining discriminative knowledge.

Patanjali's 'Yoga S$tra' is the first work of Yoga system. Yoga S$tra is divided into four parts. The first is called Sam"dhip"da which deals with the nature and aim of concentration. S"dhan"pada, the second part explains the means to realize the end. The third is called Vibhutip"da, which deals with the supra-normal powers that can be acquired through yoga. The fourth is Kaivalyap"da, describes the nature of liberation and the reality of the transcendental self.

Vyasa's commentary on the 'Yoga S$tra' known as 'Yoga-Bh"sya' is the most important and authoritative work of Yoga system. Generally, the word 'Yoga' is used in variety of senses. It may simply mean 'method'. The root of all sin and suffering is separation, disunion, estrangement. To get rid of sorrow and sin, we must attain spiritual unification, the consciousness of two in one or yoga. According to Patanjali, yoga is the methodical effort to attain perfection through the control of the different elements of human nature, physical and psychical. The physical body, the active will and the understanding mind are to be brought under control.

Yoga system makes a special study of the nature and forms of yoga, the different steps in yoga practice and other important things connected with these. Yoga system believes that liberation is to be attained through the direct knowledge of the self's distinction from the physical world including our body, mind and the ego. It lays down a practical path of self-realisation for the religious aspirant. It emphasizes the importance of the practical