

# Yog Darshan

## ○ Yog Philosophy

○ by Sage Patanjali

# Philosophy of Yoga

- ❖ The philosophy of Yoga comes from many sources.
- ❖ The Vedas and Upanishads give some of the earliest references to the paths of yoga.
- ❖ Yoga is one of the six schools of Vedic philosophy(**Sankhya, Yoga Darshan, Nyaya, Vaisheshika, Mimamsa and Vedanta**).

# Yoga sūtra of Patanjali

- The varied philosophies and methodologies of Yoga itself were clearly and methodically brought together and presented by the sage Patanjali in his set of 195 aphorisms (Sutras) called "Yoga Sūtra,“.
- The Sūtras bring together the various strands of theory and practice from all sources of yoga and present them in one concise, integrated and comprehensive text.



# Yoga sūtra of Patanjali

## Four Pada (Chapters)

- 1. **Samadhi Pad** – Samadhi and how to attain it to fulfill the aim of our life – 51 Sutras
- 2. **Sadhan Pad** – Details of the methods of attaining Samadhi – 55 Sutras
- 3. **Vibhuti Pad** – which qualities are attained/ increased. Special power attained by body, senses & mind – 55 Sutras
- 4. **Kaivalya Pad** – Self-realization while living in this world and then Liberation – 34 Sutras

# What is Yoga

- Yoga means to go, to join, to yoke, to trance.
- In Yog philosophy '**Yoga**' means trance (deep sleep).  
**Yogaḥ samādhiḥ = Eradication of Attachments.**  
*Vyāsa bhāṣya of Yoga sutra.1.1*
- The goal of Yoga is Kaivalya ( the state of absoluteness; Moksha)

# What is Yoga

- **samatvam yoga uchyate.** *Gita.2.48*  
Evenness of mind is called yoga.
- **yogaḥ karmasu kauśalam.** *Gita.2.50*  
Excellence in action is yoga.

# What is Yoga

**Yogaś-chita-vṛtti-nirodhah,** *Yoga-sūtra.1.2*

Yoga is the control of thought-waves in the mind.

**Tadā draṣṭuh svarūpe-vasthānam,** *Yoga-sūtra.1.3*

Then the seer stands in his own self.

**Vṛtti sārūpyam-itaratra,** *Yoga-sūtra.1.4*

Lacking that, misconceptions (vritti) skew our perceptions.

# Sources of Vṛtti (Misconceptions)

## ○ 1. Correct knowledge (*Pramana*)

- A. (3 types - *Direct Experience (Pratyaksha)*): using our five senses (acquiring knowledge directly through the environment)
- B. *Inference (Anumana)*: our ability to apply logic and reason to figure things out for ourselves.
- C. *Trustworthy Testimony (Agamah)*: trusting in the knowledge and experience of someone else.



# Sources of Vṛtti (Misconceptions)

2. Incorrect knowledge (*Viparyaya*)
3. Imagination or fantasy (*Vikalpa*)
4. Sleep (*Nidra*)
5. Memory (*Smṛti*)

# Restraining the Mind

Abhyāsa-vairāgyābhyām tannirodhaḥ. *Yoga-sūtra.1.12*

The functions of mind are restrained by practice and non-attachment.

sa tu dīrghakāla-nairantarya-satkāra-āsevitāḥ dr̥ḍha-  
bhūmiḥ(स तु दीर्घकाल नैरन्तर्य सत्काराअदराअसेवितो  
दृढभूमिः). *Yoga-sūtra.1.14*

But that is attained on the firm basis of a continuous reverential sustained practice which is executed for a long time.

# Devotion of God

ईश्वरप्रणिधानाद्वा ॥२३॥ isvara-pranidhana-  
dva *Yoga-sutra.1.23*

The success is quicker according to the amount of energy put in by the person in his practice.

But the best and safest method is loving God.

Unconditional surrender to Him brings about the cessation of all mental function.

# Kriyāyogaḥ

## Yoga for exhibitve mind

**tapah svādhyāya Īśvara-praṇidhānāni**  
**kriyāyogaḥ - Yoga-sūtra.2.1**

Austerity, self-study, devotion to the Supreme Lord is the kriya yoga practice.

# Aṣṭāṅga Yoga

## Eight-Limbed Yoga

Yama-niyama-āsana-prāṇāyāma-pratyāhāra-  
dhāraṇā-Dhyāna-samādhayaḥ aṣṭau aṅgāni-y.s.29

Moral restraints, recommended behaviors,  
body posture, breath enrichment, sensual  
abstraction, concentration, meditation and  
trance are eight limbs of Yoga.

# Aṣṭāṅga Yoga

## Eight-Limbed Yoga

yogāṅgānuṣṭhānāt aśuddhi-kṣaye jñānadīptiḥ  
āvivekakakhyāteḥ . योगाङ्गानुष्ठानाद् अशुद्धित्तये ज्ञानदीप्तिरा विवेकख्यातेः ॥ २८

On the destruction of impurity by the sustained practice of the parts of the yoga, the light of wisdom reaches up to discriminative insight.

# Yama ( Moral restraints)

Yama – Resisting Passions (Control over Senses)

Root of Yama – Uprame - "reining in" or "control"

Following Yamas, the seeker divert the senses from violence and concentrate on Soul.

# Yama ( Moral restraints)

Ahimsā-satyā-steḥ-

brahmacharyā-parigrahā yamāḥ. Yoga-sūtra.2.30

Ahimsā - freedom from ill will

Satya - truth

Asteḥ – non-stealing

Brhmacharya – control on senses

Aparigraha -- non-possessiveness



# Niyama (The Observances)

Śauca-santoṣa-tapaḥ-

svādhyāyeśvara-praṇidhānāni niyamāḥ - *Yoga Sutra.2.32*

- Cleanliness
- Contentment
- Penance
- Self study
- Devotion to God

# Āsana (Posture)

Sthira-sukham Asanam —Yoga-Sutra.2.46

Steady and Comfortable pose of body is Asana.

Prayatna-shaithilya-ananta-samapatti-bhyam — Yoga-Sutra.2.47

Perfection in an asana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.

# Pranayama (Breathing exercise)

Tasmin sati śvāsa-praśvāsayoḥ gativicchedaḥ  
prāṇāyāmaḥ- Yoga-Sutra.2.49

Once this is accomplished, breath regulation,  
which is the separation/ control of the flow of  
inhalation and exhalation, is attained.

# Benefits of Pranayama

*Tataḥ kṣīyate prakāśa-āvaraṇam* -Yoga-Sutra.2.52

The veil covering the light of the true self then vanishes.

*dhāraṇāsu ca योग्यता मनसाḥ* -Yoga-Sutra.2.53

And the mind develops the capacity for harmony with thoughts (dharana)

# Pratyāhāra

Withdrawal of senses from their subjects

Svaviṣaya-asamprayoge cittasya svarūpānukārah  
iva indriyāṇām pratyāhārah - स्वविषयासंप्रयोगे  
चित्तस्य स्वरूपानुकारैवेन्द्रियाणां प्रत्याहारः-y.s.2.54

When the mind is withdrawn from sense-objects, the sense-organs also withdraw themselves from their respective objects and thus are said to imitate the mind. This is known as pratyahara.

# Dhāraṇā (concentration)

Deśa-bands-chittasya Dhāraṇā – y.s. -3.1

Concentration (dharana) is holding the mind at a specific place in the body.

# Dhyāna (Meditation)

Tatra pratyaya-ikatanata dhyanam.

तत्र प्रत्ययैकतानता ध्यानम् – Yoga Sutra -3.2

Meditation (dhyana) is an unbroken flow of thought toward the object of concentration.

# Samādhi (Transidental Meditation)

tadeva-artha-mātra-nirbhāsaṁ svarūpa-śūnyam-  
iva-samādhiḥ. तदेवार्थमात्रनिर्भासं  
स्वरूपशून्यमिवसमाधिः— y.s. -3.3

When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samadhi)



# Result of Yoga

Trayam-ekatra sanyamah. त्रयमेकत्र संयमः -y.s.3.4

When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

Tajjayāt prajñālokaḥ. तज्जयात् प्रज्ञालोकः -y.s.3.5

Mastery of this meditation gives rise to absolute knowledge of all that can be perceived.