

YOGA AS APPLIED PHILOSOPHY



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What is YOGA?

- The word yoga comes from the sanskrit root yuj, which means “to join”.
- Yoga is not a religion ; it is a way of living whose aim is a healthy mind in a healthy body.
- Yoga is a science of Holistic living and not merely set of asanas and pranayama.
- Yoga is conscious art of self-discovery.
- Yoga is an all round development of personality at physical , mental intellectual, emotional and spiritual level.

Yoga Contd..

- Yoga on one hand concentrates on keeping man healthy and on other hand it is a cohesion with the physical development and good habits to keep human body healthy.
- Yoga science rests on the twin principles of cultivating practises (**abhyasa**) that bring stable tranquillity and non attachment (**vairagya**).
(PYS 1.12)

Definitions of Yoga as per Different Ancient Texts

1. Yum Prakrityo viyogepi Yoga Ityabhidhiyate |

- Distinguishing clearly between purusha (consciousness) and prakriti (matter) is yoga and establishing purusha in his own pure state is yoga.

(Sankhya Darshana, Sage Kapila)

2. Yogaha Chitta Vrutti Nirodhaha || (PYS-1.2)

Yoga is calming down of mental agitations
(chitta vrittis).

3.Manah prashamana upayah Yoga Iti Abhidhiyate |
(Yog Vashishta 3.9.32)

Yoga is a skill to calm down the mind.

4. Samatvam Yoga Uchyate II

*yoga-sthaḥ kuru karmāṇi saṅgam tyaktvā
dhanañjaya*

*siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga
uchyate (Bhagvad Gita, BG: 2.48)*

- Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such **equanimity of mind in all conditions is called Yoga.**



**5. Yuktaahara viharasya yuktacheShTasya
karmasu |**

**Yuktasvapnaava bodhasya yogo bhavati
dukhahaa | (BG-6.17)**

For one who is moderate in eating and recreation, temperate in actions, regulated in sleep and wakefulness, yoga becomes the destroyer of pain.

#Moderation + awareness + introspection=
YOGA

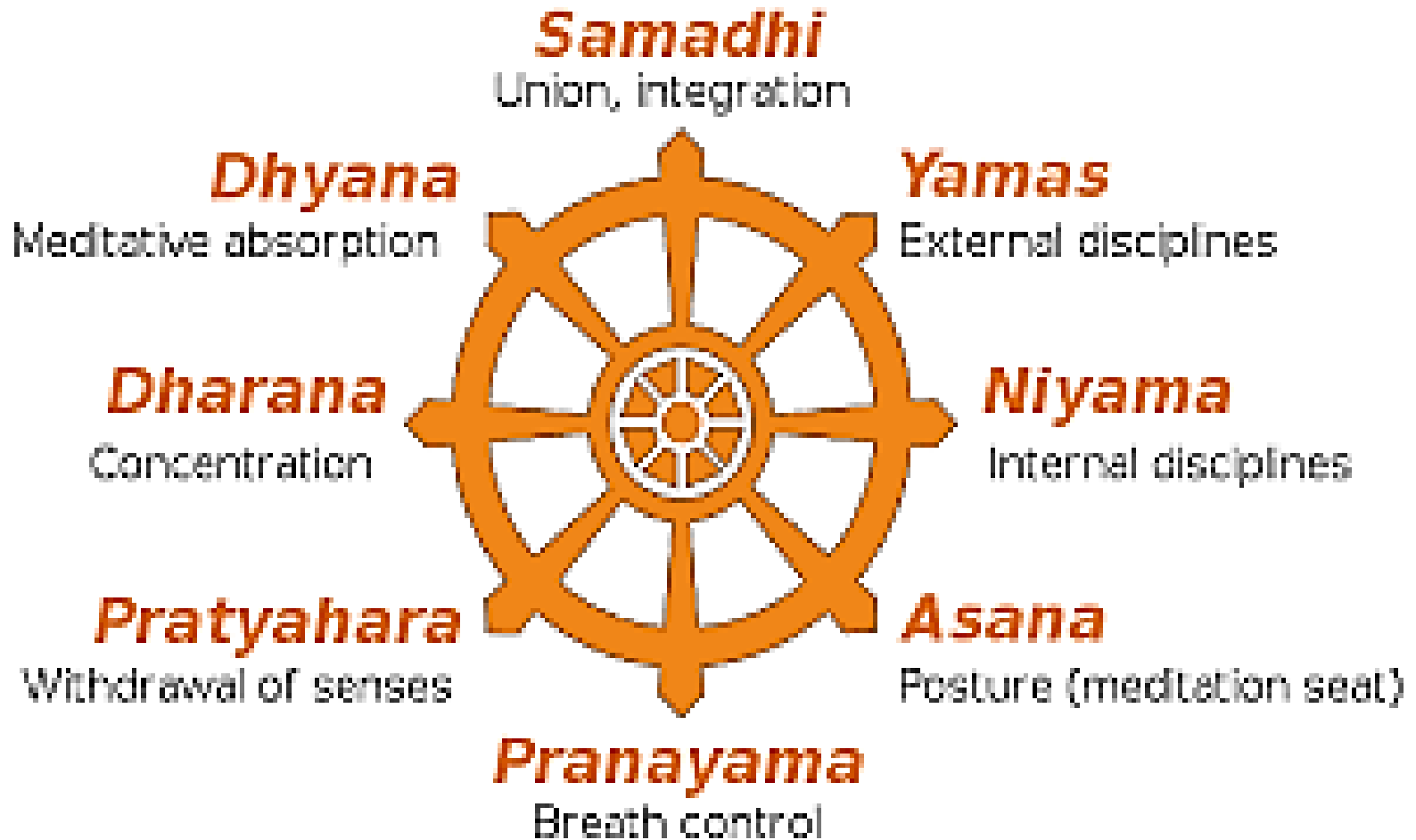
**Buddhiyukto jahatiha ubhe sukritadushkrite |
Tasmaatyogaaya yujyasva yogaH karmasu kaushalam |
(BG-2.50)**

A wise man, engaging in yoga transcends both good and bad actions. Thus, engage in yoga, which is an art of performing actions skillfully.

Chapters in Patanjali Yoga Sutra

- There are 4 padas in Patanjali Yoga Sutras:
 1. **Samadhi pada** – Different types of samadhi
 2. **Sadhana pada**- Ashtanga Yoga practise
 3. **Vibhuti pada**- powers or manifestations of Samyama on different objects
 4. **Kaivalya pada**- Process of separating purusha (consciousness) from prakriti (matter)

8 limbs of Yoga according to Patanjali



Yamas (moral restraints)

- How to behave outwardly towards the living beings

- **Ahimsa:** nonviolence, non harming other living beings
- **Satya:** truthfulness, non-falsehood
- **Asteya:** non-stealing
- **Brahmacharya:** chastity or sexual restraint
- **Aparigraha:** non possessiveness

Niyamas (personal observances)

-How to channelize ones own energies

1.**Shaucha**: purity

2.**Santosha**: contentment.

3.**Tapas**:persistence (Raja Yoga)

4.**Svadyaya**:Introspection on ones own behaviour and studying scriptures towards better management of mind and behaviour (Jnana Yoga)

5.**Ishvarapranidhana**: Surrender to higher principle in Life (Bhakti Yoga)

Asana

Sthiram sukham asanam: Establishing oneself in a posture which is blissful and also if it can be maintained without any movements. **(PYS 2.46)**

It should have no prayatna (effort) involved in final position, and then awareness should be expanded towards infinity. (***prayatna shaithilya ananta samapatti***) **(PYS 2.47)**

Such practice of asana takes an individual beyond the forces of dualities such as pleasure and pain, hot and cold.. (***tato dvandva anabhighataha***) **(PYS 2.48)**

Pranayama

**Tasminsati shwasaprashwasayorgativicchedaha
pranayamaha (PYS 2.49)**

**“In that state of being in asana or posture, breaking the
movement of inhalation and exhalation is regulation of breath.”**

1. Puraka – Inhalation
2. Rechaka- Exhalation of the breath
3. Kumbhaka- Holding the breath.

Pratyahara

*Sva vishaya asamprayoge chittasya svarupe
anukarah iva indriyanam pratyaharah*

(PYS 2.54)

Pratyahara is withdrawal of the mind from physical senses; freed from its ties to outer objects, the mind can arrive at its own real nature

Dharana

A.Desha bandha chittasya dharana ll

(PYS 3.1)

Meaning: Holding the mind focussed on an object for a long duration is called concentration.

Characteristics of dharana are:

- Placing the mind on a mental object after withdrawal of senses in Pratyahara.
- Dharana is effortful
- Keeping the mind focussed on a limited area in mental space for long duration (e.g., OM meditation).

Dhyana

Tatra pratyekatanata dhyanam 11 (PYS 3.2)

Effortless flow of consciousness towards the object of focus

1. Dhyana is automatic process that happens after intense Dharana for a long time
2. Dhyana is effortless
3. Communion between subject and object of concentration happens in Dhyana

Samadhi

**Tadevarthamatranirbhasam swaroopam
shoonamiva samadhihi || (PYS 3.3)**

**Then the observer dissolves and the true nature
of the object shines forth.**

Only the object remains subject dissolves.

The triad of observer, act of observation and object
dissolves in Samadhi, all become one.

SAMYAMA

Trayamekatra Samyamaha II (PYS 3.4)

**Samyama means dharana, dhyana and samadhi –
all three together on the object of concentration.**

SAMYAMA

1.Kayaswaroopam sayamat

tadgrahyasabdhenā

Shakti stambhe chakshuhu

samprayogentardhranamll (PYS 3.21)

Meaning: By performing Samyama on the form of one's body and suspending receptivity of the forms (by absorption of light), there being no contact between the eye of the observer and the light reflected from yogi's body, the yogi can become invisible.

3.Maitradishu balani (PYS 3.24)

Meaning:

Through Samyama on friendliness etc., a transformation occurs in the mind and those particular mental qualities could be developed. For e.g, smayama on friendliness develops feeling of universal brotherhood towards all beings.

4. Baleshu hastibalani ll

(PYS 2.25)

By samyama on elephants strength
etc, the corresponding strength is
developed.

5.Pravritya loka nyasat sookshma vyavahitaviprakrista jnanam ll

(PYS 3.26)

Meaning: By Samyama on the subtle mental light advancing towards its objects or goal, the knowlededge of the subtle, the veiled and the distant could be obtained.

**6. Bhuvana jnanam surya
sayamat (PYS 3.27)**

By the samyama on the 'Sun',
knowledge of cosmic regions
arises.

7.Chandre tara vyuha jnanam (PYS 3.28)

Meaning:By samyama on the moon arises the knowledge of the arrangement of the stars.

8.Nabhicakre kayavyuha jnanam (PYS 3.30)

By samyama on the navel chakra (manipura chakra) of the navel the knowledge of arrangement of pranic body arises.

9.Kanthakoope

khsutpipasanivruttihi: (PYS 3.31)

By Samyama on the throat
well(vishuddhi chakra), hunger and
thirst are controlled.

10.Koorma nadyam sthiryam (PYS 3.32)

Koorma nadi tubular structure just below throat pit (trachea).

By samyama on the Kurma nadi steadiness is gained.

References:

- 1) Integrated Approach of yogav.k. Yogas, Panaji, Goa.
- 2) Bhagawad Gita
- 3) Samkhya Karika
- 4) Hatha Yoga Pradeepika
- 5) Yog Vashishta
- 6) Kathopanishad
- 7) Yajnavalkiya
- 8) Mahopanishad
- 9) Patanjali Yog Sutras and

THANK YOU