

Yoga is closely allied to sankhya system. Yoga is the practical side of sankhya. Yoga also accepts and corroborates itself with sankhya's epistemology, the 3 pramanas i.e. perception, inference and sabda. It also accepts the metaphysics with 25 principles i.e evolution process. However yoga system's view about God varies from sankhya.

Place of God in yoga system of philosophy---

God is the supreme, eternal, perfect, all pervading and omnipotent. He is free from all defects. Devotion to God is the best means of concentration, restraint of mind. God removes all obstacles that his devotees experience.

The 55 sutras of Patanjali are basically divided into 4 padas. They are a) Samadhi pada b) sadhana pada c) vibhuti pada and d) kaivalya pada.

1. **Samadhi pada**-----includes nature, aim and forms of yoga. Modification of citta or internal organs. Different methods of attaining yoga.
2. **Sadhana pada**-----means of attaining Samadhi (kriya yoga) i.e. kleshas/mental states causing fruits of action karma yoga and their painful nature----fourfold theme of suffering.
3. **Vibhuti pada**-----inward aspects of yoga, super normal powers acquired by the practice of yoga (siddhis).
4. **Kaivalya pada**-----nature and forms of liberation. Reality of transcendent self and other world and so on.

It is rather a practice of practical side of philosophy of life, where self-purification i.e. purification of body, mind and intellect takes place.

Basic aspects of psychology of yoga-----yoga includes 5 stages of citta i.e, reflection of self in citta. Self appears subject to 5 kleshas, which are sources of afflictions (distresses).the source of distresses are----

- Avidya (error)----it is wrong knowledge. One considering non-eternal as eternal, non-self as self, unpleasant as pleasant and not pure as pure.
- Asmita (egoism)-----a false notion or perception of self as individual with buddhi or mind.
- Raga (attachment)----desire for pleasure and means of its attainment.
- Dwesha (aversion)-----aversion to pain and the causes thereof.
- Avhinevasa (will to live)---instinctive fear of death in all creatures.

Yoga ethics-----

There are 5 levels of mental life. Chitta constitutes of the elements of sattva, rajas and tamas. Based on the proportion of these three elements in different things they are present and operative in them. The conditions are called;

- Kshiptha or Restless ----Not conducive for yoga. Mind is under the sway of Rajas and Tamas. Attracted by objects of sense and means of attaining power.
- Mudha or torpid -----Excess of tamas. Tendency towards vice, ignorance sleep and the like.
- Vikshipta or distracted -----Only rajas. Capacity to manifest all makes for virtue, knowledge, etc. State of temporary concentration, followed by distraction.

- Ekagra or concentrated-----Perfect manifestation of sattva. Beginning of the prolonged concentration prepares mind for cessation of all the mental modifications however chitta continues to think all mental processes are not arrested altogether.
- Nirudha or restrained-----Cessation of all mental functions including ekagra. Chitta remains in the original state of calmness and tranquillity ready to reach liberation.

The eight fold means of yoga (ashtanga yoga) :

One realize in his spiritual truths if his mind or intellect is without impurities and with pure heart and clear understanding. For the purification and enlightenment of chitta or the mind, the eight fold means yoga is offered to us;

1. Yamaha—restraint. Included non-injury, truthfulness, non- stealing, continence and non-possession.
2. Niyam—observances/ culture. Included cleanliness contentment, austerities, sacred study and surrender of works to god.
3. Asan—postures. Asanas discipline the body, but they are not without any effect on mind; and in turn, the mind affects the body.
4. Pranayam—breath control.
5. Prathyahar—withdrawal of senses.
6. Dharan—fixed attention. In yoga, mind can be fixed either or internal part of the body or external part; e.g., heart, throat, navel etc. Here the practitioner closes his eyes and makes his mental image about the organ.
7. Dhyana-- meditation. The continuation of unbroken concentration of mind on the object. According to yoga when the body and mind are under control only then dhyana can be attained.
8. Samadhi—contemplation. There are two types of Samadhi---
 - a) Savikalpa Samadhi-----here self-consciousness is not lost. The knowledge of the absolute, Non-dual Brahman is manifested in the mind, but the self is not felt to have been merged with it.
 - b) Nirvikalpa Samadhi-----the realization of unity of self with the supreme being (infinite).

The first five sadhanas are called bhahyanga sadhanas and last three sadhanas are called as antaranga sadhanas.

EDUCATIONAL IMPLICATION OF YOGA-----

1. AIMS-----

To

- Ensure character and personality development.
- Help in achieving peaceful world order.
- Develop the highest qualities in human being.
- Preserve the culture through observances.
- Strive for individual development through yamas.
- Provides training to sensory organs, faculties of mind, meditate to attain liberation as final goal of life.

2. Curriculum-----

Curricular prescription is practical; would raise an individual helps in overcoming all stressful states of living.

- Principles of yoga.
- Practical exercises of yoga.
- Pranayama.
- Meditation.

3. Methods---

Yoga believes the knowledge that can be attained through 3 pramanas-----
perception, inference and sabdha.

All practical methods of yoga practice.

4. Teacher-

A perfect ideal model whom a child can imitate and become the person with all perfection and can attain liberation.

5. Discipline-----

Yoga suggests purely the self discipline to attain true knowledge about the real self.