

YOG PHILOSOPHY

Dear learners, as you know that Yog is now very popular all over the globe. International Day of Yog was started in 2015 due to the tireless efforts made by our illustrious Prime Minister Sh. Narendra Modi ji, after its inception in the United Nations General Assembly in 2014. Now a days due to busy lifestyles schedule and lack of good habits people are suffering from different kinds of physical, mental, emotional, social and cognitive problems. To overcome these sufferings and problems, Yog is the best means as it promotes a healthy and holistic way of living.

The word ‘Philosophy’ means ‘love of wisdom.’ Broadly speaking, philosophy is a quest to understand the ultimate realities about our own selves, the world we live in, and our relationship with others. You would have noticed that every person wants everlasting happiness. Hence, people have discovered various ways to achieve happiness and avoid sorrow. Today, as we observe, numerous scientific inventions play a crucial role in our daily lives. Behind every piece of equipment lies a technology, that technology is based on science, and the science itself is founded on a philosophical idea. Thus, philosophy forms the foundation of all knowledge and scientific progress, contributing to the evolution and liberation of human beings. The word ‘Yog’ means ‘Samadhi’ or ‘Kaivalya’ (liberation). Among the various philosophical traditions, Yog philosophy stands out as the most accessible and universally applicable. It transcends barriers of caste, creed, and religion, offering a spiritual science and an art of living that can be embraced by all.



LEARNING OUTCOMES

The learner-

- explains the history of Yog sequentially;
- describes the fundamentals of Yog and its basic aim and concept;
- defines the philosophical basis of Indian Tradition with different forms of Yog;
- explains the importance and relevance of Yog in daily life and
- identifies the different yogic terms.

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Yog



Note



Physical Education

**Note**

13.1 HISTORICAL BACKGROUND OF YOG

Yog is a profound practice system that originated in ancient India thousands of years ago. It encompasses a wide range of practices and disciplines aimed at promoting physical, mental, and spiritual well-being. It is derived from the Sanskrit word “yuj,” meaning ‘to join’ or ‘to unite’, or ‘to yoke’. Yog seeks to bring harmony and integration between the body, mind and spirit.

It is believed that the practice of Yog started right from the beginning of civilization. In the yogic discipline, Lord Shiva is considered as the first yogi or Adiyogi and the first Guru or Adi Guru and Parvati as his first disciple. Although the origin of Yog is considered to be thousands of years ago, yet we can divide the history of Yog into six eras:

1. Pre-vedic Era
2. Vedic Era
3. Pre-classical Era
4. Classical Era
5. Post-classical Era
6. Modern Era

Let us discuss all in brief:

13.1.1 Pre-vedic Era

The pre-Vedic era is considered to be 3000-2500 BC. Until recently, Western scholars believed that Yog originated around 500 BC with the emergence of Buddhism. However, images of Yog postures were discovered in recent excavations at Harappa and Mohenjo-Daro. This suggests that Yog may have been practiced as early as 5,000 years ago.

13.1.2 Vedic Era

Vedic era evolved after the decline of more than nine thousand years old Indus Saraswati valley civilization. It is well-known for the creation and composition of four Vedas, which are considered to be sacred texts. The Vedic period is considered from 2500 – 1500 BC, and the civilization was located in the northern to north-western region of the Indian subcontinent.

The word ‘Yog’ was first mentioned in the ancient Sanskrit texts of Rig Veda, the oldest sacred text in the world. In the Atharva Veda too Yog is mentioned with a reference to controlling the breath.





DO YOU KNOW ?

The word *Veda* literally means knowledge. The root is 'vid', 'to know'. The Vedas are thus texts that provide knowledge.

These are a set of four ancient sacred texts written in Sanskrit known as the Rigveda, the Samaveda, the Yajurveda and the Atharvaveda. The Rigveda is the oldest amongst the Vedas.

Each of the Vedas has two parts, a *Samhita* and the *Brahmanas* also known as karma kanda, the part of the vedas that deals with rituals. The Samhita part consists of mantras or incantations. These are hymns that were used in sacrifices. Brahmanas explain the hymns and indicate how these are to be used in sacrifices and how they are to be conducted.

In addition, Vedic literature also includes *Jnana Kanda*. This is the part that deals with supreme knowledge. The *Aranyakas* and the *Upanishads* are included in this *jnana Kanda*.



Note

13.1.3 Pre-classical Era

The pre-classical Yog period is considered to be 1500 -1000 BC. It is also called Upanishad period as the main texts of this period are the Upanishads. There is a total of 108 Upanishads, out of which 10 are main Upanishads and 20 are Yog Upanishads. They focus on different yogic techniques like Pranayama (controlled breathing exercises), Pratyahara (withdrawing senses), breathing modulation, sound and meditation in complete peace. In this period, Yog was more of a lifestyle. rather than merely a practice focused on breathing or physical postures.

13.1.4 Classical Era

Tentatively, the period between 500 BC - 800 AD is considered as the classical period. It is widely viewed as the most fertile and significant period in the history and progress of Yog. Two epic texts, Ramayana and Mahabharata (with its most famous essence, the Bhagavad Gita) and other varied literature shone forth in this age. Over time, Yog practices were codified in the Yog Sutras of Patanjali. This age also saw the first commentary on Yog Sutras by Ved Vyasa. Later, Jainism and Buddhism also flourished in this age. Lord Buddha is considered to be the first Buddhist to study Yog. During this age, various types of Yog emerged from within the rich and diverse traditions of India.



**Note****DO YOU KNOW ?**

Patanjali's Yog sutras is the first systematic presentation of Yog. It was written around the second century. In fact, Maharishi Patanjali is commonly known today as the father of Yog. His view on Yog is known as Raja Yog. Maharishi Patanjali compiled 195 sutras (aphorisms) which are classified in four chapters, which discuss the aims and practice of Yog, the development of yogic powers and in the end, liberation. It has the classical eight limbs: Yama (social conduct), Niyama (personal conduct), Asana (physical postures), Pranayama (breathing regulation), Pratyahara (withdrawal of senses), Dharna (Concentration), Dhyana (meditation) and Samadhi (transcendence).

Among the most remarkable Yogic scriptures, the Bhagvad Gita, was also composed during this period. The Bhagvad-Gita mentions many forms of Yog: Jnana Yog, Bhakti Yog, Karma Yog and Raja Yog.

13.1.5 Post-classical Era

Learners, in the Yog history timeline, the period between 800 A.D. - 1700 A.D has been recognized as the post classical period. During this period, the teachings of Acharya trayas (meaning the three great Acharyas) – Adi Shankaracharya, Sri Ramanujacharya and Sri Madhvacharya- became prominent. Additionally, the teachings of Surdasa, Tulsidasa, Puranadardasa and Mirabai appealed to many during this period.

Also, many years after Patanjali, asanas, kriyas and pranayama were widely practiced for cleansing the body and mind. Thus emerged Hatha Yog. During the post classical period, A few Natha Yogis of Hatha Yog tradition who popularised the Hatha Yog practices during this period are Gorakshnatha, Matsyendranatha, Chauranginatha, Swatmarama, and Maharishi Gheranda.

13.1.6 Modern Era

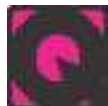
The period between 1700-1900 A.D. is considered as the modern period. During this period, Yog and its teachings spread from India to the West, the most prominent case being Swami Vivekananda's visit to the USA in 1893. In the early 20th century, Swami Kuvalayananda of the Kaivalyadhama Yog Institute, and Yogendraji of the Yog Institute in Mumbai, initiated systematic practice and research in Yog. Since then, various traditions have spread worldwide. Indra Devi opened the first Yog studio in California and went on to make Yog popular in the USA.

Yog teachers such as T. Krishnamacharya (who inspired renowned practitioners like B.K.S. Iyengar, T.K. V. Desikachar, and Pattabhi Jois), Swami Sivananda Saraswati, and Swami Satyananda Saraswati, along with the Himalayan tradition of Swami Rama,





have played a significant role in popularising Yog. Later, figures like Swami Ramdev, Jaggi Vasudeva, Sri Sri Ravi Shankar, and H.R. Nagendra further promoted Yog across India and contributed to research on its benefits in healthcare.



INTEXT QUESTIONS 13.1

Fill in the blanks:

1. The history of Yog can be divided into.....eras.
2. Hath Yog emerged in the era.
3. Pre-Classical Yog period was from
4. Yog Sutra was written by.....

13.2 THE FUNDAMENTALS OF YOG PHILOSOPHY

Dear learners so far, we have learnt about the history of Yog. Now you must be eager to know more about Yog. Is Yog a science? Is it based on some principles? Does Yog have its own fundamentals? You would be amazed to know that Yog is essentially a spiritual discipline based on subtle science. Like all other sciences, it too has its own fundamentals. It focuses on bringing harmony between mind and body. It is both an art and science of healthy living.

The principles of Yog are based on the concept that human beings are inherently spiritual beings. Its goal is to free us from the chains of worldly bondage that bind us to our earthly existence of needs and desires. Yog aims to realise our inner divinity, which extends far beyond our body, mind and possessions. To reach these higher levels of consciousness, it is important for us as individuals to live a moral life guided by the principles of law and order, honesty, virtue, purity, mercy and kindness. By following these fundamental principles we can fully realise our true nature.

Human is considered the highest creation of Almighty. Among all living beings, he alone has the supremacy to control his thoughts, karmas and feelings using the ability of his mind. Hence, we should make our life better by engaging in positive things. It's not easy to get rid of worldly things but there are some basic steps anyone can take to find peace, harmony and happiness in their life.

“Yog is a journey of the self, through the self to the self.” Sri Bhagavad Gita. This can only be obtained when our body and mind will be healthy. For this, first, we must practice Yog postures correctly every day to keep our body healthy. Secondly, we must practice meditation daily to understand the mind and discover true consciousness. To become a perfect yogi, we must replace unwanted habits with positive ones.





Note

13.2.1 Philosophical Underpinnings in Indian Tradition

Dear learners, philosophy holds an important place in Indian tradition. It is a way of living life. In the beginning of this lesson, we studied the English meaning of philosophy i.e. “love of wisdom”. In other words, it is the study of the basic ideas about knowledge, truth, right and wrong, religion and the nature and meaning of life. In Sanskrit, philosophy is known as ‘Darshan’. Darshan originates from the Sanskrit word ‘Drish’ which means “to view”. It literally means to have the knowledge of true and false things.

In Indian tradition, philosophy is broadly divided into two branches - Vedic and Non-vedic philosophy. Vedic darshan or philosophy is represented by six schools. These are known as Nyaya, Vaisheshik, Samkhya, Yog, Mimamsa and Vedanta.

Sl. No.	School of Indian Philosophy	Founder (Rishi)	Main Idea/Concept
1.	Nyaya	Gautama	Attainment of true knowledge through logic and valid means of knowledge (Pramana)
2.	Vaisheshik	Kanada	Classification of substances and the atomic theory
3.	Samkhya	Kapila	Knowledge of the distinction between Prakriti (Nature) and Purusha (Consciousness), which eliminates physical and mental suffering and leads to liberation.
4.	Yog	Patanjali	Control of the modifications of the mind (Chitta Vritti Nirodha) through meditation, self-discipline, and the practice of Ashtanga Yoga.
5.	Vedanta	Badarayana (Vedavyasa)	Explains the divine nature of the Soul, Maya, and Brahman. Explains the futility of Maya.
6.	Mimamsa	Jaimini	Explains that the Vedas are eternal and divine, and elaborates the performance of Vedic rituals and the concept of Dharma.

Fig.13.4: Six Schools of Indian Philosophy





Note

Indian philosophies share many common concepts such as Dharma, Karma, Samskar, Dukha, Renunciation and Meditation. All of them focus on the ultimate goal of liberation of the individual from worldly bondages through diverse range of spiritual practices.

The Yog philosophy is closely associated to the Samkhya philosophy. The Yog philosophy and practice accepts the epistemology and the metaphysics of the Samkhya Philosophy with its twenty-five principles, but admits also the existence of God. The special interest of the yogic system is in the training and practice of Yog as the means to the achievement of viveka jnana which is also understood as discriminative knowledge which is held in the Samkhya to be the essential condition of Moksha. According to Maharshi Patanjali, Yog involves the cessation of all mind modifications (*Chitta Vritti Nirodha*).

Eight stages in the practice of Yog (Yognga) constitute different parts of Yog. These are- Yama or restraint, Niyama or ethical culture, Asana or posture, Pranayama or breath control, Pratyahara or withdrawal of the senses, Dharana or contemplation, Dhyana or meditation and Samadhi or liberation.

1. Yama or restraint consists in abstaining from five vices i.e. injury to any life, falsehood, theft, incontinence and avarice.
2. Niyama or ethical culture is the cultivation of good habits like purification, contentment, penance, study of the Vedas and contemplation of God.
3. Asana is the implementation of steady and comfortable postures.
4. Pranayama or breath-control is regulated inhalation, exhalation and retention of breath.
5. Pratyahara or sense-control includes the withdrawal of the senses from their objects.
6. Dharana or focused attention is setting the mind on some internal or external object like the nose tip or the moon, etc.
7. Dhyana or meditation is the steady contemplation of the object without any interruption.
8. Samadhi is that state in which the contemplative consciousness is lost in the contemplated object and has no awareness of itself.

13.2.2 Forms of Yog

The ultimate goal of Yog practice is to live a blissful life. We will briefly discuss various traditions of yog.





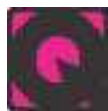
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Traditional schools of Yog

The different philosophies, traditions, lineages and guru-shishya Parampara of Yog led to the emergence of different traditional schools. These include:

- **Hatha Yog-** Developed during the 12th century, the practices of Hatha Yog, involve the use of some amount of force in practicing various asanas. Hatha Yog is widely practiced in the Western countries and is one of the most popular forms of yogic practices followed by people all around the world.
- **Ashtanga Yog -** The eight-limbed system outlined by Maharshi Patanjali and forming the basis for all classic approaches to Yog practice. The initial stages of Ashtanga Yog practice emphasise right attitudes, asana, pranayama and relaxation.
- **Raja Yog-** This is traditionally regarded as “classical Yog” and aims to teach the yogi the Principles of gaining control over mind and emotions.
- **Jnana Yog-** Jnana means “knowledge or wisdom”. This form of Yog is the path of attaining liberation through knowledge of the true nature of reality through the practice of meditation, self-study and contemplation.
- **Karma Yog-** It is widely based on the teachings of the Bhagavad Gita. Karma Yog teaches the philosophies of selfless action through which liberation can be achieved.
- **Bhakti Yog-** Bhakti Yog is the path of devotion. It is the method of attaining God through love and the loving recollection of God. The famous examples are Meera Bai, Kabir Das etc.
- **Tantra Yog –** Tantra Yog encompasses a much broader spectrum of practices aimed at achieving spiritual growth and enlightenment. It emphasizes the integration of all aspects of life, including the physical, emotional, mental, and spiritual, to achieve harmony and balance.
- **Mantra Yog-** Mantra Yog aims to attain liberation through continuous chanting of powerful words which creates a certain aura of empowerment around the reciter. Yog practice should be done under the guidance of a qualified teacher or guru, as it involves profound spiritual practices that require proper understanding, discipline, and guidance.





INTEXT QUESTIONS 13.2

Fill in the Blanks:

1. The Yog philosophy is closely associated to the philosophy.
2.Yog is widely based on the teachings of the Bhagavad Gita.
3. Cessation of all mind modifications is called.....
4.Yog is traditionally known as classical Yog.

13.3 THE BASIC AIM OF YOG

Yog aims at the development of one's personality at all levels: physical, mental, emotional, social and spiritual. It is a universal rule that the health of body depends significantly on the health of the mind. Hence, everyone seeks to have a healthy mind to have a better faculty of body.

The eventual aim of Yog, according to Patanjali, is to attain 'Kaivalya' (Liberation). This is to be understood as the knowledge of one's innermost being or 'soul' and can be called self-realisation. Yog aims, finally, at the discovery of the Universal Soul. Yog is thus a 'spiritual quest'. However, along the path of Yog, the aspiration also gains health, happiness, tranquility, a knowledge (Jnana) which are indicators of progress and also an encouragement to continue their practice.

The aim of Yog is also the attainment of physical, mental, social, emotional and spiritual health. The objectives of Yog can be interpreted in physical, psychological and spiritual senses as it deals with the body, mind, and spirit. Let us discuss some of the basic objectives which are as follows:

I. PHYSICAL AND MENTAL CLEANLINESS

Attaining physical and mental cleanliness for a healthy person is an important objective of Yog. Various cleansing practices, asanas, pranayama, Shatkarma helps a Yog practitioner to purify the body and lay a foundation for meditation. Yog helps in realizing the real potential of a person, both in terms of his/her physical and intellectual capacities.

II. UNITY OF BODY, MIND AND SOUL

Developing unity among body, mind and soul is also an important objective as Yog develops the ability to harmonize and integrate the thoughts, desires, emotions, feelings and aims of an individual. The Hatha Pradeepika text says- 'चले वाते चलं चित्तं'



Note



**Note**

निश्चले निश्चलं भवेत् । (Chale Vâte Chalam Chittam Nishchale Nishchalam bhavet), which means that our mind develops and becomes sharp by having control over breath, and by harmonizing breath, there is peace of mind with the awareness of breath. Guru Nanak emphasized mindfulness of every breath as the key to connecting with the Almighty.

The control over our senses (pratyahara) and thoughts occurs when the Yog practitioner attains contemplation (dharana) and after getting established in this state he attains meditation. Later this mature state of meditation unites into Samadhi (Moksha) where the individual soul (consciousness) merges into the universal soul (consciousness).

III. SELF-TRANSFORMATION AND SELF-REALIZATION

The ultimate objective of Yog is self-realization through which a person is able to secure the best and give their best to oneself and to the society, nation and the mankind. In this sense, spiritual growth besides the physical and mental growth aiming at self-realization can be regarded as the most important objective of Yog.

**INTEXT QUESTIONS 13.3**

State whether the following statements are True or False.

1. The ultimate aim of Yog according to Patanjali is meditation. ()
2. Our mind develops and becomes sharp by having control over breath. ()
3. Control over senses is called Pranayama. ()

13.4 IMPORTANCE AND RELEVANCE OF YOG IN DAILY LIFE

Dear learners, as discussed earlier, Yog aims for the overall development of a person i.e. in the areas of physical, mental, social and spiritual health. We can say a person is considered sound when the body is physically healthy, the mind is clear, focused and stress is under control. It provides the space to connect with loved ones and maintain socially healthy relationships. When a person is healthy in all the mentioned aspects, he/she is in touch with his/her inner Self, with others and the surroundings on a much deeper level, which adds to spiritual health.

Let us know the importance of Yog in our daily life:

1. The physical practice of Yog increases the flexibility of the spine and strengthens the body.



2. It improves the body's physical condition and awareness regarding the importance of relaxation.
3. Focusing on breathing brings calmness to the mind, hence, it provides relief from stress and anxiety. Thus, it can help to manage insomnia.
4. Yog can also help to reduce fatigue and maintain the physical and psychological energy throughout the day.
5. Yog is considered as an effective treatment for a variety of autoimmune diseases because it reduces the symptoms of these diseases, such as stiffness, malaise, fatigue, and weakness.
6. Children also benefit from Yog. It increases concentration, reduces fickleness among children.
7. Yog has been also used to help heal victims of torture or other trauma. Because Yog is a form of meditation, it results in a sense of inner peace and purpose, which has far-reaching health benefits.

From the above points we can say that the practice of Yog in daily life helps to achieve-

- Physical Health
- Mental Health
- Emotional Health
- Social Health
- Spiritual Health
- Self- Realization or realization of the divinity within us

Now let us discuss these points:

I. PHYSICAL HEALTH

The importance of a healthy body cannot be overstated. To properly cleanse the body, we should practice the (Shatkrama) purification techniques of Hatha Yog ; Yogsana for a stable body; Pranayama to feel lighter, Bandha and Mudras to channelise Prana & Mind and Meditation for wellbeing and self-realisation. The food we eat contributes significantly to our health. What we eat influences our body and psyche and builds our habits and qualities. In short, it has a considerable effect on our whole being.

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Note





Note

MENTAL HEALTH

Usually, we are impelled by our mind and senses but we should strive to have our impulses under our control. Our nervous system is imbalanced by undesirable thoughts and fears and it impairs the functions of our body. Practicing Yog in our daily life will help us to achieve mental wellbeing, too.

SOCIAL HEALTH

Social health refers to the sense of happiness within oneself and the ability to give happiness to others, too. This includes genuinely connecting with those around us, doing our duties within society, and supporting the community. A person who enjoys social health has the ability to rejoice, relax and experience life in all its shades.

Nowadays, drug addiction has become a major curse. It's a sign of social illness. To disengage people away from this problem and create in them a new, positive aim and purpose in life, Yog practice can be a great help and support in this journey. Practicing Yog in daily life means to work for oneself and also for the good of the society. We can then be active and work for the welfare of all mankind.

SPIRITUAL HEALTH

Spiritual health is built through prayers, meditation, chanting of mantras, thinking positively and personal and social acceptance. A very strong belief of Yog is that humans should be protectors and not destroyers. The attributes which really make us human are the ability to give, understand and forgive. Protecting life and respecting the individuality and independence of all forms of life is one of the primary practices of the Yog teachings. Following this precept develops greater tolerance, understanding, mutual love, help and compassion, not only between individuals, but among all humans, nations, races, and religious faiths.

Self-realization or Realization of the Divinity Within US

Regular study of the lives of saints and rishis will enable us to lead a righteous life. People who imbibe these very noble qualities will be gradually moulded on the path of spirituality. They draw inspiration from them. There will be an inner urge to attempt for self or God-realization and pray to become enlightened. Some of the qualities are-

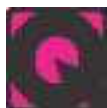
- Nurture the strong will.
- Practice self-control and self-mastery.
- Have self-confidence.
- Develop independent judgment.
- Do your best continuously for Self-realization.



- Be an observer of your little ego.
- Develop pure love (Bhakti). Rise above all divisions of caste, creed and colour.
- Give up the thought of 'I-ness, Mine-ness'. Look within for the happiness which you have sought in vain in the sensual objects.

Dear learners, after learning Yog through different aspects, we can say that the following goals can be attained through Yog-

- Love and care for all living beings
- Respect for life, protection of nature and the environment
- A peaceful state of mind
- Pure thoughts and positive lifestyle
- Physical, mental, emotional and spiritual well-being
- Understanding and tolerance for all nations, cultures and religions



INTEXT QUESTIONS 13.4

Answer the following questions:

1. Write any two importance of Yog in our daily life.

.....

.....

.....

2. Write any two qualities required for self-realization.

.....

.....

.....

13.5 YOGIC TERMINOLOGY

Learners, in this lesson or module we have learnt many dimensions of Yog. You must have noticed some specific words while describing Yog. Some of the words would be familiar to you and some are not. You all know very well that every field has its own specific terminology to describe itself. Likewise, Yog too has some basic Yogic

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Note



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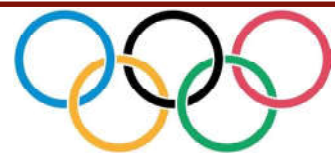
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terminologies in its Yogic literature which is very important to know for better learning and understanding of Yog. These are as follows:

Abhyasa	: Practice
Ananda	: Blissfulness
Asana	: Physical Posture
Ashtanga Yog:	Eightfold Yog of Patanjali.
Bandh	: A body lock to lock the vital energy into the body temporarily
Brahmacharya:	Discipline of body and mind
Buddhi	: Deciding knowledge, Intellect
Chakra	: Energy points located throughout the subtle body
Chitta	: Mind
Dharana	: Contemplation, focused attention
Dhyana	: Meditation
Duhkha	: Suffering, a fundamental fact of life
Hatha Yog	: A major branch of Yog
Ida Nadi	: Left nostril, Lunar nadi
Ishvara-Pranidhana:	Dedication to the Lord
Japa	: The recitation of mantras
Jnana	: Knowledge, wisdom; both worldly knowledge and world-transcending wisdom
Jnana-Yog	: Yog of wisdom
Kaivalya	: Enlightenment, salvation, the state of absolute freedom from conditioned existence
Kama	: Desire, lust
Karma Yog	: Yog of action, Nishkam karma, the liberating path of self-transcending action
Karuna	: Compassion, universal sympathy
Kumbhaka	: Breath retention
Kundalini	: A form of feminine spiritual energy that is said to be coiled at the base of spine
Manas	: Mind

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Note

Mantra-Yog:	The yogic path utilizing mantras as the primary means of liberation
Mitahara	: The habit of moderate diet
Mudra	: A gesture or a hand gesture
Nadi	: Channels through which energy is said to flow
Nadi-Shodhana:	Pre-practice of Pranayama; cleansing of 72000 Nadis/channels
Nirodha	: Restriction
Niyama	: Self-restraint
Pingla	: Right Nostril, solar nadi
Prana	: Life/breath, subtle/vital life force
Pranayama	: Life/breath extension
Pratyahara	: Withdrawal of senses
Puraka	: Inhalation
Raja Yog	: Chief, best of Yog; the highest state of Yog practice
Rechak	: Exhalation, an aspect of breath control (Pranayama)
Samatva	: The mental condition of harmony, balance.
Samyama	: Sobriety
Shatkarma	: Six purification techniques described in Hatha Yog viz. Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhati.
Shodhana	: Cleansing or purification
Siddhi	: Accomplishment, spiritual perfection.
Sutra	: An aphoristic statement; such as Patanjali's Yogsutra.
Sushumna	: Central energy channel between Ida and Pingala. It connects base chakra to crown chakra
Svadyaya	: Study of self
Tapas	: Austerity, penance
Trividh Dukh:	Three types of suffering i.e. Adhidaivika, Adhyatmika and Adibhautika
Yama	: Restraints (Mahavratas)
Yognidra	: Yogic sleep (Practice of pure consciousness)





Note



INTEXT QUESTIONS 13.5

Answer the following questions:

1. The term Brahmacharya means
2. What is the meaning of Kumbhaka?

.....
.....

3. Name the six purification techniques.

.....
.....

4. What is Shushumna?

.....
.....



TERMINAL QUESTIONS

1. What do you understand by Yog philosophy? Mention its importance in Indian Tradition.
2. Describe the history of Yog chronologically.
3. Explain the importance and relevance of Yog in daily life.
4. “Yog can bring harmony between mind and body”. Elaborate upon this statement.
5. What are Yogic terminologies? Write any ten Yogic terminologies with their meaning.



ANSWERS TO INTEXT QUESTIONS

13.1

1. Six
2. Post classical
3. 1500-1000 BC
4. Maharishi Patanjali





13.2

1. Sankhya
2. Karma
3. Yog
4. Raja

13.3

1. False
2. True
3. False

13.4

1. a) The physical practice of Yog increases the flexibility of the spine and strengthens the body.
b) It improves body's physical condition and awareness regarding the importance of relaxation.
2. a) Nurture the strong will.
b) Practice self-control and self-mastery.

13.5

1. Celibacy
2. Breath retention
3. Dhauti, Basti, Neti, Trataka, Nauli and Kapalbhata
4. It is a central energy channel between Ida and Pingala. It connects the base chakra to the crown chakra.



MODULE-4

Yog



Note

Yog Philosophy

Concept Map

