

# Asian philosophy reflection

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Asian philosophy reflection of affiliation The focus of this essay is the topic reflected in book III is known as “ the concentration binds the minds on to a single area”. In essence, the book is referred to as the Book on Powers. The notion that of limbs that had been introduced in book II is continued with the mention of the limbs in their interiority trend. The yama rules forms the first limbs. These rules are obligatory and according to Patanjali, every person should practice them since they act as the self-imposed vows. This sutra elaborates the nature of the first three interior limbs of the Yoga. These limbs are referred to as the Dharana, which implies the practice of turning the attention of the mind to a particular point, item or object. Patanjali explains that, this custom is meditative and can only be attempted after perfecting asana, pranayama and pratyahara (Patañjali & Ranganathan, 2009).

According to Patanjali, Dharana, does not represent an end in itself, however, it acts as a preparation stage, which leads to other meditative feats, particularly the dhyana, which is described as an incredibly advanced stage of meditation that cannot be contrasted with ordinary prayer. On equal measure, the book gives an image of the benefits of justification for meditation of a spiritual character, which includes allowing the yogis to comprehend themselves. On a similar note, the book gives a picture on the three aspects that explains the “ perfect constraint of the mind”. These aspects include concentration, reflection of profound spiritual character and liberating state of absorption (Samadhi) (Patañjali & Ranganathan, 2009). Another aspect evident in this book is the process of that an aspirant takes from dharanja to dhyana and then to Samadhi. This process is summed as the Samyama, which implies the perfect constraint of the mind. The primary

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significance of Samyama that is repeatedly referred in this book is its ability to lead to the luminescence of wisdom. We learn that this process occurs in a progression trend (Patañjali & Ranganathan, 2009).

On the closing pages, Patanjali succeeds to offer an alternative but systematic philosophy of understanding how soteriological freedom from disturbances of the mind is similar with moral freedom to live in accordance to one's uppermost responsibility, which is attributed to the normative theory of the social relations.

#### References

Patañjali, ., & Ranganathan, S. (2009). Patañjalis yoga sutra. London: Penguin.