



CHAPTER – V

CONCLUSION

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India is believed to be the land of the origin of *Yoga*. *Yoga* has been an integral part of the Philosophy in India. The ultimate goal of Indian Philosophy is Union with God. *Yoga* is the method used to attain the goal of spiritual (self) realization. One can attain liberation by practising the method of renunciation of desires, which is made possible by the practice of *Yoga*. *Yoga* is an important multifarious area—an art, science, a philosophy, a culture and, to a few, a religion—all in unison. Any reference to *Yoga* must symbolize the integrated whole and not just any part of it. The current thesis is a study of the origin, development and relevance of *Yoga* in modern times.

The first chapter of the present study is devoted to an introduction in two parts viz. ‘A’ and ‘B’. The ‘A’ part of the introduction, deals with that Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent. Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of

knowledge (epistemology), ethics, and the philosophy of religion. It is broadly divided into two parts, viz. the *Āstika* (orthodox) and *Nāstika* (heterodox) schools. The *Āstika* school advocates the six chief philosophical systems (popularly known as *ṣaḍ-darśana*) viz., the Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrva-Mīmāṃsā (or Mīmāṃsā), and Vedānta schools of philosophy. These are often coupled into three groups for both historical and conceptual reasons: Nyāya-Vaiśeṣika, Sāṃkhya-Yoga, and Mīmāṃsā-Vedānta. And the *Nāstika* School is classified into three, such as Cārvaka, Buddhism and Jainism. All the systems were elaborately discussed including Pramāṇas, popular works and commentaries on these, basic notions etc. Here, we have presented the salient features of the Indian philosophy also. From this discussion, it is obvious that the various Indian philosophies contain such a diversity of views, theories, and systems that it is almost impossible to single out characteristics that are common to all of them. Acceptance of the authority of the Vedas characterizes all the orthodox (*āstika*) systems—but not the unorthodox (*nāstika*) systems, such as Cārvaka (radical materialism), Buddhism, and Jainism. In most Indian philosophical systems, the acceptance of the ideal of *mokṣa*, like allegiance to the

authority of the scriptures, was only remotely connected with the systematic doctrines that were being propounded. Many epistemological, logical, and even metaphysical doctrines were debated and decided on purely rational grounds that did not directly bear upon the ideal of *mokṣa*. Only the Vedānta (end of the Vedas) philosophy and the Sāṅkhya (a system that accepts a real matter and a plurality of the individual souls) philosophy may be said to have a close relationship to the ideal of *mokṣa*. The logical systems—Nyāya, Vaiśeṣika, and Pūrva- Mīmāṃsā—are only very remotely related. Three basic concepts form the cornerstone of Indian philosophical thought: the self or soul (*ātman*), works (*karma*), and liberation (*mokṣa*). Leaving the Cārvakas aside, all Indian philosophies concern themselves with these three concepts and their interrelations, though this is not to say that they accept the objective validity of these concepts in precisely the same manner.

Part 'B' contains a note on Yoga system, wherein we have presented the origin of the word *Yoga*. A 5000 year old Indian body of knowledge and derived from the Sanskrit word *yuj*, *Yoga* means union of the individual consciousness or soul with the Universal Consciousness or Spirit. Yoga system of Indian

philosophy is ascribed to the great sage Patañjali who compose the *Yogasūtra*. However, there is controversy regarding the foundership of *Yogasūtra*. Some scholars says that the originator of Yoga was Hiraṇyagarbha, Śaṅkara and Vācaṣpati Mīśra also says that Hiraṇyagarbha, the founder of Yoga and Kapila is the same person. There is another theory which identifies the writer of the commentary of Pāṇiṇi called the *Mahābhāṣya* with the Patañjali of the *Yogasūtra*. Many western scholars have accepted the theory on the strength of some Indian commentators who have identified two Patañjalis. There is no doubt many apparent divergences of the old grammarians that are exposed and reconciled, and it would be very unwarrantable for us to judge anything about the personal views of the grammarian from them. *Yogasūtra* is commentated by many great scholars like Vyāsa, Vācaṣpati Mīśra, Bhoja, Vijñānbhikṣu, Bhojarāja etc. Here we also discuss the main parts of this system like the definition of *Yoga*, five stages of mental modifications, and eight limbs of *Aṣṭāṅgayoga* etc. including two types of *Samādhi* broadly. The theory of causation in Yoga system is the same with that of Sāṅkhya system. The relation between the Sāṅkhya and the Yoga systems are technically known as

samānatantra because in spite of having some minor differences they possess many common characteristics which are also discussed in the chapter mentioned.

Chapter two of the thesis contains our discussion on *Yoga* in the Vedic, Upaniṣadic and epic periods. *Yoga* is a term that is first found in the Vedas. The first development of *Yoga* may be traced back to the *Ṛgveda*. In the *Atharvaveda*, the word *Yoga* occurs very frequently with the similar meaning denotes in most of the places. The word *Yoga* occurs in the three passages of *Atharvaveda* and these are just reproductions from the *Ṛgveda*. In the *Brāhmaṇa* scriptures, we see the Yogic tradition in their ritualism. The influence of *Yoga* is found in various *Brāhmaṇa* scriptures such as *Śatapatha Brāhmaṇa*, *Aitareya Brāhmaṇa* and *Jaiminīya Brāhmaṇa*. In *Purāṇa*, *Yoga* is found mainly eighteen major *Purāṇas* and some available minor *Purāṇas*. In some of the major *Purāṇa* like *Agni Purāṇa*, *Brahma Purāṇa*, *Aṣṭāṅgayoga* is beautifully described in *Purāṇs*. Next, we discuss the influence of *Yoga* in Upaniṣads. The meaning and method of *Yoga* are studied in the various Upaniṣads. It includes description of virtues and practice of meditation. The reference of *Yoga* can be found in the *Yoga Upaniṣads* also. After the Upaniṣads, two great Epic poems known as *Rāmāyaṇa*

and *Mahābhārata* give little instruction on the technicalities involved in the practice of *Yoga*. The most famous and important part of the Epic the *Mahābhārata* is the *Bhagavadgītā*. It gives an elaborate instruction how one can attain salvation or *Mokṣa*. The word *Yoga* is frequently used in the *Bhagavadgītā*. In fact, every one of the eighteen chapters is entitled as *Yoga*. In all the eighteen Chapters of the discourse between Lord Kṛṣṇa and Arjuna, the proper *yogabhāva* or Yogic attitude' towards every human crisis is given. *Yoga* was codified and elaborated in a systematic way for the first time in the *Bhagavadgītā*. Besides these *Yoga* can also be found in some other works *Yogavāsiṣṭha*, *Gorakṣaśatakam*, *Haṭhayogapradīpikā* etc.

In the third chapter, the divisions of *Yoga*, both in the traditional and modern Yogas are discussed. While most of the authorities on *Yoga* generally agree that *Bhakti*, *Jāñā*, *Karma*, and *Rāja* are the four major branches of *Yoga*. Beside these, there are several *Yoga* practices, or traditional approaches to *Yoga*, that have gained prominence and which might be considered offshoots of the major branches of *Yoga* viz. *Mantrayoga*, *Haṭhayoga*, *Kuṇḍalinīyoga*, *Dhyānayoga*, *Rājayoga*, *Pāśupatayoga*, *Samkirtanayoga*, *Nādayoga*, *Kriyāyoga*, *Tantrayoga*

etc. In modern context, Integral Yoga, Vikram Yoga, *Anusārayoga*, *Aṣṭāṅgavinyāsayoga*, *Sivānandayoga*, *Ānandayoga*, *Gītānandayoga*, *Iṣṭayoga*, Iyengar Yoga, *Jīvanamuktiyoga*, *Kṛpāluḥyoga*, *Viniyoga*. Each of this *Yoga* has its individual characteristics as well as importance. In this chapter, we have dealt with these characteristics and its systems of practice which comprised of many approaches to self-realization.

The fourth chapter is the Transition of Yoga Philosophy – Ancient to Modern and its relevance in the modern times. In the first area, it is attempted to focus on the developmental of *Yoga* through different stages. From the historical point of view, *Yoga* was developed before the Vedic times. In that time, *Yoga* was developed in the northern India during the Indus-Sarasvati civilization. But the first development of *Yoga* may be traced back to the *Ṛgveda* and *Atharvaveda*. The gradual development of the Yogic practice in India culminated in the *Yoga* system of Patañjali. After the Vedas, a number of treatises known as the Upaniṣads were approved, wherein the seers had summarized their spiritual vision and mystical experience. After the Upaniṣads, *Yoga* was developed in the two great Epic poems mainly the *Rāmāyaṇa* and the *Mahābhārata*. A systematic and

comprehensive account of *Yoga* practice is seen even in heterodox systems such as in Buddhism and Jainism also. The vary base of *Yoga* can be traced in Patañjali's writing. In the last century (20th), *Yoga* has developed in various directions and dimensions under the guidance of many eminent masters. These masters have codified their own styles of *Yoga* that all of them still maintain the traditional lineage to *Yogavidyā* or the Science of *Yoga*. Major developments in recent times have been the extensive research done in the field of *Yoga* as well as the transformation of *Yoga* education from the *Gurukula* and *Āśram* settings to the college and university oriented *Yoga*. This chapter is a humble attempt to summarize various developments of the last century with reference to the Indian geographical context.

The second part of this chapter is on the relevance of *Yoga* in the modern times. *Yoga* Philosophy is very important philosophy, because at present situation, *Yoga* is a very effective medicine. People face many problems in day to day life due to stress and tension. They are facing physical and mental or psychological problems. *Yoga* is a kind of medication without any side effects and monetary expenses. It is for moving on to higher ideal state. *Yoga* is one

such technique to get physical and mental strength. It also contributes to spiritual upliftment and ultimate emancipation. At present situation, *Yoga* has spread all over the world by the teachings of great personalities like Sri Ravisankar Mahāraj, Swami Rāmadev Mahāraj, Bhagawan Osho, Sri Paramahansa Yogānanda, Mahārṣi Mahesh Yogī etc. Among them, Baba Ramdev is the prime name in popularizing *Yoga* worldwide through his various *Yoga* camps.

In conclusion, we may say that from this that *Yoga* Philosophy is very important. The subject matter of *Yoga* is available in ancient scriptures. Though, *Yoga* is universal; it is a path on which all those who have determination may start, whatever their age, social status, belief or religion. *Yoga* does not contain any mystery and is accessible to everyone. There is just one condition; it must be practised for a long time, regularly with faith and under proper guidance. Man is a physical, mental and spiritual being; *Yoga* helps to promote a balanced development of all the three. Yogic exercises recharge the body with cosmic energy in the following attainments:

- Attainment of perfect equilibrium and harmony
- Promotes self- healing.

- Removes negative blocks from the mind and toxins from the body
- Enhances Personal power
- Increases self-awareness
- Helps in attention, focus and concentration, especially it is important for children
- Reduces stress and tension in the physical body by activating the para sympathetic nervous system.

Today *Yoga* is not an art or science but considered as a technology. It keeps us happy and healthy. Especially today when there is an increase in privatization, globalization and urbanization, competition is increasing. Now-a-days, everyone wants to work with blue chip and white collar organizations. Thus with rising competition, stress is also shooting like anything for which *Yoga* plays a vital role in balancing equilibrium between our mind, body and soul. Meditation and breathing exercises help to combat organizational and family stress and pressure. But we must be practised for long time, regularly with faith and under proper guidance. So, it may be said that *Yoga* is not merely a science dealing with various body postures; it is apart from being a source of sound health. It gives eternal peace of mind. A regular practice not only adds years to life but leads to a meaningful life. The importance of *Yoga* is stated in the *Śiva Samhitā* by saying that *Yoga* has to be practiced-

ālokya sarvaśāstrāṇi vicārya ca punaḥ punaḥ /

idamekaṁ sunispannam yogaśāstramataṁ tathā //
yasmin yāti sarvamiḍaṁ jātaṁ bhavati niścitaṁ /
tasmin pariśramaḥ kāryaḥ kimanyat śāstrabhaṣitaṁ // I.18
