CHAPTER – I

INTRODUCTION TO YOGA

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1.1 PREFACE

In India, the tradition of Yoga is as ancient as the Vedic period itself, and subsequently most of the systems of philosophy accepted it as a sure Path for the realization of the supreme truth of human life. But the credit of giving the first systematic account of the basic principles of Yoga goes to Patanjali. After Patanjali it was practised, tested, and developed by a large number of the spiritual leaders of Indian culture and various commentaries were written on the Yoga-Sutras of Patanjali.

The Sankhya philosophy gave an exposition to the truth of the evolution of this world and pointed out that it has a teleological end. Man is a product of the combination of the Prakriti and Purusha. The man remains always dominated by the three Gunas of the Prakriti. Sometimes he is dominated by Rajas and at other times he is dominated by Tamas or the Sat. The Purusha or the pure consciousness, which is the chief underlying reality in man, remains veiled up by the Gunas of the Prakriti. As a result of this the man suffers the pangs of life. The question arises, then, what is the problem with man? Why he is unexpectedly struck with misery which unnerves his body and mind?

These problems seem to be the order of the day, but in fact these problems were present even in the remote past thousands of years back. That is why all the classical Indian philosophers like Kapil, Patanjali and Shankara searched the cause of it in the past. The analyses of Patanjali at the one end and Shankara on the other disclose that the root cause of all unhappiness is Avidya or the Ignorance about the Purusha or the Atman. The Yoga philosophy aims at exploring the man’s real nature and the mysteries of his existence. It aims a exposing the man’s hidden treasure by opening the new book of knowledge, power and peace. It points out to become masters and not slaves. All those who are ignorant about the mighty power present in their Souls are like slaves trembling in their shoes. How can such a man enjoy the bliss of the existence? The Yoga philosophy wants to expose before the people the inner secret of human personality. It aims at enlightening the masses with the divine light, who are still crawling in the muddy ignorance of life with sorrow and misery. It aims at the optimistic view by declaring that though the man may have lived in the utmost darkness of ignorance, still he has a chance to realize the truth and know his real
divine nature. As the stone may be lying in the deep sea or river for thousands of years, still it does not lose its basic character and sparks when taken out and struck against another stone. So is the case with man. He may be in the total ignorance, dipped completely in the worldliness, still be possesses the Divine Soul in him. And when he gets the chance to have the knowledge of Yoga philosophy and practices the prescribed Yogic scheme he can know his Divine character. And thus he can transform his normal personality into a new enlightened one. The humanitarian character of the Yogic philosophy, aims at the upliftment of the human beings who are suffering due to lack of the knowledge of their real nature. It offers equal opportunity to all, to learned as well as to ignorant, to the poor or to the richer class equally. No caste, creed or nationality is a bar to it. Therefore Yoga philosophy is most optimistic as well as humanitarian in its aim.

The Yoga philosophy is most scientific and practical in its approach and it stands on the solid background of practical realization and not on philosophical speculations. Remarking on Yoga’s aim and its teaching swami Vivekananda says- “we will perceive, for ourselves whether we have Souls, whether life is of five minutes, or of eternity, whether there is a God in the universe or none. It will all be revealed to us. This is what Raja Yoga proposes to teach.”¹ This shows the realistic view of Yoga philosophy of Patanjali, where the man himself is a laboratory and he himself is the experimenter. Here no blind faith is needed, you will have to practice and experience the truth yourself. The Yoga philosophy therefore aims at shooting the target to explode the truth of the inner being, to dissect the metaphysics and unveil the Religion, to see the curtainless necked reality in and around us.

Now the question arises whether there is any prescribed qualification necessary to do the Yoga practice for reaching the above truth. Any person learned, qualified or ignorant, educated or un-educated can practice the Yoga. But the remark towards it by swami Vivekananda is remarkable as he says, “we are human beings that is sufficient”.² This statement points out that to be a human being is the sufficient qualification for practicing the Yoga. All men and women are qualified for practicing the Yoga and reaching to the supreme reality. This has further broadened the scope and view of the Yoga towards the upliftment of the human race which is suffering the pangs of sorrow and misery of this world due to ignorance of their real nature. The
aim of the Yoga thus is not for a specific class of the people to lift them for divine light, but is for the general mass of the people, for the human race as such, so that the suffering humanity may rise and evolve towards their divine nature and enjoy the bliss of their existence. This enjoyment of the bliss of existence is possible only when the man attains perfection. The man who aspires for knowing the reality through Yogic formula reaches, by and by, towards perfection. As the man advances in the practice of Yoga, the transformation in man also starts. The perfection in the personality of the person takes place when he reaches the state of Samadhi. The transformation of the human personality is marked by his complete behaviour. His old personality, prior to the practices of the Yoga, is changed and he comes out as a man of wisdom, with complete knowledge of the truth, with power and bliss. All this is reflected in his personality and action, His vision changes. This perfection comes to the man who practices the Yoga through a change in his consciousness, His old consciousness changes to new and a vaster consciousness, where everything appears in the new light. The Yogi passes through the different planes of consciousness above the physical and mental planes till he reaches the plane of pure consciousness or the plane of Purusha, or where he becomes conscious of the consciousness itself. The Yoga aims at perfection by ascending the ladder of the different planes of consciousness till the final goal of consciousness, the Purusha, is reached, where he knows the consciousness as such. Writing about the aim of the practices of the Yoga W. Y. Evans Wentz says: - “The aim of the practices is to transmute the normal human consciousness and energy in to transcendental wisdom and the great vitality.”

The transcendental wisdom is the spiritual knowledge, the knowledge of the Purusha or the spirit or Soul. This knowledge leads to power, because knowledge and power always go together, which ultimately produce the bliss. Thus the knowledge of the truth, producing power and bliss, takes the man to a new state of Sat, Chit and Ananda. And as a result of this the man becomes capable of enjoying the bliss of this existence. This is possible only through the change in the consciousness. The Raja Yoga of Patanjali aims to go to the bottom of this consciousness to know the truth face to face, to know the consciousness itself. And to know the consciousness is to know the Purusha or the Soul. And to know the Soul is to know the Brahman. That is, in short, to realize the self is to realize the truth in the world. In the realisation the Yogi realises that his real being is the Soul, which remains under the chains of Prakriti due
to our ignorance of the knowledge about them distinctly. And when this knowledge comes to the Yogi he breaks the bondages of the Prakriti and knows the free Soul or Purusha and thereby acquires the freedom in this life. All this knowledge comes to him in the state of Samadhi. This state of Samadhi is reached when all the Samskaras are destroyed and therefore the Yogi becomes Mukta or free in the sense that he breaks the future cycle of birth and death too. And in the present life he lives a free life with full knowledge, power and bliss. All the sorrows and miseries are destroyed at this stage. Now the Yogi works only for the good of the others, as all his action are now directed by the Soul or, in the other words, all the action are directed by divine power, which are for the good of the people, for enlightening the ignorant masses.

Haridas Bhattacharya points out that the importance of the Yoga was so much felt that it superceded even the devotion to God. And the object of the Yoga was to achieve self knowledge which was even superior to devotion to God, as the self-knowledge will automatically cover the devotional aspect too. He writes:- “it is time to remember once more that the object of Yoga psychology was to teach the way to self knowledge and that to this everything else including devotion to God was subsidiary.” Thus the object or the aim in the Patanjali Yoga is the perfection of the man through Self-knowledge or Self-realization ultimately resulting into liberation or Mukti. For achieving this aim Patanjali gave the scientific scheme of Astanga Yoga.

Thus from the very beginning this word Yoga was used in many senses. But it was Patanjali who for the first time formulated a philosophical system of Yoga and gave its meaning in terms of restraining the mental modes. Patanjali used the term Yoga for restraining of mental modifications. And for the restraining of the mental modifications the Patanjali Yoga system prescribes the practice of intense concentration by means of which the aspirant or the Sadhak attains an absolutely quiet state of mind, where the supreme metaphysical truths are directly known. In this state of absolute mental quietude, the seer or the Soul stands revealed in its own nature.

The basic philosophy of Yoga admits the existence of an objective psycho-physical universe, the matrix of which is the Prakriti. It admits the plurality of the individual Souls and the existence of God. The Souls are treated as quite distinct from the psycho-physical universe. The Souls are conscious inactive and indifferent. Now the question arises, how this unconscious world Endeavour to adjust itself with the
principle of pure consciousness? This is made possible, because of the close resemblance of the intelligence stuff (*Sattva-Guna*) with the Souls which are principles of pure consciousness. But in fact this self is not affected by any external phenomenon. The self or the *Purusha* remains unaffected. All the changes are in the mind due to *Chitta Vritti* or the mental modifications. The self remains at the background as the witness or the seer. In an act of knowledge, it is not the self that is affected, but the mind which modifies itself according to the object present before it. Patanjali has further explained in his *Yoga* that our *Chitta* does not work on conscious plane alone. But it works on the subconscious state too, to which he gives the name of the *Samskara*. When we are not conscious of a part of our experience it does not mean that it no longer exists. It exists in the subconscious form, just as in our deep sleep, our waking experiences are not destroyed; only we are unconscious of them. The *Yoga* says that our experience become conscious only under certain conditions. And the most important condition is the association of our experience with the real self. (*Purusha*)

The idea of the subconscious (*Samskara*) central importance in the *Yoga* psychology because fundamentally the stuff of the conscious and the unconscious experiences is the same. But the difference between the two is that the one is conscious in nature and the other is unconscious. Now the problem arises, when basically the substance of the conscious and unconscious is the same how the difference in the mental states take place? The *Yoga* replies that this is due to a different entity the self which is super conscious in nature and is behind the mind. It is the witness of the conscious and unconscious both and is above both. Yoga wants to reach this state of super consciousness by transcending the conscious and the unconscious levels of the mind, where the Yogi attains the knowledge of the pure consciousness or the self which is the supreme truth of our being. Because only by reaching this state the person acquires the state of freedom or Salvation, which is the last end or aim of the *Yoga*. But before reaching this state the subconscious impressions (*Samskaras*) are to be destroyed which are present in the human mind not only of the present birth but also of the previous births, which accumulate in the human personality. These *Samskaras* work as different tendencies of our personality and produce the particular type of nature in the individuals. These tendencies or inherent dispositions are called *Vasanas*. Thus we see that our present life is shaped according to our past deeds and
experiences. Now the question arises, how are we to master ourselves? The normal man as we find him is always dancing with the mental modes and suffering all the miseries caused by it. But Patanjali’s Yoga does not admit such a precarious and awkward state of affairs. The Yoga philosophy holds that there is always inherent in man a power (Shakti) which can act in any particular direction and react against the power of past tendencies and repress and control them to a desirable shape.

The Yoga therefore firmly believes that all the undesirable mental processes can be checked, controlled and counteracted and the diffused and ever changing states of mind can be made one-pointed and brought to standstill. For reaching this state the Yoga prescribes the eight fold Yoga practice as the surest means of attaining the quiescent state of mind. This is called the state of Samadhi. In this state the Yogi reaches the one-pointedness and thereafter realizes the supreme Soul or the self or the Purusha. This ultimately leads to emancipation. The Yoga thus helps us in restraining all the mental modifications, attenuating of all the afflictions and attaining the highest state of freedom. Moreover while practicing Yoga the Sadhak attains super-normal physical and mental powers and with it a new dimensions of consciousness is generated. But Patanjali has strictly warned not to stop at these powers as they are the realizations of the phenomenal knowledge only. And those who are attracted and charmed by these powers, they miss the aim of the Yoga.

Because of this practical and spiritual value. The Yoga enjoys a place of supreme importance in the history of Indian thought. Other than the Raja Yoga of Patanjali, there are many other forms of the Yoga which claims the same goal to be reached through their practices. They are mainly the Mantra Yoga, Laya Yoga, Hatha Yoga, Jnana Yoga, Bhakti Yoga, Karma Yoga and the Tantra Yoga.\(^5\)

The word “Yoga” signifies functional integration at the highest level of spirituo-psychosomatic development, ensuring not only the health of the body, but also experiencing the sense of well being of the senses, the mind and the Soul simultaneously. It has, therefore, laid down certain ways and means in the form of various physical and mental procedures to counteract the malicious environmental influences within and without the organism. The holistic approach of Yoga or all such Yogic practices including Yamas- the rules of social hygiene, Niyamas- the rules of personal hygiene, Suddhi Kriyas, purifactory procedures, Aasanas postural
Patterns, *Pranayamas*- breathing exercises, and meditation etc. are prescribed with the purpose of conditioning and or reconditioning the body-mind machinery, So as to extend its range of adaptability and this to achieve a harmonious development of the human personality. Yoga being a subject of varied interests has gained world wide popularity. Recent scientific research trends have shown that it can serve as an applied science in a number of fields such as health and family welfare, medicine and therapy, education, physical education and sports and also as one of the valuable means for self-realization and thereby development of human resources for better performance and productivity in daily life.

Health is a concern of every person. The scope of application of Yogic practices for health and fitness has been increasing day by day. Also the therapeutic aspect of Yoga has been very popular as an alternative method of treatment of various diseases in modern times. Yoga has been found very much useful for psychosomatic disorders in the present times. Not only is that, the aim and objectives of Yoga and education are very similarly to each other i. e. both the disciplines aim at the individual’s achievement of all round development or harmonious development of human personality. Therefore, Yoga can be very much useful in the educational process. Further, Yogic practices can be used as physiological and psychological procedures for psychosomatic fitness to prevent various injuries in sports activities and help in the rehabilitation of the injured and ill athletes if learnt under the proper guidance and practiced judiciously. Yogic practices are also very useful to get perfect health and fitness and thereby improving the performance in various activities of games and sports. Finally, the goal of Yoga and human life is self-realization. The philosophical approach of Yoga is practical. It is applicable to all Religions and communities. Yogic principles and their practices are the most effective, practical and universally accepted to achieve the highest goal of life i. e. self realization. Therefore, Yoga is a panacea for all, not only for the persons who wish to get SALVATION but for every one be a student, teacher, doctor, engineer, businessman, political person, sports person, factory workers, house wife or labourer, healthy and even patients for keeping themselves healthy and active to achieve the goal of their life and enjoy a complete, perfect health and blissful life.
Yoga as a way of life:

For the attainment of right vision (Samyag- Jnana) in all our activities, Yoga is an essential means. But different preceptors have described Yoga in their own way. Thus Yoga has acquired different designations. Kriyas Yoga, Jnana Yoga, Bhakti Yoga, Hatha Yoga etc. according to different systems of philosophy and Religion, it has been classed under different categories or appellations such as Jain, Buddha, Sankhya, Saiva etc. But whether it is Yoga of action or knowledge or whether it is related to Jain or Buddha tenets of creed or whether it is indigenous or imported, it matters little. Differences arising from different situations are just natural. For instance, Yoga in action (Kriya Yoga) implies an all round awareness or knowledge of what I do. On the other hand, for the vision of the supreme (Pramartha-Darshan) the knowledge of ‘who am I’ is a must. Yoga insists on awareness on both the planes the plane of action or of knowledge and it is applicable to all conditions and climes universally. To circumscribe Yoga by any designation or label as Jaina, Bauddha, Aryan or non Aryan would indeed be an erroneous way of thinking.7

Yoga- a supreme power:

Yoga is a sovereign power, subordinate to none. A sovereign ruler is capable of accomplishing whatever he desires to accomplish. Similarly, a Yogi can fulfill his needs which otherwise are not possible to accomplish. The Brahmanda Purana (Brahmdnda Purana ii.3.10.115) identifies Yoga with the sovereign power, the possession of which can help the aspirant achieve his goal of liberation. As a bird cannot fly without wings, the aspirant cannot realize Brahman without the wings of Yoga. (Brahmad Purana)

योगाष्ट्रविषयी मोक्षकथाज्ञोतपनस ।
अपक्षस्येव गमनं गगने पक्षणो यथा ।

He who has entered Yoga has acquired a vision that can behold the universe at a single glance. (Brahmad Purana I 3, 15. 64)

सर्वं योगाष्ट्रविषयीलोकयं हि निर्मलम् ।
तस्मात्नर्यण्यः ते सर्वं यक्ष्मिन्तिवज्जर्गतिगतम् ॥
He becomes identical with the universal Soul and there remains nothing hidden from his mind’s eye. Lord Krisna draws a portrait of such a Yogi in the *Bhagvad Gita (Gita xviii)* in the following way:-

The Yogi with pure *Buddhi*, firmly self-controlled, gives up the objects of sense and puts away desires and hate, lives in a solitary place, eating little, holding under control speech, body and mind. Thus he practices meditation and enters *Samadhi*. Keeping away passion, freed from egoism, pride, anger, greed, desire and possession, unselfish and serene he is released from the entanglements of the senses and becomes a *Brahman* even when alive, in the very existence itself.

*Brahmanda Purana* is critical of a person who treats Yogi with contempt and disrespect. (*Brahmanda Purana* ii.3.19 58)

On the other hand; *Yogisvara krishna* praises Yoga as superior to the *Veda*. (b. g. ii.45)

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In Sanskrit:

1. परिवादों न कर्त्तव्यो योगिनान्तु विशेषतः
2. परिवादालक्ष्मिनिमूल्या तत्त्वं परिवर्तिते
3. योगीन्यरिविद्ये यस्तु भ्यार्यननो मोक्षकार्यस्थः
4. स मच्छेनरकं घोरं श्रोतावपस्य न संशयः
5. योगीश्वरपरीवादनः स्वर्ग याति मानवः
6. योगेश्वराणामक्रोशं श्रुणुयादं यो यतात्मनाम्
7. स हि कालं चिरं मन्जररके नात्र संशयः
8. कुम्भपाकेशु पच्यते जिह्वाच्छेदे पुनः पुनः
9. समुद्रं च यथा लोकस्तुद्धस्तीद्धिनं ते नारः
10. मनसा कर्मणं वाचा द्वेष योगिषु वर्जयेत

On the other hand; *Yogisvara krishna* praises Yoga as superior to the *Veda*. (b. g. ii.45)
1.2 THE TERM “YOGA” MEANING

The word Yoga comes from a Sanskrit root which means “to go to trance to meditate”. Others however derive it from a root which means to join, and Yoke in English is said to be the same word as Yoga. Both roots are feasible in the case of the root to join. Yoga would mean the science that teaches the method of joining the human Soul with God.

The term Yoga is derived from Yuj- to join. By implication it applies to a set of means whereby the personal Soul (Pratyagatman) is absorbed into the transcendental Soul (Paramatman) or the universal Soul (Visvatman). A book on Yoga as a corollary to it is understood to contain some means (Sadhanas) whereby the individual Soul loses its identity and is totally merged into the higher Soul, namely Brahman. The practice of means helps the personal Soul withdraw the mind from the objects of the phenomenal world and achieve realization that it is of the nature of the universal Soul, unborn and eternal. In this process, realization is the goal and Yoga is a means of its achievement.

(Gita ix 5)

न च मल्ल्यान्ति भूल्यानि परम्य मे कोगैमैश्रम् ||
भूतभूतां च भूतस्यो ममात्मा भूमिभावनः ||

This is corroborated by Patanjali who at the beginning of his Yoga sutras defines Yoga as the process for disciplining the mind by withdrawing the senses from the external objects and focusing the same in the internal on the self- illuminating atman.

(YogaSutra 1.2) योगरिच्चतःत्विनिरोधः ||

Meaning of ‘Yoga’ according to The Bhagvad Gita:

The word ‘Yoga’ of the Gita is pregnant with many wondrous meaning which are under three heads placed as under:

(i) Derived from the root ‘Yujir Yoge’, (योजिर योगे) the word ‘Yoga’ has the implied meaning-eternal kinship with equanimous God: as in “Samavam Yoga Ucyate.” (2-48) etc. This meaning has importance in the Gita. (Verse 2-48 of Gita)
Oh Dhananjay (the conquerer of wealth) perform actions (duties) being stead fast in the Path of Yoga, renouncing attachment, having become even- minded is success and failure and that equanimity (equilibrium) is called Yoga.(2-48)\(^{11}\)

(ii) Originating from the root “\textit{Yuj Samadhau}”, the word implies: - stability of \textit{Chitta} (\textit{Citta}) i. e. a state of trance during meditation as in “\textit{Yatraoparamate Cittam Niruddham Yogasevaya}” (verse 6-20 Gita)

When the mind, disciplined by the practice of Yoga becomes tranquil and when the Yogi beholding the self (\textit{Atman}) by his self, he is contented in the self.\(^{12}\)

(iii) Deduced from the root ‘\textit{Yuj Samyamane}’, the word ‘Yoga’ means controlling power, divine prowess, magnetic, impact, as in ‘\textit{Pasya me Yogamaiswaram}’ (9-5, Gita)

\begin{verbatim}
Na Cha Matsthani Bhutani Pasya Me Yogamaisvaram Bhutabhmana Ca Bhustho Mamtma Bhutabhanah.
\end{verbatim}
Nor does the whole creation vest in me look at my divine Yoga (power) being the creator and sustainer of being, I do not in reality, dwell in them. ‘Na Ca Matsthani Bhutani: it may also mean that beings do not accept that they are established in God, they accept them to be established in Nature so they are not established in him.

‘Pasya Me Yogamaisvaram’

Here the term Yoga is made from the root of the verb ‘Yuj-Samyamane’ because the Lord controls the whole universe. The God of death also controls the beings according to their virtuous and evil actions but his control is confined the mortal world, while God controls infinite worlds as well as the Gods of death appointed in those worlds. This power of his control is called ‘Yoga’.13

Whenever the word “Yoga” has appeared in the Gita, it has in it the primacy of one of the aforesaid three meanings, the other two meanings having a secondary place only. As in the word ‘Yoga’ derived from ‘Yujur Yoge’, there is the predominance of the meaning of equanimity, though on realization of equanimity, meditational stability and divine prowess also accrue automatically. In the word ‘Yoga’ from ‘Yuj Samadhau’, there is the supremacy of transcendental stability but on achievement of this state equanimity and prowess follow automatically. In the word ‘Yoga from ‘Yuj Samyamane’, there is the dominance of divine prowess and majesty, but on realization of this prowess, equanimity and stability also, follow suit on their own. Thus the word ‘Yoga’ of the Gita has very pervasive and profound meanings.

In the Yogadarsana of sage Patanjali, the word ‘Yoga’ is the name given to the control of Citta vrittis (mental tendencies and mind – stuff) from taking various forms- ‘YogasCittavrittinirodhah’(1.2) and the effect of that Yoga has been pointed out, as the lodgement of Drasta (the witness) in one’s own self: ‘Tada Drastuh Svarupe’vasthanam. (1.3) in this way, the very result of Yoga as depicted in the Yoga-Darsana of Patanjali has been given the name ‘Yoga’ in the Gita (2.48; 6.23). The implication is, that the self-proved natural state of equanimity totally cut off from the Cittavrittis, is called ‘Yoga’ by the Gita. On
realizing lodgement in equanimity, (Eternal Unison- Nityayoga), there is never a disunion or deviation from it. There is a desireless transcendental state, (Nirvikalpa Avastha) when there is control over mental tendencies. But on realization of equanimity there is ‘desireless transcendental awareness ‘Nirvikalpavastha’. This ‘desireless transcendental awareness- Nirvikalp Bodha- is the illuminator of statelessness, as well as, of other states.

For a seeker to have experience of equanimity or eternal unison, three Yoga-ways have been expounded in the Gita- the Path of action, the Path of knowledge and the Path of devotion. There is an inalienable relationship of the three bodies- the gross, the subtle and the causal, - with the world. To employ these three, in the service of others- is the Path of Action. The realization of one’s identity and lodgement within one’s own self, after dissociating from these, it is the Path of Knowledge; and surrendering one’s self to God- is the Path of Devotion. In order to accomplish these Yogas, and attain one’s Salvation, man is endowed, with three powers (i) power to act (strength), (ii) power to know (knowledge) (iii) power to believe (faith). The power to act is for rendering service to the world selflessly- that is Karmayoga; the power to know, is meant for self realization - that is Jnanayoga; and the power to believe, is to totally surrender to God, after regarding God as one’s own and one’s own self, as God’s – this is Bhaktiyoga. He, in who interest to act dominates, is qualified to adopt the Path of Action. He, in whom inquisitiveness for self-realisation dominates, is eligible and qualified, for the Path of Knowledge. He, in whom faith and belief in God dominates, is qualified for the Path of Devotion. All these three Yoga- Paths are independent means of God-realization. All other means are also implicit in these three Paths.¹⁴

Meaning of ‘Yoga’ According to Patanjali Yogadarsana:

योगदान्त वृत्ति निरिदध: ११९ - २११

Yogah Citta Vrtti Niridhah (1-2)

Sacredness of pure Citta, which are each other mutual exchange by reality effective tendencies i. e. control of mind (Yoga). That is to say that which tendencies of Citta
are going out-side, are to be restrained (Nirodha) and those out-side tendencies to be removed from worldly objects and to be over-turned doing/taking own inner Citta and absorbing in its original Citta is called Yoga.

Filthiness obstruction of Tamas Citta and by inactiveness of unsteadiness interruption of Rajas Citta which becoming constratuion of tendency in the light of satavikta it is also called as Yoga.\textsuperscript{15}

Yoga means the restraint of mental modifications i. e. the control of thought waves in the mind (the Citta).

The mind i. e. the Citta is made up of three components, viz: - Manas, Buddhi and Ahamkara. The Manas (mind) is the modification of the impression gathered by the senses from the external world. The Buddhi (intellect) is the modification of these impressions and the reaction to them. The Ahamkara (ego) is the modification of the inner organ, which claims these impressions as its own and stores them up as individual knowledge. The mind has five stages which is known as Citta Bhumi. These five are as follows (1) Mudhaavstha (2) Ksiptaavstha (3) Vikisipataavstha (4) Ekaagraavstha and (5) Niruddhaavstha.

(1) Mudhaavstha: There is preponderance of the Tamas just as one is over powered by sleep.

The mode of ignorance viz: - Heedlessness, Indolence Excessive sleep and delusion etc. over power, the traits of Sattvaguna and Rajoguna. This condition become for the reasons desire, anger, avarice and delusion.

(2) Ksiptaavstha: In this there is impression of Rajoguna and Tamasguna while Satvaguna is remained subsidiary by over power. The reason of this is for attachment and Aversion; Citta is very much disturbed and remains running after worldly objects.

(3) Viksiptaavastha: In this condition Sattvaguna is remained more impressive. Rajoguna and Tamasguna are remained subsidiary due to having by crushing. But Rajoguna is doing interruption to the Citta. The Citta oscillates between the successes and failures created by Rajogunas.

These three conditions of Citta are not its natural and also not for Yoga. Because of out-side (worldly) the objects of enjoyment qualities of power are to be happened on Citta.
(4) **Ekaagrawastha:** it is fixed on one subject due to the preponderance of the *Sattvaguna* just the flame of a lamp remaining pointing to one side and not flickering hither and thither.

This is natural condition of *Citta*, that is to say, when outside the object (worldly object) of enjoyment of *Rajoguna* and *Tamasguna* power is not to be remained, and then *Citta* is becoming complete clear. Which is its last condition remained as *Vivek-Khyati*.

(5) **Nirudhaavashta:** Only the *Samskaras* in *Citta* after the cessation of the modification here, it is known as Yoga.

All inclinations of the mind restrained, *Purusha* is to be became Sacred Form i. e. sacred the Supreme Being. In the words of Patanjali ‘Yoga’ is the cessation of the modification of the *Citta*.

The most important element in the psychology of Yoga is the *Citta* which is the first modification of *Prakriti*, in which there is the predominance of *Sattva* over *Rajas* and *Tamas Gunas*. It is material by nature, but due to its close contact with the self it is enlightened by its light.¹⁶
1.3 HISTORY, EVALUATION AND DEVELOPMENT

Yoga occupies a very important and unique position in the history and culture of India. The Yoga happens to be the oldest piece of literature of not only India but even of the world. Yoga is a science of the body, mind and Soul.

The origin of Yoga is indistinct in it’s too much ancient period. There is no systematic study available regarding development of Yoga. We know the history of Yoga very something little. As such it is very difficult to know the systematic development of Yoga and its various progresses regarding development of Yoga.

The historical development of Yoga is to be taken on basis of available the starting points. Regarding the Yogic literature it may be considered by taking the different periods of the history.

Ancient traditional of Yoga and the origination state for the word of Yoga:-

Reform (शासन) is called as teaching or instruction.

The moral discourse, (of which a perceivable) of reform (शासन) is (existing) available from the beginning. As such Patanjali has shown word in the Sutra one of Samadhi Pada, chapter – 1 as ‘Anusasan’ which was existing from the beginning, i. e. to come forward from Ancient traditional period. This is narrated in ‘Sruti’ (शृविति) and ‘Smriti’ (स्मृति).

The some examples are given as under:-

(1) Shri yagnavalkya Rushi in the ‘BrahadYogiyjnavalkya’ smriti tells under:-

हिरण्यगर्भों योगस्य वक्ता नामयः पुरातनः (याज्ञवल्क्य) : 

बृ. यो. या १ २-५

Hiranayagarbho Yogasaya Vakta Nanya: Puratana: (Yajanvalkalay Bru.Yo. Ya.12-5)

(Hiranyagarbha was the founder of Yoga. There is no other propounder of Yoga earlier than him.)

Shri Yajnavalkya, by giving another statement, believed to the Hiranyagarbha as a original first speaker and that is to say that Hiranyagarbha was Guru.
According to such method:-

Sankhashya Vakta Kapila: Paramarishi Uchyatey.

Hiranyagarbho Yogasaya Vakta Nanya: Puratana:

The speaker of ‘Sankhya’ is called the highest sage and the speaker of Yoga is called Hiranyagarbha. There is no another old speaker of Yoga than it’s. (Him)

Idamhi Yogeshwar Yogneypunam Hiranyagarbho Bhagyangad Yata.

‘O’ yogeshwar this expertness of Yoga is that which was said by the God Hiranyagarbha. This name Hiranyagarbha is not the name of worldly human being but is the significant word of highest the Lord Brahma i. e. the creator of the universe.

Hiranya Garbha Samvartagrey Bhutasaya Jatah Patirek Asita.

Sadadhar Pruthvim Dyamutem Kasmey Devay Havisha Vidyem.

‘Hiranyagrabha’ who was the first Born and the superior of all fundamental elements. Hiranyagarbha has holded the earth and heaven. We are worshiping that happiness form of the Supreme Being.
अथ य एशोंतरादित्ये हिरण्यः पुष्करिणी दृश्यन्ते हिरण्यबुद्धिरण्यकेश आप्रवाहात् सर्व एवं सुवर्णः।

(छन्दः १-६-६)

Atha Ya Eshoantaraditye Hirnayamayaha Purusho Drushyatey
Hiranyasmashruhiranyakesha Aaprankhata Serva Evam Suvarnaha.

(Chhando 1/6/6)

Now those of golden colour human being, who is seeing in the sun, who’s the beard, the muustance and the hair are of the golden color. All of its i. e. from the Finger upto foremost is of the Golden color.

हिरण्यार्ब्धी सुलिमान् य एष्चछन्दनसि स्तुतः।
योगीः समपूजयते निर्यं स च लोके विभुः स्मृतः।

(महाभ. १ २-३४ २-९ ६)

Hirangarbho Dautimana Ya Esachandasi Sitaha.
Yogey Sampujayatey Nitayam Say A Laukey Vibhuha Smrutaha.

(Mahabharata 12/342/96)

This Brightness Hiranyagarbha is that whose praise is being done in the Veda. The Yogis are worshipping daily to them and as such this is called omnipresent in the entire universe.

हिरण्यार्ब्धाः भगवानेष बुद्धिरिति स्मृतः।
महानिति च योगेषु विरञ्जिति तथायापिः।

Hirnayagarbhau Bhagvaneshu Buddhi Riti Smrutaha.
Mahaniti Cha Yogeshu Virangiti Tathaapiyajnaha.

This God Hiranyagarbha is called as universality perception. Yogis are also called as great as well as the creator of the universe and unborn.
(8) हिरण्यगर्भीं जगदन्तरात्मा ।

(अन्तःतारामा. १५-६)

Hiranya Garbhojagadantratma.

(Adabhutarama 15/6)

Hiranayagabha is the Soul within the heart of the universe.¹⁷

According to the Srimadbhagvadgita Ch-4, verse-1

श्री भगवानुवाच,
इमं विवस्वते योंग प्रोक्तवानहमण्यवः ।
विवस्वानामनवे प्राह मनुरिख्वाकवेः जन्नवीत।।

Sri Bhagvanuvach,

Imama Vivsavatey Yogam Prokatavanhamvyayam,

Vivsavanmanvey Praham Manurikshvakveyvratit. (4-1)

Shri Krishna Bhagavan says: “I taught this imperishable Yoga to vivasvan (the sun-God) who expounded it to Manu and Manu proclaimed it to IKSVAKU.”

Thus this science descended to the royal Sages. This great teaching passed down from teachers to disciples from generation to generation. The Ksatriyas were the custodians of this science. We have evidence in the Narada Purana. (Narada Purana ii-42). That Yogiraja Suka, son of Sage Veda Vyasa received instructions in Yoga from the royal sage Janaka, the lord of Mithila.

The primordial Lord (Bhagvan), at the beginning of creation imparted this science to the Ksatriyas whom he made the rulers of this earth, just to strengthen them so that by dint of their Yogic power they might become capable of protecting the earth- the Brahmanas and other subjects. In protecting the Brahmanas and other subjects, the protection of the earth could be rendered easy. (Sankara on Gita iv.1)

“संगमदी प्रोक्तवानहं जगत्पालित्वर्णं शक्तियांबलाधानाय ।
तेन योगबलेन युक्तः समर्थं भवन्ति ब्रह्म परिरक्षितुम् ब्रह्मक्षणे परिपालिते जगत्परिपालितुलम्।”

20
Through the vast period of time, Yoga was lost in this world, the revival of Yoga came- about in the Lord’s discourse to Arjuna on the battlefield of kuruksetra. (Gita IV.2-3)

As the Brahmanical tradition records, the science of Yoga was of Ksatriya origin. Lord Krishna himself belonged to the Ksatriya clan.

According to Acarya Sankara’s exposition of Bh. Gita (4.1), the purpose of this science was primarily mundane rather than spiritual. It was spiritual only secondarily. The purpose of imparting instruction to Arjuna in Yoga was just to create strength in him to fight with his own kith and kin, to over power or suppress the forces of disruption and establish stability, law and order in the Universe. It was to generate spirit in Arjuna and remove his depression that Lord gave lessons in Yoga. The ultimate aim of the Lord was against inaction or renunciation. Though Lord laid stress upon the performance of duty (Svadharma) with detachment, his exhortation was not motiveless, for it had an aim of creating strength in Arjuna to establish order and equanimity in this chaotic and disorderly world. A number of exercises of rigorous austerities as prescribed in the science preached by the traditionalists help control senses, discipline the mind, and prepare the aspirant for the concentrated effort. Pranayamas, Aasnas and other exercises can cure mental imbalance and enable a person face joys and sorrows, glories and tragedies with detachment (b. Gita 2.50) (Yoγa: κόρυσσον καρπαλόμῳ) and equanimity (Gita 2.48). (सिद्ध सिद्धयो: समो भूल्या समाच्छ योγ उच्चते)

As practical science Yoga alone can establish harmony, law and order in the universe.

The tradition of Yoga is very ancient. It is certainly pre-Vedic. The discovery of an image in Yogic posture in the ruins of Mohenjodaro in Sind (Pakistan) is a strong evidence to support that the Yogic cult is of hoary antiquity. Yoga as the principal
constituent of the *Upanisadic* learning is as much a part of *Vedic* cult as the ritual of the *Brahmanic* lore. On the theoretical side, Yoga is akin to the oldest system of Philosophy- *Sankhya* in as much as it accepts the concept of duality in the existence of eternal *Prakrti* consisting of *Tattvas* and the eternal *Atman* (*Purusa*) attributeless and unattached, and also in the acceptance of evolution of the universe as a result of the union of *Atman* and *Prakrti*. In the hierarchy of Vedic cult the *Puranas* play a significant role in dissipating the knowledge of Yoga both for the material and spiritual ends. In non-*Vedic* Indian cult such as Jainism and Buddhism the practices of Yoga- meditation and the like play an important role in lifting man to nobler heights materially and spiritually.\(^{18}\)

As stated at page: - 212 of Patanjala *Yoga Pradip* that this *Hiranyagarbha* is understanding as God with the relation of extremely internal world.

By going through all the quotations as stated here, we can say and to believe that *Hirnayagarbha* is the Supreme Being, (i.e. God) (Super power) who is the controller and founder of the world. According to this we have to believe that *Hiranyagarbha* was the founder of word ‘Yoga’ and we have to consider the History and development of ‘Yoga’ word starting from that period that is before the ancient. i.e. the *Hirnyagarbha* is the original first speaker. Patanjali may not be considered for the founder of ‘Yoga’. But Patanjali has arranged the first systematic treatise on Yoga by the Yoga Sutras or aphorisms.

The different periods can be taken as under:

1. **Prevedic Period**
2. **Vedic Period**
3. **Upanishad Period**
4. **Epic Period**
5. **Sutra Period**
6. **Smriti Period**
7. **Pauranic Period**
8. **Medieval Period**
9. **Modern Period**.\(^{19}\)

1. **Prevedic Period**: To know the history of Yoga we will have to go through 5000 years of Indian history. The first depiction of Yogic practices were found on the seals and sculptures of the ancient civilization of the Indus Valley which existed around 300 B. C. 20

   The Yoga in some Form was in practice during that period. The idol of mother Goddess and the figure seated in the Yogic posture suggest the antiquity of Yoga. Some believe that Yoga owes much to the Pre-*Aryan* heritage.\(^{21}\)
There is a prototype of the images of God Shiva in one of the seals. God Shiva is to be said as the greatest Yogi. (MahaYogi) he is seated in a Yogic posture surrounded by the wild animals. God Shiva is also known as Pashupatinath, the protector of the animals. The people of the Indus Valley also worshipped mother Goddess, animal, trees, water etc. the Aryans were arrived in India around 2000 B.C. The Gods of the Aryans were different from those of the earlier people of the Indus civilization. They were chiefly connected with the Sky. And were predominantly male. The customs, beliefs and rituals of the Indus civilization later reappeared, thus causing a cultural and Religious synthesis with the later people. The people of this region became known as Hindus and thus their tradition and Religion by the same name. It is interesting to trace the etiology of the word “Hindu”. The Indus River was called ‘Sindhu’ buy its inhabitants and because of the pronunciation difficulty, the Persians called it. “Hindu” This name came from Persia to Greece and become a universal name for the people of ancient India.

The western mind often becomes confused with the numerous Gods and multiple philosophies of the Hindu tradition. It is important to understand that all these Gods were created to reach the ultimate reality- the Brahman or the Universal Soul or the Absolute. The different schools of thought originated to understand, and realize the ways to reach the Absolute. The Brahman is unembodied, and it is difficult for the embodied to reach unmanifested. The Gods make this path easier. Secondly, the Gods in their manifestation have philosophical symbolism. For example, God Shiva’s trident is symbolic of three qualities of the Pakriti, his Tiger skin represents desire, and his vehicle bull is the four footed Dharma. The Goddess Kali represents power or Shakti. The garland of human heads around her neck symbolizes wisdom and power and her red tongue signifies the power of Rajau Guna – the quality which gives impetus to all activities. The sacrificial sword and the severed head held by her are the symbols of dissolution and annihilation. The girdle of severed heads around her waist signifies Karma or action.

(2) Vedic period: - Vedas Brahmans and Upanishads around 1500 B.C. (this period is known as the Vedic Period) to prescribe methods of obtaining ultimate
liberation from this world and to become one with the absolute. Later in 900 B.C. at the time of the great epic, *Mahabharata*, this devotional and spiritual message was conveyed in the form of poems – The *Bhagavad Gita*.  

Although scholars differ in their opinion about the connection of Indus Valley civilization with *Vedic* civilization the source of Yoga is undoubtedly found in the Vedic literature. In Vedas we find the description of mystic experiences, certain concepts of Yoga which were developed later is seen in their rudimentary form in *Vedas*. But it is surprising to note that the words Yoga and Yogis are not used in their technical sense in *Vedas*.

The word ‘Yoga’ is used in *Rugveda* in quite a different sense. It has come in the sense of ‘yoking’ of the horses to the chariot or in the sense of ‘connection’.

If we consider the terms ‘Yoga’ it would be noted that in ancient literature of Vedas, this word is not used in the sense of that we can try for understanding them by giving examples:-

```
yoge yoge tvasrten baje baje havyamhe ।

Yoge Yoge Tavastaram Vaje Vaje Havamahe (Ru-1/30/7 )
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We invite you at the beginning of the action and at the time of the battles

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kedha yoge vajirnro rasabhasy
yen yajna nasyatyaupayath: ।

Kada Yogo Vajino Rasabhasya
Yen Yajna Nasatyopayathah (Ru- 1/34/09)
```

“We are not able to see when mighty asses were yoked to the chariot”

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pahi kshem ut yoge varo n: ।

Pahi Kshem Uta Yoge Varam Nah (Ru- 07/54/03)
```
“Protect our possessions and help in further acquisitions”.

In the above mentioned references of Rigveda the word Yoga has been used in the sense of ‘Relation’. The word ‘Yogi’ is not at all seen in Samhitas. A critical person may ask on this whether there were no ‘Yogins during those periods. To this we reply that Yogis did exist during the Samhita - period but they were not recognized as ‘Yogins’. They were called ‘Dheeras’ then. “The term ‘Dheera’ means Yogi.”

Customarily, the Vedic Hymns are interpreted in the light of the Yajnic rituals. Accordingly, the following hymn from Rig-Veda has been interpreted as for “lifting the Yajna-Yupa (post of the Yajna) after covering it with cloth”.

युवा सुवासः परिभ्रीत आणात स उ श्रेयान् भवति जायमानः ।
तं धीरासः कवय उत्तमति स्वायथे मनसा देवयम् ।

ऋ ३-८-४

Yuva Suvasah Parivit Aagata Sa Shreyan Bhavati Naymanah

Tam Dhiras Kavaya Unnayanti Swadhyayo Manasa Devyantaah. (Ru.3-8-4)

But it is a distoration of the real meaning. From the explanation given by ऐतरेय ब्राह्मण (६-२-२९) in the words ‘प्राणो वै युवा सुवासः: सौभाव शरीरः: परियतः’

“Prano Vai Yuva Suvasah Soyam Sharirah Pariyatah” it will be clear that there is no relation to the ‘post’ whatsoever. Here ‘Prana’ or ‘Jivatama’ is intended by the word ‘Yuva’. Body is indicated by the term ‘Vasas’. The famous quotation:-

वाससि जीर्णानि यथा विहाय नवानि गृहणाति नरोधपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानिदेही।

‘Vasamsi Jirnani Yatha Vihaya Navani Grhanati Naroparani Tatha Sarirani Vihaya Jirnanyanyani Samyati Navani Dehi.” (Gita 2-22) of Bhagvad Gita is found to have its origin in Aytrey Brahman. ‘Dhirasah Kavayah’, meaning ‘Jnavana Yogi’ Sapperceive ‘Prana or Atma covered by the body. This is the clear meaning of the above mentioned Mantra in Rugveda. From the following
quotations of the *Vedas*, when carefully studied, it will be seen that the word ‘Dheera’ is used in the sense of ‘Yogin’.

पुनंति धीरा अपसं मनीषा।

Punanti Dhira Apso Manisha. (Ru 3-8-5)

धीरासो हि ख्या कवयी विपश्चितः। वाजसनेयी सं। रू ४_३६-७

Dhiraso Hishta Kavayo Vipashiyati. (ru. 4-36-7)

तस्य योक्ति परिश्रयन्ति धीरा।। वाजसनेयी सं। रू ३१-१९

Tasaya Yoni Paripashyanti Dhirah. (Vajasenayi San 31-19)

धीरा व्यजुहस्तम।। सतपथ १७_५-५-११२

Dhira Vyajhastama. (Satpath 11-5-pr-12)

The word ‘Dheera’ has been profusely used in the *Upanisads*. For example:-

श्रेयो हि धीरोपि प्रेयसो बृणिते। कठ। रू २-२

Shreyohi Dhirobhi Preyaso Vrunitey (Katha 2-2)

(Dheera prefers Shreyas to the Preyas)

अध्यात्मयोगाधिगमनं देवं मर्त्यं धीरं हर्षशोको जहति। कठ। रू २-१२

Adhyatama Yogadhimen Devam Matava Dhiro Harshshokkau Jahati.

(Katha 2-12)

(With the help of Adhyatama Yog the Yogi knows God and becomes free from pleasure and pain.)

भूत्योक्ति परिश्रयन्ति धीरा।। (मुन्डक १-१-६)

Bhut Yonim Paripashyanti Dhirah. (Munduk 1-1-6)

(Dheeras perceive (Brahman) the cause of the Bhuta)

विज्ञानेन परिश्रयन्ति धीरा आनन्दस्यमृगित।। (मुन्डक २-२-८)

Vijnanan Parishyayanti Dhira Ananadrupamrmutam. (Mundak 2-2-8)

(Dheeras apperceive the blissful endless (Brahman) with Vijnana)
These *Upanisadic* quotations use the word ‘Dheera’ for ‘Yogin’. The use of the word ‘Dhriti’ in the modern sense of the term ‘Yoga’ is found in *Katha* 2-11. But it is not widely used like the word ‘Dheera’.

This indicates, that it is worth looking at the various term of *Yogashastra*.\(^\text{26}\)

The word ‘Yoga’ denotes at another place “acquiring (*Prapti*) the unacquired (*Aprapti/Aprapay*)’. However Yoga as an end of acquiring tranquility of mind or *Samadhi* is now here clearly mentioned in the *Rigveda*. This suggests that Yoga did not attain its technical meaning during the *Vedic* times. The word ‘Yogi’ the practitioner of Yoga is conspicuously absent in the *Rigveda*. In the sense of ‘Yogis’ other words such as *Munis, Manishine, Rsis, Kosis, Vzatyns* (in *Atharveda*) have been used. The ‘*Muni Sukta*’ of *RigVeda* points out to the existence of a class of people similar to Yogis.

The concept of *Prana* in Yoga as the dynamic life principle can be traced is the *Atharva Veda*. The words ‘*Pranati*’ and ‘*Apranati*’ used suggest the concepts of *Prana* and *Aprana*. Thus though the fully grown system of Yoga is not found in *Vedic* period origin of several Yogic concepts could be traced in *Vedic* literature.

We find the growth of certain Yogic tenets in the *Brahmanas* like *Satapatha, Aitareya, Kausitaki, Jaiminiya* and *Gopatha*. In these we get elaborate description of *Pranavidya* and advanced ideas regarding *Pranava Vidya*. *Pranava* is another technical name for *OM Brahmana* literature mainly represents the further development of ritualism of *Vedas*. Different *Brahmanas* have been affiliated to the different *Vedas S’athaPatha Brahmana* is the largest and most important *Brahmana*.\(^\text{27}\)

*Brahman* is not God but the essence in all beings. In *Bhagavad Gita* it is described as “Supreme Eternal *Brahman* which can be called neither being nor non-being without any senses, unattached, supporting everything, free from qualities and enjoying qualities,…, within all being, immovable and also movable, by reason of his subtlety imperceptible, at hand and far away is that (often the pronoun “that” is used to describe *Brahman* and to emphasize it unembodied nature.) Not divided amid beings, he devours and he generates. That, the light of all lights, is said to be beyond darkness, wisdom, object of wisdom, by wisdom to be reached, seated in the hearts of all” (*Bhagavad Gita*, xiii, 12, 14-17)
A story in *Chandogya Upanishad* illustrates the incorporeal and immeasurable *Brahman* as follows:

‘Fetch me a fruit of the banyan tree.’

‘Here is one, sir’

‘Break it’

‘I have broken it, sir’

‘What do you see?’

‘Very tiny seeds, sir’

‘Break one’

‘I have broken it, sir’

‘Now what do you see?’

‘Nothing sir’

‘My son, said the father, what you do not perceive is the essence, and in that essence the mighty banyan tree exists. Believe me, my son in that essence is the self of all that is. That is the Truth and that is the self. And you are that self *Svetaketu.*’ (*Chandogya Upanishad*, VI, 13)

The individual Souls undergo a cycle of birth and death called *Sansara*. From the deeds or *Karma* of one life, the fruits in terms of pain and pleasure are decided for the next. This cycle goes on and freedom from this pain of birth and death is sought. The freedom lies in following the Path of immortality, that is, to become one with the Universal Soul or the *Brahman*.

To grasp this idea of pain give by *Sansara*, the cycle of life and death, we can illustrate it on a very brief time scale of one day. Imagine yourself being called in a room again and again and each time, after a very brief period (5-15 minutes) being told to leave. You leave just to be called back again. It is very boring, irritating and tiring. You will try your best to find means to stop it and will start inventing ways and means for that. On a larger time scale of several lives, each time we come to this world, we learn, build, get involved and attached to it as if we will be here forever. But one day, we have to leave everything; we built, loved and accumulated remains as
such, our body with which we identify ourselves, decays. The true self, according to the ‘Hindus is that essence of Brahman in us which goes away from the body and is reborn. The Great Hindu seers (Rishis) sought ways to stop this “coming- and going – cycle” and to find eternal freedom and immortality.

This is an extremely brief background of the traditional Hindu concepts but nevertheless it gives a starting point for the comprehension of Yoga as a Path and as a philosophical discipline.  

3. Upanishadic period:-

Real basis for the system of Yoga can be found in the Upanishads Marliest Upanishads like Chhandogya and Brihadaranyak give us the basis of Kriyayoga. But the words Yoga and Yogin are not found in their technical sense. Prana and Nadis are important topics discussed there. In Kathopnishad the word, Yoga has been used in its technical sense. The examples of which are given as under:-

श्रेय्य येव मनुष्यमेतस्तौ सम्परीक्ष्य विविभक्तिः प्रीति ।
श्रेयो हि प्रीतीरुत्थे श्रेयसो वृजीते प्रेयो मन्दो योगक्षेमाद्रीणाति ॥ (कठ १-२-२)

Shreysch Preysch Manusyametastau Samparitya Vivinakti Dhirah Shreyo Hi Dhirosi Preyso Vrunitey Preyo Mando Yogakshemad Vrunitey. (Katha 1/2/2)

The better and the more pleasant both approach man. Having examined them from all sides the wise man discriminates between them. He chooses the better rather than the more pleasant while the foolish, through desire to have and hold (objects of desire) chooses the more pleasant.

तं दुर्दर्शी गृहमुपविष्टं गुज्जाहितं गझरेष्ठं पुराणम् ।
अध्यात्मोगधिगमेन देवं मत्तिधीरो हर्षशोकोक्ष जहाहि ॥ (कठ- १-२-१२)

Tam Durdarsham Ghudhamanupavishtam Gruhahitam Gahvareyshtham Puranam.

Adhyatama Yogadhingamen Devam Matvaa Dhiro Harshokau Jahati. (Katha 1/2/12)

Having know by means of the union with inner self (Adhyatma Yoga), that shining power, very difficult to see, present in the Darkness, dwelling in the Cavern of the Heart, abiding in the Abyss, Primeval, the wise one abandons joy and sorrow.
This they understand as Yoga, the steady holding fast of the senses. Then one is no longer drawn outward (Yoga is the knowledge of arising and passing away).

(Apramatta: - This is the opposite of Pramada, literally, carelessness, lack of vigilance, but a technical term in Yoga which is defined in Vyasa’s commentary on Yoga Sutras I, 30 as ‘want of development of the means of ‘Samadhi’ one who is Apramatta is thus one who is ‘undistracted’ as the word is translated by Hume but in a rather special sense. He is no longer distracted or drawn away from his central being by the sense objects which for most men draw forth the psychic energy in a constant outward stream.)

Then Nachiketas, having obtained this knowledge, taught by death, and the complete instruction of Yoga, attaining the Brahman became free from all passion, free from death. So also may any other who thus knows the nature of the Atman.

In the three Upanisads, namely, Isa, Kena and Katha we see the formation of firm basis of Yoga, The Shvetashvatara in perhaps most important from Yogic point of view. It describes sequence of Yogic practices and their physiological effects. Its tradition is seen continued in the later Hatha texts. The two prose Upanishads namely, Aitareya and Taittiriya described different Kos’ as of the body.

(4) Epic period:-

The two great Indian epics, namely, Ramayana and Mahabharata are the rich source of information about various kinds of Yogic practices prevalent then. Yoga as a
system seems to be quite popular in the age of Ramayana. The most important section dealing with Yoga in Mahabharata is the famous Bhagvadgita. It deals with the characteristics of the realized Yogin and the three Paths of Yoga, namely Jnana, Bhakti and Karma. It is a synthesis of various ideas and practices of Yoga.

From ancient times a number of commentaries have been written on Bhagvadgita and several critical studies, commentaries and translation are published every year. It is translated in all the world languages.

(5) **Sutra Period:-**

Yoga is also one of the six great systems of thought or ‘Darshan’ viz; - Mimansa, Vedanta, Nyaya, Vaisesika, Sankhya and Yoga. These six great systems approach the aim of liberation from Sansara in their own ways. Yoga is very closely related to another to these six systems- the Sankhya. Sankhya has provided a metaphysical basis to Yoga. Yoga in fact is a technical Darshan which tells us the techniques to achieve the ultimate goal. Before we begin with the doctrine of Yoga, it is better to understand it metaphysical basis the Sankhya Darshan.

According to the Sankhya (the little meaning of the word is ‘number’), the process of cosmic evolution is divided into twenty five components or Tattva. Purusha, the universal Soul and Prakriti, the cosmic substance are the two principal components. Prakriti has three constituent qualities or Gunas. Sattva (quality of truth, virtue, beauty and equilibrium) Rajas (quality of force and impetus) and Tamas (quality that restrains, obstructs and resists motion) Prakriti has no urged to action because it is inanimate. Purusha is the animating principle of Prakriti and it is without any qualities or Gunas. It is that which breathes life into matter. It is only by the combination of Purusha and Prakriti that all existence manifests itself. By this combination, the next three components arise. They are intellect, individualizing principle and mind, thus, the individual identity.

Thorugh this latter arise five subtle elements (Ether, Air, Light, Water, and Earth) and through these subtle elements arise five corresponding material elements (Sound, Touch, Appearance, Flavor, and Odour). Relating to these last five are the five senses (Hearing, Feeling, Sight, Taste, Smell) and five organs of action (Express, Grasp, Move, Excrete and Procreate)
Before the manifestation of the objective world, that is, before the association of Purusha with Prakriti, the three qualities of Prakriti are in a state of perfect balance. After the manifestation of existence this balance is constantly changed by action (Karma). Karma is the inherent nature of the combination of Purusha and Prakriti.

According to the Sankhya teachings, salvation lies in realizing the difference between the two ultimate realities of the cosmos through knowledge. Patanjali’s Yoga Sutras or aphorisms are the oldest and the first systematic treatise on Yoga which gave us not only the literary text but also made Yoga a doctrine or Darshana.

The book consists of 195 Sutras or aphorisms divided into four chapters are as under:-

(1) Samadhi Pada 51 Sutra
(2) Sadhana Pada 55 Sutra
(3) Vibhuti Pada 55 Sutra
(4) Kaivalya Pada 34 Sutra

It is based on the previous and contemporary traditions of Yoga and has exerted a great influence on later thinkers and practitioners of Yoga. Several commentaries have been written on the Yoga Sutras of Patanjali. These throw light on the development of different Yogic concepts and techniques of that period. The first commentary on Yoga Sutra is known as Vyasa Bhasya. The Sutras would have remained altogether unintelligible without this Vyasa Bhsya.

Buddhism: - Buddhism has been greatly influenced by Yoga and it has also contributed a great deal to the development of Yoga. Buddha himself had practiced Yoga under the teachers Arada Kalam and Uddaka Ramaputta.

There are striking similarities of concepts and terms in early Buddhist scriptures and Yoga Sutras of Patanjali which have given rise to the problem of relative priority of the Buddhist or the Patanjala Yoga.

The four fold Dhyana referred to by early Buddhist scriptures is one of the significant contributions to Yoga. In Yoga Sutras of Patanjala also almost the same scheme is discussed. Besides the four fold Dhyana, in Budhist texts are described the four
Brahmaviharas of subline occupations- cultivating four exalted psychological moods which are:-

(1) Love (Maitri) (2) compassion (Karuna) (3) cheerfulness (Mudita) and (4) indifference (Upeksha).

Following are some remarkable resemblance between Patanjala Yoga System and early Buddhist Yoga.

(1) Both accept the four noble truths and emphasize that Yoga removes misery.

(2) Both do not consider the absolute necessity of Godhead. Buddha is silent while according to Patanjali it is one of the alternative Paths.

(3) Both accept the concept of Samadhi.

(4) There is ideological and terminological similarity between Nirvanas.

(5) There is a parallelism in using eight fold Path of Yoga.

This similarity has given rise to the problem of relative priority of the Buddhist or the Patanjala Yoga. It is possible that both may have a common source where from they have borrowed.

Later Buddhism was divided into different sects and Buddhist Yoga grows in several branches. Most of them belong to the post- Patanjali period.

Jainism: - Mahavira the founder of Jainism was a contemporary of Gautam Buddha and was undoubtedly a great practical Yogi. Mahavira is considered to be the twenty fourth prophets in the Jain tradition. Unfortunately, no early works of the Jain prophets are available today.

Yoga according to Jain tradition also consists in Yoking body, speech and mind. It is called Upayoga; Jains speak of the three fold Yoga, Jnana Yoga, Ischa Yoga and Kriya Yoga. Much of the Jain teachings resemble those of Bhagvad Gita. Jainism accepts correct out look (Samyoga Darshana), correct knowledge (Samyoga Caritra) together as the Path of liberation.

For the correct conduct Jain texts prescribe certain vows to be observed to the best of one’s capacity in the beginning and then to be observed absolutely. The early prophets have prescribed non-violence, truth, nonstealing and continence. It is believed that
Mahavira added nonpossession as the fifth vow. These vows are just the same as Patanjali has included within Yama, the first step of eight fold Yoga. Patanjali might have borrowed this from Jainism including the term Mahavrata meaning absolute vow.

Meditation resulting in liberation in Jainism is said to be four fold, righteous meditation, auspicious meditation, white meditation and pure meditation. It is probable that Patanjali might have added Jain meditation at the end of the third chapter of Yoga Sutras.

The available works on Jainism are of post Patanjali period. There are several later works by Jain authors dealing with different types and aspects of Yoga written under the influence of Patanjali’s Yoga Sutras and Hatha Yoga. Some of the important ones may be mentioned as ‘Yoga Sastra’ by Hemachandra with his own commentary on it, Yogabindu, Pravacanasara, Yogadrsti- Samuccaya, Yogasara, Paramatmaprakasa, Tattvarthadhiya-Masutra, Acaranya, Uttaradhyayana.36

(6) Smriti period:-

The period of Smriti literature starts from the times of Patanjali. Some Smrities had been composed before 500 b.c and they were written till about 1000 A.D. during this long period of Smriti literature we find the changes in the prevailing ideas, beliefs worships and customs. The Smrites tried to combine Yoga with the daily rituals. Thus we find Pranayama and certain purificatory technique occupying important place in every ritual. A collection of 27 Smrites is available in print. (One of the important older Smrities namely, Brihadyogiyajnavalkya Smriti has been critically edited and published by the Kaivalyudhana, Lonavala.)37

(7) Pauranic stage:-

The Puranas are a class of literature which existed from very ancient times. The extant Puranas are recast made of the ancient Puranas during the first century of the Christian era.

The orthodox number of puranas is 18 which may be mentioned as follows.

Many of these *Puranas* deal with the *Yogangas*. Some of them also describe the *Yogicarya* (conduct of a Yogi). The *Vayu Brahmanda Matsya* and *Vishnu* is probably the eldest among the extent *Puranas*. From time to time *Puranas* received substantial additions.

There are also 18 *Upapuranas*. Although there is no uniformity in the enumeration of the *Upapuranas* the following names may be mentioned.

1. Sanatkumara  
2. Narasimha  
3. Nanda  
4. Sivadharma  
5. Durvasa  
6. Naradiya  
7. Kapila  
8. Vamana  
9. Usanas  
10. Mgnava  
11. Varuna  
12. Kali  
13. Mahesara  
14. Samba  
15. Saura  
16. Parasara  
17. Marica  
18. Bhargava

The number of *Upapuranas* is much more even to the extent of hundred but hardly 15 having been printed. The nature of *Upapuranas* is sectarian and the philosophy and practices described in these.

(8) Medieval period:-

*Tantras* stage- there is a vast literature on *Tantras* published and unpublished there are *Buddhist Tantras*, *Hindu Tantras* and *Jain Tantras*. *Tantras* are commonly associated by *Shakti*- worship with *Mudras*, *Mantras*, *Mandalas* the five *Makaras* the *Dakshinamarga Vama*- *Marga* and magic practices for acquiring super natural powers it is difficult to say which *Tantras* are earlier. There are very large numbers of subjects included in the *Tantras Buddhist* and *Hindu Tantras* have great resemblance although they differ in the topics discussed. Many of the *Tantra* works were introduced in Tibet, China, Japan and South East Asia. Many of the original *Sanskrit* works are not now available although translations of some of them are available in Tibetan. Seventh to Twelfth century was the period of *Tantrik* works and cults both *Hindu* and *Buddhist*. The *Tantrikas* substituted Yoga of enjoyment for the Yoga of abstinence and asceticism. The *Tantras* claim that liberation is achieved by the very means by which otherwise one falls. The *Tantras* tried to differentiate three dispositions of ‘*Parbhava*’ (Animal disposition) ‘*Virabhava*’ (Heroic disposition) and ‘*Divyabhava*’ (Divine disposition) which are graded according to the nature and stage of the practical. It is in the final disposition that the practicing rise above sense enjoyment altogether.
**Nath Cult:** - *Tantrism* developed into *Raja Yoga* and *Sahajayana* of Buddhist *Raja Yoga* is very much confused with Patanjali’s *Yoga*. As an aid to *Raja Yoga*, *Hatha Yoga* was evolved and became very popular through the *Nath Cult*. Many of the *Hatha Yogic* practices seem to have their origin in *Tantrism*. *Natha Yoga* laid a great emphasis on preparing the body as a vehicle for attaining the higher spiritual experiences. It is this Yoga which has become so popular throughout the world. Some of the traditional and important texts may be mentioned as ‘*Siddha- Siddhanta Paddhati*’, ‘*Goraksa Sataka*’, ‘*Hatha Pradipika*’, ‘*Gheranda Samhita*’, ‘*Siva Samhita*’.

Many other texts are as yet in manuscript from awaiting publication. Out of these a few could be named as ‘*Hatha Ratanavali*’, ‘*Hatha samkata Candrika*’, ‘*Yoga Cintamini*’ etc.

*Kaivalyadham Lonavla* is publishing an exhaustive catalogue of Yoga manuscripts deposited in several libraries. This will provide a wealth of information of the Yoga literature in more recent times.39

**Bhakti cult:**

*Yoga* also had its impacts on *Bhakti* literature. The saints have profusely written on *Bhakti* and depending on their background they refer to Yoga practices now and then. The *Bhagawata Purana* is looked upon as a Bible by the *Vaisnavita* sect, The *Sandilya Sutras* and *Narada Sutras* deal systematically with different aspects of *Bhakti*.40

(9) **Modern period:-**

Unless we refer to development of Yoga in modern times the survey of historical development of Yoga would not be complete. The tradition of *Yoga* continues even today without break. In modern times *Swami Vivekananda* made *Yoga* popular. *Swami Ramtirth* and *Paramhansa Yogananda* continued his work to spread the knowledge of Yoga out of India. *Raman Maharshi, Sri Aurobindo* and *Swami Shivananda of Rishikesh* are some other names of modern exponents.

*Swami Kuvalaynanda* made the scientific aspect of Yoga popular. He pointed out on the basis of scientific evidence how Yoga could be useful in our day to day life.
Yoga has always remained a growing discipline and has adjusted to the needs of the day. It never prescribed the same approach to everyone. It always had the regard for individual differences. This special feature of Yoga will also govern the trend of future developments in Yoga. This invariably will involve the applied aspect which we see very popular today.\(^{41}\)

Peace *Chant* of *Kena Upanishad* very well elaborates the aim of human existence. It declares: *OM! May my limbs, speech, eyes, ears, strength and all my senses develop and be nourished. All this is Brahman of the Upanishads.*

“May I never Deny Brahman, may Brahman never Deny me. May I and Brahman be Inseparably United; May we both be united, may all the virtues revealed in the *Upanishads* abide in me, who are Devoted to the self. May they Abide in me! *OM Peace, Peace, Peace,*”

 challengeword 35 आप्यायन्तु ममाङ्गनि वाकश्राणक्ष्यः; श्रोत्रमयो वल्लभिन्द्रियाणि च सर्वाणि। सर्वे ज्ञात्वहृङ्गभिषदम्। मामहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराक्रोधानिराकरणमस्त्वनिराकरणं मेयस्तु तदात्मनि निरते य उपनिषत्तु धर्मस्तु मयं सततु ते मयं सततु।

\(\text{ JP- } १५ \text{ केन उप.}\)

Every Religion has tried to depict the glorious inner nature of man in various ways. The Biblical statements: - “God created man in His own Image.” The kingdom of Heaven is within thee;” The declaration of the Kiran, the holy scripture of the *Mohammedans*: - “Man is a ray of God”, and the *Upanishadic* statement- “Thou art that *Tat Twam Asi.*” These constitute the basic theme of the world’s Religions.

*Christ, Buddha, Ram, Krishna, Moses and Mohammed* all spoke of the possibility of rising beyond those narrow confines of the mind in order to experience the joy and the expansion of peace in being reunited with the Divine Self. That is the goal of Yoga. That is the goal of life – self realization.

Yoga is a universal science. It is a system of philosophy promoting theory as well as practice. It is not confined to any belief, dogma or Religion. It is not related to any country or faith. It is application to all people of all Religions and countries.
Law of gravitation or theory of relativity was discovered by scientist who followed a particular faith or Religion, but as the laws discovered by them has universal application. Similarly science of Yoga was expounded by sages of India but it is relevant to all. Anyone who is interested in discovering his own hidden potential and wants to evolve himself is a Yoga Sadhak or Yogi.

Yoga is a philosophy in broader sense philosophy is a Sanskrit terms that means- ‘Darshan.’ It implies to see truth for oneself. So any movement that enables a person to see the reality for himself is a philosophy. In this respect Yoga is a philosophy because it presents a plan for Self realization in most effective and profound way. Adopting the principles and practices of Yoga teachings one can realize his essential nature directly. In this way it may be called as a Darshan.

Different philosophical approaches of Yoga are based on profound study of human personality. One can realize his essential nature on following four planes.

1. Plane of Action
2. Plane of Emotion
3. Plane of Will and
4. Plane of Wisdom. (Slide aspects of personality)

These are also four basic tendencies through which one expresses himself and communicate with others. Yoga has adopted each of these as a potent means for self-realization there by presenting following four major Paths.

2. Bhakti Yoga for Emotion
3. Raja Yoga for Will and
4. Jnana Yoga for Perfection of wisdom aspect of personality.

Once there is complete evoluation of these four foundations of human personality, one can realize his essential nature to be universal Self underlying entire creation. He then discovers that he is not a limited individual but Brahman- the Absolute.

Although any of the four Paths described above is capable of leading one to the highest goal of the Self realization, but the best approach prescribed by Yoga is the
synthesis of all the four which is called Integral Yoga. It combines the principles and practice of all Yogas in daily life. This is safe, sure and steady process to achieve the highest objective of life.

Integral Yoga presents unique approach which is most effective, practical and universally accepted. There is nothing to lose. One can evolve while experiencing this word and enjoying it with detached attitude.

Yoga is process of constant adjustment with cosmic Harmony:-

During the state of harmony and integration, the human personality is tuned to the cosmic unity which permeates the entire creation (slide sheath of body).

At no level of existence, can one separate oneself from the universal unity of existence. The physical sheath is a wave of the ocean of material energy. Everything belongs to cosmic life. Similarly the vital sheath is a wave of the cosmic Prana. The mental sheath is a radiation of the cosmic mind. The intellectual sheath is an emanation of the universal mind-stuff. The very individual Soul is a reflection of the cosmic spirit- the Atman.

The ego- center which perceives “mine” and “thine” in conjunction with a limited mind is the basis of the illusory individualized existence. If the vision is led beyond the ego by the practice of enquiry and profound reflection on the nature of the innermost self, one would experience the unity of universal life to which all beings and all objects, form parts of one organic whole.

An aspirant delights in practising this stupendous adjustment with the cosmos in every part of his personality. It is this process of constant adjustment which assumes different names, such as Jnana Yoga where in the reason adjusts with cosmic intuition, Bhakti Yoga for the feeling aspect of personality to commune with the universal harmony, Raja Yoga for the will to become a channel of the cosmic will, so that the mind unruffled by thoughts and desires may reflect the nature of the self and Karma Yoga where the day to day activities, and the desire that sustain them are adjusted with the universal activity, where action is a recreation, a participation in universal sacrifice and a process of spiritual transformation leading to self-realization.
Yoga always advocates all sided development, a complete integration of personality. There is no need to be over enthusiastic for attaining self realization; there is no need to over stress one aspect of personality, in order to move towards the self. The process of spiritual attainment is characterized by spontaneity, grace smoothness and silence.

The ringing bell of Yoga inspires us to be ever awake. Be ever alive, Be ever active, Be vibrant with cosmic light, love and action. Experience the joys of detachment. Feel the strength of increasing wisdom. Float on the ocean on divine feeling; soar in the infinite, realms of liberation. Thus, one attains Self realization where in he becomes the one with the all.\textsuperscript{42}

Yoga is an integrated individual lifestyle. A Yogi is one who engages himself in a purposive life in harmony with his capacities and in line with the circumstances he is placed in- “A Life of one’s Own” founded out by Beran Wolfe,\textsuperscript{43} is a good example. \textit{Narada}, when directed to a wise man by \textit{Brahma}, found in him a Butcher.\textsuperscript{44} Every chapter of the \textit{Gita} is stated to describe some aspect of understanding the principles of integrated living and appropriately captioned as Yoga of a specific kind. It is said that the word, \textit{Moksha} (liberation), is not found anywhere in the \textit{Upanishads} but the state of fearlessness is mentioned as the aim to be attained.\textsuperscript{45} A Yogi identifies a life-task and functions efficiently at it; yet, there is no ambition to strive for something and suffer consequent anxiety, frustration, elation and a whole chain of emotions taxing one’s energy. He toils at his task and yet he feels perfectly relaxed as there is no anticipation of something. Great Scientists, Sportmen, Artists, Social Workers, etc. are in this sense Yogis, even God-men like \textit{Sri Ramakrishna Paramhamsa}, \textit{Sri Sankaracharya}, etc, who were supposed to be engaged in other worldly pursuits, have inspired great men to engage themselves in tasks of this world, making it a somewhat better place to live in. \textit{Ramana Maharshi} is a unique Yogi who never projected himself to influence anyone and yet influenced quite a lot of significant individuals.

The great zoologist, Julian Huxley,\textsuperscript{46} wrote a book expounding how life would be more rational and scientific if Religion is done away with, but a critical reader will see the irony of science itself assuming all the characteristics of Religion under his scheme of rational civilization. Yoga is not a part or a garb of Religion, and yet the orderly life and dedication expressed may simulate dogmas and rituals of Religion,
and in fact, it may function as a Religion in the case of those who follow it without deep insight.

Now, there is a great trend to project Yoga as a science. But unfortunately, the focus is to view science as a value of the highest order and gain support to Yoga by attempts to prove how it fulfills the criteria of science.

The criteria of science are stated to be objectivity, repeatability, universality, predictability and freedom from value. These criteria are valid only at the gross level of informational knowledge of our physical environment, to be of help in exploiting it for the so called human growth and development.

Even the very growth of science is due to subjective perception of variation in individual scientists to formulate hypothesis which no one else had perceived till such formulation. We have come across learned people questioning how, “sleep” (Nidra) could be an experience (Vriti) and an entire chapter on “attainments” (Vibhuti Pada) in Patanjala Yoga Sutras is irrational and meaningless, etc there is a great danger of misinterpreting Yogic concepts applying canons of science which is not stable. It is not uncommon for one to get a Nobel Prize for disproving a scientific theory, which itself was awarded a Nobel Prize a few years earlier.

Mankind has been intuitively scientific from the dawn of civilization. We can give examples of many designs of articles, habitats and occupational norms, which reflect appropriate technology for the times and needs. Modern science, besides reflecting appropriate technology for the culture of the mass, dense and pervasive population, has the characteristic of explaining phenomenon and process, giving sense of assurance of truth. A Yogi might have practised a contorted, Aasana to develop insensitivity to pain, helpful for undisturbed meditation. A modern physiologist will no doubt trace the endorphin to explain the insensitivity to pain.

The scheme of science of the period of ancient Yoga seems to be based on Semantics which had a degree of permanence. For example,

1. The cyclic theory of creation as opposed to emergent theories like the Big Bang.
(2) Analysis of physical objects in terms of sense experiential components (Prithivi, Ap, Tejas, Vaayu, Aakaasa) as opposed to Mendelian elements which are ever increasing in numbers.

(3) Evaluating health status in terms of metabolic heat, propensity for secretion and electrolyte levels (Pitta, Kapha and Vaata) as opposed to tissues, nutrition, degeneration, affection and infection of tissues.

(4) Multiple creations without ignoring adaptive evolutionary creation.

When we find distortion even when translating ideas from one language to another, we can imagine the difficulty of comprehension of ideas expressed in the idiom and semantics of a bygone age in modern idiom and semantics.

The prominent misconception arising out of modern interpretation of ancient concept of birth of man and his travails is to describe Yoga as an evolutionary process. Actually, Yoga is to reverse evolutionary tendency, Pratiprasava. The step taken by an individual to reverse the trend of aimless drift into continuous changes called evolution gives him a noble character that obviously is advancement from base and banal character in social context. But it is unscientific to call it evolution as there is no continuity of element in further fulfilment of function.

It is equally a misconception to imagine any Yoga movement will bring about a race of a superior character. Continuous education in noble ideas will no doubt keep in check social evils and facilitate advancement of specific individuals who take advantage of them. As mass phenomena, the cycle of creation, progression and destruction will inexorably go on. Yoga is for individual change and not for total human change. However, it is worthwhile to study the applications of Yogic concepts and techniques for advancement of Education, Health and Social integration from modern scientific canons.

When people refer to Yoga as science, most often, the techniques traditionally is prescribed to attain equanimity of mind.

The technique is recognized to be value free and hence moral values and monitoring by a preceptor are laid out as prior conditions for Yoga Sadhana. Ravana and other antiheroes in our epics and Puraanas are credited to have attained superior powers even to challenge, Gods by practice of Yoga without character training. It is objective
as definite symptoms to be watched in one’s progress. It is universal but for the fact that certain geographical regions and political and administrative territories are conductive for intense practice of Yoga.

Certain dilemma arises when we are not able to explain the rationale of certain practice in terms of modern scientific concepts. Is it wise to disregard traditional practices simply because it does not fit in with modern science or one’s own knowledge and logic Pratyaksha? This explains the need for reliance on testimony of sacred scriptures Aagama, which is quit rational and scientific, provided one keeps vigilance of his experience, Anubhava.

Correct interpretation of techniques and watching one’s own performance has always problems of misapplications that the guidance of a person who has proven progressive experience in the field is almost essential. Hence, the need for a Guru, Also as Yogic practices are of mental behaviour, faith, devotion etc. aroused by the security of a Guru they ought to have impact on quick progress in Sadhana.

The tradition of Yoga is so perfect that we have to seek ways of expounding them in modern scientific terminology instead of simply evaluating it in terms of current concepts of science, which is expanding so rapidly that a time may come when man would like to live by his intuition rather than by scientific planning bristling with conflicting theories and balancing a number of variables not completely understood.48

1.4 DIFFERENT KINDS OF YOGA

The important different kinds of Yoga are as under: - (1) Jnana Yoga (2) Bhakti Yoga (3) Karma Yoga (4) Mantra Yoga (5) Laya Yoga (6) Hatha Yoga (7) Raja Yoga (8) Purna Yoga.

(1) Jnana Yoga and Sankhya Yoga:

“Jnana Yoga means Yoga of knowledge Jnana Yoga shows the patch to liberation through knowledge. Knowledge here concerns recognizing one’s true self (Soul) and to see this ‘self’ as one with Brahman. But here also the aim is arrived at by the way of devotion.”49

“All of comprehensible spiritual knowledge is being done abnormal of the highest quality in Yoga Darshan”.50 “Sankhya Yoga is an ancient famous Vedant philosophy of India”. There will not being remained any wanting
purpose after knowing the entire knowledge of *Sankhya Yoga (Jnana Yoga)*. According to jnana Yoga kaivalya mukti (i.e. the knowledge that the Soul is one) is highest diligence achievement and can be getting by pure mind (अन्तः ज्ञानात्रेव मुक्तिः).

*(Ritey Jnanan Muktiha).* Pure mind is the main cause in jnana Yoga.

“Jnana Yoga is meant for the highly rational and intellectually gifted individuals engaged in the task of acquiring knowledge and gaining wisdom. When wisdom is attained, ignorance encircling the inner self in thick layers falls off layer by layer releasing the Soul from its bondage. Ignorance encages the Soul and renders it dull and dead knowledge brings it back to its vivacious and effulgent state. It emancipates the mind from all baser emotions and develops a feeling of detachment about worldly matters like the desire for name, fame, power and possession and turns the mind towards the divine spirit. Thus when ignorance vanishes from the mind, the liberated mind creates a conducive ambience for the individual Soul to merge with the *Supreme Soul*."

(2) **Bhakti Yoga:**

*Bhakti Yoga* means Yoga of devotion. In *Bhakti Yoga* the status of Lord *Brahma* (i.e. the creator of the universe) cannot be counted for the last aim of the life. But the aim is to be counted for divine love and for entering of life in divine mysterious game. There are many forms in the Bhakti Yoga. But all are believed in the last aim for achievement of divine love.

The remembrance the name God, thought of Divine form, thought of original quality of God, and thought of mysterious game of God singing of devotional songs eulogizing the God’s name, singing of devotional songs eulogizing the God by the basic Stanza of a poem, service and worship of the supreme being etc…these all are external forms of *Bhakti Yoga*.

Faith, love and surrendering reality etc. are internal forms of *Bhakti Yoga*. In *Bhakti Yoga* not only mind but reality is the main cause. God is not only without qualities or attributes but God is having attributes or qualities and having form.
In Bhakti Yoga, the devotee surrenders himself completely before the divine and intensely aspires to get merged with him. Widespread appeal of Bhakti Yoga is manifest in many Religions. An element of simplicity of heart and emotional upsurge are the characteristics marks of Bhakti Yoga. It appeals to the common unlettered people who do not apply their sense of reasoning and therefore can surrender before the divine will completely Bhakti dissolves the ego and purifies the heart like lust, anger, greed, pride, jealousy, hatred and deceit and such other baser emotions. Bhakti requires simplicity of heart and intense devotion. Reason and intellect as provided by education has nothing to do with the Bhakti way.55

(3) Karma Yoga:

Karma Yoga means Yoga of action. “Karma Yoga comprises of performing one’s duty without attachment. The aim is to extinguish all desires for the fruits of one’s action. Action or Karma is freed from the law of causality and does not constrain the individual to be reborn again. However, it is accepted that an absolute detachment from action is only possible through devotion.” Lord Krishna says in the Bhagvad Gita: “He, who performs his duties fully while taking refuge in me, attains by the effect of my grace, the eternal indestructible abode.” (Bhagvad Gita xvii-56)

The aim of Karma Yoga is that to be lived by throwing all kinds of worldly desire and to be alived as per divine will power.

The deeds of srot smart and mythologically are the beginning stage of Karma Yoga which is done for the Religious vow free from desires.

The deeds, which are gained without any specific reason and done with sacrifice faith, are the secondary stage of Karma Yoga.

The divine deeds to be done by living in the divine the Soul (i.e. the Supreme Being) are the last stage of Karma Yoga.56

In Karma Yoga, Karma or work, when performed with whole-hearted attention but with complete detachment, can also lead an individual to the blissful state of the mind. To a Karma Yogi, no work is considered small or mean. Many great saints and sages of the past had chosen works for their livelihood that might be considered base or ignoble in the opinion of an ordinary man. Kabir was a weaver and Rabidas used to mend shoes. God remains with those who work. The bible also enjoins. “Man shall
live by the sweat of his brow” *Karma Yoga* is the Yoga of action. *Karma Yoga* is seen at the finest in the life of many great men. *Mahatma Gandhi* exemplified *Karma Yoga* by spinning.\(^5^7\)

(4) **Mantra Yoga:**

This is the way of getting favourite through the muttering of prayer of the spell. There is one will power of the spell and one who pursues spiritual discipline to attain the highest realization is being entered in the Internal universe through the muttering of prayer of the spell. The will power of the spell and faith in mercy of favourite divine is required unavoidable. Supremacy importance is to be given to the some traditional of frequently the muttering of prayer in the *Mantra Yoga*. In this stage the spell muttering of prayer are not doing from guttural but became (done) from the central part (*Nabhi*). The muttering of prayer is not being done in such stage but the muttering of prayer is to be done automatically in such stage.

(5) **Laya Yoga:**

The way of getting the *Laya Yoga* is that the tendency of total concentration achievement of Deep meditation by doing through, Proper relation with sound/noise (*Naada*). The universe is to be happened (born) from sound/noise (*Naada*). Such type of faith is of the *Laya* ascetics (*Yogins*).

*OHM* etc. is the primary stage of sound/noise (*Naada*) methodically self realization of *Laya Yoga*. The proper relation of the internal sound/noise (*Naada*) is of developed stage of *Laya Yoga*. At last one who pursues spiritual discipline to attain the highest realization is getting entire the superior officer of *Lord Shiva* by the way of sound/noise(*Naada*) point artistic skill.

But someone are suggesting the procedure for the act of hearing sound/noise (naada) through artificial manner by closing the hole of ears.\(^5^8\)

(6) **Hatha Yoga:**

The relation of *Hatha Yoga* is with the body and the Soul. There are four limbs or sermons of which are *Aasanas, Pranyama, mudra and Samadhi* in the *Hatha Yoga*. These are covered in *Astanga Yoga* of Patanjal.\(^5^9\)
According to the thought of Hatha Yoga, it is the more perfect Secret body of the person. That can be became the bridge for reaching to the Supreme Being. Hatha Yogis are counting to the body as achievement of the inauguration of the Supreme Being. Hatha Yoga has similar peculiar knowledge of the body for his its own condition of this perfect the secret. 72000 Nadis, five Pranas (Souls), five Up-Pranas (subsidiary Souls), seven Chakras and wakefulness of Kundalini, These all are original thought of the Hatha Yoga. In Hatha Yoga, four Chakras, centres of consciousness and Energy have been pictured in the four regions of the body, some instead of calling them Chakras, perfor the term Padmas, lotuses. The Chakras is not conceptualized in terms of form whereas the Padma is and in it. There is a suggestion of sensuous enjoyment. The Shakti or divine power is conceived with the aid of Yantras, geometric figures.

(7) Raja Yoga

One, who pursues spiritual discipline to attain the highest realization, is reaching in the stage of Samadhi through this methodically Raja Yoga by achieving the control on Animation tendency. There are so many stages of Samadhi. After this all Yogi is achieving Kaivalya. Yoga Sutras written by Patanjali is the authentic volume of Raja Yoga. The control of animation tendency for achievement of self-realization of Astang Yoga is methodically of Raja Yoga.

According to methodically achieving, it is highest system for Astang Yoga and Yoga has obtained much respect for having science. Raja Yoga has his own well-versed in the philosophy, psychology and systematic procedure of achievement.

The Raja Yoga provides an ordered sequence of practices starting from Yama (moral restraints) and Niyama (observances) through Aasana (Body postures and Pranayama (Breath control) Pratyahara (Sense abstraction) Dharana (Concentration) and Dhyana (Meditation) culminating into the final stage called Samadhi (Superconscious bliss) a state where individual Soul mingles with the supreme Soul as a river merges into the Ocean to lose its identity. Raja Yoga is the king of all Yogas and as such is often called the Royal Yoga. Raja Yoga is mainly concerned with meditation so as to achieve ultimately the state of Samadhi the blissful union with the divine. Therefore it
stresses upon the last four steps of Yoga beginning with Pratyahara followed by Dharana as preparatory steps to mediation. However in raja Yoga the first four steps beginning with Yama followed by Niyama, Asana and Pranayama are also important and cannot be neglected in disciplining body, mind and spirit so as to be able to achieve perfection in all the rest four steps. Asana and Pranayama alone considered together constitute, what is called Hatha Yoga and have gained world wide acceptance because of their beneficial effect on body, mind and spirit.

Raja Yoga is in fact the Yoga proper and therefore unless otherwise stated the word Yoga usually refers to Raja Yoga however because of its world-wide popularity. Hatha Yoga now a day has come to be synonymous with Yoga. Raja Yoga has eight well defined steps as stated before. These are called the eight limbs of Yoga. Raja Yoga is therefore often called Astanga Yoga ‘Asta’ means eight and ‘Anga’ means limbs.63

(8) Purna Yoga.

Shri Arvind has entrusted this Yoga only not for realization of the God but the aim is believed transformation of entire life.

The method of this Yoga is much peculiar and new. According to that method one who pursues spiritual discipline to attain the highest realization is high going in the highest point of the high faculty of knowledge first and there after going deep in the highest point of the faculty of knowledge of Superior (high) spirit supermind and at last descent to be occurred up to body and according to that transformation is to be occurred successful.

There is no determination about any external method for achievement particularly this is inner Yoga.

Thus it is believed that the aim of this Yoga can be achieved by one who pursues spiritual discipline to attain the highest realization through favour of the God by aim of desirous and surrendering of them. Philosophy and method of achievement accordingly both are Purna Yoga- Samatvam Yoga.64

In Bhagwat Gita there are eighteen chapters and the separate name, kind of Yoga has been mentioned for each chapter but only three kinds of Yoga can be considered as
main which are (1) *Karma Yoga* (2) *Bhakti Yoga* and (3) *Jana Yoga*. These all are three included in this.
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(8) Ibid Page – xiv & xv


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(13) Ibid, 9-5


(24) Ibid, page 694


(30) Ibid, page – 38

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(32) Ibid, Page – 58


(34) Ibid


(37) Ibid, page - 268
(38) Ibid, page - 268 & 269
(39) Ibid, page – 269 & 270
(40) Ibid, page – 270
(41) Ibid, Page – 271
(42) Ibid, Page- 259 to 262
(43) Wolfe, Bern, “A life one’s own”,
(45) Hindu, Letters to the Editor
(46) Huxley, J. S.
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