CHAPTER II
YOGA: ITS ORIGIN AND DEVELOPMENT

The country of origin of yoga is undoubtedly India where for many hundreds of years, it has been a part of man's activities directed towards higher spiritual achievements. To describe yoga even in Indian terms, requires research into its past history and present situation. The origin of Yoga is obscured in its great antiquity. It is gigantic task to understand the systematic development and various progressive stages of development, and various progressive stages of development of yoga. In order to take a brief survey of the historical development of yoga based on the available sources and yogic literature we may consider the different periods of history as follows:

1. Prevedic period
2. Vedic period
3. Upanisadic period
4. Epic period
5. Sutra period
6. Pauranic period
7. Medieval period
8. Modern period

**YOGA IN PRE-VEDIC PERIOD:**

According to some experts, Yoga was a special feature of Dravidian civilization. They mainly rely upon the evidence brought forward by the excavations of the Indus Valley civilization. The relics excavated in the Indus Valley certainly indicate that Yoga in some form was current in that remote antiquity as well. The phallic symbols and the idols of Mother Goddess suggest a type of Tantra Yoga. Amongst the Mohanjodars relics, we also find a figure seated in a Yogic posture. A statue found in the excavations is believed by Marshal as follows “it represents some one seeing in the pose of a Yogic and it is for this reason that the eyelids are more than half closed and the eyes
looking downward to the tip of the nose. As regards this view, it must be noted that our knowledge of Indus Valley civilization is still very merge. Even it can not be said with certainly that the authors of this civilization were Dravidians. The pictorial script found in the Indus Valley excavation still awaits a decipherment that can be accepted unanimously.

YOGA IN VEDIC PERIOD:

According to tradition, Veda has not been composed or written by anybody but seen as direct revelation. The hymns could have been composed in that remote antiquity and of course, these hymns could have been revealed only in the state of Samadhi and several hymns do unmistakably point to such a mystic experience of Samadhi. Yoga was not developed as system in the age of the Rg.Veda. Only very subtle seeds of some of the Yogic concepts and practices can be treated in the Rg.Veda. The word Yoga, however, occurs quite frequently, even in the Rg.Veda, but in altogether different senses. At several place, it denotes the horses etc. to be yoked to chariot or the act of yoking itself (R.V.II.8.1).
At times, it also indicates the connection of the hymns with some sacrificial rituals. (R.V.1.18;X.114.9). At some special position of asterism (R.V.V.37.5;VIII.58.3) and still at other place, it is used together with another word ksema and denotes acquiring the unacquired (R.V.VIII.54.3;VII.86.8). From these references, it can be inferred that the word Yoga as used in Rg.Veda has been derived from the root Yujir-Yoga. Traditionally every verse of the Rg. Veda is looked upon as a mantra. The well known Gayatri Mantra is supposed to be very useful for different Yogic practices even to this day. It is also significant for its meaning in so far as it mentions meditation on the supreme poser of God savittra so that He may guide the intellect. It seems that potency of meditation was realized even in the days of the Rg. Veda. The word used for this purpose is "Dhaya" instead of Dhyana. Thus, it can be said that although the word Yoga had not acquired its technical meaning, the sages in the age of the Rg.Veda were in no way completely ignorant of the Yogic practices. To sum up therefore, it can be said that the word Yoga originally meaning yoking especially the
horses was already used in the age of the Rg. Veda to denote the yoking of speech etc. for different purposes and even for the sake of self advancement. However, the whole technique of yoga can not be traced into the Rg. Veda therefore yoga had not grown as a system in the age of the Rg. Veda.

Next to Rg. Veda, come the Atharva Veda. Again, as for as the interpretation is concerned, the Atharva Veda remains much more controversial than other Vedic Samhitas. As in the Rg. Veda the word yoga occurs very frequently in the Atharva Veda as well as and in most of the places it denotes similar meanings. Three passages, where the word yoga occurs are just reproductions from the Rg. Veda. At one place the word used Asta Yoga and Sad yoga (A.V.VI.91.1). At two other places, the word occurs in compounds such as Brahmayoga, Ksatrayoga etc. and means just association (A.V.X.5.1 to 8). Thus it can be safely assumed that the word yoga is connected with the root “Yujiryoge” and has not as yet acquired the technical meaning, in the Atharva Veda as well. However, the growth of the means of self-advancement which were later to be
systematized under the name of Yoga can certainly be found in the Atharva Veda, and to a very large extent indeed. The concept of Prana as the dynamic life principle can also be traced to a hymn in the Atharva Veda (A.V.XI.4). Here, the Prana is said to control everything in the universe and to be the supreme law on whose basis everything is established. This long hymn also indicates that this life principle is at the root of breathing the air in and out. The words used are Pranati and Apanati which suggest the concepts of Prana and Apana. As in the Rg. Veda, we can find in the Atharva Veda also, the body, speech and mind as the chief means yoked for self advancement. The Atharva Veda clearly recognizes the necessity of tranquil mind free from passions for the sake of self realization. Thus it is stated at one place that one who knows that every youthful ageless intelligent self being free from passions, comageous, immortal self born, fully contended with bliss and not deficient in any respect is not afraid of death (A.V.V.10.8). The Atharva Vedic poets used to meditate on different deities and perhaps they were also approaching towards the concept of
Samadhi. The root Sam+A+Dha has been used in some what similar sense in the Atharva Veda (A.V.VI.76.1).

The remaining Vedic Samhitas i.e. the different recessions of the Yujir Veda and the Sama Veda are ritualistic in nature and so, very little material can be found in them as regards the growth of Yogic concept. Yet, it is worth while to note a few significant facts. Word Yoga occurs at places in the Vajasaneyi-samhita of the Yajurveda. Of these, one passage has been borrowed from the Rg. Veda. At the other place, it denotes acquiring the unacquired. Thus although we don not find the word Yoga used in technical sense even in these Samhitas, yet the technique of sacrifice was itself considered to be a means of self-advancement and can be said to have formed the original karma yoga. It may also be noted that even the followers of the sacrificial cult have been referred to as yogins in the Bhagawad Gita. The musical recitation of the Samaveda was also looked upon as a means of as well as the deities and can be said to be pre-cursor of later Laya Yoga. To sum up, therefore, it can be said that in the early Vedic period the sages
were not as yet disgusted with the objects in the external world and were seeking the Reality also in the external world, although a few mystics turning inwards and getting self realization can also be found in this age. It is futile to find full grown system of yoga in this age. But the origin of several yogic concepts certainly goes back to this age.

With the Brahmanas, we enter into the later Vedic age. This was the creative period of Indian thought and culture and it has immensely contributed to the growth of yoga as well. Importance of yoking mind has been greatly stressed in the Satapatha Brahmana. The Satpath states that nothing can be done properly without yoking mind. Even on the occasions of sacrifices, concentration of mind on particular objects was considered essential (S.B.I.5.3.19). At one place it is stated that desire of mind goes to Pranam Prana informs it to Vayu and Vayu tells Gods how man's mind is. (S.B.III.4.2.6). The Satapatha Brahmana also describes the nature of the self for the purpose of meditation. Therein Prana is said to be the body of the Self (S.B.X.6.3.2.). The
Brahmanas affiliated to the Sama Veda and the Atharva Veda seem to have been composed at a much later date. Amongst the many Brahmanas of the Sama Veda, the Jaiminiya Brahmana is the oldest and the most important one. It contains a good deal of discussion on the Prana vidya. Yoking of speech and mind has also been often recommended. At this Brahmana refers to the theory of action and rebirth chronologically it has to be placed in the age of the Upanisad. The names of five principle pranas viz Prana, Apana, Vyana, Udana and Samana occur quite often (J.B.II.42). Another important topic from the viewpoint of yoga discussed in this Brahmana is the Pranava vidya or importance of Om. It seems that in the age of this Brahmana, the syllable Om was already recognized as an important object of meditation. The Prana vidya and the Pranava Vidya have been further expounded in the Gopatha Bahmana. Thus it can be said that several yogic concepts were evolving during the days of the Brahmana.
YOGA IN UPANISADIC PERIOD:

It is in the Upanishads that we find a real basis for the system of yoga. The age of the Upanishads was a peak period of Indian thought and yoga forms a very solid part of the same. Most of the early Upanishads have been certainly revealed in the highest transpsychic yogic state of the mind.

Amongst the Upanishads, the earliest ones are the Chandogya and Brhadaranyaka. We find a very powerful description of yogic mystic experience in these Upanishads also. It seems that Prana was considered to be the self and Vayu to be the supreme Reality or Brahma in the age of these Upanishads. It has been stated that all internal activities are absorbed in Prana during sleep and arise again out of Prana during the waking state. The idea that Prana or Vayu is the ultimate principle behind the universe can be seen at several places in the Chandogya and the Brhad Aranyaka Upanishads. We can also find the basis for Kriya yoga as also of the Yamas and Niyamas in these two oldest Upanishads (B.U.IV.4.23) Pranayama has not been directly described in these
Upanishads but Prana forms a very important topic of discussion. The different Nadis of the heart have also been described in both these Upanishads (CVIII.17.4). We find here the root of the yogic concept of Pingla or the Surya Nadi. These Nadis are said to be thinner than the thousands part of a hair. Here we find the root of the yogic concepts of Susumana and Kundalini or serpent power. The Chandogya uses the root Dhyai quite often (C.T.VII.6). However, we do not find the words yoga yogin used in their technical sense in these early Upanishads also. In the description of Vijnamaya Kosa, we come across the word yoga, which may be interpreted in its technical sense (T.U.II.4). In the Bhrguvalli of this Upanisad Tapas has been said to be the only means of realizing the Brahman. The importance of desirelessness has been stressed in the Brahma-valli of this Upanisad as in the Brāhād Aranyak Upanisad. Three Upanishads Isa, Kena and Katha fall in the next chronological strata. In this very period a firm basis for the system of yoga was formed. We find the basis of the Karma yoga that was elaborated later on in the Bhagavad Gita. In the first
section of the Kenopnisad the trans-psychic nature of self-realization has been explained. It is in Katha Upanisad that the word yoga has been used in its technical sense. We also find quite elaborate discussion of yoga in this Upanisad. The nature of the syllable “Om” has been recommended as the best object for meditating on the self (K.U.II.12.3). The Kathopanisad states that the transcendental state of experience in which mind stops functioning, together with the sense, organs and even the intellect does not function is supposed to be the Yoga. Then we get a scientific definition of yoga as yoga is the rising and the setting of the senses functions without ignorance. In the light of this context, yoga can be understood as stopping the functions of senses, mind and intellect. Thus we can understand through this definition that yoga is that transpsychic experience in which a person voluntarily stops the activities of senses, mind and intellect and gets himself merged in pure consciousness. This is exactly the state of Samadhi or absorbing tranquility. Thus, we see how at the time of this Upanishad, the word yoga has acquired its technical meaning i.e.
Samadhi. In the last chapter of the Kathopnisad the “granthis” and “Nadies” have also been mentioned and rising of the serpent power is also indicated as in the Chandogya Upanisad (K.U.VI.15,16). The Prasnopanisad mainly deals with the Prana Vidya. It is in this Upanishad, that we get a clear mention of the places and functions of vital airs within the human body (P.U.II.1-21). In Mandukopanisad, meditation and yoga are the main topics of discussion. The syllable “OM” has bee recommended as the main object of meditation. We also get here a description of the mystic experience of Raj Yoga. For this purpose, truth, austerity, study of scriptures and continence have been recommended as the preliminary practice (M.U.III.1.8). This Upanisad also mention the Samnyasa Yoga or the yoga of renunciation (M.U.III.2.6). Thus it represents further development of Raj Yoga.

Thus we find that the yogic tenets in the early Upanishads are more akin to the Hatha Yoga tradition. A further development of this radiation can be found in the Maitrayayani Upanishad, as also over twenty Upanishad known as Yoga Upanishads, as such,
this Upanisad can not be placed in Vedic age. Most of the Upanishads belong to a still later period.

Yoga in Epics and Puranas

A further development of yoga can be seen mainly in the Mahabharata. Although the main bulk of the Mahabharata can be said to be pre Buddhistic, it can be seen that a few passages were added even after the age of the Buddha. Even as regards the different portions of the Mahabharata, scholars are not unanimously agreed. The case of the Ramayana is somewhat different. Although the Ramayana is also an epic of growth, the main kernel of the same has come almost from one pen. This main kernel consists of mostly books (kandas) second to sixth. A large portion of Balakanda as also the whole of the Uttara Kanda are evendently a later addition. Again, the Ramayana does not include lengthy didactic portions as does the Mahabharata. As such, we don not get much information as regards the development of yoga in the Ramayana. However, it can certainly be said that different kinds of yogic practices were current in the age of the Ramayana. This age can be said to be
synchronous with the earliest portions of the Mahabharata. The Puranas in their present form are chronologically much later. However, the mention of the Purana type of literature can be found even in the Brahmanas and the Upanishads. A portion of this early literature must have been preserved in the extant Puranas as well.

In the original Ramayana, we get only casual references to yoga and yogic practices. Thus several types of yogic practices have been referred to in the Aranya kand of Ramayana. In the sixth chapter of this book, several types of ascetics have been mentioned and all of them are said to be firmly resorting to yoga. Casual mention of several accessories of yoga as also other yogic concepts can also be found in the Ramayana. From all these references, it can safely assumed that yoga as a discipline as also a system of thought who quite popular in the age of this great epic (V.R.III.6.2-6). The Bhagawad Gita has been called the yoga sastra alongwith the Brahma vidya in the colophon and it can be said to be the yoga sastra par excellence dealing with different kinds of yoga suitable for people from all walks of life and in different stages of life.
belonging to different faith and claims. Three lines from the Bhagwad Gita are understood as the definition of yoga. The first and the most important one is “Equality is called yoga”. (B.G.II.48). Another sentence appearing just after two verses is “Yoga is skill in action”. (B.G.II.50). The third sentence appearing in the sixth chapter declaring that dissociation from association with grief may be known to be what is called yoga also culminates into equality or equanimity with which one becomes able to achieve such a dissociation (B.G.VI.23). The Gita accepts variety of paths. It is in this secondary sense that every chapter of the Gita is also called yoga. The Gita recognize four main paths suitable for people of different temperaments and different capacities. These four main paths are the Karma yoga or the yoga of action; the jnana yoga or the yoga of knowledge; the Dhyana yoga or the yoga of meditation and the Bhakti yoga or the yoga of love and devotion.

**YOGA IN SUTRA PERIOD:**
Mahavira the founder of jainism was a contemporary of Goutam Buddha and was undoubtedly a great practical yogi. Yoga according to jain tradition also consists in Yoking body, speech and mind. It is called Upayoga. Jains speak of the treefold yoga jnana yoga, Ischa yoga and Kriya yoga. Much of the jain teachings resemble those of Bhagwad Gita. Jainism accepts correct out look (Samyoga criteria) 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, non stealing and continence. Meditation resulting in liberation in Jainism is said to be fourfold: Righteous meditation, auspicious meditation, white meditation and pure meditation.

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 Lalam and Uddaka Ramaputta. There are striking similarities of concepts and terms in early Buddhist scriptures and Yogasutras of Patanjali which
have given rise to the problem of relative priority of the Buddhist or the Patanjala Yoga. The fourfold Dhyana referred to by early Buddhist scriptures is one of the significant contributions to yog. Besides the four fold Dhyana, in Buddhist test are described the four Brahmavidharas of sublime occupations cultivating for exalted psychological moods which are a) love (maitri) b) compassion (karuna), c) cheerfulness(mudita) and indifference(upaksa).

Patanjali’s Yogasutras are the oldest systematic treatise on yoga available to us. It contains 195 aphorism divided into 4 chapters. 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 Yogasutras of Patanjali. These throw light on the development of different yogic concepts and techniques of that period. Patanjali’s yogasutra has utilized all the available material on the subject in his times and added a new scientific dimension by rearranging it rationally and systematically. Hence, it is no wonder
that Patanjali has been recognised all through the subsequent times
to this day as the highest authority on yoga

Yoga in Puranas

The Puranas are a class of literature which existed from very ancient times. The extant Puranas are reaches made of the ancient Puranas during the first century of the Christian era. The orthodox number of Puranas is 18. Many of these Puranas deal with the Yoganags) Some of them also describe the Yogicharya (conduct of a Yogi).

YOGA IN MEDIEVAL PERIOD:

There is a vast literature on Tantras published and unpublished. There are Buddhist Tantras, Hindu Tantra and Jain Tantra. Tantras are commonly associated by Shakt-worship, with mudras, mantras, mandalas, the five Margas, the Dukshinamarga, Vam-marga and Magic practices for acquiring supernatural powers. It is difficult to say which Tantra are earlier. There are very large number of subjects included in the Tantra. The Tantrikas substituted a yoga of enjoyment for the yoga of
abstinence and asceticism. The Tantra claim that liberation is achieved by the very means by which otherwise on falls.

Tantrism developed into Raja yoga and Sahajayana of Buddhist. Rajyoga is very much confused with Patanjali’s yoga. As an aid to Raja yoga, Hathayoga was evolved and became very popular through the Nath cult. Many of the Hathayogic practices seem to have their origin in Tantrism. Hathayoga 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 Paddati, Goraksa Sataka, Hatha Pradipika, Gheranda Samhita, Siva Samhita, Hatha Ratnavali, Yoga Chintamani etc.

YOGA IN 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 mad yoga popular. Swami
Vivekananda made yoga popular. Swami Ramatirtha and Parmahansa Yogananda continued their work to spread the knowledge of yoga out of India. Ramana Maharshi, Sri Aurobindo and Swami Sivananda of Rishikesh are some other names of modern exponents. Swami Kuvalyananda made the scientific aspects of yoga popular. He pointed out on the basis of scientific evidence how yoga could be useful in our day to day life. Bhagwan Rajnish and Maharshi Mahesh Yogi made yoga popular in the west in their own ways. Researches by scientists are still going on to show the effects of yoga on human being.

Yoga for health and fitness management

Promotive aspect deals with the maintenance or improvement of the health and fitness. The quotations like “Nayamatma Balanhinena Labhyah”, “Sariramadhyam Khalu dharma sadhanam” from the classical or yogic literature indicate that health was considered as a pre-requisite for the spiritual pursuit. Yoga looks upon man as a whole consisting of body, mind and spirit. Yoga accepts body, mind relationship. More weightage is
given to the spiritual aspect. Yogic concept of health is not merely physically oriented but rather more mentally and spiritually oriented. Arogya, a synonym for health has been defined as an absence of distractions or pulls on the mind”.

Health, may be considered in its promotive aspect, curative aspect and preventive aspect. It would be interesting to note the contribution of yoga in developing these aspects of health and fitness on the basis of scientific observations. Although limited research has been done in the area of promotive aspect, the available evidence indicates promotion of factors of physical fitness and emotional stability through yoga.

Yogic practices have been found best to contribute flexibility according to de Vries (1967) Smithels and Cameron (1962), Dhanraj (1974) and Gharote (1973). Other factors of physical fitness are equally favorably influenced as seen from the studies of Gharote (1973,1976). Minimum muscular fitness as judged by Kraus Weber tests in the school children was seen improved by yogic training according to the studies of Gharote (1976), and
Moorthy (1982). Cardiovascular efficiency has been found to improve as a result of short term and long term yogic training Program among the physically conditioned and unconditioned males (Gharote and Ganguly 1979). Residual and delayed effect on the improvement of physical fitness was observed by Gharote (1976). Emotional stability which governs mental health is an important aspect of personality. Various studies reported by Kocher and Pratap (1971 and 1972), Kocher (1972), Palsane and Kocher (1973) showed favourable results of short term yogic training on mental health through the influence of autonomic nervous system and endocrine system. The study of Gharote (1971) on school children evaluating the psycho-physiological effects of short term yogic training on the working of autonomic nervous system using a sophisticated and elaborate battery of Wenger’s Autonomic Balance, brought evidence about the utility of yogic practices towards improved emotional stability. Recent experiences of introducing yogic practices in management programmes shows that it may serve as a good relief in reducing
organizational stress and in promoting a congenial work climate.

The practice of yoga nidra, certain selected asanas, pranayamas and meditations are useful to relax and quieten the mind (Bhole, 1981; Datey, 1978; Singh et al, 1978). They can be conveniently introduced in an organizational set up to promote alertness, congenial feelings, job satisfaction and work proficiency.

On the basis of some of the scientific investigations with yogic training program mentioned above, it would be clear that yogic practices can play an important role in promoting health and fitness. On the other hand health and fitness are very much essential as a promotive approaches to yoga.

Yoga Therapy

Therapy is not the field of yoga. However, Patanjali mentions "Vyadhi meaning disease, which he considers as a hindrance to personality integration. But he never refers to the treatment of diseases simply because of his approach is holistic rather than analytical that is, he prefers to integrate rather then occupy himself with the symptoms of disintegration. The modern trend towards
systematic yoga therapy really began in 1920. Early scientific investigations were made by Swami Kuvalyananda, the founder of Kaivalyadhama Yoga Institute. Throughout the many years of research into yoga therapy at Kaivalyadhama, many discoveries were made about the therapeutic effects on certain ailments. Later attempts were made by many organizations and individuals, both in India and abroad. "Yoga Therapy; Its Basic Principles and Methods" by Swami Kuvalyananda and S.L.Vinayakar was published by Govt. of India in 1961.

**Yoga Psychotherapy**

In recent years Swamy Rama, a spiritual leader of distinction had inspired some of his psychologist disciples at the Himalayan International Institute of Yoga science and philosophy in U.S.A to formulate and practice a system of psychotherapy based on the classical Indian thought. Yoga and Psychotherapy: the evolution of consciousness of Swami Rama, Ballantine and Swami Ajay (1984) and Psychotherapy East and West: a unifying paradigm of Swami Ajay (1984) prescribed a full fledged system of yoga
psychotherapy based on Samkhy- Yoga, Hatha Yoga, Advait Vedanta and Tantra. Yoga has always remained a growing discipline and has adjusted to the needs of the day. It never prescribed the same approach to every one. This special feature of Yoga will also govern the trend of future development of yoga.

**Yoga for Present Educational Set up**

"Yoga", as Swami Vivekananda has said, "May be regarded as a means of compressing one's evolution into a single life or a few months or even a few hours of bodily existence". And, Education too, when rightly understood, would mean a rapid psychological process towards perfection". Education is a search for knowledge, and it is a search for values. It is also an uncovering of the layers of faculties, cultivation of them and perfection of them. It is a process of the discovery of the self and it aims at a true self knowledge, which gives liberation from ego and imperfections. "Sa Vidya Ya Vimuktaye". Education is a search for that knowledge which would fulfill oneself individually and make him as a harmonious
member of the universe. But, is this all, the meaning of yoga. By yoga, says Sri Aurobindo, "we mean.... A methodized effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence we see partially expressed in man and in the cosmos."

Yogic research affirms that there are principles and means by which these can be achieved a greater perfection of the body, life and mind than can ordinarily be conceived or imagined. It is also affirmed that these are great hidden faculties and powers which can be awakened by a methodized effort. Finally, there is a supreme affirmation that there are great psychological super conscious states and powers which are central to the creative and integral perfection of personality. Yoga is essentially a creative process of the flowering of personality, and yogic research gives us the secret of the perfection and integration of personality. In recent times, stress is being laid on education for an all round personality. As mentioned above, yoga is itself in a process of self-education
which helps in the evolution of an individual's consciousness and proper spiritual growth. However, it can be of enormous help in the present set up of education for its utilitarian nature. Today, a child needs a good memory, quick recollection, sharp intellect, quick decision, a clear perception, keen observation, and high capacity to absorb and assimilate the heavy package of information and knowledge under the pressure and stress all round. A graded set of yogic practices can be of immense help if undertaken as a daily routine along with adoption of yogic pattern of behavior with due emphasis on moral values and outlook towards all living beings. Faith in the Almighty, reciting universal prayers, attending devotional meetings will provide an additional dose of peace to the mind.

It would be worthwhile, to mention a few scientific studies which have shown favorable results in alleviating anxiety, hostility, neuroticism (Pratap, 1968; Kocher, 1972, 76; Wallace 1970; Green and Green 1971, 1973) and in improving the emotional stability, steadiness, immediate memory and recovery from fatigue.
(Mall et al, 1977; Kocher, 1972; Kocher and Pratap 1968, 72). Relaxation through yogic practices have been found to be facilitating in learning of the skills in painting, music, dance, writing, swimming etc. (Coville, 1979).

There has come about a recognition that there are in us various personalities, conflicting personalities and thus conflicting potentialities of our profession. It has been pointed out that this entire domain of the secrets of the growth of personality has remained ignored and the consequences are that most of us possess smothered personalities, and most often we are engaged in the work that has no correspondence with our real genius, with our inner delight of existence. Most of us live in deep suffering, alienated from ourselves. It is the inner suffering that causes aging, and even in our youth we feel so often worn out. These are indeed excellent ideas and they will have a valuable place in the New Education
Yoga as a Profession

It is a sad fact that experts in the yoga practices who can give the right kind of advice are actually very rare. Most of the persons who take to yoga as a profession do not usually have a scientific attitude, and thus what they seem to propagate is their personal likes and dislikes and idiosyncrasies. An element of mystery is found to be rampant in their activities and sincere, honest people are often cheated and deceived by the so called masters in yoga. It is a happy sign, however, that some intelligent and good natured people are also now getting attracted towards the art and science of yoga.

A number of teachers training courses are run by Govt., Semi-Govt., private recognized institutions and Universities in India and abroad. After passing out many of them take up yoga as a profession of teaching at the school college and university level. Some yoga teachers are running their own centers for treatment of psycho-somatic disorders through yoga.
PHILOSOPHICAL BACKGROUND OF PATANJALI’S YOGA SUTRAS:

In all the available literature on yoga Patanjali’s Yoga sutras stand as the most basic and authoritative treatise. In its 195 sutras or short aphorism, Patanjali had condensed the essential techniques and philosophy of yoga in such a manner that it surprises every reader of this text.

Patanjali accepts the Samkhya view of bondage and liberation. The bondage of the Purusa (self) is due to ignorance and in discrimination (aviveka), and liberation (Kaivalya) can come from discriminative knowledge (Vivekhayati) alone. The bondage manifests itself through the fivefold miseries (kleshas) which human beings become subject to in consequence of a mistaken identification of the pure, chetana Purusa and unconscious (jada) Prakriti or rather sattva aspect of Prakriti. The miseries are: 1) Ignorance (Avidya), 2) egoism (Asmita), 3) attraction (Raga), 4) repulsion (Dvesa) and 5) willingness to live (Abhinivesa). All of them result from want of discrimination
between the Pure self and unconscious Prakriti, between chit and jada, which somehow have become joined together from beginningless time, which joining and connection have veiled the real nature of both purusa and sattva, of cit and jada, and have made their discrimination difficult. As soon as the real nature of the Purusa or the self is apprehended through Samadhi, when all the results and its conjunction with Prakriti ceases, putting an end to all the miseries. All Karmas result from the Klesas (miseries) and cease with their cessation.

Giving the criterion of yoga as ‘chittavritti nirodha’ (P.Y.S.1:2): Various methods of getting control over the cittavritias have been suggested by Patanjali. Their practice coupled with Vairagya (detachment) is greatly eulogized. Isvarapranidhana meaning devotion to God, repetition of Pranava, and many other practices have been described in the first part. Having dealt with Kriya yoga including Tapas, (inchantation of Mantras) and Ishvarapranidhana in the earlier part of the second pada, the later part is devoted to the description of five yogangas namely, yama,
Niyama, Asana Pranayama and Pratyahara. Remaining three angas of Dharana, Dhyana, Samadhi are described in a special manner in the third pada which also elaborately narrates the effects of Samyama resulting from the combination of these three. Fourth pada is devoted to the explanation of the five types of attainment rebirth, vasana, karmavipaka, nature of chitta from the theoretical point of view. Although this text is in the form of aphorisms, these were commented upon by Vyasa, vachaspati, Bhoja and thus the yoga Shastra was placed before the public in an extended form.

The word yoga is used in different senses in different branches of Indian literature and philosophy. For example, in Mathematics it means addition or the sum-total; in astrology it means a particular and significant combination of planets on a particular Rashi; in grammar, it means synthetical dependence of words; in medicine it means a particular mixture or compound of several drugs or minerals. In philosophy each system of thought uses the term yoga in a peculiar sense which fits in the peculiar ontological and ethical outlook of the system. For example, in the
yogasutra of Patanjali, it is used for control of the modifications of the mind and their complete cessation in samadhi; in the Tantras it means the union of the individual soul with the cosmic or universal soul (God); in the vedanta, it means an effort to realize oneself to be the absolute Brahman; in Buddhism it is used in the sense of meditation or contemplation, In the Panchtantra system, it means seeking after God and devotion to Him. In Yoga vasisthā and many of the minor Upanishads, it means the process of annihilating the mind and realizing one’s Absoluteness. In Shrimad Bhagavata and Devi Bhagavata, it means exclusive Love (Prema) for God. In the Bhagwad Gita, which is the book of Yoga Par excellence, it has been used in several senses. Each chapter of the Bhagavad Gita is named as a treatise on some kind of yoga. The most well known definition of yoga in the Bhagavadgita, however, is “Yogah karmasu Kaushalam”, which may be translated as ‘Yoga is expertness in work or “efficiency in action” Yoga really means the practical aspect of all the systems of religion and philosophy. The ideal of life discovered or
determined by religion or philosophy is actually realized by some particular form of sadhana or discipline, and that is called yoga. All the systems of Indian philosophy and religion differ on various ontological points, they are more or less agreed about the ultimate goal of life, which is generally the release from bondage of life and death and realization of the real nature of the self.

The word yoga, therefore, stands for the methods of:

(a) Realising the potentialities of man.
(b) Hastening the spiritual evolution of man.
(c) Becoming one with the Divine Being who is immanent in all creatures.
(d) Uniting the individual soul with God.
(e) Realizing the highest ideal of man
(f) Becoming conscious of one’s unconscious powers and potentialities and making use of them.
(g) Attaining perfect health.
(h) Peace, happiness, will, immortality, Omniscience, power, freedom and mastery over everything in the world.
To suit the sadhakas of different temperaments of different types, and of different grades in evolution, different kinds of sadhanas (approaches) have been prescribed. The Patanjali’s approach has been discussed here in detail:

**Patanjali’s Approach and Principal Characteristics:**

Although, in theory, Patanjali accepts the Samkhya view, he recommends an absolutely different method for the attainment of the end. The Samkhya follows the intellectual method (Jnana yoga) and seeks to attain the required discrimination through reason directly. But the yoga system of Patanjali prescribes a different method for attaining the necessary discrimination. It is primarily a voluntaristic system that hopes to develop reason through the education and exercise of the will. The discrimination comes as a result of Samadhi where the will is perfectly fixed and absolutely controlled. The yoga thus begins with the regulation of the will and prescribes yamas and niyamas in the very beginning of the course of spiritual discipline. Reason cannot establish its supremacy over an unruly and uncontrolled will, and thus the
Samkhya method is not helpful to one having a perverted will. Thus there arises a miserable cleavage between the intellect and the will, and the bondage of passion, as Spinoza puts it, continues in spite of the argumentation put forward by the intellect. But when reason unfolds itself through the concentrated and controlled will, it attains an easy mastery over passions which cannot raise their heads because of the cessation of all opposition and dualism between intellect and will. The perfected will becomes identical with reason, and when the modifications of chitta cease, the pure self manifests itself in its natural splendor and glory.

The main characteristics of Patanjali's approach are as under:-

(a) Patanjali's approach to the highest end or the ultimate goal is an independent discipline. His scheme of things is competent enough in itself for gradual progress and as such, does not depend on the notions or concepts adopted by other systems.

(ii) It is universal in character and not limited to the yogins of any particular sect. Almost all sects of religions and all systems of
Indian philosophy have adopted it. Even in the case of the position of God in its scheme, it is observed that although the goal of the Patanjali's system is 'Yoga' (highest state of being), yet this 'yoga is not union with (a particular) god, but the state wherein, there is complete cessation of the changing states of mind i.e. Smadhi, neither it is the realization of God but the realization of the pure self. It cannot be charged with narrow-minded sectarianism. Rather, it has declared worship of God in any form to be only an aid to the concentration of mind - and that also not an indispensable one, to the realization of its own goal - the; pure 'self'. An atheist can choose to employ other methods of concentration of mind mentioned by him.

(iii) It is a practical discipline free from all dogmas and presuppositions and thus, having no dogma of its own, it does not conflict with any system. Its methods is entirely scientific, every step in the graded course of discipline being based on experimental realization of each one of them.
(iv) Patanjali prescribes his own method of attaining the necessary discriminative knowledge (Vivek Khyati) to differentiate between pure self (chit) and the unconscious (Jad) Prakriti (Particularly its sattva aspect in its evaluates). Because of the want of discriminative knowledge human being becomes subject to mistaken identification of sattva aspect of unconscious Prakriti's evaluates i.e. physical body or its parts, feelings, thoughts (mind), arguments (intellect) to that of the pure self (chit). It is the non discrimination (Aviveka) because of which the two (chit and jada), seem to have become joined together. The 'seemingness' (Pratiti) is the veil that does not allow an individual to apprehend the separate real nature of the pure self and the sattva aspects of the Prakriti and its evaluates. As soon as the cessation of all the modifications of chitta takes place, discrimination results, and the separateness of two entities (pure self and the prakriti) is discernable. All miseries (klesas) which were born as a consequence of nondiscrimination are put to an end.
Also the karmas which result from miseries cease to exist with their cessation.

The above mentioned method of discrimination is primarily a voluntary system wherein the Sadhaka himself strives to develop reason (intellectual faculty) through the education and exercise of the will. For example, regulated conduct (Yama and Niyama) is prescribed at the very beginning of the course of the discipline for the regulation of the will. Similarly all other practices of the discipline are actually employed as a matter of daily routine to have gradual mastery over will until it is perfectly fixed and absolutely controlled and supremacy of reason over the unruly, uncontrolled and perverted will is established, when the opposition from the side of will ceases, it becomes identical with reason (intellect). The dualism between 'intellect' and 'will' is vanished. Then, intellect pervades- the cessation of the modifications of chitta results, and the pure self manifests itself in its native splendor and glory.
(v) In methodology also, Patanjali's discipline is different from Samkhya and Vedanta. The Samkhya seeks to control the lower by means of the higher, the sense organs by means of mind, the mind by means of Buddha and so on. But Patanjali's discipline proceeds from social and personal hygienic conduct as its substratum, perhaps, with the view that strong moral foundation is a must for any adventurous act in general and spiritual pursuit in particular.

Then, he chooses to tackle the physical body to favorably influence the senses, the senses to influence the mind, the mind to influence the intellect, the intellect to influence the empirical Ego to let it be known distinct from the real and pure self. The preceding entity handsomer the beaten of authority and control to the higher one for governance and in the end the rule of 'soul' as sovereign is established. The latter (Samkhya and Vedanta) seek to control the lower by means of higher while the former (Patanjali's Yoga) seeks to get hold of the higher with the help of the lower where in mind is sought to be controlled through the regulation of the postural patterns of the bodily and the control
and regulation of breath (Pranayama). It is clear to him that mind could be controlled even by means of physiological processes. But in this case, this system cannot be charged to be materialistic one because the mind (manas) and the intellect (buddhi) are products of unconscious (Jada) Prakriti. It is not the western type of materialism, as it recognizes the independent and fundamental existence of Purusa which is pure chit and maintains all the activities of the Prakriti are for the purusa. Thus, here materialism is not opposed to spiritualism but is rather absorbed in the latter.

Inclusion of the practice of postural Patterns (Asanas) and control of breath in his scheme has confirmed the secret relationship between Prana (breath) and manas (Mind). Indian seers are thus credited to have discovered this scientific truth which can be claimed to be one of the important laws of the Nature. Hence he has emphasized the abhyasa (constant practice) signifying the method of getting hold of the higher (i.e. mind) with the help of the lower (the breath). Although he also refers to
vairagya (detachment preferred by samkhya) as a complementary means. Patanjali's discipline attempts to arouse and modify the subconscious Self indirectly through the help of processes such as Pranayama (regulation of breath) etc.

This system further shows us how subconscious could be modified by the conscious, how the accumulations of the repeated exercises of processes of surface consciousness (conditioning) help to influence the subconscious depths and modify them permanently (P.S.Y.II,10).

Levels of Consciousness:

The conscious life of reason and will is only the surface-level of a wider and more expensive mental life of the individual. The modern view of the subconscious mental life, as manifested in hypnotic and clairvoyant phenomena, has a deeper significance and a larger meaning for him. Such a subconscious is not infraconscious at all. Rather, it is widening of surface consciousness only. It (sub-consciousness) is not the irrational or rather the non-rational crude beginning of mental life out of which the conscious
life of reason emerges but in the expansive field of consciousness undivided and unlimited. This is the real life of reason and with which all mental processes point towards them as their source, substratum and goal.

When the divergent flow of modifications stops, the vast expansive region of consciousness manifests itself as the pure self (in existence) or chit that is apprehended, appreciated and experienced as the state of bliss. It is very much more than the 'subconscious' of the modern psychology. The pure 'chit' is really infinite (Bhuma) and transcends the distinction of subconsciousness and surface-consciousness. The subconscious helps to understand the conception of pure chit only so far as it shows the possibility of a more expansive consciousness in existence than the ordinary consciousness. Modern psychology explains how the conscious is modified and controlled by subconscious while Patanjali's Yoga-discipline shows how the subconscious could be regulated and modified by the conscious
indirectly (through constant repetition of different processes of surface consciousness included in the scheme).

GRADUAL DEVELOPMENT OF INTELLECTUAL FACULTY THROUGH YOGIC PRACTICES:
The mind prepares itself for Samadhi through dharama and dhyana (concentration and meditation). Dharana is described as the fixing of the mind at some particular centre of the body or on some object (PYS,III,1) and dhyana is designed as the ceaseless and uninterrupted flow of the same state of consciousness (PYS, II,2). The Samadhi prajna (intuition gained in the Samadhi state) is absolutely unerring, and only the deep diving into the transparent lake of consciousness beneath the ceaseless flow of mental modifications, running in divergent directions, can reveal truth. Inference and testimony can give us only knowledge of the general nature of things; the individualities and peculiarities of things always elude their grasp. (PSY., I,50). Ordinary sense-perception also is deceptive at times; and, therefore, for the correct view of things, we have to rely on Samadhi intuitions. By means of
Pratyahara (withdrawal), the mind collects itself from divergent channels and through concentrations and meditation becomes firmly seated on the object. Although, yoga is defined as suppression (Nirodha) of the mental states, it involves, in reality, an expansion. The stream of consciousness gains its intensity and strength when its flow in divergent directions is checked and suppressed. For practicing concentration on any object that suits the taste of the individual may be taken recourse to. Meditation of God, or of a person who has risen above worldly pleasures and pains, above all attractions and repulsions, or of any luminous body, or of any other worldly object, may equally serve the purpose. Hence we find the truly scientific nature of the yoga system.

The yoga system regards moral and physical discipline to be indispensable preliminaries to spiritual progress. Yama (self control) and niyama (self regulation) sum up all that may be included under moral discipline, while asana (Postural pattern) of the body) and pranayama (regulation of breath) constitute the
physical discipline. The regulation and control of the moral life; strict purity of both body and mind; truthfulness in deed, words and thought; abstinence from cruelty, stealth and sensual pleasures is thought as well as in deed; are some of the virtues that must be acquired before one can aspire to attain the state of ‘Yoga’. The strength of the body is to be gained by means of the various forms of asanas (Postural patterns) of the body and regulation of breath (Pranayama). Pratyahara and dharana— with drawal and concentration or fixation— become easy to one who has acquired a controlled will, through yama and niyama, a well disciplined strong body through the practices of asana and pranayama. Dhyana (meditation) comes as a result of repeated attempts concentration and Samadhi ensues as the natural completion of the long continued flow of meditation.

Concept of Kaivalya:

Samadhi is of two kinds: Conscious or Samprajnata and Supra conscious or Asamprajnata. In the former consciousness of the object of meditation persists, in the latter it is transcended. The
former is Ekagra, the latter is Niruddha. In the former the mind remains concentrated on the object of meditation. The mediator and the object of meditation are fused together, yet the consciousness of the object of meditation persists. This state is said to be of four kinds:

(a) **Savitarka**: When the chitta is concentrated on a gross object of meditation like the tip of the nose or the mid-point of the eyebrows or the image of the deity.

(b) **Savichara**: When the chitta is concentrated on a subtler object of meditation like the tanmatras.

(c) **Sananda**: When the chitta is concentrated on a still subtler object of meditation which produces joy, like the senses.

(d) **Sasmita**: When the chitta is concentrated on the ego-substance with which the self is generally identified. Here we have conscious ecstasy where individuality persists.

Asamprajnata Samadhi is that supra-conscious concentration where the meditator and the object of meditation are completely fused together and there is not even consciousness of
the object of meditation. Here no new mental modification arise
They are checked (Niruddha), though the latent impressions
may continue. If fire is restricted to a particular fuel, it burns that
fuel alone; but when that fuel has been completely burnt, the fire
also dies down. Similarly in conscious concentration, the mind is
fixed on the object of meditation alone and modification arises
only in respect of this object of meditation; but in supra-conscious
concentration, even this modification ceases. It is the highest form
of Yoga which is divine madness, perfect mystic ecstasy difficult
to describe and more difficult to attain. Even those who attain it
cannot retain it longer. Immediately after very short time, the
body breaks and they obtain complete liberation. Yoga generates
certain supra-normal powers. But they should be avoided and
attention should be fixed only on liberation which is the end of
human life. The ideal is Kaivalya, the absolute independence and
eternal and free life of the Purusa, free from Prakrti.

Patanjali’s own theory of bondage is as scientific as his
method of release from it. The Purusha who is a silent and
unconcerned spectator of the play of Prakriti and who, when resting in His own Swaroopa, is independent and homogeneous, imagines that He is related to Prakriti and that He derives pleasure from the play of Prakriti. This is Avidya. The transcendental awareness of unity is broken now; and the notions of I, 'thou' and 'he' arise. This is Asmita. The consciousness of the Purusha now flows outward towards Prakriti through the medium of the mind or the Buddhi. The Ego arises and distinguishes one from the other and the Buddhi brings to classify experiences as pleasant and unpleasant. This gives rise to likes (of pleasant experiences) and dislikes (of unpleasant experiences). This is Raga-Dwesha. These further strengthen the individual's distinctive existence, and he clings to life as a separate individual. This is Abhinivesha. Now the vicious circle is complete. This goes on till the individual is able to release himself from experiencing the play of Prakriti. This experience naturally manifests in the form of Vrittis in the mind. lake of the individual. When these vrittis are quelled then the
chain that links the Purusha with Prakriti is broken and the Purusha realises His Independence (Kaivalya).

Pataljali’s Astanga Yoga:

Patanjali has described eight steps in the pursuit of the path of his Yoga as mentioned below (P.Y.S. 2:29)

1. Yama (Abstinence)
2. Niyama (Observances)
3. Asana (Postural patterns)
4. Pranayama (Regulation and control of breath)
5. Pratyahara (Abstraction)
6. Dharma (Concentration)
7. Dhyana (meditation)
8. Samadhi (Absorption or Trance).