CHAPTER - II

YOGA: ITS ORIGIN AND DEVELOPMENT
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Yoga in Pre-Vedic Period:

From the excavations of the Indus Valley we find that Yoga in some form was practiced during the period. The idol of Mother Goddess and the figures seated in the Yogic postures suggest the antiquity of Yoga. Some believe that Yoga owes much to the Pre-Aryan heritage. In ancient times Yoga was found in the Tantras and Vedas. Although they do not give specific practices they allude to yoga symbolically. The verses of Vedas were heard by Rishis, seers in the state of deep yogic meditation or samadhi and are regarded as revealed scriptures. In Upanishads, yoga took a definable shape. These scriptures collectively form Vedanta, the culmination of Vedas and are said to contain the essence of Vedas.

Yoga in Early Vedic Period:

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, are seen in their rudimentary form in Vedas, though there is no use of the term of Yoga in Vedas technically. The very earliest
indication—though not a proof of the existence of yoga rather some form of it—comes from the pre-vedic Harappan culture which can be dated as far back as 2700 BC. A number of excavated seals show pictures of a figure seated in a Yogic position, that has been used by the Indian Yogis for meditation till the present day. One of the depicted figures bears signs of divinity (which reappear in later centuries on pictures of the Hindu God Shiva himself worshiped as the Lord of Yoga 'Yogiraj' by some sectarian Yogis), others are without them, being apparently human. Many seals found in the Mohenja-daro and Harappa bear scenes from religious life and mythological events, which obviously were of great significance to the people of the time. The seated deity and other figures, undoubtedly absorbed in meditation, indicate that mental Yoga exercises were known and played a substantial part in the religious or even philosophical outlook of the epoch.

Another seal shows a figure sitting cross-legged, with rearing cobras in front of it. Thus, all the three aspects of yogism that are well known from later centuries as well as from present day India are indicated on the seals. The yogis who emphasize the human character of yoga, endeavour, the yogis who belong to some religious tradition worship their Ishvara (Lord) and those who belong to a popular trend that is marginal to yoga is best designated as ‘fakirism’. Archeological
discoveries allow us therefore to speculate with some justification that, a wide range of yogic activities were already known to the ancient people of pre-vedic India. Understandably, nothing definite can be said of the ideological or theoretical background of these activities.

The situation is a bit clear in Vedic India, though again it is not easy to draw a picture of the state of yoga practice and knowledge of that time. Vedas as we know, is the sole source of our knowledge, which originated with our enlightened seers. There are references in many Vedic hymns, which on closer analysis appear to be the hints at or descriptions of Yoga practices and achievements. Quite often they are found also in hymns describing sacrificial rites and this leads some scholars to believe that yoga practices developed from or as a by product of religious observances. But, this assumption is wrong, for other hymns give evidence of the Yogis who were independent of the religions of the time. They roamed about throughout the country and their sole aim was to reach transcendence, live in touch with it. The presence of Yoga elements in religious rites show, on the contrary, that there was a considerable influence exercised by Yoga on the religious practice of the time.
In the Vedas, the word Yoga has occurred frequently in various forms. It is quite true that in that period, the Vedic seers must have experienced the highest state of yoga, otherwise it is not easy to understand how such beautiful hymns could have been composed in the absence of its practical experience.

Yoga in Rig-Veda:

The word yoga occurs in various forms in the Vedas. It denotes the horses etc to be yoked to a chariot or the act of yoking:

\[ \text{कदा योगो वाजिनो रासमस्य} \ | \ \text{RV. I 34.9} \]

\[ \text{र्त्थमावृत्तया हरियोगमुम्बसम्} \ | \ \text{RV. I 56.1} \]

\[ \text{वाजयान्तिव नू रथान् योगान्} \ | \ \text{RV. II 8.1} \]

\[ \text{हरि रथे सुधुरा योग} \ | \ \text{RV. V 43.5} \]

At other places it means a connection of the hymns with some sacrificial ritual. At some other places it indicates some special position of asterisms. (RV. 37.5, RV. III 58.3).

Thus, yoga as used in RigVeda, has been derived from the root yujir-yoge with the suffix ghan, either meaning kartr, the subject or karana the instrument. The terms used in Rig-veda meaning yoking or
connection are ‘yunajmi’, yuje, ‘yunjate’, ‘Ayukta’, ‘Ayoji’ etc. The Vedic seers declare at several places, that they make gods yoke their horses to their chariots for coming to sacrifice by means of a prayer.

र्व. I 82.6

Also the virtues as described in yamas and niyams of Patanjali’s Ashtanga yoga have been found in Rig-veda. Ahimsa or nonviolence has been mentioned as a virtue of God Mitra. The word satya occurs in both the senses as a noun and as an adjective. Of the Niyamas ‘Saucha’ meaning cleanliness, 'Tapa' meaning self torture, by which the Rishis have even conquered the heaven, ‘Svadhyaya’ meaning self study of mantras and lastly ‘Ishvar pranidhana’ meaning meditation of god, has been the act of the rishis, who by prayer or tapa, surrendered themselves completely to the Almighty power.

The most formidable evidence of the existences of advanced yogis outside orthodox religious circles is furnished by the Kesin hymn (RV. X 136) This hymn apparently does not belong to the category of inspired pieces composed by ancient seers, but makes the impression of having being written by someone who did not himself belong to the loose fraternity of the long haired ones (that is what the expression kesin
means). During the second millennium BC and possibly also for one or two centuries of the first millennium BC as well, there were two distinct centres of civilization in India. One, which can be called the Vedic civilization proper, was in the west, reaching as far to the east as the rivers Yamuna and the Ganges, and the other was further in the east with its centre in Magadha. The latter was the territory of the so-called vratyas. Of these vratyas some became autocratic rulers (Rajanyas). Rulers are the settled class of population on one hand and small religious communities practising magic on the other. Those were the vratyas proper. Some groups of vratyas were almost constantly on move and performed various rites for the settled folk, some vratyas also lived as solitary wandering ascetics and had a reputation for holiness. They were no doubt another example of ancient yogis. Even the group practices of small teams of vratyas contained elements of yoga practice, particularly of the kind later known as Tantric yoga. The vratyas also certainly produced an extensive literature of their own, but it has not been preserved as such. A part of it has survived in Brahmanic redaction in the Atharva Veda. As the process of brahmanisation of the ancient Indian culture continued, the Vedic future also spread to the east and gradually absorbed vratya culture. However, a substream of
non-brahmanic trends in religion, yoga and philosophy remained alive and erupted on a surface a few centuries later.

**Yoga in Ayurveda:**

Yoga is well described in Ayurveda. The description is correct, elaborate and thought provoking. Original founder of Yoga is Mahrishi Patanjali whose description of Yoga is accepted as standard throughout the world. The two systems of yoga are partly similar and partly different. Here it is intended to describe Yoga as it is described in Ayurveda.

The aims of Yoga are described in Charaka Samhita in the following verse:

"All pains (or miseries) are relieved by Yoga and Moksha (i.e. salvation from rebirth); of these two, relief obtained by moksha is complete (i.e. eternal) and yoga is the instrument for attaining moksha".

Thus, the purpose of yoga is twofold: (1) To relieve pain; (2) To accomplish moksha.

Ayurveda has been influenced by Yoga and Yoga has been heavily influenced by Ayurveda in turn. Maharshi Charak’s deep penetrating analysis of yoga and related topics proves the yogic
influence on Ayurveda. Ayurveda is so called because it helps in achieving longevity. That is the reason why Ayurveda regards maintenance of health as the primary issue for its analysis. No doubt Ayurveda deals with removal of disease and also prescribes numerous Ausadhis, but inspite of all these, it seems proper to hold that the maintenance of health is the primary aim of Ayurveda. All these characteristics and functions of Ayurveda indicate that it is not only the therapeutic scientific practices but it helps in long run too.

Maharshi Patanjali the proponent of yoga, analysis the theoretical aspect of yoga. He also values its practical aspects. The regular practice of yoga, resorting to the fluctuation of mindstuff or following of sound originating through the arousal of Kundalini, are ment for the attainment of Kaivalya. But it should not be forgotten that these practices are primarily ment for maintenance of human health and for establishing a kind of harmonious discipline between body and mind.

Further it is the removal of bodily and mental diseases (vyadhis) through yoga that has been discussed therein. That is the reason why apart from being a famous philosophy, Yoga is a special kind of therapeutic practice. It is by a continuous practice of yoga
through its various physical and mental therapeutic means that one gets relief from all types of pain (Dukha) and only then yoga is achieved.

Ayurveda is also a part of yogic science. Ayurveda is the healing branch of yogic science. It is the therapeutic branch of yoga. The spiritual aspect of Ayurveda is yoga. Through yogic exercises one aims at the spiritual development which lead to self-realization and discovery of our true nature. For achieving this, ones mind and body needs to be free from disease. This can be attained through Ayurveda. Ayurveda deals with the treatment of both physical and mental diseases. For treating the mental disorders, yogic practices like meditation are included in the Ayurvedic treatment method. The Ayurvedic view of the mind seems to have been derived from yoga philosophy and its understanding at different levels of consciousness. So, we can say that yoga was a part of Ayurvedic treatment, which has now been separated into two different approaches. Yogic approaches can be useful but they work better when combined with Ayurveda, which is the original yogic healing approach and provides the proper medical language for using yoga fully as healing science.
YOGA IN OTHER VEDIC SAMHITAS:

Yoga in the Brahmanas:

With the Brahmanas and the Upanishads, 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.

Yoga in the Satapatha Brahmana and other Yajurveda Brahmanas:

The Brahmana literature mainly represents the further development of the ritualism of the Yajurveda Samhitas. Actually the Krsna Yajur veda Samhitas are mixed up with the Brahmana portions. As such, the Satapatha Brahmana affiliated to the Sukla Yajur Veda recession is by far the most important as also the largest Brahmanical text. This Brahmana shows how out of simple Vedic rituals, a very elaborate technique of different sacrifices was evolved in the days of the Brahmanas. All these sacrifices were not directed merely towards worldly objectives, but at least some of them had the spiritual ideal. They were also the means of establishing connections with higher spirits or deities. Hence, these sacrifices in themselves can be looked upon as Yoga, although not in its highest stage. The sacrifices require initiation and yoking of body, speech and mind. Thus with initiation, the body used to be annointed with butter and the person was required to observe
the vows or vratas such as fasting, continence etc. He was also required to control his speech. Thus, the Satapatha clearly states that control on speech is a duty of an initiate.

Although at the time of offering oblations, the 'mantras' were to be recited loudly, otherwise muttering of the mantras in a low tone was considered to be more effective. Spiritual necessity of speaking truth has also been stressed in this Brahmanas. This is also a part of yoking speech. Truth is said to be the one vow observed by gods and with that they are said to have achieved final victory and glorious fame and similar result has been promised for any one who under-takes to speak truth.

Even on the occasions of sacrifices, concentration of mind on a particular object was considered essential. At one place, it has been explained how God's come to know the man's mind. It is stated that desire of mind goes to Prana, informs it to Vayu and Vayu tells God how the man's mind is. The Satapatha Brahmana also describes the nature of the self for the purpose of meditation. Therein Prana is said to be the body or the self. It can be seen from such passages that the sages had started realizing the importance of Prana as a link between body and mind. As the vital principle, Prana has been mentioned in singular, whereas it is also used in plural to represent the powers of different
senses or particular vibrations within the body. It has also been stated at one place that the Prana was in the non-manifest condition before creation. At several places, three Pranas viz Pranas, Apana and Vyana have been mentioned. But, at a few places, all the five Pranas have also been enumerated. Thus, we can easily see the growth of certain Yogic concepts in the Yajur Veda Brahmanas.

Yoga in the Aitaraeya and Kausitaki Brahmanas:

Now, let us consider the Aitareya and the Kausitaki Brahmanas affiliated to the Rig-Veda. These Brahmanas mainly explain application of different verses from the Rig-Veda for the purpose of sacrifices. In this connection, the initiation and vows of the sacrificer have also been stated. Mind and speech have been described as two things on the basis of which the sacrifice exists. The importance of mental ‘Tapa’ and observing silence has also been explained in these Brahmanas. Meditation on the concerned deity has also been recommended while offering oblations. The Kausitaki Brahmana also explains the significance of observing fast and sitting on the black antelope’s skin in connection with the sacrifice. Thus, we find the growth of certain Yogic tenets in these Brahmanas as well.
Yoga in the Jaiminiya Brahmana:

The Brahmanas affiliated to the Sama Veda and Atharva Veda seem to have been composed at a much later date. Amongst the many Brahmanas of 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. As this Brahmana refers to the theory of action and re-birth, chronologically it has to be placed in the age of Upanishads. Unity of Svara and Prana has also been emphasized at several places. Here, we can find a root of the Svara concept in the Yogic treatises like Svarodaya.

The number of Pranas has been mentioned at different places as two, three, five, nine and ten. The names of five principal Pranas viz Prana, Apana, Vyana, Udana and Samana occur quite often. At one place it has also been stated that man does not live on Prana or Apana but on Vyana. We do not get names of other minor Pranas. It has however, been stated at one place that there are twelve principal Pranas. From this, it appears that in those days the ten holes of body were considered as the places of ten Pranas. Excluding naval, which is not a complete hole as such, there remain nine places. Excluding the two lower holes, there remain seven. Excluding ears also, there remain five. Excluding eyes
also, there remain three and excluding the mouth also, there remain only two and hence, the mention of these numbers is also in connection with the Pranas. We do not find this idea in the subsequent Yoga-Sastra.

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. Another thing worth noting is that the soul or Purusa has been called the twenty-fifth in this Brahmana. As we know, Purusa has been described as the twenty-fifth principle in the Samkhya Yoga philosophy as well. Thus we come across a few yogic tenets here also.

**Yoga in the Gopatha Brahmana:**

The Gopatha Brahmana affiliated to the Atharva-veda also belongs to a later period. We come across good many philosophical ideas in this Brahmana. The Prana Vidya and the Pranava Vidya have been further expounded in this Brahmana. The ‘Brahmavit’ tradition of the Atharva-veda Samhita has been mentioned in the Brahmana as well.

This Brahmana says that, the syllable ‘om’ arose out of the penance of God Brahma in the beginning of creation and that God Brahma could experience all living and non-living being by means of
this syllable only. It further declares that, anybody who repeats this
syllable as per scriptural text gets all powers. Thus, it can be said that
several yogic concepts had evolved during the days of the Brahmanas.
However, there is no trace of systematic thinking on Yoga in this
Brahmanas as well.

YOGA IN UPANISHADS:

Yoga in the Chandogya and Brahadrarnayaka Upanishads:

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 trans psychic
Yogic state of mind. The powerful words of the Upanishads cannot be
explained on any other basis. Amongst the Upanishads, the earliest ones
are the Chandogya and the Brahadrarnayaka. We find a very powerful
description of the Yogic mystic experiences in these Upanishads also. It
seems that Prana was considered to be the self and Vayu to be the
supreme reality or Brahman in the age of these Upanishads.

In the Samvargavidya of the Chandogya, Prana has been
extolled as the internal absorbent (Adhyatmika Samvarga) and Vayu as
the external absorbent (Adhi-Daivika Samvarga). It has been stated that
all internal activities are absorbed in Prana during sleep and arise again out of Prana during the waking state. Similarly all external principles are absorbed in Vayu and they reoriginate from vayu. The essential unity of these absorbents is implied in this description.

In the famous dialogue between Aruni and his son Svetaketu, constituting the sixth chapter of the Chandogya Upanishad, it has been stated that three elements viz light, water and earth were produced from the absolute Reality. It is thus indicated that vayu, air, is the unproduced ultimate Reality. In another famous dialogue between Sanat Kumara and Narmada consisting the seventh chapter of the Chandogya Upanishad, Prana has been declared as the ultimate principle or the supreme Bhuman and the trans psychic-non-dual realization of the same has been very graphically described. In the Brhad-Aranyaka Upanishad, Vayu or Prana is said to be the non-concrete from of Pranava. In the famous controversy in Janaka’s court included in the third chapter of the Brhad Aranyaka Upanishad, Yajnavalkya declares Vayu or air to be the basic principle behind the universe, while answering the question put by Aruni. However, while answering Gargis question, Yajnavalkya describes the ultimate immutable reality as transcending ether also. The realization of this supreme principle as ones own self is the summum bonum of human life. According to the Upanishad, this realization
cannot be achieved by any action or by means of wealth etc but only by means of knowledge.

We can also find the basis for Kriya Yoga as also of the Yamas and the Niyamas in these two oldest Upanishads. There is no specific description of Asana in these Upanishads. Pranayama too has not been directly described in these Upanishads. But Prana forms a very important topic of discussion. The Chandogya describes Prana, Vyana Apana and Samana as forming respectively the Eastern, Southern, Western and Northern gates of the heart, where as Udana is said to be the upper gate. The different Nadis of the heart have also been described in both these Upanishads. The colours of these Nadis have also been mentioned. It is worth noting in this connection that, the Nadi of tawny (pingala) colour has been called Aditya or the Sun. We find here the root of the Yogic concept of pingala or the Surya-nadi. These Nadis are said to be thinner than the thousandth part of a hair. The Nadi going to the head is said to be the most important one and it has been declared that one gets immortality by going upwards through this Nadi. Here, we find the root of the Yogic concepts of Susumna and Kundalini or serpent power. The idea that human body is a microcosm, in miniature containing everything in the macrocosm, can also be found in this Upanishad. It has been stated that the inner space is as vast as the outer space and that it contains the
Sun, Moon, Earth etc. However, we do not come across the idea of concentration on the Nadis or vital regions of human body, in these Upanishads. The Chandogya uses the word Dhyana at one place and the root Dhyai quite often. However, we do not find the word Yoga and Yogin used in their technical sense in these early Upanishads also.

**Yoga in the Aitareya and Taittiriya Upanishads:**

In the two prose Upanishads falling in the next chronological strata—Taittiriya and Aitareya, we do not come across any important concepts from the viewpoint of growth of the system of Yoga. However, in both these Upanishads, Vayu or air has been included amongst the gross elements and the ultimate non-dual reality is said to be beyond air and ether. Similarly in human body also, the self is said to be beyond Prana, in the Taittiriya Upanishad. In the description of the Vijnanamaya kosa, we come across the word Yoga, which may be interpreted in its technical sense. Yoga Ksema is said to be the technical name for Prana and Apana, in the Taittiriya Upanishad.

**Yoga in the Isa, Kena and Katha Upanishads:**

Three Upanisad Isa, Kena and Katha fall in the next chronological strata. In this very period a firm basis for the system of Yoga was formed. Isa and Kena, though small in size, are pregnant with
philosophical implications. It is here that we find the basis of the Karma-Yoga that was elaborated later on in the Bhagavad Gita. Renunciation and enjoyment, knowledge and actions are judiciously combined in the teachings of these Upanishads.

The Keno-panisad also indirectly hints at such a Karma-yoga. In the first section of this Upanisad, the trans-psychic nature of self-realization has been explained. Paradoxically it has been stated that one who knows, does not know, whereas he alone knows who does not know.

In the fourth section, we find description of mystic experience for which purpose penance, control on senses, actions, study of scriptures and truth, are said to be very essential. These from the basis of the Yogic concepts of the Yama and the Niyamas. However, the words Yoga or Yogin do not occur even in these Upanishads.

It is in the Katha Upanishad, that the word Yoga has been used in its technical sense. We also find quite elaborate discussion of Yoga in this Upanishad. Nachiketa and Yama have been presented here as the ideal disciple and preceptor respectively. Yama explains the necessity of a proper preceptor and explains that the Adhyatma Yoga is the only means of self-realization. He also opens the house of Supra-conscious experience for the sake of Nachiketa by means of the transfer of power.
After this initiation, the nature of the self has been explained in details and the syllable ‘Om’ has been recommended as the best object for meditating on the self. The Adhyatma-Yoga mentioned in the second chapter has been explained in the third chapter by resorting to the metaphor of a chariot. Herein, the self is said to be the owner of the chariot, body the chariot, intellect the charioteer, mind the reigns, senses the horses and sense-objects the paths on which the chariot moves. The chariot reaches its proper goal if the horses are properly controlled by the charioteer keeping full control over the reigns. The goal is said to be the highest abode of Lord Vishnu. Of course, if the horses are not properly controlled, the chariot naturally goes astray. After this, the relative importance of senses etc has been explained and Purusa or self has been said to be the Supreme Reality. For reaching this Reality, it has been recommended that a practicant should absorb the speech within the mind, the mind within the intellect, the intellect within the cosmic intellect and finally the cosmic intellect within the tranquil self. This can be said to be the core of the Adhyatma Yoga, which includes the accessories of Yoga such as Pratyahara, Dharana, Dhyana and Samadhi.

In the fourth chapter, it has been stated that the senses have been fashioned out by the creator in such a way that they naturally run outwards. It is only a rare sage who turns them inwards with efforts, with
a desire for immortality and realizes the self. This is of course the process of Pratyahara and Sanyama. Mind is said to be the most important thing for getting this experience. The mystic experiences of Raja Yoga have also been described here. In the fifth chapter Pranayama has also been described indirectly. However, it is in the last chapter that we get a detailed description and also a scientific definition of Yoga. Here we find how the word Yoga, originally used in connection with Yoking horses came to mean metaphorically holding the senses steady and calm. As we have already seen, the senses have been described as the horses yoked to the chariot of body. The Kathopanisad states here 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 sense-functions without ignorance.

Yoga is that Trans-psychic 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 tranquillity. Thus, we see how at the time of this Upanishad, the word ‘Yoga’ has acquired its technical meaning viz Samadhi. In the last chapter of the Kathopanisad, the ‘granthis’ and the
nadas have also mentioned and raising of the serpent power is also indicated as in the Chandogya Upanishad. In the concluding portion, the Yoga vidhi together with the vidya is said to be the gist of the teaching. These words are the equivalents of Yoga sastra and Brahma Vidya which we come across in the colophon of the Bhagvad Gita.

**Yoga in the Prasna and Mundaka Upanishads:**

In the next chronological strata fall the Prasna and the Mundaka Upanisad in which we find further development of Yoga. The Prasnopanisad mainly deals with the Prana Vidya. Praying to Prana, sage Pippalada asks for glory and intellectual brilliance. It is in this Upanishad, that we get a clear mention of the places and function of vital airs within the human body. The organ of excretion and sex-organ is said to be the place of Apana. Prana resides in eyes, ears, mouth and nostrils. Samana stays in between these two. Vyana is said to move in seventy two thousand channels within human body and the Udana is said to carry the life through the upward channel at the time of death. Similarly, in the macrocosm, the sun is said to be the place of Prana, Earth the place of Apana, the middle space, the place of Samana, Breeze, the place of Vyana, whereas Light, the place of Udana. The Upanishad promises immortality through correct knowledge of these vital airs. This detailed description certainly indicates a developed stage of Yoga. In this
Upanishad, we also come across a detailed, description of meditation on
the syllable 'om'. Syllable 'om' is described as a symbol of both the
lower as well as the higher Brahman. The Mundakopanisad represents a
further development of the philosophy of the Kathopanisad and we
come across many common ideas in these two Upanishads. Meditation
and yoga can be said be to the main topics of this Upanishad.

We also get here a description of the mystic experiences of Raja
Yoga for this purpose, truth, austerity, study of scriptures and continence
have been recommended as the preliminary practices. These can be said
to be the basic Yamas and Niyamas. This Upanishad also mentions the
Sanyasa Yoga or the Yoga of renunciation. Thus it represents further
development of Raja Yoga.

**Yoga in the Mandukya, Svetasvatara and Kausitaki Upanishads :**

The Mandukya Upanishad consisting just of twelve mantras is
the shortest of all the Upanishads. It deals with the symbolism of syllable
'om'.

In the Kausitaki Upanishad, the main topic of discussion is the
Prana Vidya, which is borrowed mainly from the Chandogya and
Brahadaranyaka Upanishads. The dialogue between Balaki and
Ajatshatru has been borrowed from the Brahadranyaka Upanishad in
which the Nadis have been described. However, there is nothing new as far as the development of Yoga is concerned.

The Svetasvatara Upanishad is perhaps the most important one from the viewpoint of Yoga. This Upanishad has, for the first time, described in detail the posture useful for meditation. The other accessories of Yoga are also hinted at. The place useful for yogic practice has also been described fully. The sequence of the accessoires—Asanas, Pratyahara and Pranayama is the one that has been maintained in the Hatha Yoga and Raja Yoga treatise. The sequence in Patanjali’s Astanga Yoga is obviously different. Patanjali has also described the place for practice of Yoga and also the physiological changes of brought in by the Yogic practice. This Upanishad has described them in detail.

Yoga and Samkhya:

All the systems of thought have passed through various earlier stages before assuming their final forms in which they are available to us today. This early history of Indian thought is shrouded in mystery and we get only a few gleanings through the references in the works like the Mahabharata. However, from the available sources, it can be safely assumed that samkhya and yoga were the earliest systems getting their individual forms. These two systems have been very frequently referred
to in the Mahabharata and early Sanskrit literature. Even the Nirukta seems to refer to these systems.

सांख्य योग समग्रस्ते पुरुष वा पत्रविशेषकम् । ..............(Nirukta XIV).

Several scholars have tried to study these references and have formed different theories as regards the nature of the original Samkhya and Yoga. Different views are current as regards the founders of these two systems. From the age of the Upanishads itself, we find the words Samkhya and Yoga going hand in hand. From the very ancient time, these two have been regarded as the allied systems and some have gone to the extent of considering these two as the aspects of one and the same system.

Such a view has been staunchly expressed by Swami Hariharananda Aranya in his commentary on the Yoga-Sutra called Bhasvati. He states therein that Hiranyagarbha who is supposed to be the first founder of Yoga was just another name of Kapila the founder of the Samkhya system. According to him, Hiranyagarbha was the first born Lord of the Universe and Kapila too was born with same Knowledge and powers and hence, the sages gave this title Hiranyagarbha to Kapila. This great sage Kapila himself was the founder of both the Samkhya as well as the Yoga systems. He has tried to quote a passage from the Mahabharata in support of this view:
Thus, it is clear from the above that Samkhya and Yoga were related to each other and were complimentary to each other.

Yoga in the age of the Epics and the Puranas:

A further development of the Yoga-Sastra can be seen mainly in the Mahabharat itself. Of course, the Mahabharat being an epic of growth, we are required to study the different portions separately.

The case of 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 the Bala kanda, as also the whole of the Uttara kanda are evidently a later addition. Again, the Ramayana does not include lengthy didactic portions as does the Mahabharata. As such, we do 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 Mahabharat. 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 to the extent of Puranas as well. This portion can again said to be synchronous with the earliest portion of the Ramayana and the Mahabharata. We mean this early age, when we are speaking here of the age of the Epics and the Puranas.

**Yoga in the Ramayana:**

According to tradition, the famous Vasistha Ramayana or the Yoga Vasistha, has been composed by Valmiki, the author of the original Ramayana. In the original Ramayana, we get only casual references to Yoga and Yogic practices have been referred to in the Aranya Kanda of the Ramayana. In the sixth chapter of this epic, 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 and also other Yogic concepts can also be found in the Ramayana. From all these references, it can safely be assumed that Yoga as a discipline as also a system of thought was quite popular in the age of this great Epic.

**Yoga in the Bhagawad Gita:**

Amongst different sections of the Mahabharata dealing with Yoga, the oldest and by far the most important one is the famous
Bhagavad Gita from the Bhisma parvan. This small treatise of seven hundred verses has become one of the most important and popular scriptures of the world.

The Bhagavad Gita has been called the Yoga Sastra along with the Brahma-vidya in the colophon. 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 faiths and climes. The message of the Bhagavad Gita can be summed up in just two words "Yogi Bhava" or be a "Yogin". But the connotation and implications of the word Yogin are very wide indeed. Certainly the goal of Yogins or of the paths of Yoga is just the same but the means are very much different. Three lines from the Bhagaved Gita are understood as the definition of Yoga. The first and the most important being "Equality is called Yoga".

समतः योग उच्चवते.......................... (BG, II, 48)

Another sentence appearing just after two verses is "Yoga is skill in action".

योगः कर्मसु कौशलम् । ...................... (BG, II, 50)

From the context, it can easily be seen that this skill lies in equality or maintaining the balance of mind. 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 dissociation.

तं विधानु-खसंयोग वियोगं योगसङ्क्षिप्तम् । ...............(BG, VI, 23)

Thus, Samatva is the main meaning of the word yoga in the
Bhagavad Gita. This Samatva has varied implications including social
equality and equity, as also balance and evenness of mind. It is in this
state of mind that one enjoys union. Secondarily, however, the word
Yoga means the path leading to such a union or equality and equanimity.
The Gita accepts variety of paths. It is in this secondary sense that every
chapter of the Gita is also called Yoga. The Gita recognizes 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. Here, let us see in brief, the exposition of these four paths as
given by the Bhagavad Gita.
Karma Yoga:

By Karma Yoga, the Gita prescribes a technique or a device by which usually binding actions can lead to liberation. The Gita accepts actions as the main cause of bondage and rebirth. Hence, it is but natural that renunciation of action should lead to liberation. However, it is not so easy to renounce actions. Even recouping itself is an action. It is hence that the Gita says, "The course of action is very difficult to understand".

गाहना कर्मणो गति .......................... (BG, IV, 17)

What outwardly seems to be inaction turns out to be the most binding action whereas what appears to be very dynamic action can prove to be a real inaction leading to liberation. Man is not at all free to abandon actions. Activity and change is the very nature of the primordial forces of which the universe is constituted. It is hence, that nobody can ever remain physically or mentally inactive. As the Gita declares, there is no being on this Earth or even amongst Gods in Heaven, who can be free from three essential forces of Nature.

न तदसित वृद्धिभावं वा दिति देतेषु वा पुनः ।
सत्तवं प्रकृतितः प्रभुंकं वर्तेन नरत्रिविविधंगः ॥ लयः । (BG, II, 47)

Nobody can stay without action even for a moment. Everybody is forced to do action by the forces of Nature.
It is hence, that one is required to resort to a special trick or technique that can liberate one from the bondage of actions. This technique is what is called as the Karma Yoga of the Bhagavad Gita.

Gita points out a wide gulf between ordinary action and intelligent actions of such a Yogan. Ordinary actions are undertaken with an eye towards the fruits of these actions. But such actions are poor ones according to the Gita. An intelligent person never undertakes action with a view to reaping the fruits of the same for he knows that success in actions depends on several other factors besides the efforts of the doer. Five such factors have been quoted by the Gita from the Samkhya theory. They are:

1- The basis of action or body,

2- The individual self or the doer,

3- The sense organs and tools of action,

4- Several types of efforts,

5- The providence or destiny,
The first four factors can very well be understood by the doer but the last one remains beyond his reach. It is hence, that the Gita insists that a man is entitled only to action but never to its fruits.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

ना कर्मफलहेतपर्मूखं मा ते सर्वोपरिकर्मणि।॥........

(BG, II, 47)

Yoga in the Santiparvan:

Another text that needs discussion is the Santiparvan of the Mahabharat. It abounds in reference to Yoga and Yogic techniques, especially in the Moksa Dharma Parvan. Unlike the Gita, it refers to Yoga as a system of philosophy.

The first feature to be noted in this connection is that yoga has been described as a source of great psychic power in the Moksa Dharma Parvan and several paranormal powers have been mentioned directly as also indirectly through stories. Infact, this has been noted as the differentia of Yoga. Although Yoga is similar to Samkhya in many respects, it contends unlike Samkhya, that real discriminatory knowledge and release resulting from the same cannot be achieved, unless one gets the necessary psychic power through the practice of Yogic techniques. These techniques, mainly consists of restraining the senses, asceticism
and various kinds of penance. We do not come across a regular list of accessories of Yoga.

We find here, references to concentration on several vital regions within one's own body. Instead of mind or Prana, as in the later Yogic texts, the Moksha Dharma Parvan prescribes subtle spirit (Suksma Atman) to be concentrated at these regions. The regions mentioned are: navel, neck, head, heart, stomach, lips, eye, ear and nose. Although on the whole, the word Yoga is more and more reserved for the regular discipline of Dhyana Yoga, at a few places, it is also connected with action, knowledge and devotion, as in the Bhagavad Gita.

**YOGA IN SAUTRIC PERIOD:**

**Yoga in Jainism and Buddhism:**

The main exponents of Jainism and Buddhism i.e. Mahavira and Gautama were contemporaneous and both of them were undoubtedly great practical Yogins and not only their respective traditions but, even their opponents recognize them to be so.

Mahavira and especially Gautama, tried to make it even more popular, easy and sociable, although it may not be possible to show exactly up to what degree Mahavira and Gautama were influenced by the previous tradition of Yoga. A study of the Jain and the Buddhist Yoga
can certainly help in understanding better the growth of Yoga as also the terminology used by Patanjali. It is with this view that we are going to discuss here a general outline of the Jain and the Buddhist Yoga.

The Jain Yoga:

Mahavira is considered to be the twenty-fourth Tirthankara or prophet in the Jain tradition. However, unfortunately no early works of the Jain teachers are available today and even the tradition regarding the biographies of the Jain prophets is not much reliable.

The Jain tradition lays utmost emphasis on vows and austerity. The Buddhist chronicles have also recorded extremely austere practices of the Jains. Yoga according to the Jain tradition also consists in Yoking of the body, speech and mind.

As a means, the Jains speak of the three folds Yoga-Jnana Yoga, Iccha Yoga and Kriya Yoga. Much of the Jain teachings in this respect resemble those of the Bhagavad Gita. Later works on Jainism use some technical words also. Yogabindu described Adhyatma, Bhavana, Dhyana, Samata and Vrittisamksaya as the successive stages of Yoga. In the Yoga-dristisamuccaya, Mitra, Tara, Vala, Dipa, Sthira, Kanta, Prabha and Para have been described as the eight dristis. All these are based, of course, on inhibition of mental modifications and some of the
later works have even adopted Patanjalis Yoga of eight accessories. In general, however, Jainism accepts samyag darsana, samyag jnana and samyag caritra as the path of liberation.

Samyag darsana or correct outlook consists in firm faith and clear understanding of the even categories of Jain philosophy. Such a faith and understanding may be natural and inborn or acquired through learning and study. Of course, the first alternative is very rare and possible in the case of great prophets only. Otherwise one must try to listen and reflect on the teachings of the teachers or study the scriptures and works of ancient prophets and teachers. Such a firm faith forms the bases of Dharma or righteousness, which consists mainly of samyama or contemplation and tapas or austerity and penance and culminates into absolute non-violence.

For acquiring correct outlook, acquaintance with three stages of the self is considered absolutely essential. The three stages are outer self, inner self and the supreme self. Usually, we are attached to our outerself or body, which results into transmigration. In the second stage, this confusion is removed and the practicant realises the original nature of the self and gets equanimity and equality through the practice of friendship, delight, compassion and indifference towards the happy, the righteous, the unhappy and the sinful respectively. Then ultimately in the
third and the last stage, he becomes completely immaculate and pure and reaches the goal of the supreme self. Thus, according to Jainism, supreme self or God is not the Creator of the universe but the goal of every self in the universe. For reaching this goal, eight fold mental attitude has been recommended in Jainism. One should stop doubting, desiring and questing. One should remove confused vision and remain concealed in solitude. One should stabilize oneself and have affection and love for all creatures. Twentyfive obstacles in this path have also been enumerated. The Jain scriptures speak of varieties of correct outlook as well. It may be in the beginning associated with some attachment but in the end it should be completely unattached to anything outside and firmly rooted in purity of self. The Jains also describe five different types of men who have reached correct outlook and offer salutations to them. They are Arihantas, Siddhas, Ayariyas, Uvajzayyas and Sahus.

Next to correct outlook is correct knowledge, which goes of course hand in hand with it. This knowledge is essential discrimination between the Self and the Nonself. However, it grows through several stages by which it exhausts and tranquilizes the effects of actions. Mainly five such stages have been described in the Jain texts. One may get this discrimination through reflecting or listening to the teachers or by thinking to oneself, but it cannot be absolute unless all impurities and
confections of mind are removed and it is made free of all tensions. In such a final stage, the Yogin transcends the limits of time and space and knows all objects and events of the past, present and future, simultaneously.

The third aspect of the Jain Yoga is correct character without which correct outlook and correct knowledge cannot stand. The three together lead to liberation and are inseparable. For correct character, the Jain texts prescribe certain vows to be observed to the best of one’s capacity in the beginning and then to be observed absolutely after taking to the renunciation order. According to tradition, four such vows were prescribed by the early prophets. They are non-violence, truth, non-theft, and continence. It is believed that Mahavira added non-possession as the fifth vow. A Sravaka or a household practicant may observe these vows conditionally with limitations of time space etc. But a Muni or a Monk must observe them absolutely and unconditionally without any limitations whatsoever. In the case of the former, the vows are said to be small or Anu, whereas in the case of the latter, they are said to be great or Maha. These vows are just the same as those included by Patanjali within yama, the first aspect of the Yoga of eight accessories.

Besides these five main vows, Jainism prescribes several minor vows and austerities. Actually the Digambar sect of Jainism identifies
Yoga with twelve varieties of Tapas or austerity. Amongst these the six are external and six internal. The first external austerity is said to be Anshana or non-eating, fasting. The second external austerity is Unodari or taking less food. The third external austerity is Vrittisamksepa or bringing the activity of all senses to the minimum i.e. non-indulgence in sense objects, resisting all temptations. Then comes Rasa parityaga or abandoning taste for food. After this the fifth external austerity is Kayaklesa or physical torture. The last external austerity is samhinata or keeping the body, senses and mind centrally absorbed, stopping all movements.

The first internal austerity is Prayascitta or expiation. It is to understand the condition of mind as full of sin. Vinaya is the second internal austerity. The practicant loses all his egoism and starts respecting all others. This results into the third internal austerity called Vaiyavrrtya or spirit of service. Then comes the fourth internal austerity called Svadhyaya or self study. The practicant at this stage, starts studying his own mental conditions. It is after such a self analysis that the practicant can enter into a real, undisturbed meditation or Dhayana. The last internal austerity is said to be the Kayotsarga or abandoning body. Athought it has been interpreted as fasting to death, the original idea might have been that of transcending body consciousness in final
absorption through meditation, as it is said to come after meditation. In this sense, it would be a synonym of Samadhi.

This is in brief an outline of the early Jain Yoga of course, as has been already noted the original works are not available today. The available works are mostly later than Patanjali.

**Yoga in early Buddhism:**

In Buddhism, influence of Yoga can be seen even more glaringly and in its own turn, the Buddhism has also contributed a good deal to the development of Yoga. Even leaving apart the legendary part, the accounts of the Buddha’s life as we find them through Pali and Sanskrit sources unmistakably show him as a great Yogi. He was motivated by a genuine personal dispassion and a deep universal compassion. He abandoned his palace, young beautiful devoted wife and small son only to find out the root-cause of universal misery and the means of removing the same. He then underwent a long and severe course of penance, sometime under the guidance of the reputed sages of the time and then for himself and ultimately reached the good, having been awakened into Reality in a fresh manner.

The crux of Buddha’s teachings can be found in the great sermon on the wheel of righteousness itself. It has exact parallel in
Patanjalis aphorisms too. Yet, its origin must be sought in the original Yoga of Hiranyagarbha. Buddha has tried to simplify the original Yoga and made it easy for common men and women.

The very first noble truth according to the Buddha, is the universality of suffering. People are born in suffering, live in suffering and die in suffering. But never do they understand the cause of suffering that consists in old age, disease, death etc. and hence, although all of them consider it to be undesirable, they are unable to find out the means of its cessations and removal. The Buddha found out the root cause of suffering in thirst for objects and then the whole psychological series of causation resulting in the experience of misery. This is the second noble truth called the source of misery. After finding out the root-causes, the Buddha realised that it can be removed and thus suffering can be ended completely and finally. This is the third noble truth. Lastly, the Buddha found out a path leading to cessation of suffering which is the fourth and the final noble truth. This path is known as the noble path of eight accessories and resembles much to Patanjalis Yoga of eight accessories.

The first accessory of the noble path is correct outlook (Sanryag Drsti), as in Jainism. It involves understanding of this world, of the other world, of the process of actions and their fruits and of the saints who know these things well. Then comes correct mental resolve (samyak
samkalpa), to mould the behavior as per this correct outlook. This is the second accessory. After such a resolve, one naturally starts correcting the behaviour. The very first thing in this respect is correct speech (Samyak Vak) which is the third accessory. Not to speak anything harsh or false or unnecessary is correct speech. Then comes correct action (Samyak Karmanta). The practicant must undertake only the purest actions- whether mental or physical. The fifth accessory is correct livelihood (Samyak Ajiva) the practicant should never choose a profession involving defects like Kuhana, lapana etc. Kuhana means showing humility for earning livelihood and lapana means undertaking false praise of others for the sake of livelihood. He should earn his livelihood by the purest possible means. The sixth accessory is correct movement (Samyak Vyayama). A practicant should show equal respect for all beings in his movements saluting them and welcoming them. The seventh accessory is correct recollection (Samyak Smrti). In general, a practicant is advised not to forget momentary nature of the world and get tempted by its objects. Lastly comes, correct tranquility (Samyak Samadhi), consisting of fourfold meditation- Savitarka, Nirvitarka, Savicara and Nirvicara. Thus, this is the brief discussion on the development of yoga in the Buddhist times.
Patanjali and his Yoga Sutra:

Patanjali lived in a critical period of Indian History. When great upheavals were taking place on the religious, cultural and political fronts and by his dynamic and versatile personality he not only influenced his own times but also guided further course of Indian history and left a great legacy for mankind. Tradition hails him as a writer of three works, one each on yoga, grammar and medicine. His commentary on Paninis grammar is not only an authoritative work on grammar but also a great store of information, throwing light on cultural, religious and political life in his times and revealing his own wonderful personality.

By writing his Yogasastra, he threw into background all the previous works on the subject, which gradually disappeared in the course of time and stamped his name on the subject for eternity. Undoubtedly, he selected material from previous works and rearranged it, but the technical words used by him are so pregnant with psychological significance that to understand their full import, psychology may have to advance for a few more centuries. Similarly, the way in which he has arranged the paranormal psychic faculties and given the source of the same is unique and most systematic.

Patanjali has presented one of the highly acclaimed, real text on Yoga i.e. Yogasatra in which Patanjali enumerates Eight fold path of
Yoga. These eight steps can be practised by anybody who wants to attain the higher level of spiritual good 'Bliss' or 'Samadhi'. As per Patanjali's Yogasutra, he has made it in independent parts or as steps which follow each other in very natural sequence. These steps or paths have definite inter sequential relationship. 'Yama' the first step consists of non violence- ahimsa, truthfulness- satya, non-stealing- asteya, non-greed or gathering- aparigraha, sexual restraint- brahmacharya. These self restraints or moral conducts have been followed by Yoga trainees. By observing such higher virtues, an individual is ready to follow the high graded training of Yoga. These virtues are useful to control inner conflicts and prevents the individual from going ahead with his pursuit of personal power and ambitions. Niyama is the second path in which purity- saucha, contentment- santosh, austerity- tapa, self study- svadhyaya and self-surrender to the supreme- ishvara pranidhana, are the five observances, which change the way of life of an individual. This is exactly why Yoga sutra has placed Yama and Niyama as the first and second items of Yogic curriculum and Asanas has been assigned the third place. Yama and Niyama constituting Ten principles of conduct, which if followed faithfully, invariably give supreme mental peace to a yoga practitioner who is freed from all violent emotions, maintains a
clear conscience and can carry the sunshine of happiness wherever he goes.

**Yoga in Medieval Period:**

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

Tantrism developed into Raja yoga and Sahajayana of Buddhist. Rajayoga 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 Paddhati, Goraksa Shataka, Hatha Pradipika, Gheranda Samhita, Shiva Samhita, Hatha Ratnavali, Yoga Chintamani etc.
Yoga in Modern Times:

Unless we refer to the 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 Ramatirtha and Parmahansa Yogananada continued their work to spread the knowledge of yoga out of India. Ramana Maharshi, Sri Aurobindo and Swami Shivananda 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 have equally and favorably influenced health as seen from the studies of Gharote (1973,1976). Minimum muscular fitness as judged by Kraus Weber tests on the school children was found 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 approach 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 than 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 the 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.Vinekar was published by the Govt. of India in 1961.

Yoga Psychotherapy:

In recent years Swami 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 Samkhya-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 developments 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 Aruobindo, "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 that 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 development of the personality. As mentioned above, yoga is itself in a process of self-education, which helps in the evolution of an individual 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 around. 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 that 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).

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 ageing, 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-tempered people are also now getting attracted towards the art and science of yoga.

Today, 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 the treatment of psychosomatic disorders through yoga.