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Yoga In Indian Knowledge Systems

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Abstract: *These days as we talk about yoga, a hard-working situation of the body comes to mind which is trying to bend itself in several hard conditions we can find easily people who are doing exercise more and more for their physical fitness. This exercise is compulsory for our body but not for our mind and soul. A certain reason provides a certain action. There is a great rule of nature that shows the seeds of mustard none can harvest the crop of wheat. So, we should understand the thing that any external practice can provide fitness only for our physical body. It is not more related to our internal system which is more internal than our internal parts of the body so we should know about the part which needs more fitness than our external or internal body.*

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These days as we talk about yoga, a hard-working situation of the body comes to mind which is trying to bend itself in several hard conditions we can find easily people who are doing exercise more and more for their physical fitness. This exercise is compulsory for our body but not for our mind and soul. A certain reason provides a certain action. There is a great rule of nature that shows the seeds of mustard none can harvest the crop of wheat. So, we should understand the thing that any external practice can provide fitness only for our physical body. It is not more related to our internal system which is more internal than our internal parts of the body so we should know about the part which needs more fitness than our external or internal body. A great name comes from our mind who tried to reform not only our language and body but also our mind or Chitta also- Maharishi Patanjali. According to Bhojraj-

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Yogen cittasya paden vācā malaḥ śārīrasya tu vēdyaken
Yo vyākaroṭ taṃ pravaraṃ munīnāṃ Patanjaliṃ pṛāñjalīnṛāntosmi.

There is a thing to notice- ‘yogen cittasya’

it means yoga is a solution for our good Chitta. Many philosophers suppose Aṅtaḥkaran catuṣṭaya and Aṅtaḥkaran tṛaya

Chitta is used in yoga in the sense of – Aṅtaḥkaran

There is a great difference between yoga and vyayam(physical exercise). Yoga is a boon that stabilizes our Chitta but exercise is helpful only for the physical body-

śārīrceṣṭā yā ceṣṭā sthēryārthā balvardhini
deh vyāyām saṅkhyātā māṭratā tāṃ samācaret.

It means exercise only in a fixed quantity is useful for us. It is harmful when it is without any limitation. Even though it is said that a healthy mind remains in a healthy body there must be think about healthy mind. Shukla Yajurveda says about the mind-

Yajjāgrato dūrmuvēti devaṃ tadu suṣuptasya tathēveti^ā

It shows the ability to run off our minds. This is a real and strong knowledge about the mind. Minds have unlimited powers. It can prepare a world in itself when it wants to do so.

when we are sleeping or dreaming the world that we can see in our dreams, is only a puzzle, created by the power of the mind. Lord Krishna also signifies man-

man ev manuṣyānāṃ kāraṇ bandhmokṣyoḥ^ī

If we want to be free from all the rumors and tensions and want to be healthy internally; we must think about the way how we can know the controlling function of the mind.Maharshi Patanjali says about it-

‘Yogaścittavṛttiniridhaḥ’^ū

It means to control our mind and brain is real yoga. Even yoga was always in existence in Bharat. Our Vedic Upanishad Mantras say more and more about yoga-

Adhyātmayogadhigamen devaṃ matvā dhīro harṣōkō jahāti^ī

Kathopnishad expresses the definition of yoga-"To control our sense, physical organs, mind and head is yoga. It means to be more stable in ourselves is yoga. When a person learns how to control his desires and needs then he is learning the lesson of yoga-

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Tām yogmiti manyante sthirmindriyadhāraṇam

Apṛamattastadā bhavati yogo hi pṛabhvāpyayō.¹

When a person leaves all the physical things in himself then he is in yoga. As Maharishi Patanjali says-

Tadā dṛaṣṭuḥ svarūpeavsthānaṃ^d

The person who is trying to control himself with yoga, how he can know that he is going in the right way? He must know about the way where he is going. He must know also whether the way is right or not. In the Indian knowledge system, Vedic mantras or Upanishads describe the manners to know about your yogic way whether you are trying right or not-

Nīhārdhumārknīlāmālānām khayotvidyutsphatikśāsīnām

Etānirūpāni puraḥsarāni bṛahmanyabhivyaktikarāni yoge.ⁿ

In the way of yoga controlling our mind or Chitta is a stair only this is not all. A yogi wants to go further to it. Mind or Chitta are the things which are expressed by someone, to know about him and knowing to mingle in it is the real purpose of yoga in the Indian knowledge system as

Keneṣitaṃ patati pṛeṣitaṃ maṇḥ.¹

And

Yanmansā n manute yenāhurmano mataṃ.^m

Using its powers mind gets to feel the world. To stop the running of mind is said Amanibhav in Indian yogic traditional -

Manodṛiśyamidaṃ dvētaṃ yatkiñcitsacarācaram

Mansohyamanibhāve dvētaṃ nēvoplabhyate.^{ās}

Now there are great difficulties in knowing how our mind our Chitta will be in our control. In Bhagawad Gita lord Krishna also tells about the motion of mind or Chitta-

Cancalaṃ hi manaḥ Kṛiṣaṇaḥ pṛamāthibalvadṛidham

Tasyāhaṃ nigrahaṃ manye vāyoriv suduṣakaram.^{āā}

In the above sloka, it is said that controlling our mind is more difficult than controlling the wind but where there is a problem there is a solution also in the Indian knowledge system there is a great need to search for the correct way. Our Chitta runs towards facilities are luxury which are said vishaya in Indian yogic tradition. If we want to be 'Amani'(form-minded) then we must do less our needs. If there are fewer ways then there are fewer puzzles; in this way doing less our needs that break our

concentration are remissible for us. Thinking it followers of yogik way wear away their needs. Chitta(Man) has no option to run because there are fewer ways there are fewer motions. According to it when there is no object to think about in Mind then it is exercised as 'Dharna' and when dharna becomes more and more stable then it is called 'Dhyan' as Patanjali says-

Tatṛa pratyēktāntādhyānaṃ.^{āi}

Dharna is the result of Pranayam which provides power to our mind to be stable. When we are too powerful to control our breathing accordingly, it makes strong to our stability-

Dhārnāsu ca योग्यातां मन्साह.āū

These Dhyan and Dharma are helpful to being Amani Bhav. A lack of options are lack of moments in our minds -

Amanstaṃ tadā yāti grāhyābhāve tadagraṃāṛ

Only Yogi can know the motion of mind with his Yogik mind-

Asmadviviśiṣṭānāṃ tu yogināṃ yuktānāṃ yogajdharmanugṛhiten manśā
svatmānṛākāśdikkālpamānuvayumanssu tatsamvetagunkarmasāmānyaviśeṣa samvāye cāvitatham
swarūpdarśanmutpādyate.^{āi}

A yogi following some correct rules means Ashtanga yoga is knowable for another Yogi because he can feel his webs by his self yoga. Even there are some notable signification to know about a yogi and his Yogik traditions-

Pṛithvyaptejoanilkhe samutthite pañcātmke yogagune pravṛitte

N tasya rogo n jrā n mṛituḥ prāptasya yogāgnimayaṃ śarīraṃ.^{ād}

And

Laghutvamārogyamlolupatvaṃ varnaprasādaṃ swarsōsthvaṃ ca

Gandhaḥ śubho mūtrapurīṣmalpaṃ yogpravṛittiṃ prathamāṃ vadanti.^{ān}

it means who is following the correct yogik way there is neither old age nor death and illness because all the factors of nature are presented before him and he knows their nature well. So, they are no reason to fear for him his voice becomes sweet. He has no desire to find something more.

Besides it, Acharya Gaudpad describes asparśayoga which is very difficult to follow. This is the top of yoga where a yogi loses his existence and gets mingled in the main reason of everything. This is difficult because achievements earned by a follower of a yogic way break him to go further. These are said Aṣṭsidhiyāṇ aur Navnidhiyāṇ in Indian Yogik culture. Control of the mind or Chitta gives Abhay(boldness) to all the yogis –

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Manso nigrahāyattamabhayaṃ sarvayogināṃ.^{ai}

But the person who has gained some achievements by following some correct rules of yoga is fearful and never wants to enter Asparsh yoga because his achievements break him which are the main barriers in his way-

Asparśyogo vē nām durdarśaḥ sarvyogibhiḥ
yogino vibhyati hyasmādabhaye bhaydarśinaḥ.^{am}

There are several definitions of yoga in the Indian knowledge system but changing words never creates any contradiction in Indian yoga tradition; as Yogi Yagyavalkya has defined yoga-

San̄yogyogaḥ ityuktaḥ jīvātmaparmātmnoḥ.^{is}

Besides it Shri Krishna says in Bhagavad Gita-

Taṃ vidyādukkhasaṃyogviyogaṃ yogaṅgynitaṃ.^{ia}

The yoga disciplined by Maharishi Patanjali is also like it as Bhojraj says in his Rajmartand Vritti-

Patañjalimuneruktiḥ kapyapurvajayatyasō
Pun̄prakṛityorviyogoapi yoga ityudito yayā.ⁱⁱ

The problem, picked by Acharya Gaunpada that Asparsh Yog is the toughest for all the followers of yoga there is a great solution to it that Yogi should be careful from yoga in yoga-

Yogen yogo gnātavyo yogo yogātpṛavardhate
Yoapramattastu yogen sa yoge ramte ciraṃ.^{iu}

Indian yoga tradition is too large to describe and it is very prosperous also. Yoga is superior to any other knowledge, this is the top peak of any Kala, Karma, or Gyan. So, everyone should try to know about the yoga described in the Indian knowledge system and must follow it as said-

Tapasvibhoadhiko yogi gnanibhyoapi matoadhikaḥ
Karmibhyacādhiko yogi tasmādyogi bhavārjun.ⁱⁱ

We must follow the way of yoga because this is the way how we can know the real goal of us. Yoga shows a way to know our real

form who we are and why we are?

So, yoga

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observable for all and this will be a shield for all. There is an easy way of yoga to regulate routine, doing one's work at the right time, taking proper diet, the holiness of thinking, and many other simple activities that dictate leading a simple and easy life are the basic of yoga following them goodly is beginning of yoga that gets reach to one at the zenith of yoga as it is said-

Yuktāhārvihārasya yuktceṣṭasya karmasu

Yuktswapnāvobodhasya yoga bhavati duḥkhhā.^{1d}

Yoga is a valuable and priceless thing in the Indian knowledge system. This is welfare for all. Yoga always defends the people who are travelers on this path. So, thinking about the real form of yoga we must follow it.

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