

YOGA IN VEDIC ERA

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Abstract

The word yoga refers union or connection, this word has appeared in this sense in Rigveda. The idea of union is also evident in Vishnu Purana, where Yoga is defined as the union of purified mind with brahmanas. Present paper analyse various views regarding Yoga expressed by several holly texts such as Geeta, Aranyakas, Vishnu Purana and Kathopanisad. Various types of yoga such as Janyoga, Bhaktiyoga, Hathayoga has been also mentioned in this paper.

The word 'Yoga' is a noun derived from the root 'yujir' meaning 'to unite' or 'connect'. The noun 'yoga' was thus originally used to designate a union or connection between various things. The word has appeared in this sense in the Rigveda¹. The word 'yoga' has similarly appeared in the sense of 'connection' or 'conjunction' at several places in the vedic texts which go by the names of various Sutras, Brahmanas and Aranyakas.² At one place in the Atharvaveda³ the word 'Yoga' has been used to denote a collection of bullocks.

The original meaning at the word has been indicated in more recent literature also. The word yoga seems to be still in use in the Sanskrit language to denote an event that is an outcome of a combination of specific factors. Kalidasa⁵ for example, mentions the word yoga to denote the event of coming together at the moon and the star chitra which happens after the assertion of severe cold.

The most common example of union of the vedic period was perhaps the union of the bullocks or horses. The fact that these animals are kept together by means of a yoga. Seems to have made an impact on the derivation of the root yujir giving rise to word 'yoga'.

It is customary to speak at human life in this word as a stream or ocean of calamities and sorrow, Mahopanisat¹¹ calls yoga a method of making the mind silent.

All these definitions can be analyzed in terms of two common factors, namely, Vairagya and Abhyasa. These two factors have been mentioned by Patanjali as the means to the elimination of the modification of the mind. Lord Krishna mentions these very factors in the Gita¹² in connection with the wild mind being made silent. Vairagya is just the opposite of Raga. Raga in Sanskrit means an urge or longing for enjoyment. This is, in the first place, a product of pleasurable stimuli in respect of various objects of experience and secondly, it is perhaps due to an intrinsic tendency of the mind to develop liking for the recurrence of satisfying sensations. The absence of this seeking is what is called Vairagya which is a state of retirement and silence. It makes for a relief from the inherent tendency of the mind to attract towards objects of enjoyment. Vairagya in the true sense cannot be cultivated or developed step by step through a slow process. It comes all at once and once for all. Abhyasa is the inquiry into the working of one's own mind, the awareness of how the mind tries to run away in the face of disturbing situations. Abhyasa is the watchfulness of the mind of its own behavior in various situations. In fact abhyasa, is a continuous inquiry going throughout the mind's confrontation with various situations. In fact abhyasa which is the working of a sensitive and sincere mind that does not want to run away from any situations, guess rise to the higher form of Vairagya. In this state of awareness Vairagya and

abhyasa become one and inseparable. The mind here behaves like an undistorting mirror, mirroring the universe as it is. This is a state of complete freedom from desire including the desire for *Mukti*, for this state itself is what we call *Liberation, Freedom, Moksa* of *Kaivalya* or *Jivanmukti*. Later or with the development of time a number of disciplined developed such as *Bhakt yoga, Karma yoga, Jnana yoga and Hatha yoga*.

Bhakti Yoga

Bhakti, in Sanskrita, means devotion. This is popularly taken to be the earliest form of the yogas- the yoga of the laity. Abhakti yogin starts with the conviction that there is a higher power that has willfully created this universe and is ever governing it and that if one makes, himself fit for obtaining the blessing and mercy of that supreme creator through devotion then the difficulties in life could be overcome and ultimately one can rest in condition of everlasting peace. A bhakti yogin is also called upon to practice virtue by developing friendliness to all living being, by not harming others in any way, by reaching literature.

In fact a bhakti yogin in the true sense is free for on the path of achievement and enjoying sense of individually even in the sense of *Supreme Reality*.

Karma Yoga

The central ideas of karma yoga is that if we perform various acts without any desire what ever to being about any particular good or bad effect, then the act themselves do not matter at all.

Success and failure are equally expected by a Karma-Yogin and he always enjoys real significance of happenings in the world.

Jnana yoga

Jnana yoga is concerned with knowledge that liberates an individual from ignorance and suffering

which is a product there of. It is believed to be the supreme form of yoga or the yoga that presides.

Besides fact behind Jnana yoga is that mind is been purified by dispelling several impurities such as passions, desires, fears, cravings etc. becomes capable of understanding the real nature of things including the self Hatha Yoga

It refers great effort, physical as well as mental requiring, a firm determination to continue the efforts till the attainment of the goal.

Hatha-yoga, may be described as a way of attacking the activity of the mind through physiological processes, which include various postures in which particular minds and nerves are being exercised it governs the techniques of breath control and arousal of Kundalini.

In fact all form of yoga can be resolved into Vairagya and abhyasa in fact it is a two-way process ultimately merging into single unit, that run through the various paths to liberation or *Mukti*.

References :

1. Rigveda, X, 1149.
2. Sankhyayaha Srautasutra.
3. Atharvaveda VI. 91.1.
4. Yogasikhopanisat, I, 116.
5. Raghuvansa, I, 46.
6. Yogavasistha, VI, 13.3-4.
7. Vishnupurana, VI, 7.31.
8. Gita, VI, 23.
9. Kathopanisat, II, 3.11.
10. Yogasutra, I, 2.
11. Mahopanisat, V, 42.
12. Gita, VI, 35.