

INDIAN CULTURE AND YOGA

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ABSTRACT

The term Yoga is associated with meditation in Hinduism, Buddhism, and Jainism. It belongs to one of the six traditional Ashtikama branches of Hindu theology in Hinduism. Also these disciplines lead to the goal of studying which they talk about. In Jainism its relationship is the essence of all activities verbal, mental and physical. Coins from some centres of the Indus Valley Civilization dating from 3300 BC to 1700 BC have been found in Pakistan, in which images of common yoga postures or meditative postures are depicted, which shows a form of religiosity and claims to be the Siddha of yoga. Early Jain religious literature like Acharangasutra and scriptures like Niyamasara, Tattvarthasutra contained many references to yoga. It treats yoga as a way of life for laymen and ascetics. Thus, this paper presents the connection between Indian culture and Yoga.

KEY WORDS: Yoga, Culture, Meditation, Literature, Civilization.

INTRODUCTION

“Yoga is a ritualistic traditional branch of physical and mental science originating in India.”¹ The term Yoga is associated with meditation in Hinduism, Buddhism, and Jainism. It belongs to one of the six traditional Ashtikama branches of Hindu theology in Hinduism. Also these disciplines lead to the goal of studying which they talk about. In Jainism its relationship is the essence of all activities verbal, mental and physical. The main branches of yoga in Hinduism are Raja Yoga, Karma Yoga, Bhakti Yoga, Gyan Yoga and Hatha Yoga. Raja Yoga known as Yoga in Patanjali's Yoga Sutra is part of the Sakhya tradition.

Yoga in Indian Culture:

Coins from some centres of the Indus Valley Civilization dating from 3300 BC to 1700 BC have been found in Pakistan, in which images of common yoga postures or meditative

postures are depicted, which shows a form of religiosity and claims to be the Siddha of yoga - Archaeologist Gregory Possel has said that.

Many scholars have speculated that there is some connection between the postures derived from the centres of the Indus Valley Civilization and later forms of yoga and meditative practices. But there is no definite evidence in it. Jonathan Mark Canayer shows the figure holding a yoga pose.

“Around the Indus in 90 Slides” by Jonathan Mark Canayer, Karyl Werner writes, “Archaeological findings allow us to infer with little justification or support that people were familiar with yogic practices before the arrival of the Aryans in India.”²

Heinrich Zimmer describes a posture as sitting in meditation, like yoga.

Thomas McEvilly writes, “Six mystical figures associated with the Indus culture are closely related to the original Bhadrasana or perhaps Utkatasana or Baddhakonasana in hath yoga.”³

Chairman of Archaeology Department of Punjab University Dr. Farzand Masih identified the currently found Mudra as the “Yogi” Mudra. In which Glavine Flood disagrees with the common idea that the “Pashupati Mudra” is a well-known Mudra among these Mudras. According to him, it is not clear whether the seat in Yogavastham is assumed in this posture or not. It is also unclear whether this figure represents a human figure. Geoffrey Samuel opined on Pashupati Mudra, “We really don't know how to interpret the figures, nor what they represent.”⁴

Methods for experiencing the highest state of consciousness in meditation have been developed through Shramnik traditions and are found in the Upanishadic tradition.

“While there is no clear evidence for meditation in the Vedic texts before the rise of the Buddhist sect, based on the Buddha's statements to two teachers about the goals of meditation, Vayana argues that, “The Nirguna method of meditation arose out of the Brahmanical tradition in the Upanishads' statements about creation and about the goals of meditation. There is equality.”⁵

They state what is impossible and also possible. In the Upanishads the universal statements of cosmological statements argue for the possibility of any meditative method. In which Nardiya Sukta points to any method of meditation even before the time of Rigveda.

Yoga Sutras of Patanjali:

“There are six traditional philosophies of Vedic philosophy in Indian philosophy, one of which is called Yoga. The Yoga Darshan system is closely related to Sankhya Darshan.”⁶

Sankhya psychology and philosophy are accepted in Yogadarshan. But Yoga Darshan is more theistic than Sankhya Darshan.

“Patanjali is considered the founder of Yoga Darshan. Patanjali's Yoga Sutras are known as Raja Yoga, which is a system for controlling the mind.”⁷

Patanjali was aware of the ideas of the Buddhist sect and incorporated them into his system.

Swami Vivekananda explained the Yoga Sutra saying, “Yoga keeps the mind under control by leading it into different tendencies.”

Patanjali's text “Ashtanga Yoga” became a foundation or system. These eight limbs are as follows.

Yama (Five Nigrahas) – Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha

Niyama (Five Vratas) – Defecation, Satisfaction, Tapa, Swadhyaya and Isvarapranidhana

Asana – means 'to sit' and within the Sutras of Patanjali means to meditate. It means taking a seat or sitting. **Pranayama (Control of Prana)** – The dimension of Prana-breath means stopping or controlling it.

Pratyahara (Withdrawal) – Withdrawal of the senses from the subjects.

Dharana (concentration) – Focusing on one thing. **Dhyana (contemplation)** – single-minded contemplation

Samadhi (Mukti) – Merging meditation into consciousness. In this branch of thought this world is real. Further, the highest attainment is the state in which one personality finds itself among many. There is no single universal self that can be shared with all individuals.

Bhagavad Gita:

Bhagavad Gita is the life music of God, in which the word yoga is used. Three famous Yogas are introduced in it.

Karma Yoga: Yoga of work

Bhakti Yoga: Yoga of devotion or worship

Gyan Yoga: Yoga of knowledge

References in Jain doctrines and literature:

Early Jain religious literature like Acharangasutra and scriptures like Niyamasara, Tattvarthasutra contained many references to yoga. It treats yoga as a way of life for laymen and ascetics. Subsequent scriptures elaborate on the Jain concept of yoga, as follows.

1. Pujiyapad (fifth century CE)
2. Ishtopadesh
3. Acharya Haribhadra Suri (eighth century CE)
4. Yogabindu
5. Yoga Drishta Samukaya
6. Yoga Shataka
7. Yogavimishika
8. Acharya Joindu (eighth century CE)
9. Yogasara

10. Acharya Hemachandra (11th century CE)

11. Yoga Sastra

12. Acharya Amitagati (11th century CE)

13. Dominance of yoga

Conclusion:

Yoga is a ritualistic traditional branch of physical and mental science that originated in India. Raja Yoga is well known in the Patanjali Yoga Sutra as the main branch of yoga in Hindu theology. It is also a part of the Sankhya tradition. Some remains of the Indus Valley Civilization have been found. In which the signs of yoga are indicated. The word yoga is also used in the Bhagavad Gita, which is known as Karma Yoga, Bhakti Yoga and Gyan Yoga. Thus, yoga is the life music of God.

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