

Rethinking Yoga In 21st Century

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The issue here is – what 21st century needs to learn from Yogic way of life or Yogic culture as this century has been defined by industry- business - technology – knowledge revolutions and man is trying not only to cope up with intellectual- emotional- karmic – language conflicts in day today life but also trying hard to keep his personality intact & integrated by learning positive thinking, management skills type of things and so on but has he been able handle his body –which has been given to him and mind which he has accumulated by him in a state of bliss or under his command or not. So there is an urgent need to understand Yoga from a higher and wider



(Under the VedaVyaasa Restructuring Sanskrit Scheme)



“RETHINKING YOGA IN 21ST CENTURY”

“21 वीं शताब्दी में योग पर पुनर्विचार”

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perspective and to understand the undercurrents of Yogic culture or Yogic way of life.

This first introductory slide shows a limited perception of Yoga as most of us who are conditioned minds see Yoga as a set of body postures and exercises but is it so? Do you think- Yoga which has greatly influenced Indian Ethos, can only be reduced to set of stretching exercises alone? If not, then let's begin exploring the multiple dimensions and levels of Yoga and its culture.

The slide 2 asks four fundamental questions from the Yogic perspective which you can read and try to figure out the answer.



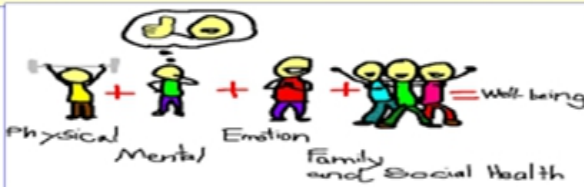
योगपक्षतः कतिपयाः मूलप्रश्नाः

- 1) वयं संस्कृतानुरागिणः स्वात्मार्ये कीदृग्भिन्नं भाविजीवनोत्कर्षं भावयामः?
WHAT KIND OF FUTURE DO WE WANT?
- 2) कमर्थं पालयितुं रक्षितुं वा वयं बद्धादराः? तमर्थं कस्यार्ये कतिकालपर्यन्तं रक्षणाय वयं दुःखव्रताः वर्तमहे?
WHAT DO WE WANT TO SUSTAIN, FOR WHOM AND FOR HOW LONG?
- 3) अस्माकं विचारप्रवणतायाः वर्तमानकालवर्तिना याथार्थ्येन सह कीदृशः सम्बन्धः? तत्प्राप्ती च कियती चास्माकं योग्यता क्षमता वा?
WHAT DOES OUR THINKING HAVE TO DO WITH OUR CURRENT REALITY & OUR ABILITY TO ACHIEVE?
- 4) अद्यतनीना शिक्षास्माकं विवेकवती संवेदनायाः किं किं साध्ययितुं क्षमा?
WHAT DOES OUR EDUCATION HAVE TO DO WITH OUR THINKING?

Slide 3 asks some more questions for understanding the issue in the right perspective and to let you know what you are going to deal with.

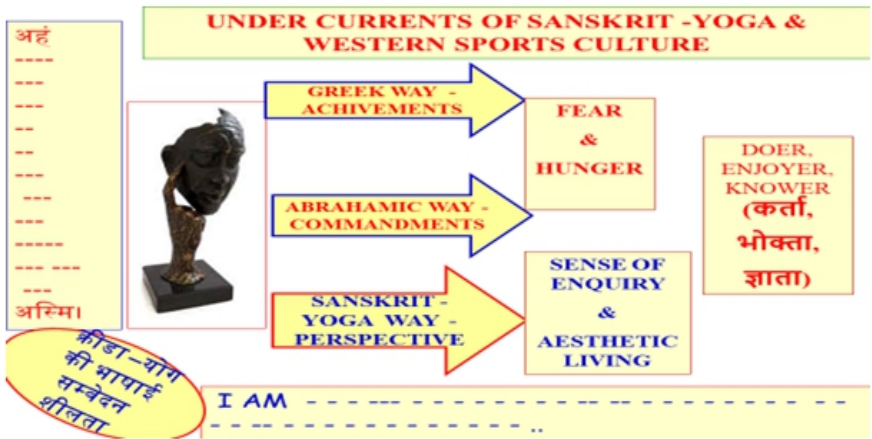
YOGIC SCIENCE ASKS FEW MORE QUESTIONS-

- ✓ THERE IS NO DENYING THE FACT THAT OUR PRESENT DAY GENERATION IS THE MOST COMFORTABLE- FACILITIES WISE & TECHNOLOGY-WISE BUT CAN WE CLAIM TO BE THE HAPPIEST EVER GENERATION IN HUMAN HISTORY??
- ✓ WHAT IS FORM & ESSENCE OF HAPPINES OR WELLBEING????
- ✓ ARE YOU CAPABLE ENOUGH TO COMMAND YOUR GIVEN BODY & MIND THE WAY YOU WANT THEM TO ACT OR BEHAVE???
- ✓ INSPITE OF ALL THE CLAIMS OF DEVELOPMENT CAN YOU CLAIM TO BE BLISSFULL????



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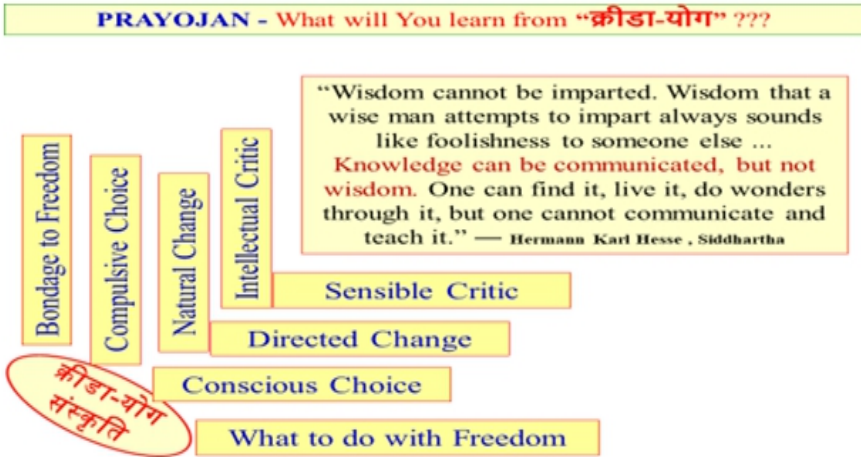
Slide 4 shows the difference between Yogic approach and Greek plus Abrahamic approach to human life. Basic essence of Sanskrit and Yoga is – it's all inclusive, whole some as you can read the Sanskrit sentence given in slide –i.e. Aham ----- Asmi. It shows holistic view of the human being. The whole universe and human being is one – there basic approach is non-duality whereas Greek & Abrahamic approach is to celebrate achievement, obeying commandments and discipline and the language which they developed essentially divides the whole in to two , i.e. I am and the rest of the world or universe This means the world is for my use, consumption and enjoyment. It is because of this English language does not go beyond primordial fear and hunger where as nature of Sanskrit deals with sense of enquiry and aesthetic living and on the basis of these differences between these two languages the very approach to life changes as a doer, enjoyer and knower. Yoga helps human beings to be a sensible doer, enjoyer & knower.



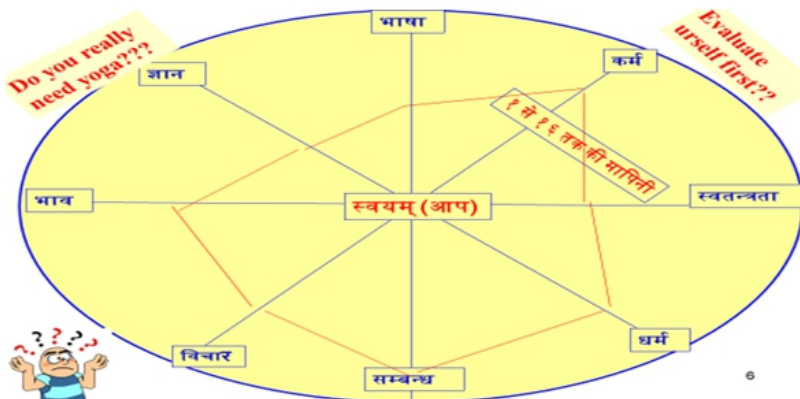
5th slide shows the basic purpose of this Yogic culture - why we need yogic culture. It is because - culture of Yoga not only leads us from bondage to freedom but also teaches what to do with our freedom, it guides us to move from compulsive choices to conscious choices, it helps us to bring in directed changes in life along with natural changes that happen time to time and the very important purpose is to understand the difference between inelectual life and a sensible life- it means over intellectualism has played havoc with not only individuals lives but also societal life too.... Intellect is like a sharp knife, it cuts things up and we are trying to stitch things up with razor sharp

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intellect. Yes, no doubt intellect is must but it has serious limitation it can help us understand and perceive life as a whole so to see & understand life as whole, Yogic way guides us to sensible.



In the 6th slide, Yogic culture asks you to assess yourself first before you enter in the ocean of life. On the scale of 16, one needs to measure his limits of knowing and use of language, action, freedom, Dharma (not to be confused with religion), relationships, levels of thoughts, maturity of emotions, enriched knowledge. Since your position is marked in the centre so you can mark yourself on the scale, between 0 to 16 on all counts and then put a dot on the scale and after doing this, connect all the dots on



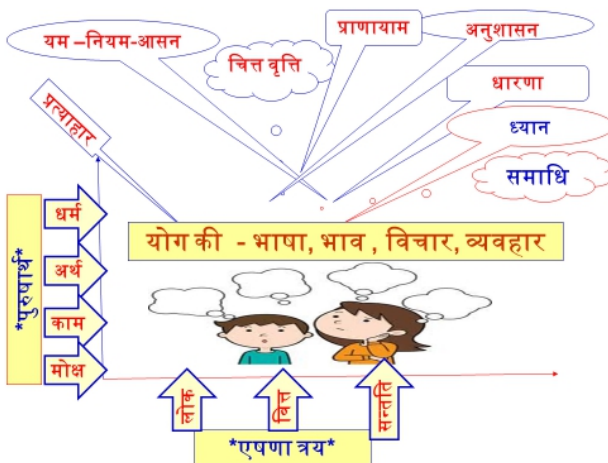
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different lines and then colour or shade the inner side of these dotted lines. The inner side shows what and how much you know and outer side shows how much you need to know and learn.

Slide 7 shows, what is your choice – how you want to be or what you want to be – like a meaningful, blissful Yogi or like a muscular Greek-Roman tense man? For this you also need to choose your food and efforts too.



Slide 8, emphasizes the need to be familiar with some terms, concepts, ideas of Yoga in order to understand Yogic culture and that too in the context of four Purusharthas and three Eshanaas (instincts).



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Slide 9, presents the idea of wellbeing including healthy & meaningful life as per the Vedic –Yogic culture. It is invocation not a prayer and it says lets live 100 years with ability to see, to know, to progress, to be wealthy. It is about to live a complete 100 years of life of wellbeing. What don't need to learn about positive thinking, motivational talks etc – it's so childish?



पश्येम शरदः शतम् ॥१॥ जीवेम शरदः शतम् ॥२॥ बुध्येम शरदः शतम् ॥३॥ रोहेम शरदः शतम् ॥४॥ पूषेम शरदः शतम् ॥५॥ भवेम शरदः शतम् ॥६॥ भूयेम शरदः शतम् ॥७॥ भूयसीः शरदः शतात् ॥८॥ (अथर्ववेद, काण्ड १९, सूक्त ६७)

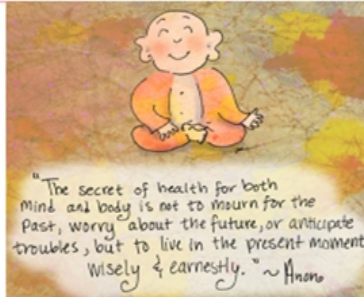
जिसके अर्थ समझना कदाचित् पर्याप्त सरल है – हम सौ शरदों तक देखें, यानी सौ वर्षों तक हमारे आंखों की ज्योति स्पष्ट बनी रहे (१)। सौ वर्षों तक हम जीवित रहें (२); सौ वर्षों तक हमारी बुद्धि सक्षम बनी रहे, हम ज्ञानवान् बने रहें (३); सौ वर्षों तक हम वृद्धि करते रहें, हमारी उन्नति होती रहे (४); सौ वर्षों तक हम पुष्टि प्राप्त करते रहें, हमें पोषण मिलता रहे (५); हम सौ वर्षों तक बने रहें (६); सौ वर्षों तक हम पवित्र बने रहें, कुत्सित भावनाओं से मुक्त रहें (७); सौ वर्षों से भी आगे ये सब कल्याणमय बातें होती रहें (८)।

ओम् तत् सक्षुः देवहितं पुरस्तात् शुक्रमुञ्चरत्। पश्येम शरदः शतं जीवेम शरदः शतं। शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतं। अदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ – यजु. 36/24

Slide 10 is shows the comparative idea of health (physical & mental) of an individual and collective society in Yogic culture and world health organization. Yogic culture teaches us how to stay with our own self. It

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥
स्थिरैरङ्गैस्तुष्टुवाग्मसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. - WHO, 2020



The Sanskrit word for health is Svastha. Sva means (self) and Stha is (situated, located, grounded or anchored). Therefore, when we are Svastha we are anchored and connected to our healthy happy self.

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makes understand that the body has been given to you and mind has been accumulate by an individual so one needs to learn to command one's own mind and body in order to be healthy. WH definition does not g beyond certain sense of being ok only.

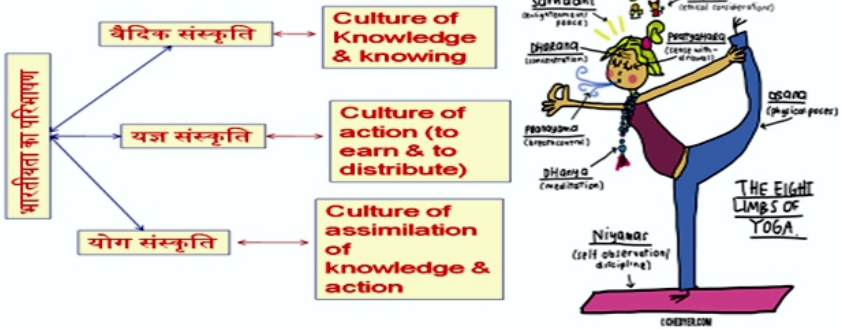
Slide 11 clarifies that there are four types of people who like to know, understand, explore and live Yoga. There are “Arthaarthi” types who just want to earn money by learning Yoga & its techniques or skills. Then there are second type known as “Aarta” who are suffering either physically or mentally so they want to learn Yoga merely to keep physically and mentally fit. Then tre are “Jigyasu” types who earnestly seek to understand Yoga, its form & essence too and lastly, the fourth type are “Gyaani” one who live Yoga, who breathe Yoga and they the sensible Yogis who are very needed by the society. They are the only one from whom one needs to seek guidance.



The slide 12 shows what constitutes Bhaartiyataa (Indianness) or in other words what is the essence of being Indian? Bhaartiyataa is here dimensional- 1. Vedic culture – its culture of knowledge, knowing & knowledge management, 2. Yagya culture – its culture of earning and distribution in action always, in other words one is has a right to earn but at the same time one duty bound to distribute, 3. Yogic culture – it consists of two parts namely “Yoga &Kshema” which means to achieve or acquire what has not be achieved or acquired and Kshema means to preserve what has been

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achieved or acquired. All these three aspects lead to a life of Purushaatha for all individuals unconditionally.



The slide 13 shows different meanings of Yoga or different uses of Yoga term. People use it either as a combination of different planets in astrology, or use it addition in mathematics, or Buddhist Yoga as meditational process, or Ayurveda uses it as a combination of different medicines,, herbs in an appropriate manner, or Taantrik uses it for energizing Chakra (plexuses) and its different practices or Yoga philosophy uses it to stop the different modes of mind (Yogashchittavrittinirodaha).

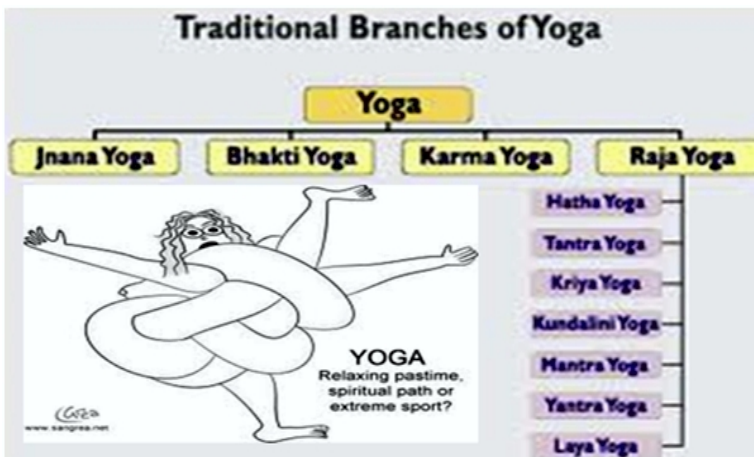


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Slide 14 gives a brief idea of different historical stage of development of Yoga till this day. Yoga was in practice since Vedic times. “Tapa” is another form of Yoga, practiced equally by Rishis, Devtas & Asuras too. Later on with the different periods of time and different requirements, many additions were made and new dimensions of consciousness were explored. It is clear from the slide .



Slide 15 shows multiple branches of Yoga including Gyaan, Karma & Bhakti Yoga of Gitaa along with other schools of Yoga philosophy and practices.




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Slide 16 introduces three popular definitions – one from Yoga-Sutra and other two from Bhagwad Gitaa and these three definitions are all inclusive & together these three not only acts as a Sanakaar process of individual & society but also integrates the personality of an individual and society. In other words Yoga is the other name of integrated, wholesome, defragmented personality. And certainly this leads to a situation in society where one can express himself or herself without fear or any complexes.

Yoga Definitions

According to Yogasutra of Patanjali:
योगश्चित्तवृत्तिनिरोधः ॥
'Yoga is restraint of the activities of the mind.'

According to Bhagavad-Gita Yoga :
समत्वं योग उच्यते।
'Evenness (of mind) is Yoga' (2/48).
योगः कर्मसु कौशलम् ।
'Yoga is Skillfulness in Action'. (2/50)



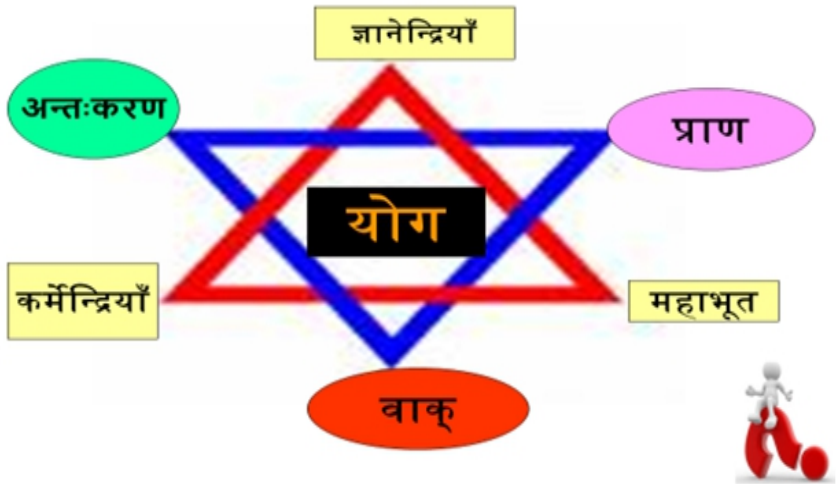
*"Health is the greatest possession.
Contentment is the greatest treasure.
Non-being is the greatest joy."*
~ Lao Tzu

व्यक्ति और समाज के अखण्ड व्यक्तित्व का नाम योग जिसमें व्यक्ति व्यक्ति से दूटे बिना निर्भय भाव से सम्वाद करने में समर्थ होता है।

Slide 17 shows the limitations of the human perception to understand a thing or situation etc from all aspects or all its dimensions so to understand Yoga fully with all its aspects, dimensions & levels one must approach from three perspectives – 1. Paarthiva – it means how Yoga has influenced day today life of an individual, a family , a bussiness , a behaviour in & around daily life practices., 2. Aitihaasika – it means how yoga has actually accumulated almost all the thoughts during the course of hisory and still continuing to integrate all the different thoughts. Yoga is not dead fact of history, it is very much alive and dynamic to assimilate every idea or thought. 3. Chinmaya – means Yoga uphold life values which are aesthetic in nature. These value holds the society no only together but also standadize the lives aesthetically.



Slide 18 shows how Yoga holds together not only 5 senses plus 5 sense organs plus 5 elements (earth, air, water, fire & space) but also effectively holds together speech element, mind (it is not the exact translation of Antahkarana as it contains 21 parts) & 10 types of Breath.



Slide 19 shows that a person is always a conditioned one or whatever he sees, learns, knows, understand – its partial. How a a person sees or hear by that

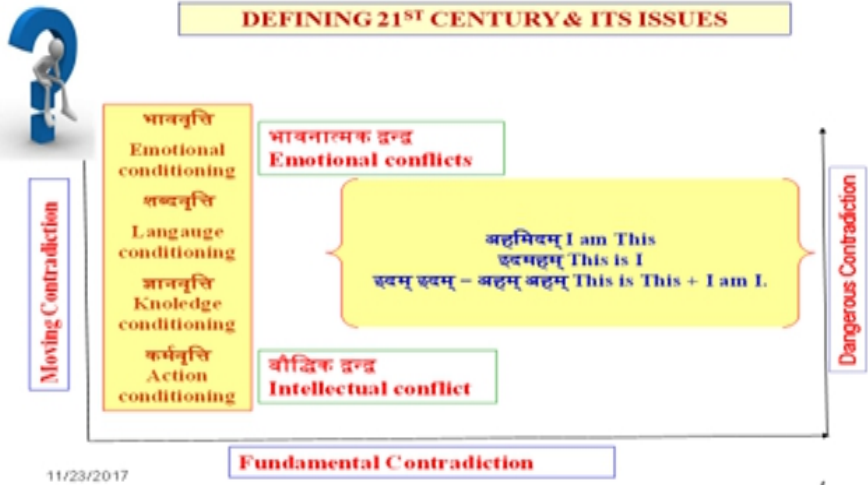
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one knows. Since hearing and seeing is always conditional so his or her knowledge also become conditional and by that conditional knowledge we all are living our lives. Not only this one is bound by limited energy, creativity, knowledge, attachment, time and space along with distortions created by desires, anger, greed, obsession, arrogance and jealousy too and this further aggravates the actions, understanding or enjoyment of an individual.



Slide 20 further elaborates the issues being faced by 21st century. There are four major issues which are – 1. Emotional conflict, 2. intellectual conflict, 3. Karmic conflict and 4. Language overuse, these four conflicts are playing havoc with society and an individual too. Not only this these conflicts are further divided into three levels- 1. Primary conflicts, 2. Moving conflicts and 3. Dangerous conflicts. This happens because either one identifies himself / herself with the things or identifies things with him/ herself and Yogic culture leads to a state where one can see, understands that I am I and that is that, both are different. Though a detailed description of conflicts can be given but due to the space constraint, details have been skipped. No doubt with little effort one can understand and see conflicts all around him/ herself.

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Slide 21 depicts that Yoga is a process by which a person completes his journey from Aham (I/ me) to his/her own existence. Yogic culture synthesises & synchronises difference between me and my own being or existence. Yoga on one hand deals with ethical issues of one's life and on the other hand handles the experience of existential issue. Yoga resolves all existential and ethical issues at one go as one can see not only in Gitaa but also in Puraanik literature too.



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So slide 22 specifies that Yogic culture needs to be explored for 7 issues of human life, i.e. to define & understand the relationship between / among –

1. the centre and periphery i.e. man being the center and his achievements are his or her periphery. Man's achievements are not man's existence. Achievements cause sufferings & man's own being is bliss. Yogic culture helps to understand the process of being & becoming.
2. the things have been given to human beings, like – earth air water, fire, nature, parents, relationships etc and the symbols designed & developed to signify those things, situations etc by human beings.
3. compulsiveness & insufficiency of thoughts & behaviour,
4. incomparability & inconsistency among language, emotions & situations,
5. intellectual & emotional conflicts
6. extreme overuse & misuse of language,
7. a journey from to be somebody to be nobody.

Yoga & its culture handles all these issues in a very sensible and delightful manner. So before entering into the field of Yogic culture one must be sensible enquirer. Smartness wont work here.



इस योग आधारित परिचर्चा का औचित्य का तभी है जब योग में निहित ज्ञान की उपयोगितापूर्ण व्याख्या निम्नांकित समस्याओं के सन्दर्भ में की जाए –

१. केन्द्र (अस्ति) से परिधि (भवति) के सम्बन्ध के स्पष्टीकरण के सन्दर्भ में
२. जड़, चेतन, प्रकृति आदि जो प्रदत्त हैं और उनके लिए किए जाने प्रतीकों के सम्बन्धों और विभिन्न प्रतीकों के अन्तरङ्ग सम्बन्धों को परिभाषित करने के सन्दर्भ में
३. विचार एवम् व्यवहार की अनिवार्यता और अपर्याप्तता के सन्दर्भ में
४. शब्दों, भावों और परिस्थितियों के सामञ्जस्य के अभाव के सन्दर्भ में
५. बुद्धिगत और भावनागत उत्पन्न हो रहे क्रायसिस की व्याख्या के सन्दर्भ में
६. भाषाई अतिवाद और अनाचार की सीमा और
७. to be somebody से to be no body की यात्रा के सन्दर्भ में

Slide 23 briefly explains that while defining human being, man's relationship with knowledge & its criticism lead him or her to the problem of systematizing & organizing the relationship not only among external physical worldly things categories but also the inner world of mind, consciousness, emotions, thinking etc. Yogic knowledge not only integrated external world but also inner world too. To systematize & to organize the vast expanse of knowledge, Yogic culture divided it into three categories, namely – knower, knowable and knowledge, but each of these three categories is immensely vast. So for human being to gain knowledge has remained one problem and at the same time to systematize knowledge has remained a second major complicated problem. In inner & outer knowledge systems there are sometimes harmonies & sometimes disharmonies with passage of time, efforts etc. To solve the problems emerging out of the disharmonies in knowledge system – may they be related to –Dharma, (Artha) Economy or Kaama (desires) – Yoga guides to solve all these issues all inclusively – at individual & societal level too.

प्रश्न / जिज्ञासाएँ

मैं यह मानता हूँ कि मानव मात्र को परिभाषित करते हुए मनुष्य का ज्ञान एवं मीमांसा के साथ जब सम्बन्ध जुड़ा तभी इसके बाह्य पदार्थों से सम्बन्ध और आन्तरिक जगत् के सम्बन्धों को व्यवस्थित करने की समस्या आ खड़ी हुई। ज्ञान प्राप्ति ने मनुष्य को जितना बाह्य जगत् के साथ जोड़ा उतना ही अन्तर्जगत् के साथ। इसलिए संस्कृत साहित्य में ज्ञान के समस्त प्रसार को व्यवस्थित करने के लिए स्थूल रूप से तीन कोटियाँ बनाई गईं, जिन्हें क्रमशः **ज्ञाता, ज्ञान और ज्ञेय** कहा जाता है किन्तु इन कोटियों का विक्षेपण करने से पता चलता है कि एक-एक कोटि का ही विस्तार अनन्त विस्तार को लिए हुए है।

अतः **जहाँ मनुष्य के लिए ज्ञान पाना एक बहुत बड़ी समस्या रही है वहाँ प्राप्त ज्ञान को व्यवस्थित करने की समस्या उससे भी अधिक जटिल रही है** क्योंकि मानव मात्र के इस ज्ञान के अन्दर ही सर्वत्र समानताओं और विपमताओं की नाना तरंगों का उत्थान और लय समय-समय पर चलता रहा है। **विपमताएँ अर्थ से जुड़ी हों या काम से हों या धर्म से। उनसे पैदा होने वाली असहनीय पीड़ा का उपचार करने के लिए जिस उपाय का आश्रय लिया जाता है उसे योग कहते हैं। इस योग में एक और तरह का अन्तर्वर्ती ज्ञान है जो कुछ अस्वीकृतियों और कुछ स्वीकृतियों के साथ मिलकर मनुष्य के व्यक्तिगत जीवन में या सामाजिक जीवन में कुछ समन्वय के माध्यम से मानवीय जीवन में समता लाने का प्रयास करता है।**

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Slide 24 explains that human being lives in two worlds simultaneously –one which has been given to him in the form of nature, consciousness, nonliving and two the world of symbols – which he or she has created and in his or her thought process one uses the different systems of symbols and in the absence of these symbol systems no art, science literature , commerce, philosophy etc are possible so symbols are must , essential for development of civilizational developments. Now the issue is to define the relationship between the given and the symbols at micro and macro level and to provide solutions to the problems emerging out of this relationship. So this problem solving can be done by Yoga & its culture. So the question & problem is for human being is that how human speech should become capable enough to manifest or express truth? How Yoga & its culture can help human society to solve the emotional, intellectual & Karmic crisis.

मनुष्य उभयधर्मी प्राणी है – वह एक साथ दो विश्वों में रहता है –

एक जो विश्व उसे दिया गया है – प्रकृति, जड़, चेतन का विश्व –

दूसरा – प्रतीकों का विश्व है – जो उसने स्वयं निर्मित किया है – अपनी विचार प्रक्रिया में भाषात्मक, गणितीय, चित्रात्मक, संगीतात्मक, कर्मकाण्ड सम्बन्धी आदि विभिन्न प्रकार की प्रतीक प्रणालियों का प्रयोग करते हैं। इस प्रकार की प्रतीक-प्रणालियों के अभाव में कोई कला, साहित्य, विज्ञान, विधियाँ, दर्शन सम्भव नहीं। इनके अभाव में सभ्यता का आरम्भ ही सम्भव नहीं है। अतः प्रतीक अपरिहार्य हैं।

अब समस्या है इन दोनों प्रदत्तों और प्रतीकों के सम्बन्धों को परिभाषित करने की, दोनों के सम्बन्ध को सुलझाने की। और यह कार्य योग ही कर सकता है।

आप और मैं यह जानते हैं कि विचार अनिवार्य है परन्तु विचार की अपूर्णता इस सेमिनार का स्रोत है। इसलिए मूल प्रश्न है कि -

हमारी वाणी में सत्य कथन की क्षमता कैसे आए और योग से उसका संस्कार कैसे हो? इस वक्त समाज जो भावनात्मक और बौद्धिक द्वन्द्व (क्रायसिस) झेल रहा उसके निस्तार योग के माध्यम से कैसे हो?

The 25th slide proposes the form & essence of Yoga i.e. **essence of Yoga peace, happiness & wellbeing of people** and Yoga has two supporting essential factors – 1. Veda which mean right to know and 2. Yagya means right to earn and duty bound to distribute. Without understand nature or undercurrents of Veda & Yagya, it is meaningless to practice Yoga. Without understanding & practising of Veda (culture of knowing) & Yagya (culture of sharing), Yoga will be like a bird without wings. Actually Veda, Yagya & Yoga is a basic trinity principle of Indian ethos. We should have designed and developed our society, constitution, development models, industry,

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business etc based on this trinity principle. But that has not happened due to the discourse developed by black Britishers who saw no good in Indian value system and had to borrow all goodness from west which emerged from two world wars. But anyway, coming back to the point, **the goal of Yoga & its culture is the integration of material developmet with psychological, cultural & spiritual aspects – all in harmony with the mother Earth.**

The essence of योग is peace, happiness & wellbeing of the people.



Concept

The goal of योग is the integration of material development with psychological, cultural, and spiritual aspects - all in harmony with the Earth.

The 26th Slide proposes the practical aspect of Yogic wellbeing concept. If humanity wants a safe future then we all collectively should word on these nine domains – 1. Psychological well-being, 2. Health, 3. Use of time, 4. Community vitality, 5. Education (it includes Shikshaa & Vidyaa), 6. Culture, 7. Environment, 8. Governance & 9. Standard of living. These nine domains have been explained in next slides along with questionnaires too based on Sanskrit knowledge tradition.

The nine domains are:

- 1) PSYCHOLOGICAL WELL-BEING मनः-स्वस्थता
- 2) HEALTH आरोग्य
- 3) USE OF TIME समय उपयोग
- 4) COMMUNITY VITALITY सामाजिक गतिशीलता /अग्रसरता
- 5) EDUCATION शिक्षा/ प्रशिक्षण/ विद्या
- 6) CULTURE संस्कृति
- 7) ENVIRONMENT पर्यावरण
- 8) GOVERNANCE सुशासन
- 9) STANDARD OF LIVING जीवन स्तर

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The 27th slide gives some glimpses of psychological wellbeing, quoted from Abhigyan Shaakuntlam of Mahaakavi Kaalidaas as he is poet of Yogic sensibility. He gives standards of mental wellbeing. For this one needs to learn some Sanskrit texts in order to understand and appreciate these yogic standards. It is not the case that we have only this much material to show or produce. Sanskrit knowledge tradition has enough textual material to write one book on each domain. Idea of psychological wellbeing as per Sanskrit based Yoga is to have a pleasant, meaningful & engaged life.

**1) PSYCHOLOGICAL WELL-BEING मनः-
स्वस्थता**

सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः॥२०॥
गच्छति पुरः शरीरं धावति पञ्चादसंस्तुतं चेतः ।
चीनांशुकमिव केतोः प्रतिवातं नीयमानस्य॥३१॥
सर्वं तत्किल मत्परायणमहो कामी स्वतां पश्यति॥२॥
प्रियंवदा - - विस्मय्या भव । न तादृशा आकृतिविशेषा गुणविरोधिनो
भवन्ति ।
अथो हि कन्या परकीय एव तामद्य संप्रेष्य परिग्रहीतुः ।
जातो ममार्थं विशदः प्रकामं प्रत्यर्पितन्यास इवान्तरात्मा॥२२॥
राजाः - सखे न परिहार्ये वस्तुनि पौरवाणां मनः प्रवर्तते ।

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The 28th slide gives model of good health and can easily compare it with the model proposed by world health organization.

2) HEALTH आरोग्य

अनवरतधनुर्ज्यास्फालनक्रूरपूर्वं
रविकिरणसहिष्णु स्वेदलेशैरभिन्नम् ।
अपचितमपि गात्रं व्यायतत्वादलक्ष्यं
गिरिचर इव नागः प्राणसारं विभर्ति॥४॥
मेदश्छेदकृशोदरं लघु भवत्युत्थानयोग्यं
वपुः



The 29th slide is about the use of the time (Kaala) by an individual and the society. How sensibly, meaningfully one should use the time as all have limited time of life. By and large Sanskrit knowledge tradition proposes the format for the use of time in the context that each person should live at least

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100 years That too meaningfully. How you want to use time or how you use time --- is your choice – consciously or compulsively.

3) USE OF TIME समय उपयोग

वयं तत्त्वान्वेषान्मधुकर हतास्त्वं खलु कृती॥२१॥

ऋ नु खलु संस्थिते कर्मणि सदस्यैरनुजातः खिन्नमात्मानं विनोदयामि । (निःश्वस्य) किं नु खलु मे प्रियादर्शनाद्भूते शरणमन्यन्तु । यावदेनामन्विष्यामि । (सूर्यमवलोक्य) इहामुच्चातपवेलं प्रायेण लतावलयवन्सु मालिनीतीरेषु ससखीजना शकुतला गमयति । तत्रैव तावद्बुद्धामि ।

(ततः प्रविशति मुमुक्षुः शिष्यः)

शिष्यः -- बेलोपलक्षणांशुमादिष्टोऽस्मि तत्रभवता प्रवासादुपावृत्तेन काश्यपेन ।

प्रकाशं निर्गतस्तावदवलोकयामि कियदवशिष्टं रजन्या इति ।

(परिक्रम्यावलोक्य च) हन्त प्रभातम् । तथा हि ।

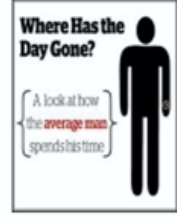
आयुष्मन् इतः पश्य नाकपृष्ठप्रतिष्ठितस्य सौभाग्यमात्मयशसः।

विच्छिदतिशेषैः सुरसुन्दरीणां वर्णरमी कल्पलतांशुकेषु ।

विचिन्त्य गीतश्रममर्थजातं दिवीकसस्त्वञ्जरितं लिखन्ति॥७-५॥

राजाः -- मातले असुरसम्प्रहारात्सुकुने पूर्वैशुर्दिवमधिरोहता मया न लक्षितः स्वर्गमार्गः ।

कतमस्मिन्मरुतां पथि वर्तामहे ।



The slide 30 shows the different levels and multiple layers of Yoga based community. This depends upon the awareness level of individuals of a community- may he be king or common man. Community vitality can be seen in the form of “Udabodhan” i.e. making aware or conscious the other fellow citizen.

4) COMMUNITY VITALITY सामाजिक गतिशीलता / अग्रसरता

राजन् आश्रममृगोऽयं न हन्तव्यो न हन्तव्यः ।

न चेदन्यकार्यातिपातः प्रविश्य प्रतिगृह्यतामातिथेयः सत्कारः।

तपोवननिवासिनामुपरोधो मा भूत् । एतावत्येव रथं स्थापय यावदवतरामि ।

सूतः -- धृताः प्रग्रहाः । अवतरत्वायुष्मान् ।

राजाः -- (अवतीर्य) सूत विनीतवेषेण प्रवेष्टव्यानि तपोवनानि नाम ।

आर्यस्य मधुरालापजनितो विश्रम्भो मां मन्त्रयते कतमम् आर्येण राजर्षिर्वंशोऽलंक्रियते कतमो वा विरहपर्युत्सुकजनः कुतो देशः किन्निमित्तं वा सुकुमारतरोऽपि तपोवनगमनपरिश्रमस्यात्मा पदमुपनीतः ।

उभे -- अत एव खलु निर्वन्धः । श्रिगधजनसंविभक्तं हि दुःखं सह्यवेदनं भवति ।

राजाः -- पृष्ठा जनेन समदुःखसुखेन बाला नेयं न वक्ष्यति मनोगतमाधिहेतुम् ।



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The slide 31 shows the meaningful education in the Yogic terms. Since the term education is not very appropriate to be used in the Yogic context as yoga deals with “Shikshaa, Prashikshan and Vidya”. But we all are conditioned by English

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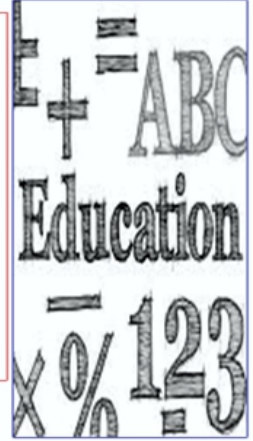
language in such a manner we translate Sanskrit terms in English without knowing the reference point of English culture. So one needs to be very conscious before using any English term for a Sanskrit term. English language has in its background Greek & Abrahamic influences where as Sanskrit is a seekers language, so we must not commit violence with Sanskrit Yogic sensibility by our belief system. Vidya is all about transforming questions into enquiry. If you are an enquirer or a seeker then Yoga is here to guide you and initiate you in the process of Vidya.

5) EDUCATION शिक्षा/प्रशिक्षण/विद्या

नदी -- सुविहितप्रयोगतयायार्यस्य न किमपि परिहास्यते ।
सूत्रधारः -- आर्ये कथयामि ते भूतार्थम् ।
आ परितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः॥१-२

तत्साधुकृतसंधानं प्रतिसंहर सायकम् ।
आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि॥११

सुशिष्यप्रतिपादितेव विद्या . . . ।



The slide 32 deals with the some aspects of Yogic culture that were prevalent in society. Yogic culture deals with character of individuals, marriage institution, behaviour patters and their standards. Not only this, Yogic culture proposes cultural guidelines too for the beginners to so that one does not get disoriented.

6) CULTURE संस्कृति

राजाः -- सम्यगुपलक्षितं भवत्या । अस्ति नः सञ्चरितश्रवणलोभादन्यदपि प्रष्टव्यम् ।
प्रियंवदा -- अलं विचार्य । अनियन्त्रणानुयोगस्तपस्विजनो नाम ।

शकुंतला -- पीरव रक्ष विनयम् ।

गुणवते कन्यका प्रतिपादनीयेत्ययं तावत्प्रथमः संकल्पः ।
सुशिष्यपरिदत्ता विद्येवाशोचनीयासि संवृत्ता ।
आचारं तावत्प्रतिपद्यस्व ।
काश्यपः -- अस्मान्साधु विचिन्त्य संयमधनानुद्धैः कुलं
चात्मनस्त्वय्यस्याः कथमप्यवान्धवकुतां श्रेहप्रवृत्तिं च ताम् ।
सामान्यप्रतिपत्तिपूर्वकमियं दारिपु दृश्या त्वया
भाग्यायत्तमतः परं न खलु तद्वाच्यं बधूवन्धुभिः॥१७॥

काश्यपः -- वत्से त्वमिदानीमनुशासनीयासि ।
वनीकसोऽपि सन्तो लौकिकजा वयम् ।



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Slide 32 deals with different aspects of relationship of human being with environment. How much alive and caring this relationship is mesmerizing. As an intellectual one needs to learn, practice and understand from Yogic environmental concept.

7) ENVIRONMENT पर्यावरण

क्षीमं केनचिदिन्दुपाण्डु तरुणा माङ्गल्यमाविष्कृतं
निष्कृतश्चरणोपभोगसुलभो लाक्षारसः केनचित् ।
अन्येभ्यो वनदेवताकरतलेरापर्वभागोत्थितै-
र्दत्तान्याभरणानि तत्किसलयोद्भेदप्रतिद्वन्द्विभिः॥९॥

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां श्रेहेन या पल्लवम् ।
आद्ये वः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः
सेयं याति शकुंतला पतिगृहं सर्वैरनुजायताम्॥९॥



Slide 33 deals with the Yogic standards of sensible governance for wellbeing. It is to practised by the king and subjects alike. King himself is governed by Dharma principle. Care must be taken here that the terms King and Rajan are not same but as social scientists are overly conditioned to use Sanskrit terms minus meanings in the context of western terms. These social scientists have misled Indians with their constipated intellectualism.

8) GOVERNANCE सुशासन

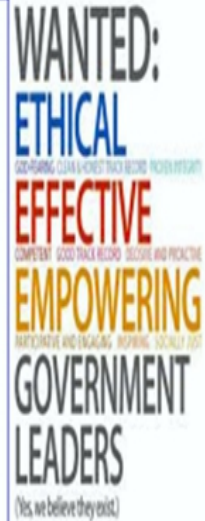
आर्तनाणाय वः शस्त्रं न प्रहर्तुमनागसि।
रम्यास्तपोधनानां प्रतिहृतविघ्नाः क्रियाः समावलोक्य ।
ज्ञास्यसि कियद्भुजो मे रक्षति मौर्वीकिणाङ्क इति॥१३॥

कः पौरवे वसुमतीं शासति शासितरि दुर्विनीतानाम्
अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु॥२२॥
का कथा बाणसंधाने ज्याशब्देनैव दूरतः ।
दुंकारणेव धनुषः स हि विज्ञानपोहति॥१-३॥
तपःषड्भागमक्षय्यं ददत्यारण्यका हि नः॥१३॥
आपन्नाभयसन्नेषु दीक्षिताः खलु पौरवाः॥१६॥

भोः कामं धर्मकार्यमनतिपाल्यं देवस्य । तथापीदानीमेव धर्मासिनादुत्थितया
पुनरुपरोद्धकारि कण्वशिष्यागमनमस्मि नोत्सहे निवेदयितुम् ।
अथ वाऽविश्रमोऽयं लोकतन्त्राधिकारः ।

स्वसुखनिरभिलाषः खिद्यसे लोकहेतोः प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।

नियमयसि विमार्गप्रस्थितानात्तदण्डः प्रशमयसि विवादं कल्पसे रक्षणाय ।
अबुनसुखिभवेषु ज्ञातयः सन्तु नाम त्वयि तु परिसमाप्तं बन्धुकृत्यं
प्रजानाम्॥८॥



Yoga in Modern Era

Slide 34 proposes the brief outlines of standard of living as per Yogic way of life. This standard of living goes beyond the economics model of necessity, want and comforts as it is Purushaasthra based life of aesthetic values. Whereas social sciences are groping with the basic issues of primordial hunger and fear in a crude manner sometimes in a fascist manner or sometimes communist manner or these days in lebral manner and still unable to handle primary, moving and angerous contradictions of its own system and on other hand Yogic culture lays down the path of aesthetics as the standard of living. Yogic standard of living is all inclusive in a sensible manner without violating the dignity of being human being.

9) STANDARD OF LIVING जीवन स्तर

दिष्ट्या शकुंतला साध्वी सदपत्यमिदं भवान् ।
अद्धा वित्तं विधिश्चेति त्रितयं तत्समागतम् ॥ ७-२९ ॥

प्राणानामनिलेन वृत्तिरुचिता सत्कल्पवृक्षे बने
तोये शैमसहस्रपत्रसुभगे नक्तंदिवं सद्व्रतम् ।
ध्यानं रत्नशिलामुहूर्णे विदुधस्त्रीसन्निधौ संयमो
यत्काङ्क्षन्ति तपोभिरन्यमुनयस्तस्मिंस्तपस्यन्त्यमी ॥ ७-१ ३ ॥



Slide 35 gives a brief idea about the characteristics of Yoga based society. In Yogic society rivers used get uncleaned only in rainy season, sky used to get uncleaned only during storms, thoughts used to get uncleaned only by excessive thinking, their bodies used get uncleaned during physical labour only, their mind never used to get uncleaned, even in their laughter, bliss was expressed but never humiliation of other because that was not in their character. Knowledge used to glow on their faces as sense of satisfaction, their needs were very less, they didn't need everything for themselves, after having meals their hunger never got flared up, they were afraid of very few things, they trusted too many things and never hated anything. It was not trait of their character.

ऐसे योग पर आधारित योगी समाज की नदियां सिर्फ बरसात में मैली होती थीं, उनका आसमान सिर्फ आंधी चलने पर मैला होता था, उनकी धूप केवल बादल धिरने पर मैली होती थी, उनके विचार केवल आवेग की प्रखरता में मैले होते थे, उनका शरीर केवल काम करते समय मैला होता था, उनकी आत्मा तो मैली होती ही नहीं थी। वे हंसते थे तो उनकी हंसी में उनका आह्लाद झलकता था, दर्प झलकता था, व्यंग्य झलकता था, पर मन की मलिनता नहीं झलकती थी। वह उनके दिल दिमाग में कहीं थी ही नहीं। उनके चेहरे पर ज्ञान तेज और तुष्टि बन कर झलकता था। उनकी जरूरतें बहुत कम थीं। वे सब कुछ अपने लिए नहीं चाहते थे। पेट भरने के बाद उनकी भूख तेज नहीं होती थी। वे बहुत कम चीजों से डरते थे, बहुत अधिक चीजों पर भरोसा करते थे और घृणा तो किसी चीज से करते ही नहीं थे।

Slide 36 further explains characteristics of Yogic society. People of Yogic society were not worried about their own world as they were thinking about the issues of our technologically-industrially- scientifically advanced world – issues of destruction of environment, misuse of natural resources, distortions of consumrist culture, insanity of sciencem degeneration of human values, lack of sensitivity along with misuse of language. Those people of Yogic society were much more farsighted than those of today's scientists. We are trying to find out a small way out of the present day mess created by our over intellectualism before its to late. We may get successful or may not be, this we will come to only in future but one thing is sure what we call Bhaartiya Sanskriti and we feel proud of it being a Bhartiya – its substratum is their thought and practices.

वे दुनिया की चिंता न करते हुए भी अपनी दुनिया से अधिक हमारी दुनिया के बारे में सोच रहे थे-
पर्यावरण के ध्वंस पर,
प्राकृतिक साधनों के अपव्यय पर,
उपभोक्ता संस्कृति की विकृतियों पर,
विज्ञान के पागलपन पर,
मानवमूल्यों के ह्रास पर,
संवेदन शून्यता की विडंबना पर
और भाषा के दुष्प्रयोग पर।

इस दृष्टि से वे आज के महान से महान वैज्ञानिक की तुलना में भी अधिक दूरदर्शी थे। इन्हीं कहानियों को पढ़ते हुए दुनिया से होते हुए अपनी दुनिया में प्रवेश करने का छोटा रास्ता निकालने की एक कोशिश हम यहां करने जा रहे हैं। इसमें सफल हो पाते हैं या नहीं, यह तो आगे चल कर ही पता चलेगा।

एक बात तय है।

जिसे हम भारतीय संस्कृति कहते हैं और जिस पर एक भारतीय के नाते हमें सचमुच गर्व है
उसकी प्राणवायु उनका चिंतन ही है।

Slide 37 shows the training procedures of Yoga – first level is sensitization process, second level is Sanskaar – to clean the impurities and imbibe qualities and at third level – one qualifies have Yogic rights& responsibilities.

योग प्रशिक्षण विधि –

१.सम्वेदना

२. संस्कार

३. अधिकार

Slide 38 shows how Yoga helps to understand, see and respond to the existential process of being and becoming. On the one hand it guides you to deal with four Purusharthas (no english translation possible), namely – Dharma, Artha, Kaama and Moksha and on the other hand it helps to transform primordial hunger & primordial fear into sense of enquiry and aesthetic living.



Slides 39, 40 & 41 give an overview of personality analysis as per Yogic culture. This questionnaire is about evaluation of how much integrated personality one has or how much fragmented personality one has. Based on the yogic calculation one is guided to have an undivided or defragmented personality. There are tests based on Yoga.

योगशास्त्राधारित सामान्य व्यक्तित्व परीक्षण

आकार सद्शुभप्रज्ञः प्रजया सद्शुभागमः। आगमैः सद्शुभारम्भ आरम्भासद्शुभोदयः॥ रघुवंश १-१५

[ध्यातव्यविन्दु]- कृपया क, घ, ग को चिह्नित विचारपूर्वक करें।

“क” का तात्पर्य अस्वीकार्य, “ख” का न स्वीकार्य, न अस्वीकार्य तथा “ग” का स्वीकार्य है। तिथि _____
 प्रायोज्यताम _____, आयु _____, लिङ्ग _____, धर्म _____, निवासस्थान(ग्राम, नगर, जनपद)
 _____, शिक्षास्तर _____, व्यवसाय _____, प्रादेशिकता _____, राष्ट्रियता _____

मैं स्वभावहार से समझता/समझती, जानता/जानती, मानता/मानती हूँ कि मैं _____

- | | |
|--|-------|
| बातूनी हूँ (जल्पाकः) | क ख ग |
| दूसरों में दोष ढूँढता हूँ (अन्येषु दोषद्रष्टा) | क ख ग |
| कार्य पूर्णता से करता हूँ (कार्यसाधकः) | क ख ग |
| अवसादग्रस्त हूँ (प्रमादी) | क ख ग |
| प्रतिभाशाली हूँ नवनवोन्मेषयुक्त रहता हूँ | क ख ग |
| चोड़ा प्रमादी हूँ | क ख ग |
| परोपकारी एवम् स्वार्थहीन हूँ | क ख ग |
| RESERVED-व्यवहार में खुलापन नहीं है (अन्तर्मुषी) | क ख ग |
| स्वस्थ एवम् तनाव (द्वन्द्व)सहिष्णु हूँ | क ख ग |
| विभिन्न वस्तुओं/विचारों/परिस्थितियों के प्रति जिज्ञासु हूँ | क ख ग |
| शक्ति एवम् स्फूर्तियुक्त हूँ | क ख ग |
| दूसरों से कलह आरम्भ करता हूँ | क ख ग |
| विश्वसनीय कर्मकर हूँ | क ख ग |
| तनावग्रस्त होता हूँ | क ख ग |
| INGENIOUS, गहन/ सूक्ष्म चिन्तक हूँ | क ख ग |

अन्यों में उत्साह उत्पन्न करता हूँ (उत्साहयितृक)

क ख ग

क्षमाशील हूँ

क ख ग

अव्यवस्थित भी हूँ

क ख ग

चिन्ताग्रस्त रहता हूँ

क ख ग

सक्रियकल्पनाशील हूँ

क ख ग

सामान्यतः मौनी हूँ

क ख ग

सामान्यतः दूसरों पर अन्धा विश्वासी हूँ

क ख ग

सामान्यतः आलस्यप्रिय हूँ

क ख ग

सामान्यतः भावनात्मक रूप से स्थिर हूँ

क ख ग

अन्वेषकवृत्तिपरक हूँ

क ख ग

ASSERTIVE(हठधर्मी) हूँ

क ख ग

संवेदनहीन एवम् एकाकी हूँ

क ख ग

विघ्न के होते हुए भी कार्य परिणति करता हूँ

क ख ग

MOODY(अतिवादी) हूँ

क ख ग

सौन्दर्यप्रिय एवम् रसवादी हूँ

क ख ग

कभी-कभी लज्जाशील एवम् संकोची होता हूँ

क ख ग

सामान्यतः सभी के प्रति दयालु एवम् सहानुभूतिपरक हूँ

क ख ग

कार्य दक्षतापूर्वक करता हूँ (कार्यकुशलः/कार्यदक्षः)

क ख ग

द्वन्द्वात्मक(तनावपूर्ण) परिस्थितियों में शान्त रहता हूँ

क ख ग

नित्यकर्मों को प्रधानता देता हूँ

क ख ग

बहिर्मुखी एवम् सामाजिक हूँ

क ख ग

यदा कदा दूसरों से कठोरव्यवहार करता हूँ

क ख ग

योजना बनाता हूँ और उसे कार्यान्वित करता हूँ

क ख ग

आसानी से भयभीत होता हूँ (भीतः, त्रासितः)

क ख ग

वैचारिक समालोचना में आनन्दित होता हूँ

क ख ग

कुद्ध कलात्मक अभिरुचियाँ रखता हूँ

क ख ग

दूसरों से सहयोग करना अच्छा लगता है

क ख ग

आसानी से विचलित हो जाता हूँ

क ख ग

सहित्य-सङ्गीत और कला का गुणज्ञ हूँ


क ख ग

राजनैतिक रूप से उदारवादी हूँ

क ख ग

Yoga in Modern Era

Slide 42 concludes this article by proposing the nature, form and essence of Yoga. Yoga handles problems by intelligence & love, not by formulas so the nature of Yoga is all inclusive of life & its process, it ranges from Brahman consciousness to kitchen, architecture, dance etc. Its process follows knowledge system, reasoning and experience. So it can be concluded that 1. yoga is the name of that consciousness where loka-Vidyaa & Shaastra-Vidyaa are both integrated, 2. Yogic view point includes desires, happiness, wellbeing & spirituality. 3. Behaviour of Yogic culture is inclusive of aesthetic experience along with classless, secular, open minded but at no point of time is not free from Dhaarmiktaa (Dharma hood, not to be confused with religion, sect etc.) and 4. Yogic nature is inclusive of seeking, mysticism, aesthetic experience & primordial fear & hunger.



**योग समस्याओं का समाधान फार्मूलों से नहीं बल्कि प्रेम और से सृजन से करता है।
इसलिए योग की प्रकृति समस्त जीवन प्रक्रिया को समाविष्ट किए हुए और धारण
किए हुए चलती है - चूल्हा चक्री, शिल्प लोकनृत्य से लेकर परब्रह्म तक इसका
विस्तार है।**

अतः योग की मूल प्रकृति के विषय में यह कहना सम्भव है कि -

1. पहला यह कि योग उस चेतना की संज्ञा है जिसमें लोकविद्या और शास्त्रविद्या सहज समन्वित है।
2. दूसरा योग दृष्टि भंगी कामना प्रधान और सुखवादी होने के साथ साथ अध्यात्मवादी है।
3. तीसरे योग का व्यवहार रसवादी और वर्ग निरपेक्ष, सेक्सुअल, उदार और साम्प्रदायिकता निरपेक्ष है परन्तु धार्मिकता मुक्त नहीं नहीं है।
4. चौथे योग की चेतना में जिज्ञासा, रहस्यबोध, सौन्दर्यबोध तथा आदिम भय सहोदर रूप में निहित हैं।



2/2022

योग

43

Slide 43 proposes vote of thanx for reading the whole paper patiently and cordially invites questions, comments, criticism. You can send your criticism on the E-mail – ashutosh@collegeambala.ac.in

आपके सभी
के
प्रश्न/
जिज्ञासाएँ/
टिप्पणी/
समालोचनाएँ
सादर
आमन्त्रित हैं।
धैर्यपूर्वक
श्रवण के लिए
आप सभी का
धन्यवाद

