

IMPORTANCE OF YOGA EDUCATION

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Abstract:

Yoga is a psychology in which one is taught to control the mind and pull it from animalistic tendencies. Success in life, in any field, depends on a balanced mind. Mind control means concentration of mind on one thing at a time. By practicing for a long time, such a nature of mind is formed. With this special variant of mind, the pioneer of Yogashastra has also worked in the religious field. Yoga is supportive of all the religions and philosophies of the world. Hatha Yoga teaches about asanas – asanas provide health and strength for preparation for further Raj Yoga. The goal put forward in the Yoga is the establishment of the observer i.e. the soul in its own form. This means that by continuously practicing the principles of Yoga, the mind becomes detached from worldly pleasures and becomes stable in its form. This control of mental tendencies is not contrary to the teachings of any religious sect.

Keywords: *Yoga, Hath Yoga, Raj Yoga, Importance of Yoga, Yogic Life, Yoga and Religion*

Yoga is a psychology in which one is taught to control the mind and pull it from animalistic tendencies. Success in life, in any field, depends on a balanced mind. Mind control means concentration of mind on one thing at a time. By practicing for a long time, such a nature of mind is formed. It is very difficult in

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the beginning to practice keeping the mind focused on any subject while thinking about it or doing any work; But when it becomes a habit through practice, then it brings great happiness. Not being able to think properly and coherently or not being able to do any work properly is due to the fickleness of the mind in thoughts and actions. Students know that if the mind is not stable then nothing can be learned, unless a person is engrossed in his subject of consideration or work, he cannot get success in it. With this special variant of mind, the pioneer of Yogashastra has also worked in the religious field. Yoga itself is not a religious sect or a religious philosophy; rather, it is supportive of all the religions and philosophies of the world. It is not to propagate any religious doctrine. People of all religions of the world get this education by concentrating their minds on matters related to their religion; they get peace and happiness.

The word 'Yoga' is derived from the Sanskrit root 'Yuj', which means to join. The spiritual meaning of Yoga is how the Yogi experiences the unity of the soul and the Supreme Soul - the soul is consciously united with the Supreme Soul. The scripture that teaches this esoteric knowledge is called Yogashastra. Yoga is a spiritual science that explains the process of uniting the soul with God. Yoga is that spiritual knowledge that frees the living being from the entanglement of the perceptible external world and unites it with the Supreme Soul, having natural qualities like unbroken joy, supreme peace, infinite knowledge, infinite happiness and eternal life etc.

By giving a broad meaning of Yoga, it includes all the Yogas like Karmayoga, Bhaktiyoga, Rajayoga, Gyanyoga, Hathayoga, Mantrayoga, Layyoga or Kundaliniyoga etc. Given its narrow

meaning, it appears to refer only to Ashtangayoga or Rajyoga promoted by Maharishi Patanjali. Just as the same organ cannot be used by different people, similarly the same path cannot be suitable for all people. There are four types of human beings - Karma Pradhan, Bhakti Pradhan, Yoga Pradhan and Gyan Pradhan, hence there are four paths according to their nature, although the goal of all of them is the same - the attainment of Paramatattva, even if the path is different, the place of attainment is the same. The four paths of attaining this supreme principle, which have been described from the different viewpoints of the above-mentioned four types of human beings, are called Karmayoga, Bhaktiyoga, Rajyoga and Gyanyoga.

These four paths are not contradictory but helpful to each other. These indicate that there is mutual harmony among the different paths of the Hindu religion. Through religion, all three organs of the human being, his heart, brain and hands, should be cultivated and developed. Only then can he attain perfection. One-country development is not commendable. Karmayoga destroys waste, purifies the mind and improves the skill in the hands. Bhaktiyoga removes distractions and develops the heart. Rajyoga results in stability and concentration of mind. Through Gyanayoga, the cover of ignorance is removed, will and intellect develop and self-knowledge is achieved. Therefore, the seeker should practice all four types of yoga. To move forward rapidly in the spiritual path, we can make Gyan Yoga our main basis and use other Yogas as its support.

The main subject which has been propounded in Patanjala Yoga Sutra is 'Chittavrttinirodha'¹ i.e. pulling the mind from other subjects and concentrating it on only one subject. The power to concentrate the mind is achieved through continuous practice and turning away from worldly pleasures. Patanjali

says that by devotion to God or by concentrating on the subject in which one is interested ('Yathabhimatdhyana²'), one gets the power to stabilize the mind². God can be meditated in the form that He is the omniscient, omnipotent, omnipresent Saguna Parameshwara or can also be meditated in the form that He is the Nirguna-Nirjanjan Parabrahma, in whom there are no qualities like love, hatred, mercy, creation, condition, destruction etc. Are not. Yogadarshan says only this about God: He is a 'man who is eternally free from suffering, action, destruction and intention'³. No yajna or penance ritual has been mentioned in the Yoga Sutras to please God. If any religious sect tells such a thing to its followers, then there is no opposition to it in the Yoga Sutras; But the Yoga Sutras say that whatever you do, do it with a true heart and concentration. In my opinion, the Yoga Sutras and the Advaita propounding Upanishads are the only texts in which there is no communalism. Therefore, it does not matter whether someone is a Christian, a Muslim, a Jain, a Buddhist or a follower of any sect; If he uses the teachings of Yoga Sutras in following his religion, then he gets great benefit in it. Not only this but if Yoga education is used in the study of economics, agriculture and industry, strategic education, war, business and governance, then success in these areas is certain. This is the thing through which Yoga takes away the mind.

There is no doubt that the goal put forward in the Yoga Sutras is the establishment of the seer i.e. the soul in its own form⁴. This means that by continuously practicing the principles of Yoga, the mind becomes detached from worldly pleasures and becomes stable in its own form. This control of mental tendencies is not contrary to the teachings of any religious sect. Such a state of being is a proposition of the Sankhya and Advaita theory. Even in the sects that believe in a single

God, some great goal always remains in front of them.

'A healthy mind resides in a healthy body'; this principle is universally accepted. A healthy body is therefore essential for the success of both worldly and spiritual endeavours. It is very important to follow the rules of diet and exercise in yoga education. It is clearly said in the Bhagavad Gita that those who are not 'Yuktahar Vihar' cannot get any success in life. Gorakhnath has also recommended a balanced diet and sleep⁵.

There are two parts of Yoga: Hatha Yoga and Raja Yoga. Hatha Yoga is the practice before Rajyoga. The goal of Hatha Yoga is Raja Yoga⁶. Hatha Yoga teaches about asanas – asanas provide health and strength. Detailed description of the asanas is found in the texts of the Nath sect. This has been deeply explored by Nath Yogis. The design of the asanas is such that every part of the body gets exercised. For example, with Mayurasana, all the intestines get exercised, due to which there is no problem of indigestion and flatulence; Pranayama provides vital air and removes impure air. Like the Bhagavad Gita, chillies, spices etc. are prohibited in Hatha Yoga also. There is the complete abandonment of Rajas and Tamas food. A Rajasic person who eats spicy food becomes angry, greedy and lustful because of that food, and a person who eats Tamasic food becomes lazy, long-tempered and careless. In Hatha Yoga, what is called the Sattvik diet increases virtues and increases health and strength.

No one should understand that this teaching of Yoga is only for Yogis and not for everyone. If the word 'Yogi' is taken in a very broad sense, then the one who wants to make his life successful by living virtuously in the world is a Yogi. All religions tell us that good conduct is the easiest path to heaven.

Good conduct in Yoga not only means social etiquette but also the rules of eating habits.

The root of all the evils of modern civilization is the absence of any decorum regarding food habits, indulgence and irreligiousness. A truly virtuous person has no problem in following one religion or the other in the world. Morality protects religion and religion protects morality and religion always remains together. Science is also not opposed to religion or morality. The meaning of yogic life, in short, is 'physical exercise, simple Sattvic diet and study of good knowledge'. Can any scientist call this type of life bad?

Innumerable chemical substances are sold in the markets in the name of nutritious food. In the name of physical exercise, various types of games are played and exercises are conducted in schools and other places. But no such exercising youth lives as long as the Yogi. A Yogi neither does thousands of squats like a gymnast nor does he eat a lot. It is not his job to increase the body or intellect beyond any limit. He neither cares about expanding his muscles nor about foods that increase weight. He needs a regular sattvik diet. The proper diet and lifestyle of a Yogi is such that his mind is happy, his intellect is stable and his body is well maintained. In Hath Yog Pradipika also, advice has also been given on eating balanced food for yogis⁷.

A happy-minded and virtuous person finds an easy, wide and close path to heaven. He is everyone's friend. He neither hates anyone nor anyone hates him. His face is always smiling. Anger or greed cannot reach him. He is second to none in religious bravery and moral forbearance. The field of the world is empty in front of him to do any work conducive to Yogic life. He can teach others by learning arts or sciences. He can help the poor

by collecting money. He can become a political leader or ruler for the welfare of others. His lifestyle is such that he lives a long life. His death also happens with great peace, because he sees the next world in front of him. His own life is enough value for his divine place in the next world. This is the fruit of yogic life. This is not communal. Nor is there anything about superstition in this. This is the direct sum of all benefactors.

References:

1. Yogsutra 1/2
2. Yogsutra 1/23,39
3. Yogsutra 1/24
4. Yogsutra 1/3
5. Gorakhbani, Sabadi, 33
6. Hath Yog Pradeepika 1/1
7. Hath Yog Pradeepika 1/58