

Meaning and Definition of Yoga

MEANING OF YOGA

Yoga has a long history. It is an integral subjective science. Its spiritual, mental or physical import cannot be separated from each other. According to Panini, the Grammarian, the word yoga is derived from two roots, viz. Yujvir and Yuja----one referring to yoking (Yujvir Yoga), and the other referring to mental concentration (Yuj Samadhi) and to sense control. Yoga standing for mental concentration is the theme of the entire Indian systems dealing with yoga. It also implies the control of senses. Thus the second derivation of the word yoga consists in Citta vrittinirodhah i.e., the silencing of (all) activities in the mind's substance.

Vyasa too, in his commentary on patanjali takes reintegration (Yoga) and identification (samadhi) as synonymous, Shri Gaddadhara, the teacher of logic (Nyaya) says: "Reintegration means identification (samadhi). It is of two kinds: conscious (samprajnata) and unconscious (asamprajnata). The union (samyoga) of some part of one's being with anything, whatever it may be of which there is a desire to know the essential nature, even though it be beyond sensory, perception its instability is called 'conscious identification' (samprajnata samadhi). 'Unconscious identification' (asamprajnata) is that mental union (Manah samyoga) which arises in some part of the self but which, because of the absence of inward uplift and of perfected inward contemplation remains uncoordinated.

'Conscious identification' is the state of full cognition. This means that in this state the object of contemplation is actually witnessed and the mind is fixed upon it. This is characterised by the silencing of all thought except that of the object contemplated upon. (Hence, conscious identification is the silencing of mental activity.) With, as its result, the witnessing of the object of contemplation. Since it is defined as state in which nothing is cognized--all notions must be abolished in unconscious identification. In this state there remains therefore nothing of the mind except the traces left by its previous activities. If this were not so, consciousness could arise again. All intuitive perceptions come within the realm of unconscious identification. (According to Vedanta, yoga means supreme realization.) (Yoga is the reunion of the living self with the supreme self.) According to the treatises on yoga, supreme realization is considered as the aim of all yogic practices. But the means of this realization as well as all intermediary stages are also taken to be included in the term yoga. The main obstacle to realization being the consistent activity of the mind, yoga is thus defined to silence the mind leaving all mental activity is yoga. ["The silencing of the mental activities which leads to the complete realization of the intrinsic nature of the supreme person is called yoga."] *Internal Realisation*

(The word yoga can also be used as an extension for knowledge, love, action etc.) Since these are also means of liberation (moksha) and are thus the instruments of reintegration (Yoga). The activities of the mind are said to be five in number. These are ascertaining of facts (pramana) false knowledge (viparyas or knowledge contrary to facts), imagination (vikalpa), sleep the experience of being unconscious and memory (smriti). The modes of ascertaining the real nature of things are direct experience. Deduction therefrom and the traditionally transmitted revolution. The mental activity which through sensory perception leads to exact knowledge of things as