

An Overview of Yoga In Bhagwat Purana And Yoga Upanesheda

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Abstract

Yoga's tenets have stood the test of time, and they're also the basics. Other works, such as the Upanisadas, the Bhagavadgt, the Mahbhrata, the Purnas, and the Tantrastra, explore Yoga and its teachings, but Patajali's Yogastras are the original codification of Yogic philosophy and ideas. Yoga is a spiritual practise based on a complex science that seeks to integrate soul, body, and mind. The practise of living a healthy life is equal parts art and science. The Sanskrit root 'Yuj,' from which we get the term 'Yoga,' means to link, yoke, or join. According to the Yogic teachings, when one does yoga, one achieves a condition of complete harmony between one's mental and physical selves, as well as between Man and Nature and the Universal Mind. Most scientists agree that everything we see in the universe is only a different manifestation of the same fundamental quantum firmament. A yogi is someone who has realised their essential unity with all other living things via their practise of yoga, also known as mukti, nirvana, or moksha. Therefore, self-realization, the cessation of all suffering, and the achievement of Moksha, or "freedom," are Yoga's ultimate goals (Kaivalya). Yoga practise should focus on improving one's health and establishing peace of mind as well as liberating one's spirit. For some, the practise of yoga might be the key to finding that oneness and taking command of their life. Indus-Saraswati Valley civilization, about 2700 B.C., is credited with the development of Yoga, which has since been shown to provide material and spiritual benefits for its practitioners. As a practise, Yoga Sadhan has its foundations in universal truths of being human. The Yoga precepts expressed in the Purn Visnupurna, Bhgavatapurna, Lingapurna, stated in the majority of Purn as also expound Yoga knowledge, sometimes in an Agnipurna etc. are not well known, despite Yoga's growing popularity. It's possible that this is a code in the Upapuram Tntric alphabet.

Keywords: Bhagwat purana , Yoga upanesheda, Karma Yoga, Upanishads, Jnana Yoga

Introduction

Although yoga's origins are in India, it has since spread over the globe and is currently practised in many other countries. Unfortunately, there is a dearth of studies on Yoga's popularity and penetration in India. Researchers in "Perception and Practice of Yoga in India" set out to achieve this very thing by taking a deep dive into what is known about Yogic practises in India. While many Indian traditions include yoga practises, the yoga traditions in the puranas have not been studied nearly enough. Examining the Bhagwat Purana's articulation of yoga, this article argues that the book's ostensible "unified teaching" is really a combination of an eight-limbed yoga and a proto-Sāmkhya methodology. By analysing the key tenets of yoga as they are laid forth in this literature as a whole, we may get a clearer understanding of yoga's genesis and its relationship to epic formulations on the one hand and the Classical System of the Yogasiitras on the other. In the form of yoga, India has given the world a gift. Since June 21 has been declared International Yoga Day, it is appropriate to consider the contributions of yoga's forefathers. This research looks at the history of Yoga from its first known incarnation in the Bhagwat

Purana to the present day to track its evolution in India. Yoga, which focuses on how to live a decent life, should be a regular part of anyone's routine. All sides of our beings (physical, mental, emotional, spiritual, etc.) benefit. The term yoga originally meant to bind or unite. This phrase originates from the Sanskrit word yuj, which means "to join." On a spiritual level, this union represents the fusion of one's own consciousness with the awareness of the whole cosmos. Yoga has the potential to improve one's health on all fronts, including the physical, mental, and emotional levels. These practises of asana, pranayama, mudra, bandha, shatkarma, and meditation are all ways to go closer to the goal of yoga or unity. Insights into yoga's underlying philosophy may be found in Vedic literature and other works of ancient Indian thinking. Different physical postures and exercises (asanas), breathing techniques (pranayama), states of deep relaxation (savasana), and meditation techniques (dhyana) are emphasised in different ways by the various modern yoga traditions (such as Iyengar, Viniyoga, Sivananda, etc.) for the purpose of cultivating awareness and, ultimately, higher levels of consciousness. Beginning at the beginning of the twentieth century and continuing to the present day, yoga has been used as a therapeutic intervention due to the numerous psychophysiological benefits associated with its many practises. Physical exercises (asanas) may improve the patient's flexibility, coordination, and strength, while breathing methods and meditation may calm and focus the mind to cultivate greater awareness and minimise concern. It may also improve resilience, mood, and metabolic balance while decreasing stress and blood pressure. But despite the expanding amount of clinical research studies and certain systematic reviews on the therapeutic advantages of yoga, there is still a dearth of reliable data supporting the clinical usefulness of yoga for many symptoms and medical disorders. While some studies have shown promising results when it comes to yoga therapy, others have drawn less firm conclusions, and this is true across a broad range of specific reasons and diseases. Discrepancies in study demographics (with respect to age, gender, and health status), yoga intervention details, and follow-up rates could have contributed to these discrepancies. There are ten incarnations of Krishna described in the Bhagavata Purana, each having their distinct appearance and background story. Restoring dharmic religious principles, enjoying life's pleasures, appreciating its beauties, and defeating evil have all been goals of Krishna's various incarnations throughout history. The Bhagavate Purana is a fantastic book full of entertaining morality stories. This is a beautiful illustration of the divine Kundalini Shakti at work. An approachable compilation of many important ideas from the ancient Vedic classics.

History of Yoga

It wasn't until very recently that western scholars and Indologists believed that Yoga didn't develop until much later, about 500 B.C. This notion didn't even begin to take hold until very recently. There is unequivocal proof that yoga has been practised for more than 5,000 years, according to findings from archaeological excavations and study carried out by specialists with the use of satellite technology. There is evidence that some kind of yoga was practised in India as early as the Harappan period. This evidence is the earliest we have. This evidence goes all the way back to when yoga was first practised. The Vedas are a collection of ancient books that include some of the world's earliest known religious writings. Knowledge is referred to as Veda in Sanskrit, whereas praise is referred to as rig. As a consequence of this, the Rig Vedas have a collection of hymns that are aimed at extolling a higher power than themselves. The other three Vedas are known by their respective names: Yajur Veda, Sama Ved, and Atharva Ved. Vedic Yoga is also sometimes referred to as Archaic Yoga since the ancient people who practised it adhered to a more conventional way of life. People used to think that by taking part in rituals, offering sacrifices, and attending rites, one might forge a connection to the spiritual world. Rishis

and Vedic yogis were traditionally the persons whom people turned to in order to get wisdom. The poems written by the Vedic masters spoke about the beautiful intuitions that the Vedic masters had because they were endowed with a perspective of the greatest truth. This was the reason why the Vedic masters were able to come up with such profound insights. A number of the seals that were uncovered represent a human being seated in the classic yoga stance known as the lotus position. The lotus position is one of the poses that is still used for meditation by Indian yogis today. One of the individuals shown has the characteristics of a celestial person and is revered for his or her role as the Lord of Yoga.

Upanishads

The Sanskrit word upanishad means "to sit close to or underneath." Both "to sit" and "near" may be implied by the word "upa." Therefore, the phrase describes the experience of sitting in close proximity to an enlightened someone with the intention of learning from them. According to the Monier-Williams Sanskrit English Dictionary, the term may also imply "esoteric or hidden philosophy" and "putting to rest ignorance by disclosing the knowledge of Supreme Sprite." The Vedas are a compilation of four separate texts: the Samhitas, the Brahmanas, the Aranyakas, and the Upanishads. Vedanta, the term used to describe the whole of the Vedic canon, includes the last section of the Vedas, known as the Upanishads. The Upanishads are a collection of ancient books that cover many different topics, including yoga. Multiple Upanishads, including those of the Shaiva and Vaishnava traditions, are together known as the yoga Upanishads. The teachings and practises of yoga are the primary focus of these Upanishads. However, other than comparative research and specific information on technical problems, they have little importance from a historical perspective since they were made at a later date and were most likely gathered from works that already existed. It is widely held that the Upanishads Katha, Svetasvatara, and Maitri are among the oldest texts ever written. There are yoga-related allusions in all three of the Upanishads. There is a steady unfolding process throughout these texts that shows how yoga's diverse ideas and practises have evolved over time. The Upanishads were supposedly the source of the ancient philosophy that served as the foundation for yoga. "where fire is churned or generated by rubbing (for sacrifice), and where air is regulated (by practises related with yoga), then the intellect attains fulfilment," it is said in the Svetasvatara Upanishad. There is a lack of a corresponding citation at this time. The Katha Upanishad compares the mind to a chariot, with the body as the carriage. Mastery of one's body, therefore, requires sensory control. Perhaps the most fundamental concept of yoga is the belief that the mind and body are inextricably linked and cannot be treated as two distinct entities. An early expression of this philosophy, as shown by this work. The Upanishads support yoga because it inspires people to go deep within themselves to find the solution to the question of what reality is. The greatest state of yoga, as depicted in the Katha, one of the most well-known Upanishads, is one in which the senses, together with the mind and intellect, are bound into immobility. This is supposedly the condition in which yoga may be carried out. According to proponents of yoga, this state is the ultimate goal of the discipline. It is common to speak of the Upanishads as the pinnacle or zenith of the Vedic canon. The 10 Upanishads now in circulation are widely acknowledged as essential reading. The Upanishads are a collection of ancient books that provide a detailed description of yoga; the following is a brief overview of their contents. The Taittiriya Upanishad describes the Panchakosha hypothesis as the foundational assumption used in the therapeutic application of yoga for the treatment of a wide range of illnesses. How one could achieve samadhi is described in great detail in the Kathopanishad. This Upanishad examines the characteristics of the soul and provides a detailed description of them. If you're looking for further information about yoga, you may consult the Upanishads, such as the Kenopanishad, the Ishavasya Upanishad, and the Shwetavatara Upanishad. This

idea of steadying the senses is what people mean when they talk about yoga. Katha Upanishad One school of thought holds that the goal of yoga is to bring harmony to the practitioner's breathing, mental processes, and sensory experiences. Upanishad of Maitri.

Bhagavata Purana

The Bhagavata Purana, more often referred to as the Srimad Bhagavatam, is one of the most influential masterpieces of Indian literature. A record of it existed by about 3000 B.C. Especially in Krishna's incarnation, the Bhagavata Purana emphasises Vishnu's ardent devotion and affection for his followers. This epic work of Sanskrit literature has about 20,000 words, which are divided among twelve song-stories. The Bhagavata Purana provides explanations for all of Krishna's antics, over a broad range of situations. Songs carrying a message of practising Bhakti Yoga to merge with God. Many Indians saw the Puranas as a way to apply the Vedic teachings to their everyday lives and see tangible results. The Puranas provide light on a dharmic, happy, and satisfying life via their stories, legends, records of historical events, and examples of genuine devotion to God. A fundamental goal of the Puranas is to disseminate the ancient Vedic heritage, and as such, each Purana focuses on a different deity. The Bhagavata Purana recounts a fervent devotion to Krishna, the Hindu god who stands in for the divine on Earth. The Bhagavata Purana gives detailed advice on how to develop various types of devotional love, or Bhakti. The Bhagavata Purana is a collection of tales and traditions about Krishna's life and deeds, and the tenth song is focused solely on him.

The Four Branches of Yoga

The needs of different persons in society to bring about the transformation of the individual. They are broadly classified into four streams.

1. The Karma Yoga: To do this, one must carry out acts while retaining an attitude of detachment toward the effects that those actions will produce. This causes a person to liberate themselves from the strong attachments they have, and as a consequence, this develops in the individual a steadiness of mind, which is, in and of itself, the practise of yoga. [Cause and effect] (Samatvam yoga uchyate). The karmendriyas and the jnanendriyas, which are the organs that are responsible for action and knowledge respectively, are cleaned..

2. The Bhakti Yoga: This mastery of one's emotions is essential to progressing down the worshipping road. In today's environment, man is subjected to a variety of emotional assaults, which cause him to be thrown about. The path of Bhakti is a blessing for gaining control over emotional instabilities since it involves correctly harnessing the energy that is involved in it.

3. The Jnana Yoga: As a direct consequence of the scientific revolution, modern man has developed into a logical being. A mental acuity boost is on the way, and it won't be long now. Analysis is the instrument that we make use of. The path of philosophy is one that is well suited for those who are intellectually curious and is concentrated on the examination of "happiness," which is a significant contribution made by the Upanisads. This route is one that is well suited for those who are intellectually curious. In addition to this, a substantial amount of other fundamental themes about the mind, the outside and the internal worlds, and the truth are covered. In an effort to get to the very heart of what makes up cognition, some of the most basic questions—some of which even concern the mind itself—are presented.

4. The Rāja Yoga: Mind cultivation is the secret to achieving success in practically any task we do in our life. The yoga of mind culture, also known as psychic control, provides a method that is both simple and effective for ascending to higher realms of consciousness. It is derived from Patanjali's Yoga system, namely the Austang branch.

Relevance of Yoga

A system has a stronger chance of being embraced by the general public if it can be proved to benefit people's day-to-day lives. We have seen how science has been welcomed and interwoven into the fabric of society in the past. This is because, because of technological progress, fundamental human wants may be satisfied and people's quality of life can increase. And as we have seen, the time is right for yoga because it can help evoke the latent potentialities of man in a methodical and scientific way, resulting in a more complete human being, and because it offers man a conscious process to solve the threatening problems of unhappiness, restlessness, emotional upset, hyperactivity, etc. in the society. As we've seen, yoga is a great approach to reduce stress, anxiety, and depression, all of which are major problems in today's society. Because of this, yoga has been able to flourish in today's society. A system's widespread adoption depends on convincing evidence that it helps average people. We have seen how science has been embraced and interwoven into the fabric of society in the past. This is because development in technology has allowed for the satisfaction of fundamental human wants while simultaneously improving the standard of living for everybody. We also noticed that the time is right for yoga because it helps evoke the dormant potentialities of man in a methodical and scientific way, allowing him to grow into a more complete person, and because it provides man with a conscious process to solve the threatening problems of unhappiness, restlessness, emotional upset, hyperactivity, etc. in the society. As we've already seen, the timing is right for yoga since it offers man a thoughtful way to deal with potentially-dangerous problems like dissatisfaction, exhaustion, and sleeplessness. Consequently, yoga may now find more success in the Western world.

Conclusion

This particular kind of yoga practise is one that may be incorporated into day-to-day life in order to maintain a healthy state of being for oneself. It is also beneficial in avoiding many psychosomatic conditions, such as anxiety and depression, in which it is thought that psychological stress may play a factor. This may be done by reducing the amount of stress in your life. This is due to the fact that it lowers the overall levels of stress that are experienced by the body. Even if they also improve a number of areas of attention, the primary effect that these tactics have is that they bring about a decrease in the levels of psychophysiological arousal. This is the case even though they have other beneficial effects. Advantages of Yoga, which in turn spurred the formation of particular concepts aiming at encouraging people to become more aware of yoga as a practise among the general public. The results will be of aid in the process of developing the path, not only for those who practise yoga but also for those who do not practise yoga. This support will be available for both those who do practise yoga and those who do not practise yoga. In addition to this, it provides the opportunity for policy makers and organisations with analogous objectives to develop new products and services and bring them to a level of accomplishment that is comparable to other levels of success in terms of their reach, availability levels, demographic applicability, and other such factors. This will help to improve people's impressions of yoga, which will in turn encourage more people to take advantage of the beneficial aspects that yoga offers, which allow for well-being.

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