



The yoga is the art, science and a thought

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Abstract

The Yoga forms a rich part in the Indian heritage and culture. The research on Yoga reveals that the Yoga is itself a science by which a systematic and orderly life may be achieved only through Yoga. The Rishis and saints had controlled the world with the immense power that had inherited by them through Yoga. They could control the world through the right vision as propounded by Lord Buddha. The Yoga protects the man from long illness and could preserve his life for 100 years. The Yoga is true health science which is revealed by the research studies. Sound body and a sound mind can be achieved through the disciplined and good habits, punctuality which are preached by Yoga. That's why the present study stressed the need of Yogic practices by the common man.

Right from the ancient times Yoga is being observed as an Art. The competitions in Yoga were conducted by the rulers under the supervision of masters and Rishis. All these Yoga's are related to Karma. Karma is an action which can be treated as an Art. Action itself makes man perfect in all fields. That's why right from Viswamitra to Arbindo Yoga was being treated as an Art. The Yoga itself is a science because of its providing guidelines for the free movement of body. All of the Yoga techniques are strengthened the thought.

Keywords: yoga, science, thought

Introduction

Sabba papassa akaranam- Kusalasa upasampada

Sacittapariyodapanam-etam Buddhana sasanam

To cease from all evil

To cultivate good

To purify one's mind-

This is the advice of all the *Buddhas*. Dhammapada (Verse, 183)

The many studies find out that whole Indian Philosophy is relied upon humanism. Humanism is a base for an immense thought that would purify the heart of a man. Thought is a philosophy based upon karma and Dharma. Karma is an action while Dharma is a duty which are co-related through Yoga. Yoga is primeval responsible for producing a high thought as propounded by Sri Arbindo at Pondichery. The Virtues, disciplinary life cool headed nature, proper functions, humanistic thoughts and the proper action are only achieved through the thoughts which could be derived from Yoga.

Yogena chittasya padena vacham, malam sharirasya cha vaidyakena; yo'pakarot tam pravaram muninam, patanjali pranjalir anato'smi Patanjali's the above sloka emphasizes the importance of Yoga in this way.

He who removed the impurities of the mind by (the teaching of) yoga, of speech by (his exposition of) grammar, and of the body by (composing his treatise on) the science of medicine, unto that doyen of ages I bow with joined hands.

Patanjali who was regarded as father of Yoga had produced a valuable work on Yoga which is transmitted to generations. The present generation whose life is engulfed by so many problems which could be solved by purification of thought achieved through Yoga? The medical science has no answer to several diseases which would be cured by Yoga on which the present article has been presented. The Yoga is a wonderful integral part of the ancient health

science. The Yoga itself is a science because of its providing guidelines for the free movement of body. The free movement of limbs helps the human being to get their free blood circulation. The Yoga gives relief to the man from pains and other sufferings. The Yoga purifies the thought as expressed by Sri Aurobindo after becoming a saint. Sri Aurobindo was the author of so many books on the yogic practices he was responsible for making Yoga an art. He was the pioneering worker who made yoga to produce immense philosophical thoughts. All these issues are to be mentioned in my present essay which is most useful to the present day world.

The Yoga is a Science

There are research works which show the relationship between human beings and yoga from a scientific point of view. Yoga, as you know, is a very ancient science, and previously was also a secret science. Now the science is not secret, but is found in many books and thus today you can learn many things about the science of yoga if you so desire. But some parts of the science are secret, and in this case you need a guru to deliver the real secrets of yoga.

Yoga, as we know, helps to maintain spiritual, mental and physical balance. Ultimately, this results in the best possible management of one's bio-energy. So, if we practice yoga, we do not waste bio-energy. If every individual was a yoga practitioner, I am sure that the present problems of society would be minimized.

The human-being is practicing yoga, so we have to know what 'human being' means. From a scientific point of view, the human being is composed of two things. One is the physical entity. We exist physically, all our actions are physical in nature and we can measure them physically. But, we should know what else the human being is made of. He is composed of a body, which emerges from matter, plus

something else which scientists do not know of yet. This is an unknown X. However, the common people know what this is; they call it 'life' or 'vital' force, but in yoga, it is called 'consciousnesses'.

So, if we accept this definition of consciousness, we could say that the human-being is composed of matter and consciousness. The aim of the study of matter is to understand force, but force is everywhere and cannot be realized through the five senses, it can only be defined in terms of its impact. Therefore, force can be understood as that which causes change or tends to change a state of a body.

Similarly, consciousness cannot be perceived through the five senses, and it can be defined as that which distinguishes an animate being from an inanimate object, and which creates self-motivation, awareness and desire within the body system. That means that the consciousness has the property of self-awareness. So awareness should be practiced constantly and that is possible only in the case of human beings. Also, to engage in the healthy act of work with self-awareness is possible only for human beings.

As with any system, there are governing laws. Therefore, this system has five laws:

First law: This is similar to Newton's first law which is the definition of the effect of force. Similarly, according to this first law, consciousness creates self-motivation or awareness or desire in the system.

Second law: This is that the consciousness controls the internal workings of the body. Just like a computer, it is very fast and very efficient, but has to be switched on externally. Similarly, when we desire to do any action, we turn on the internal switching system. This is due to consciousness.

Third law: The presence of consciousness, which defines Newton's first law, is that consciousness enables us to act without applying external force. Newton's inertia law says that, "the body will continue its state until and unless it is impressed by some external force." Yet, if I desire to raise my hand, I raise it, there is no external force. That is desire to use the internal force, and that desire is consciousness.

Fourth law: This is the energy law, which states that the moment consciousness is present in the system and the body, perpetual motion starts; for example, the beating of the heart starts. The moment it starts it becomes a bio-machine, and converts the environmental energy into bio-energy and then into the energy necessary to animate activities. This does not defy the second law of thermodynamics, relating to the replacement of the substance being used. Take, for example, the steam engine. The steam is used and it is expelled when its work is done. Similarly, the working substance from our food and oxygen is converted into carbon dioxide and is given out. This process continues in conjunction with the second and third laws of thermodynamics, but only if consciousness is there. If it is not, the second law of thermodynamics will not operate.

Fifth law: This states that consciousness maintains 'bio-balance', that is, the balance between anabolism and catabolism, the total cellular metabolism. If there is no consciousness, there will be decay of the cells.

Now let us understand the energy equation. The whole energy derived from food and oxygen is converted into bio-energy for human activities. This bio-energy is used mainly for three purposes. Firstly, it is required for physical work,

secondly, for mental or psychic activity and thirdly, for maintaining bio-balance. The amount of total bio-energy remains constant.

So, if there is a deficiency of energy, you feel weak and breathless and so you will increase the rate of respiration to take in more oxygen and generate more energy. Thus, the constant energy balance is maintained. This means that bio-balance consumes a stable amount of energy which changes very slowly. The other two activities, external work and mental or psychic work, both use larger amounts of total energy.

The external activity can be equated with material values, and internal or psychic activities can be equated with spiritual values. The sum of the two accounts can be equated to total human values. If the larger proportion of total energy is expended externally, the materialistic values will predominate. But if a larger proportion is spent psychically the spiritual values will predominate. Psychic values contribute immensely to internal awareness, and yogic practices are responsible for improving psychic values.

We have seen how the laws of physics are applicable to living human beings. These laws operate in all individuals, but behave differently every individual because these laws are controlled by the mind which varies from person to person.

The next subject is the brain, which has been divided into three parts, subconscious, conscious and unconscious. If the portion of the brain which is connected with consciousness gets polarized, it emits brainwaves which are initially beta waves and then alpha waves when relaxed. The moment all the cortical regions are polarized together we lose consciousness; in such a state only one tenth of the neurons (brain cells) are active, and this is in the lower brain centers. If this residual neuron activity becomes linked to the frontal lobes, it precipitates the subconscious mind, which is the state between conscious and unconscious. In this middle state, subconscious manifests itself in the form of previous memory and visions. These are termed either as dreams or psychic experiences.

Now, you can correlate that everything that you perceive in the external world is nothing but the projection of the subconscious mind. These pictures have been gathered by trial and error over the years, in the form of bio-energy. This bio-energy is stored in your psyche or the frontal lobe neurons. The proof of manifestation of this bio-energy is seen as brainwaves. When this bio-energy manifests predominantly in the analytical portions of the mind, it produces intellectuals, and when it bombards the inner portion, one gets extra-sensory perception.

The Yoga is a Thought

Through this perception number of saints like Vasista, Bardwaja have controlled the nature with a single sign. Similarly, the modern politicians after serving a long time to mother India they have chosen an ascetic life which could prove them a modern saint. Sri Arobindo is one among such politician turned ascetics. Generally he was an extremist leader who wants to throw the British yoke from India with bomb culture. After his arrest during the Vande-mataram movement he set out his voyage to heaven through the highly influential philosophical thoughts through the yogic practices.

When Sri Aurobindo said, "Our Yoga is not for ourselves but for humanity," many heaved a sigh of relief and thought

that the great soul was after all not entirely lost to the world, his was not more name added to the long list of Sannyasins that India has been producing age after age without much profit either to herself or to the human society (or even perhaps to their own selves). People understood his Yoga to be a modern one, dedicated to the service of humanity. If service to humanity was not the very sum and substance of his spirituality, it was, at least, the fruitful end and consummation. His Yoga was a sort of art to explore and harness certain unseen powers that can better and ameliorate human life in a more successful way than mere rational scientific methods can hope to do.

Sri Aurobindo saw that the very core of his teaching was being missed by this common interpretation of his saying. So he changed his words and said, "Our Yoga is not for humanity but for the Divine." But I am afraid this change of front, this volte-face, as it seemed, was not welcomed in many quarters; for thereby all hope of having him back for the work of the country or the world appeared to be totally lost and he came to be looked upon again as an irrevocable "metaphysical" dreamer, aloof from physical things and barren, even like Immutable Brahman. In order to get a nearer approach to the ideal for which Sri Aurobindo has been laboring, we may combine with advantage the two mottoes he has given us and say that his mission is to find and express the Divine in humanity. This is the service he means to render to humanity, viz., to manifest and embody in it the Divine: his goal is not merely amelioration, but a total change and transformation, the divinization of human life.

Here also one must guard against certain misconceptions that are likely to occur. The transformation of human life does not necessarily mean that the entire humanity will be changed into a race of gods or divine beings; it means the evolution or appearance on earth of a superior type of humanity, even as man evolved out of animality as a superior type of animality, not that the entire animal kingdom was changed into humanity.

As regards the possibility of such a consummation, - Sri Aurobindo says it is not a possibility but an inevitability – one must remember that the force that will bring about the result and is already at work is not any individual human power, however great it may be, but the Divine himself, it is the Divine's own Shakti that is laboring for the destined end.

Here is the very heart of the mystery, the master-key to the problem. The advent of the superhuman or divine race, however stupendous or miraculous the phenomenon may appear to be, can become a thing of practical actuality, precisely because it is no human agency that has undertaken it but the Divine himself in his supreme potency and wisdom and love. The descent of the Divine into the ordinary human nature in order to purify and transform it and be lodged there is the whole secret of the sadhana in Sri Aurobindo's Yoga. The sadhaka has only to be quiet and silent, calmly aspiring, open and acquiescent and receptive to the one Force; he need not and should not try to do things by his independent personal effort, but get them done or let them be done for him in the dedicated consciousness by the Divine Master and Guide. All other Yoga's or spiritual disciplines in the past envisaged an ascent of the consciousness, its sublimation into the consciousness of the Spirit and its fusion and dissolution there in the end. The descent of the Divine Consciousness to prepare its definitive

home in the dynamic and pragmatic human nature, if considered at all, was not the main theme of the past efforts and achievements. Furthermore, the descent spoken of here is the descent, not of a divine consciousness—for there are many varieties of divine consciousness – but of the Divine's own consciousness, of the Divine himself with his Shakti. For it is that is directly working out this evolutionary transformation of the age.

It is not my purpose here to enter into details as to the exact meaning of the descent, how it happens and what are its lines of activity and the results brought about. For it is indeed an actual descent that happens: the Divine Light leans down first into the mind and begins its purificatory work there – although it is always the inner heart which first recognizes the Divine Presence and gives its assent to the Divine action – for the mind, the higher mind that is to say, is the summit of the ordinary human consciousness and receives more easily and readily the Radiances that descend. From the Mind the Light filters into the denser regions of the emotions and desires, of life activity and vital dynamism; finally, it gets into brute Matter itself, the hard and obscure rock of the physical body, for that too has to be illumined and made the very form and figure of the Light supernal. The Divine in his descending Grace is the Master-Architect who is building slowly and surely the many-chambered and many-storied edifice that is human nature and human life into the mould of the Divine Truth in its perfect play and supreme expression. But this is a matter which can be closely considered when one is already well within the mystery of the path and has acquired the elementary essentials of an initiate.

Another question that troubles and perplexes the ordinary human mind is as to the time when the thing will be done. Is it now or a millennium hence or at some astronomical distance in future, like the cooling of the sun, as someone has suggested for an analogy. In view of the magnitude of the work one might with reason say that the whole eternity is there before us, and a century or even a millennium should not be grudged to such a labour – for it is nothing less than an undoing of untold millenniums in the past and the building of a far-flung futurity. However, as we have said, since it is the Divine's own work and since Yoga means a concentrated and involved process of action, effectuating in a minute what would perhaps take years to accomplish in the natural course, one can expect the work to be done sooner rather than later. Indeed, the ideal is one of here and now – here upon this earth of material existence and now in this life, in this very body – not hereafter or elsewhere. How long exactly that will mean, depends on many factors, but a few decades on this side or the other do not matter very much.

The yoga an art

I have a word to add finally in justification of the title of this essay. For, it may be asked, how can spirituality be considered as one of the Arts or given an honorable place in their domain?

From a certain point of view, from the point of view of essentials and inner realities, it would appear that spirituality is, at least, the basis of the arts, if not the highest art. If art is meant to express the soul of things, and since the true soul of things is the divine element in them, then certainly spirituality, the discipline of coming in conscious contact with the Spirit, the Divine, must be accorded the regal seat

in the hierarchy of the arts. Also, spirituality is the greatest and the most difficult of the arts; for it is the art of life. To make of life a perfect work of beauty, pure in its lines, faultless in its rhythm, replete with strength, iridescent with light, vibrant with delight – an embodiment of the Divine, in a word – is the highest ideal of spirituality; viewed as such, spirituality – the spirituality that Sri Aurobindo practices – is the ne plus ultra of artistic creation.

Conclusion

The Yoga is a thought Art and Science because of its pivotal service done to the man who becomes Rushi at once after performing the Yogic practices. In the cities like Chicago, Pittsburg and other cities of Germany have witnessed fine centers of Yoga where the western people are attracted to Yogic practices by which they cure their diseases without depending on customary medicines. In India all most all States have started Yoga centers to draw the people towards the Yogic practices by which they can reduce the seriousness of diabetes complaint and coronary diseases. Yoga helps the man to adopt the humanistic approach by keeping himself away from social evils like intoxication, corruption and white collar crime. Yoga preaches the man to be a disciple of nature and disciple of thought. The Yoga is a foremost and important science in the modern days because of its authenticity and usefulness. So that the study undoubtedly concludes that Yoga is a remarkable science which makes man an artist by which useful thoughts or to be poured through his mind. The systematic and regular practice of yoga to regulate the relation between body and mind, strengthening body and mind, improves immunity, which help in building up a sound physical and mental health of yoga practitioners

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