



Circumstance Of Ancient Yog School And Present Yog School- A Comparative Study.

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Abstract:

“Yog” became yoga for the effect of westernization. However conception of yog was present from beginning past of Vedic era but it started to take a formal shape from after incarnation of Maharshi Kapil. In an earlier time of civilization in India Ashram was the major centre for learning yog where two types of department were present for promotion of yog services one is Gurukul which one is related with mandatory and related with formal education and another part was direct which was related with additional part of yog learning. The management system of yog school is also changing day by day. During this study it is seemed that maybe so many changes are present among yog related schools but some core components are still same i.e majority of male pupils, high rate of student are two. Although it is also seeking the acceptance of Raj yog and Kriya yog are gradually isolated from society.

Key word: Difference between ancient yog school and present yog school.

Introduction:

The perception of yoga is rebated with more than seven thousands years old Indian history which is still promoting inside of society. Even the concept of yoga is present among the hymen of oldest literature in world namely Rig Veda. On the basis of implementation two types of yoga were familiar among Vedic era, one physic and another one metaphysic. The conception of yoga is developing day by day. The acuity of yoga was related with two different components which was also famous with the name of yog in earlier civilization in India. This is the reason that **Panini**, Vedic grammarian, explains the meaning of yog as a union with the supreme and Mahamuni Bharat, one of earlier founder of dramaturgy in India, interpreted drama is also one kind of yog. Almost this is the reason that nothing separate and formal yog conception is present in pre Shanka period in India. After incarnation of Maharishi Kapil the formation of yog was start to developing own configuration. Perhaps yogic philosophy is itself unique philosophy in Indian culture but According to Shanka darshan yog was taken a place of individual subject and after the establishment of yog darshan with the hand of Maharishi Patanjali yog was taken a primary step towards modern yoga. The two types of yog learning system were seeking among entire Vedic literature, one is necessary yogic learning and another one is additional yogic learning system. Pupils were learned yog in their academic life as supporting activity of their study; there yog conception was mostly used as a physical exercise or posture. Perhaps everyone was not able to takeover this option, only the children of first Verna were taken the opportunity of admission in Guruluk. Among the Vedic literature it is seeking that Vedic life style was separating with four several stages which was famous with the name of Chatur Ashram (Four periods or stages of life). Under the Chatur Ashram system first one is Brahmacharya, which is related with boyhood and allocated for learning. During the stage of Brahmacharya children was residentially learned several kinds of subject and topic along with yogic education under the core guidance of Guru. The Gurukul was the first formal learning school in Indian history. There Guru was the main leading personality along with his discipline, maybe the admission process and selection process was processed with the hand of Guru but three had equal opportunity for both gender. The princess of Manipur, Chitrangada is one of the examples of female educated person who passed out from Gurukul. However no gender discrimination was present among educational submission but almost male person was leading the role of Guru in Vedic period. Among

the Vedic literature it is seemed that most of Gurukul was a separate part of Ashram which was also formulated by some person or earlier discipliner. After finished of education pupils were lead family life, they taken changes for marriage but during study life they were taken education with virginity. Generally one Gurukul was covering one and one capitalism but the hermitage of Gurukul was almost located either forest area or bank of river or hilling area or any other peaceful which was quite far from civilization. It is notifying among Vedic literature that teaching was the major occupation of Gurus, therefore it is natural that education was not free for all in that time but it was processed with onetime payment system which is also depending on teacher or head of person of Gurukul namely Guru. Notoriously Guru was announced quantity, type and time of payment of fees. Not only theoretical education was there, pupils were also taken an opportunity of practical education. Students were taken education with residential way; they learned literature, history, mathematic, geography, politics, critic, logic and analysis along with yogic practices. The existences of yog was there as a physical and mental exercise which was the renowned as a supporting activities of formal education, yogic activities were used for incremented of intellectuality and physical fitness. Perhaps this is the reason that physical exercise one of mandatory duty of every learner which was familiar with name of Surja Pranam (Sun solution). Basically Surja Pranam is summery activity of several Hath yog activities. The process, using tools, time and impact of Surja Pranam was easily interpreted among verses of Ramayana. For the expectation of concentration arising students were practicing "Dhyan mudra" which one is the core concept of Raj yog. Especially noting legal registration process was present in the time of Vedic period but Ashram was also established with the core acceptance of king of surrounding capitalism. Mostly Ashram or Gurukul was one man orientated institute where Guru was the first line decision maker but in the time of requirement head of person was consult with other intellectuals where his wife was also taken a vital position. Generally students preferred Gurukul as per their tradition, and Gurus were also less interested among artificial publicity, it was observed among whole ancient literature that mostly Gurus were belief that their disciplines or pupils character, skill and approaches are the resources of publicity of Gurukul. The Gurukul system was related with compulsory formal yogic practices where secondary yogic practice was also related Ashram but it promoting with another separate department. Generally everyone was appreciable for secondary yog learning but selection process was also processed with the hand of Guru. Crowd were visited hermitage with the expectation of several kind of yog

where demands and uses of Hath yog, Raj Yog, Kriya yog, Bhakti yog and Jnana Yog were tops number. Gurus were promoting yog services on the basis of necessarily and quality of demander, nothing yog services were promoted on the basis of origin, gender and other vibrations. Self realization feelings of Bakⁱ in Rig Veda and female yogi succeed yogi Sabari in Ramayanaⁱⁱ are indicating that the equal opportunity for both gender was present in Vedic era. However the Bak in Rig Veda was belonging from upper class community but the pupil of Matanga muni namely Sabari in Ramayana was belonging from lower Verna.

Not only yog was the subject of Gurukul or Ashram it was also processed individually but with the hand of Guru. Among Srimad bhagavatam it is seemed that Draba was learned yog secretly from lord Narada for the expectation of immortal existences. However among the main yogis (Hath yog, Raj yog, Kriya yog, Jnana yog and Bhakti yog) several types of yog promotion were seeking in there. Jnana yog, Bhakta yog were promoted publicly, and Hath yog and Raj yog were promoted semi publicly but Kriya yog was promoted secretly. Jnana yog, Bhakta yog were processed with public discussion or intervention with crowd, mostly frustrated and confused people were visiting Ashram for consulting, counselling and finding the way of mental relief. The Gurus were solving their problems with the tools of moralistic story intervention or situational critic analysis which is also the part of Jnana yog (Yog of Knowledge) or, Bhakta yog (Yog of universal love). The earlier seers Budha, Shri Mahavir Jaina, Adi Shankaracharya, Ramanuja were mostly using the tools of Jnana yog, Bhakta yog for the expectation of establishment universal peace. Hath yog, Raj yog services were generally provided for the purpose of mental and psychical relief which were promoted one to group or one to one. And the Kriya yog was usually processed confidentially. However so many other types of yog practices were present in Vedic era, which are the isolating figures of major yogis.

For the effect of timeline every component of universe is gradually developing day by day. The concept of yog became yoga for the effect of westernization, and the circumstance of Yog School is also gradually changing. It is seemed that from last few of years the demand of yog is gradually incising in global index. For the expectation of fulfilment of demand so many yog school is flourishing inside of society, even the tendency of youth learners are gradually arising. Not only the area of Kolkata or Indian, accrue in globally two types of yog organization seeking on the basis of financial status

of organization. One is profitable and another one is non-profitable. And accounting the belonging also two types of organization are found in present society one is spiritual organization and another one is non-spiritual organization. Although one question is easily arising that which kind of yog organization is more appreciable among people and which categories of people are attaching with those school. And it is truly required to observe that which kinds of moral differences are there among earlier yog school and present yog school.

Objective:

Major three objectives of this study are as follows:

To identify which kind of yog organization is more appreciable among people of Kolkata.

To notifying which kind of yog services are most popular among yog related organizations.

To identify according to age, sex, education level, occupational background economical status which category of people are mostly involving with yog organization.

Mythology and data analyze:

This study is establishing on the basis of primary data collected from 100 responding organizations of Kolkata. The data collected process is held with the help of physical observation, one interview held through questionnaire. There the snow-ball technique sampling is applied for data collection. Although yog related organizations are the respondents of this study.

Data interpretation:

Type of organization on the basis of profit		
Type of organization	Profitable	72%
	Non profitable	28%

Table no.-1

Type of organization on the basis of spiritual status		
Type of organization	Spiritual	29%
	Non- spiritual	71%

Table no.-2

Averagely high group of beneficiary among responding organization		
Age (Years) group	Up to10	0%
	11 to 18	1%
	19 to 25	65%
	26 to 35	10%
	35 above	24%

Table no.-3

Major sex group of beneficiary among responding organization		
Sex group	Male	75%
	Female	25%

Table no.-4

Major educational status of beneficiary among responding organization		
Educational background	Illiterate	0%
	Literate	0%
	Average Educated	93%
	Higher Educated	7%

Table no.-5

Major occupational status of beneficiary among responding organization		
Occupation	Student	53%
	Business	1%
	Self-employee	9%
	Retire	1%
	Employee	9%
	Multi	27%

Table no.-6

Major monthly family income status of beneficiary among responding organization		
Monthly family income (Rs)	Up to 10,000	0%
	11,000 to 20,000	0%
	21, 000 to 35,000	2%
	36,000 to 50,000	3%
	51,000 to 75,000	12%
	76,000 to 1L	80%
	1L Above	3%

Table no.-7

Area of yogic practice among responding organization		
Type Yog	Unique Hath yog	70%
	Unique Kriya yog	6%
	Unique Raj yog	4%
	Compact Hath yog and Kriya yog	1%
	Compact Hath yog and Raj yog	1%
	Compact Raj yog and Kriya Yog	1%
Mediation as a part of yog		17%

Table no.-8

Compare between types of organization and numbers of direct beneficiaries (Approx)					
Particular	Numbers of direct beneficiary(Approx)				
	Below 1,000	1,000 to5,000	5,001 to 10,000	10,00 above	Total
Profitable	65 (90.28%)	5 (6.94%)	2 (2.78%)	0	72
Non-profitable	6 (21.4%)	20 (71.4%)	2 (7.1%)	0	28

Table no.-9

Data interpretation, Major finding and Decision :

It is seemed from the Table no.1 and Table no.2 under this study that among the total numbers of responding organizations 72% organizations are there which under the category of Profitable organization and 28% organizations are there which are under the category of Non-profitable organization. And in the side of spiritual status Non-spiritual organizations are high from Spiritual organizations which are 71% and 29%.

It is seemed from Table no. 3 that among 100 numbers responding organizations 65% organizations are there where major age group (Years) of respondent 19 to 25, 24% organizations are there where most of the beneficiaries are belonging the age group (Years) of 35 above, 10% organizations are present where major age group (Years) of beneficiaries are 26 to 35, only 1% organization is seemed where major numbers of beneficiaries are under the age group (Years) 11 to 18 and no single organization is found during this study where major number of beneficiaries are belonging under the age group (Years) of Up to 10.

It is notified from Table no.4 that in the side of major sex group of beneficiary Male majority related organizations are high which are 75%, where Female majority related organizations are there 25%.

The Table no.-5 is indicating that most of the organizations are there where major numbers of beneficiaries are belonging under Average Educated level which is 93% and 7% organizations are there where most of the beneficiaries from Higher Educated level educational background and it is seeking surprise that nothing single one organization is there where major number of beneficiaries are present with Illiterate or Literate educational background.

Table no. 6 is formulated with the concept of major occupational background of beneficiaries among responding organizations, it is seeking from this table that 53% organizations are there where major number of beneficiary is Student, 27% organizations are present where major number of beneficiary is involving with Multi occupation. And 9%, 9% 1% and 1% organizations are there where beneficiaries are attached with the occupation of Self-employee, Employee, Business and Retire.

Among the Table no.7 it is seeking that 80% organizations are there where beneficiaries are belonging from Rs 76,000 to Rs. 1L monthly earning economical family background, 12% organizations are there where beneficiaries are belonging from Rs. 51,000 to Rs. 75,000 monthly earning economical family background, 3% are there Rs. 1L Above and Rs. 36,000 to Rs. 50,000 monthly earning economical family background and only 2% are there from Rs. 21, 000 to Rs. 35,000 monthly earning economically

background. Although there nothing single one organization is found from Rs. 11,000 to Rs. 20,000 or Up to Rs. 10,000 monthly earning economically background.

According to Table no.-8 it is seeking that among the total 100 responding organizations 70% organizations are there which are attached with Unique Hath yog , 17% are there which related with mediation as a part of yog, 6% are there with Unique Kriya yog , and 1% are there from Compact Hath yog and Kriya yog, Compact Hath yog and Raj yog, and Compact Raj yog and Kriya Yog respectably.

On the basis of Table no.-9 it is ensuring that tendency of direct beneficiary is high among Non-profitable because 71.4% Non-profitable organizations are there where rate of direct beneficiary 1,000 to 5,000 from last five years and 90.28% Profitable organizations are there where beneficiaries rate is Below 1,000 from last five years. However 6.94% and 2.78% Profitable organizations are there with 1,000 to 5,000 and 5,001 to 10,000 number of beneficiaries from last five years.

Hypothesis testing:

Three hypotheses are taken in begging of study, which are as follows:

Yog services are famous among educated, student and male population.

Among the yog practicing organization unique Raj yog practice is famous.

Non-profitable organization is more applicable then profitable organization.

Above three hypothesis are testing one by one which are as follows:

H₀ "Yog services are famous among educated, student and male population"

- Among the Table no.-4, Table no.-5 and Table no.-6 it is seeking 75% organizations are there where male respondents are high, 93% organizations are there where average education level of respondents are high, 53% organizations are there where student occupation is high, therefore above hypothesis is accepted.

H₀ "Among the yog practicing organization unique Raj yog practice is famous."

- It is seemed from Table no.8 that only 4% organizations are there which are related with Raj yog practice. However Hath yog practice related organizations are high which are 70% . Therefore above hypothesis is null hypothesis where the

alternative hypothesis is “Among the yog practicing organization unique Hath yog practice is famous.”

H₀ “Non-profitable organization is more applicable then profitable organization.”

- According to Table no.-9 it is seemed that 90.28% profitable organizations are there with below 1,000 direct beneficiaries’ level where 21.4% organizations present with below 1,000 direct beneficiaries from last five years. And the major number of non-profitable organizations which are 71.4% out of the total non profitable organization, are there with 1,000 to5,000 direct beneficiaries, where 6.94% profitable organization are there in same number of direct beneficiaries from last five years. Therefore above hypothesis is accepted.

Conclusion and Suggestion:

End of the study some consultation and suggestion is required, on the basis on study result it is seemed that core tendency of yog promotion is comparatively same as before which are still male population, student occupation are renowned as a major group of respondents. Also it should true that some changes is there among yog ancient and present yog schooling and area of implementation where majorly one is type of yog school was present in earlier society, and in a present society according to financial category or according to spiritual category two types of yog school are there i.e – spiritual and non-spiritual or profitable or non-profitable, however in ancient time maybe some of individual yog teachers where there but mostly yog services where provided from two major department of unique Ashram. During this study it came out that the tendency of non-profitable organization is high from profitable organization, therefore some policy should be recruited for more acceptance of non-profitable organization. And Raj yog , Kriya yog are gradually isolated from society, therefore also it is suggesting that Raj yog and Kriya yog activation programme should required as early as possible.

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