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Abstract / शोधसार: "शरीरमाद्यं खलु धर्म साधनम्" - इस कथन का निष्कर्ष है गीता में भगवान कहे हुए वाणी -योग: कर्मषु कौशलम्। शरीर को शुद्ध रखना, स्वस्थ रखने का महत्पूर्ण उपाय है योग। वर्तमान कल में स्वस्थ शरीर और स्वस्थ मन की परिचर्या का विषय है योग। इस लिए पृथिवी के सर्वत्र योग को प्राधान्य दिया जा रहा है। इस सन्दर्भ में मेरी यह चिंतन समाज में योग की आवश्यकता को दर्शाता है।

कूट शब्द / मूलशब्द:- योग, समाधि, अष्टांग योग, चितभूमि

योग की धारणा: भारतीय आध्यात्मिक परम्परा में योगशास्त्र का प्राधान्य सर्वोपरी है। यद्यपि मोक्षप्राप्ति की बहुत मार्ग आचार्यों द्वारा व्याख्या किया गया है परन्तु मोक्ष प्राप्ति की एक ही उपाय है, वो है मन की संतुलन, शरीर की शुद्धता और मन के द्वारा परमात्मा के साथ लीन होना। प्राचीन युग में जितने वि शास्त्रों का रचना हुआ उसमें ज्यादातर शास्त्रियों आलोचना देखा जाता है। परन्तु प्रक्रिया के माध्यम से मन की स्वच्छता, एकाग्रता को प्राप्ति करना एक ही आचार्य की देन है और वो है महर्षि पतंजलि। संस्कृत युज् धातु से योग शब्द का उल्लेख मिलता है। संस्कृत योग शब्द का व्युत्पत्ति युज् धातु से जाना जाता है। युज् धातु का दो अर्थ- (१) यूजर एवं (२) युज् समाधि। (१) "योग" अर्थ से समिश्रण या योग के फल का आभास मिलता है। इससे उच्चतम समाधि का प्रतीत नहीं होता। अतः समाधि अर्थ से ही योग का सही अर्थ मिलता है। महर्षि पतंजलि ने समाधि के अर्थ में योग का लक्षण किये हैं-"योगश्चित्तवृत्ति निरोधः"। (२)

अर्थात् मन सर्वदा चंचल है। मन की चंचलता के कारण शरीर का धैर्य निर्धारित होता है। और इस चंचल मन को नियंत्रण करने के लिए प्रयोजन अभ्यास और वैराग्य। "अभ्यास वैराग्याभ्यां तन्निरोधः"। (३)

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