

YOGA: THE BRIDGE TO LINK TRADITIONAL CULTURE BETWEEN
INDIA AND CHINA

By LU Fang, HUANG Guangwei & LI Xiyang

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LU Fang

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Professor of India-China Yoga College, Yunnan Minzu University.

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HUANG Guangwei

Associate Professor, the teacher of School of Sports, Yunnan Minzu University

LI Xiyang

Lecturer the teacher of School of Sports, Yunnan Minzu University

Abstract

Yoga has become the most popular health trend in the world in recent years. In 2014, the United Nations General Assembly approved a resolution establishing 21 June as “International Day of Yoga” and even the logo was designed for the day. And then On December 1, 2016, yoga was listed by UNESCO as an intangible cultural heritage of humanity. In China, more and more people began to practice Yoga asana and Prāṇāyāma since 1980s, and then most of them began to explore the culture embodied by it. With the deeper understanding of the yoga, it is thought that yoga is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India. What’s more, in yoga culture research, some of the similar wisdom can be found in Chinese wisdom. In this paper, a comparison study was made to explore the wisdom in both India and China to help people in either country to realize self-improvement, to control the desires and at last to make the self-realization.

Keywords: yoga; link, culture comparison

Yoga has become the most popular health trend in the world in recent years. In the eyes of many people who pursue the quality of life, yoga is synonymous with elegance and fashion. Many Chinese Yoga lovers even go to India, where the ancient Yoga is from, for authentic yoga. Many people regard yoga as a form of exercise. Arriving at India, however, they found that yoga is more than just a form of exercise. Indians often say yoga is a union of mind and body. They also talk more about yoga and consciousness. So, what is Yoga? And for all practical purposes, Sāṅkhya and Yoga may be treated as the theoretical and the practical sides of the same system.¹ It is said Yoga was documented from the time of Ṛig-Veda. The Sanskrit word “Yoga” or Yog is derived from the root “yuj”, which means to yoke, harness or join together. Hence, Yoga is commonly translated to mean ‘union.’ According to Tang (1959, 2017), Yoga mentioned in Upanishad highlights the illumination of the mind and pursuing the wisdom of the true world. In the Kāthaka Upanishad and Bṛhadāraṇyaka implicitly recognizes the value of meditation on ‘self.’² There are explicit references to Yoga in late Upanishads such as Muṇḍaka, Maitrāyaṇa and the Śvetāśvatara. In Maitrāyaṇa Upanishads, the 6 limbs of Yoga were mentioned. Prāṇāyāma, Pratyāhāra, Dhyāna, Dhāraṇā, Tarka, Samādhi. And then in Patañjal’s Yogasūtras, the 8-limb Yoga appeared, Yama and Niyama were included, āsana also took the place of Tarka. That is why Tang (1959, 2017) stated that the 6-limb Yoga in Maitrāyaṇa Upanishads is more ancient than Yogasūtras. It is the forerunner.³ From what are mentioned above, it is

¹Chandradhar Sharma (first edition 1960, 14th reprinted, 2016), *A Critical Survey of Indian Philosophy*, Motilal Banarsidass Publishers Private Limited • Delhi. p.169.

²汤用彤著：《印度哲学史》，青山整理，新世界出版社，1959重印，2017年重新整理出版，第145-147页。

³汤用彤著：《印度哲学史》，青山整理，新世界出版社，1959重印，2017年重新整理出版，第146页。

found that Yoga is a kind of ancient philosophy which can be dated back to the time of Upanishadic doctrines and Vedic Age. It is also called Axial Period by Karl Jaspers. Since then, mankind has a universal framework for historical self-understanding. Even up until modern times, it has been the case that mankind has been living on the thinking and creation of the axial age, and every new leap has come back to this period and rekindled the flame. The revival of the potential of the Axial Period and the return to the axis, or renaissance, always provide spiritual impetus.⁴ During these periods, Confucius, Lao Tzu, and all philosophical schools in China, including Zhuangzi, Liezi and all the schools of philosophy, have emerged. Since both the yoga philosophy and Chinese traditional philosophies can date back to the Axial Period, can we try to make comparative study between them? After all, according to M.R.Yardi(1979), the practice of Tao is the Chinese equivalent of Yoga after the attempt, which has been carried on over a decade, to understand Yoga as explained by Patanjali in the Yogasūtras which is the most ancient and authoritative text on the subject. ⁵So, in the paper, the comparative study between Yoga philosophy and some of the wisdom of Chinese Philosophy will be made.

Definitions of Yoga

First of all, what is the definition of Yoga? It is found that different people have different ideas towards Yoga for they have different educational and cultural background. According to Swami SatyanandaSaraswati, 'Yoga is the science of right living and, as such, is intended to be incorporated in daily life. It works on all aspects of the person: the physical, vital, mental, emotional, psychic and spiritual.'⁶ Moreover, Yoga is explained in many dimensions.

Yoga Definitions in Different Dimensions

In The Etymological Way: The word *yoga* means 'unity' or 'oneness' and is derived from the Sanskrit word *yuj*, which means 'to join'. This unity or joining is described in spiritual terms as the union of the individual consciousness with the universal consciousness.⁷ According to the Yoga Teacher's Manual for School Teachers given by Morarji Desai National Institute of Yoga, 'Yoga means 'union'. Etymologically it has been derived from Sanskrit root 'yuj' meaning to bind, join, attach and yoke. It signifies union with the Supreme Universal Spirit to obtain relief from pain and suffering. According to Panini's grammar, it has three meanings-union (yujiryoge), Samadhi(yujSamadhau) and constraint, restraint(yujsamyamane).⁸ When 'Jivatma' (individual self) is added to 'Paramatama'(supreme Self), the restless Jivatma finds eternal rest and supreme satisfaction.⁹

⁴雅斯贝斯：《历史的起源与目标》，华夏出版社1989年版，第14页。

⁵Yardi, M.R. (1979), *The Yoga of Patanjali, with an Introduction, Sanskrit Text the Yogasūtras, English Translation and Notes*, Bhandarkar, Pune. p.104& Preface.

⁶[印]斯瓦米·萨特亚南达·萨拉斯瓦提著：《体位法 调息法 契合法 收束法》，沙金张议丹译，东北大学出版社，2015年版，《瑜伽导论》第1页。

⁷[印]斯瓦米·萨特亚南达·萨拉斯瓦提著：《体位法调息法契合法收束法》，沙金张议丹译，东北大学出版社，2015年版，《瑜伽导论》第1页。

⁸Ishwar V. Bassavaraddi(2010, managing Editor), *Yoga Teacher's Manual of for School Teachers* given by Morarji Desai National Institute of Yoga, New Delhi.p.3

⁹Swami Sivananda, *Raja Yoga*, The Devine Life Society, P.O. Shivanandanagar-249 192. Tehri-Garhwal, Uttarakhand, Himalayas, India.p.29.

In the Meaning of Yoga

In Patanjali Yoga Sūtras, Yoga is defined as ‘yogashChittavrittinirodhah’, which means complete control of mental modifications, in which ‘Chitta’ denotes the mind in totality as being composed of manas(mind), buddhi(intellect) and ahamkara (ego or I-maker), ‘Vritti’ means thought impulses, ‘Nirodhah denotes ‘cessation’¹⁰; Yoga is also a kind of practice and a discipline. It is a connection with the eternal consciousness, which is the part that is untouched by anything.¹¹; Yoga means union or yoke. Yoga is a method by which the individual soul becomes united with the supreme soul, the Reality that underlies this universe. Yoga is also defined as an effort to separate the Reality from the apparent.¹²; Yoga is an “.....integration and harmony between thought, feeling and deed, or integration between head, heart and hand.” Through the practice of yoga, awareness develops of the interrelation between the emotional, mental and physical levels, and how a disturbance in any one of these affects the others. Gradually, this awareness leads to an understanding of the more subtle areas of existence.¹³; According to B.K.S Iyengar, Yoga is to unite body with the mind, and taking body and mind together, to bring it in par with the eternal, evergreen state of the Self.¹⁴

The Explanation outside India

According to Professor Wang Zhicheng, who is famous for yoga translation, comments and publishing books on yoga, Yoga consists of four parts, the first, the message conveyed by yoga is eternal, and the message is also conveyed to the world; the second, Yoga provides a method to explore and solve the survival dilemma; the third, Yoga provides the methodologies and ways to solve the problems on three dimensions including physical, mind and soul; the last, Yoga provides a holistic strategies and ways to pursue the harmony of body, mind and soul, and finally to achieve the perfection of the life.¹⁵; Nowadays, according some researches in both historical and contemporary contexts the word yoga can have a range of meanings including ‘Skill in work, desireless action, acquisition of true knowledge, indifference to pleasure and pain, addition (in arithmetic), and conjunction (in astronomy)’ (Banerji 1995)¹⁶ And then Suzanne (2009) expressed that modern transnational yoga consists of a vast range of embodied practices and a diversity of ideas about the meaning of these practices, just like the diverse uses for its linguistic signifier.¹⁷ In 2008, Elizabeth De Michelis has set out a helpful typology which draws attention to what are sometimes vastly different manifestations of phenomena described ‘yoga’. She has outlined five ideal-typical descriptions of Modern Yoga: (1) Early modern

¹⁰ Vinay Kant Jha (Edited in 2015) *Patanjali Yoga Sutras, Sanskrit Text with Transliteration, Translation & Commentary. Commentary by Swami Vivekananda, Solar Books, 2015. P.13.*

¹¹ 参看视频: Yoga, Aligning to the Source, by PSBT, www.indiadiplomacy.in; www.psbtt.org.

¹² Swami Sivananda (1937, first Edition, 2013, the sixth Edition), *Raja Yoga, The Devine Life Society, P.O. Shivanandanagar-249 192. Tehri-Garhwal, Uttarakhand, Himalayas, India. p.23.*

¹³ [印]斯瓦米·萨特亚南达·萨斯瓦提著:《体位法调息法契合法收束法》,沙金张议丹译,东北大学出版社,2015年版,《瑜伽导论》第2页。

¹⁴ 参看视频: Yoga, Aligning to the Source, by PSBT, www.indiadiplomacy.in; www.psbtt.org.

¹⁵ 参见2015年11月王志成教授在云南民族大学中印瑜伽学院讲座内容。

¹⁶ Banerji, S. C. (1995), *Studies in Origin and Development of Yoga.* Calcutta: Punthi Pustak. P.44.

¹⁷ Newcombe, Suzanne, The Development of Modern Yoga: A Survey of the Field, *Religion Compass* 3/6(2009):986-1002, 10.1111/j.1749-8171.2009.00171.x

Psychosomatic yoga of Vivekanda(1863-1902), the book named Raja Yoga is the keystone (1896), which influenced the other ideal types; (2)Neo-Hindu yoga which incorporates nationalistic and religious ideals often with a physically based practice;(3) Postural yoga which puts an emphasis on the orthopraxy of postures(āsana) and may have little explicit ideological doctrine; (4) Meditational yoga which focuses on a specific set of meditations (usually a practice of dhāranā or concentration with an object) rather than postural practices. The meditation-focused groups are more likely to have explicit ideological content than the postural forms and may overlap significantly with (5) Denominational yoga which focuses more explicitly on doctrine, bhakti (a practice of devotion and service towards a manifestation of the divine). Denominational yoga groups often focus on a particular guru or avatār (an incarnation of a divine being in a human form). These ideal-typical distinctions can be helpful in understanding the variety of contemporary manifestations of ‘yoga’ with the caveat that those teaching and practising ‘yoga’ often embody elements of multiple types.¹⁸

And according to Yardi, there is a general impression that Yoga is not a philosophical system but only a practical method of meditation. This impression owes its origin to two factors, namely (i) that it has broadly the same cosmology as the Sāṅkhya and (ii) that Yoga as the method of meditation has been accepted by almost all schools of Hindu Philosophy. In fact, the commentators on the Yogasūtras acknowledge that it is a tract on the Sāṅkhya system. Thus Vyāsa states in the colophon at the end of each part of the Yogasūtras that his commentary pertains to Patañjali’s science of Yoga in the exposition of the Sāṅkhya.¹⁹ Yoga in its practical aspect is defined by Patañjali as restraint suppression of the mind.²⁰ Vyāsa describes it as contemplation.²¹ The term ‘Yoga’ here is derived from ‘yuj’ ‘to contemplate’ and means contemplation, and not ‘conjunction’ from the root ‘yujir’ ‘to yoke, to conjoin’, as in the Vedānta texts.²² From what are mentioned above, there are a lot of explanations on Yoga. And from the origin, Yoga is close to contemplation. From this point, we can draw a conclusion that Yoga makes people contemplate on certain point, and then from this contemplation, people can understand, differentiate between real and unreal, and then have the self-realization. And finally, the person can achieve the independence finally.²³

¹⁸De Michelis, E. (2008). Modern Yoga: History and Forms. In: M. Singleton and J. Byrne (eds.), *Yoga in the Modern World: Contemporary Perspectives*, pp. 17–35. London: Routledge, cited from Newcombe, Suzanne, The Development of Modern Yoga: A Survey of the Field, *Religion Compass* 3/6(2009):986-1002, 10.1111/j.1749-8171.2009.00171.x.

¹⁹Itiśrīpātañjalesāṅkhya-pravacaneyogaśāstreśrīmadvyāsabhāṣya ,ye.Vyāsa’abhāṣya on the Yogasūtras. 1.51 转引自 : Yardi, M.R. (1979), *The Yoga of Patañjali , with an Introduction, Sanskrit Text the Yogasūtras, English Translation and Notes*, Bhandarkar, Pune. p.7.

²⁰Yogasūtras of Patañjali.1.2 转引自 : Yardi, M.R. (1979), *The Yoga of Patañjali , with an Introduction, Sanskrit Text the Yogasūtras, English Translation and Notes*, Bhandarkar, Pune. p.10.

²¹Yogaśamādhiḥ, Vyāsa’abhāṣya on the Yogasūtras.1.1.1. 转引自 : Yardi, M.R. (1979), *The Yoga of Patañjali , with an Introduction, Sanskrit Text the Yogasūtras, English Translation and Notes*, Bhandarkar, Pune. p.10.

²²Tattvavaiśāradī of Vācaspati Miśra.1.1.1. 转引自 : Yardi, M.R. (1979), *The Yoga of Patañjali , with an Introduction, Sanskrit Text the Yogasūtras, English Translation and Notes*, Bhandarkar, Pune. p.10.

²³参见 : Vinay Kant Jha (Edited in 2015) *Patañjali Yoga Sutras, Sanskrit Text with Transliteration, Translation & Commentary*. Commentary by Swami Vivekananda, Solar Books. P.111.

The Definition given by UNESCO

On Eleventh session of Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage held from Nov.28-Dec.2 2016, Yoga was nominated for inscription on the Representative List of the Intangible Cultural Heritage of Humanity for “The philosophy behind the ancient practice of yoga has influenced various aspects of how society functions in India, whether it be in relation to areas such as health and medicine or education and the arts. Based on unifying the mind with the body and soul to allow for greater mental, spiritual and physical wellbeing, the values of yoga form a major part of the community’s ethos. Yoga consists of a series of poses, meditation, controlled breathing, word chanting and other techniques designed to help individuals build self-realization, ease any suffering they may be experiencing and allow for a state of liberation. It is practiced by the young and old without discriminating against gender, class or religion and has also become popular in other parts of the world...Yoga is deeply embedded in Indian culture, history and society and considered a symbol of Indian cultural identity. Its bearers comprise a wide spectrum of individuals, general public groups, members of communities, educational institutions and any others interested without any restrictions of gender, age, nationality, class or religious dispositions.²⁴ In fact, on December 11 in 2014, the United Nations General Assembly declared June 21 as the International Day of Yoga. The declaration came after the call for the adoption of 21 June as International Day of Yoga(IDY) by Indian Prime Minister, Narendra Modi during his address to UN General Assembly on September 27, 2014 wherein he stated: “Yoga is an invaluable gift of India’s ancient tradition. It embodies unity of mind and body; thought and action; restraint and fulfillment; harmony between man and nature; a holistic approach to health and well-being. It is not about exercise but to discover the sense of oneness with yourself, the world and the nature.’ According to the Resolution adopted by the General Assembly on 11 December 2014, it is said, ‘Noting the importance of individuals and populations making healthier choices and following lifestyle patterns that foster good health; Underscoring the fact that global health is a long-term development objective that requires closer international cooperation through the exchange of best practices aimed at building better individual lifestyles devoid of excesses of all kinds; Recognizing that yoga provides a holistic approach to health and well-being; Recognizing also that wider dissemination of information about the benefits of practicing yoga would be beneficial for the health of the world population,²⁵ So, Yoga is not only an exercise on the physical body. As Sam Kutesa, the chairman of General Assembly, emphasized that for centuries, people from all kinds of fields are practicing Yoga for they found that yoga can unite body and mind. Yoga can help them to realize the harmony between thoughts and action.²⁶ There is also a logo for IDY. And the explanation given by UNESCO is that ‘Folding of both hands in the logo symbolizes Yoga, the union, which reflects the union of

²⁴ 《瑜伽被列入：人类非物质文化遗产，可喜可贺》，摘自搜狐新闻，http://www.sohu.com/a/120645789_482902. CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE; INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE; Eleventh session, Addis Ababa, Ethiopia, 28 November to 2 December 2016. DECISIONS, <https://ich.unesco.org/en/11com>.

²⁵ United Nations Official Document https://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/69/131

²⁶ 国际瑜伽日：见联合国教科文组织网站，<http://www.un.org/zh/events/yogaday/background.shtml>

individual Consciousness with that of universal Consciousness, a perfect harmony between mind & body, man & nature; a holistic approach to health & wellbeing. The brown leaves in the logo symbolize the Earth element; the green leaves symbolize the Nature; blue symbolizes the Water element, brightness symbolizes the Fire element and the Sun symbolizes the source of energy and inspiration. Finally, the logo reflects harmony and peace for humanity, which is the essence of Yoga.²⁷

Yoga as the Bridge to Link Traditional Culture between India and China

To be honest, Chinese know about Yoga from Yoga postures. With the further insight of the study of Yoga, Yoga is found that it is a broad system. Yoga postures are only a little part of the system. Gudrun Bühnemann had attempted to trace the history of the postural practice, in his book which had been published, he reproduced illustrations of yoga āsana from extant illustrated manuscripts, the earliest dating from 1734.²⁸ From the definitions and what have been mentioned, yoga should be regarded as a holistic philosophical system. In this system, the wisdom how to be a human being is expressed, the ethics of to do and not to do, the exercises to keep body health, how to extend the breath for the importance to the body, how to concentrate the mind; how to purify the mind, how to get the true knowledge, how to contemplate the value of the nature and the body, how to achieve the independence. In all, yoga is a way to think about the relationship between the human and the nature, the human and the society, the self-development. So in this way, it is a philosophy to know about oneself, to know about the surroundings, to know about how to live in the surrounding with meaningful. It is a kind of wisdom from the Indian sages and it is passed on from generation to generation. In this way, we can find the similar wisdom in Chinese traditional wisdom. In the following, some of the concise and explicit comparison is made in the following.

The Link between Yama & Niyama of Eight-fold Path of the Patanjali Yoga of India and “《礼记》记录的传统”(the Traditional Regulations in Li of China)

In Eight-fold Path of the Patanjali Yoga of India, the first part is ‘yama’, which contains ‘Non-injury, Truth, Abstention from Stealing, Continence and Abstention from avariciousness’; the second part is ‘niyama’, which includes ‘Cleanliness, Contentment, Austerity, Study of the Scriptures and Chanting of the Mantras’ and Devotion to God. In a brief way, Yama expresses what an Indian can’t do to others; On the contrary, Niyama means how an Indian should behave oneself. These are the traditional disciplines for each person. The interesting thing is that some of the traditional disciplines for each person can also be found in Chinese tradition. What is more, there are some masterpieces are related to these tradition, such as Zhou Li, Yi Li and Li Ji. What is Li? According to Confucianism philosophy, Li is the use of of Taoism in human society. So Li is made for the harmony with the original surroundings, the Taoism. In this way, the foundation of metaphysics can be achieved.

²⁷国际瑜伽日相关背景材料：http://idayofyoga.org/index.php?route=information/information&information_id=4

²⁸Bühnemann, G. (2007a). The Identification of an Illustrated Hathayoga Manuscript and Its Significance for Traditions of 84 Asanas in Yoga. In: Asian Medicine: Tradition and Modernity 3, pp. (1), pp. 156–176. (2007b). *Eighty-Four Asanas in Yoga: A Survey of Traditions* (With Illustrations). New Delhi: D.K. Printworld (P) Ltd.

²⁹In the Chapter 9 of Li Ji, it is said that the foundation of Li should learn from the origin of Taoism; the running of the foundation performs in the way of phenomenon. In this way, there are many phenomena appeared. And they appear and disappear as the changes of the four seasons. During these changes, they will be suit for the nature of the procedures. So Li should be made according to the nature. People should learn to treat everything with respect and modesty.³⁰ Li is also the norm of all social activities. According to Confucianism philosophy, human should behave himself with ‘De’, which embodies the request of helping each other, having justice, obeying the etiquette, having the right behavior, having the loyalty and truth. In order to achieve ‘De’, a series of norms are made, which are also called Li. In the series of norms, how to take care of the parents, how to greet the elders and the honorary persons and other norms are made, which is summed up to be regulations. And it is also regarded as the most reasonable behaviors in the Community involvement. Li is also regarded as the suitable way of communicating between the people. A person should have Li to greet others when he greets the other.³¹ In the beginning of the book called Li Ji, the minor norms have been mentioned, for they are the right behaviors for the small children to learn when they are ten. In the beginning, the respect to others, the strength of contemplation, and the assurance of the speech and the trust from others are mentioned. And then some of the abstinences are also mentioned, that is ‘Not to be arrogant; not to be controlled by the desire; not to be complacency on the self-realization; not to flow towards the worldly pleasures without control.’³²As a form of interpersonal communication, Li also stipulates how to communicate each other and how to act in the norm of Li. In Qu Li of Li Ji, which means the minor norms, the following also mentioned, ‘a person should keep the alert state and keep one’s promise, which is the superior quality of a person. Only when one can achieve this both in speeches and practices, it is regarded as the practice of Li.’³³The essence of Li is to respect others with a humble attitude. Even the humblest person has somebody to respect, so does the noble persons. In this way, the noble persons with Li won’t be proud and wasteful; the humble persons with Li won’t be mean and cowardly.³⁴“The persons who are knowledgeable and have sharp memories have the humble attitude. And the persons who can keep such kinds of nature are considered Junzi³⁵. They don’t ask for any praise from others, nor do they

²⁹彭林：《中国古代礼仪文明》，中华书局，2013年版，第5页。

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“所以礼的原理必本于天，由此礼之运行乃显示为现象界，从而列成无数的事物，其消长的作用有如四时之递嬗，但在其递嬗过程，如十二律之旋相为宫一样，每一阶段必契合于本阶段的分际。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第203页。

³¹彭林：《中国古代礼仪文明》，中华书局，2013年版，第6-8页。

³²“一切行为准则皆以“敬”为基础，态度要端庄持重而若有所思的样子，说话亦要安详而确定。这样才能使人信服啊！不可起傲慢的念头，不可受欲望的支配。求善的志向不可自满；享乐的行为则要适可而止。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第1页。

³³“自己日常警惕振作，实践自己说过的话，这可称为完美的品行。品行修整而言行一致，那就是礼的实践。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第2页。

³⁴“礼的主要精神在于克制自己而尊重别人。虽在微贱之辈，犹有可尊重的人，更不消说富贵的人们了。唯是，富贵的人懂得爱好礼，才不至于骄傲而淫侈；同样的，贫贱的人懂得爱好礼，则其居心也不至于卑怯而无所措其手足。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第4页。

³⁵君子：在古代原指政治权贵（如：天子、诸侯、卿大夫）的子弟，或指有官位者。孔子保留了这种用法，同时更强调以“君子”代指德行兼备的有德之人。因此之故，君子成为儒家的人格典型，指有理想、有原则、不

ask for the respect from others. However, they can keep a very close and long relationship with others.³⁶.....In Qu Li, many daily behaviors and disciplines are introduced to the children to instruct them; In Yue Ji of Li Ji, it is said that the nature of the people can be modulated by Li.³⁷In the chapter, it is also mentioned that ‘Yue means the harmony of the nature; Li performs the order of nature; Millions of objects are produced because of harmony; Millions of characters are performed because of the order. Yue is produced by nature; Li is produced for the need. So everything will be in disorder if Li surpasses the order. Yue will be violent if it beyond harmony. Only if the relationship between order and harmony is realized, Li and Yue can be created.’³⁸Yue is used to modulate the spirit; Li is used to modulate the appearance. If one wants to modulate the appearance, one should restrain oneself; if one wants to modulate the spirit, one should develop one’s character.³⁹ To sum up, the emphasis on the respect to others and restraining of oneself are found in Li Ji. In Xueji of Li Ji, It is said that the bowlder can be the jade without grinding. A person cannot be a knowledgeable person without study. So, if the ancient emperor wanted to establish a strong country with capable people, education is the most important way. So, the study should be considered seriously from the beginning.⁴⁰From it, we can see how important education is. In Xue Ji of Li Ji, the effects, the methods, the goals and the importance of teaching are mentioned in order to raise a goal for the beginners. Moreover, in the chapter, the goal should be achieved in the 9 years are explained, ‘one can read the article in the meaning group to judge his ideal for the first year; one can concentrate on his career and have a harmonious relationship with others in the third year; one can study broadly and respect his teachers and parents in the fifth year; one can have some of the comments on the classics and the friends who he chose in the seventh year; one can master all kind of knowledge and grasp the rules. He can make the difference between real and unreal. Moreover, he can also follow what the teachers told him in the ninth year. In this way, the people get good education, they can also improve themselves. In this way, the people nearby shows respect to them; the people faraway want to join them. This is the procedure of the high education.’⁴¹ In this way, people can have some foundation for the promising

断进德修业、追求至圣境界的人。引自：傅佩荣：《傅佩荣译解论语》，东方出版社，2012年版，第2页。

³⁶ “见闻广博而记忆力强，且能谦让自处，这样修身践言，力行不懈，便可称为君子了。君子不讨别人无边的喜欢，亦不要别人无边的爱戴，这样，才能保持永久的交情。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第18页。

³⁷ “以礼来调节人们的性情。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第328页。

³⁸ “乐是表现自然的和谐；礼是表现自然的秩序。因其和谐故能化生万物；因有秩序故能显出万品。乐本于人声之自然而起，礼则因后天的需要而作。所以，如果礼逾越秩序则紊乱，乐逾越和谐则暴慢。认清这先天后天的关系，然后能创制礼乐。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第330页。

³⁹ “乐是调理精神的，礼是调理外貌的。调理外貌要以克制自己尊重别人为原则；调理精神则以充分发挥性情为原则。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第347页。

⁴⁰ “玉的质地虽然美好，但不加雕琢，就不会成为器皿；人虽为万物之灵，若不学习，亦不会明白道理。所以古代王者建设国家，治理人民，以教育为最先的任务。《尚书·兑命》篇说：从始至终，要经常想着学习。就是这个意思。”引自：王梦鸥译注：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第316-317页。

⁴¹ “入学一年考经文的句读，辨别志向所趋；三年考察学生是否专心事业，乐合群众；五年考察学生是否广博学习，亲敬师长；七年考察学生在学术上的见解，及对朋友的选择，这时候叫做小成

development in Da Xue.

From what we have mentioned, some of the disciplines in the Indian tradition and Chinese tradition are found to be similar. That is to say, the Chinese tradition is being reflected during the studying of Yoga. In the study of Yoga culture, more people realized why Yoga is regarded as a living style. At the same time, people also came to know why Indian civilization and Chinese Civilization can be passed down one generation to another. That is because the people of the two countries can guide their people with different language on how to be a valuable person, how to behave in the right way. Moreover, one should have a harmonious relationship with the nature. One should think about the sustainable development in getting on with others.

The Link between Asanas and “五禽戏”(Hua Tuo's Wu Qin Xi)⁴²

Āsana is the third part of Eight-fold Path of the Patanjali Yoga, which is from the imitation from the creatures in the world and named according to the creature. These were created by the rishes, who are said to be the prophet seer in ancient Indian. After they watched the world carefully for a long time, they found the secret of the creatures, especially the animals. The animals have their wisdom to live in harmony with their environment and with their own bodies. They understood, through experience, the effects of a particular posture and how the hormonal secretions could be stimulated and controlled by it. Through imitating animal postures, the rishes found they could maintain health and meet the challenges of nature for themselves.⁴³ It is so surprising that it is not a unique instance, but has its counterpart. In China, A famous traditional Chinese doctor Hua Tuo, who was born in about 145AD, created Wu Qin Xi based on the Er Qin Xi⁴⁴ created by Zhuangzi. The name and functions of Wu Qin Xi can be found in Hua Tuo Biography of the Collected Biographies on Mystic Techniques in History of the Later Han Dynasty.⁴⁵ The first exercise of Wu Qin Xi is to imitate the action of tiger when the tiger are fluttering its forelimbs; the second exercise is to imitate the action of deer when it is stretching and turning around its head and neck; the third exercise is to imitate the action of bear when it is lying down and then stand up; the fourth exercise is to imitate the action of ape when it is jumping high with the toes; the fifth exercise is to imitate the action of the bird when it is stretch its wings to fly high in the sky. Hua Tuo is considered as one of the creators of Chinese ancient medical gymnastics. He is not good at curing the diseases, but also encouraging people to keep health with the exercises. He also advocated that the importance of prevention of the illness is much important to the rehabilitation.⁴⁶ In the two wisdoms, both people from the two countries learned how to keep health from the animals and realized the importance of prevention through stretching and

；九年而知识畅达，能触类旁通，临事而不惑，不违背师训，这就叫做大成。这时，才能够化育人民，改变风俗，附近的人都心悦诚服，远方的人都来归附，这是大学教育的步骤。”引自：王梦鸥注译：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第316-317页。

⁴²It can be translated in Five Mimic-animal Boxing, which is now on the list of national intangible cultural heritage in China.

⁴³[印]斯瓦米·萨特亚南达·萨拉斯瓦提著：《体位法调息法契合法收束法》，沙金张议丹译，东北大学出版社，2015年版，《瑜伽导论》第3-4页。

⁴⁴It can be translated in Two Mimic-animal Boxing.

⁴⁵《后汉书·方术列传·华佗传》

⁴⁶华佗_360百科 <https://baike.so.com/doc/3329333-3506346.html>.

subtle strength.

The Link between Prāṇāyāma and “六字诀”(Six-character Formula)

Prāṇāyāma means the controlling of the vital forces of the body. Prana is not breath. It is the sum-total of the cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by Prana drawing in the breath, and is what one seeks to control in Prāṇāyāma. One begins by controlling the breath, as the easiest way of getting control of the Prana. The three sorts of motion of this Prāṇāyāma are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs, or stopped from entering the lungs.⁴⁷ According to Swami SatyanandaSaraswati, there are four important aspects of breathing which are utilized. These are inhalation (Pooraka), exhalation (Rechaka), internal breath retention (Antarkumbhaka) and external breath retention (Bahir kumbhaka). The most important part of Prāṇāyāma is actually kumbhaka or breath retention. However, in order to perform breath retention successfully, there must be a gradual development of control over the function of respiration. Therefore, in the Prāṇāyāma practices more emphasis is given to inhalation and exhalation at the beginning, in order to strengthen the lungs and balance the nervous and pranic system in preparation for the practice of breath retention. These initial practices influence the flow of prana in the nadis, purifying, regulating and activating them, thereby inducing physical and mental stability.⁴⁸ Six-character Formula is the instruction to breathe during the exercise to keep health. It is a kind of traditional way of breathing exercise which was passed down from ancient time. The benefits of the exercise are that the organizational function can be strengthened if one can continue practicing; The potential of internal organs can be stimulated and modulated to prevent the illness. The exercise can prevent premature aging as people grow older. A lot of comments can be found in the classic texts. Such as the comments in Lu Shi Chun Qiu written in around 239B.C. have been made to introduce that the breathing exercise has been used to cure some of the diseases. In Ke Yi of Zhaungzi written around 368 B.C. ~288B.C. , the exhalation of the foul air and inhalation of fresh air has been mentioned. In the following period, in the book named The Bibliography of Wang Bao written before 8 B.C. the benefits of the exhalation and inhalation is also mentioned. Before Sun Simiao, which was the famous doctor in Tang Dynasty(618-907 A.D.) mentioned the Six-character Formula in his classic book, a lot of classic books mentioned the benefits of exhalation and inhalation in curing diseases and keeping health. To sum up, we can find that both Chinese ancestors and Indian ancestors realized the importance of exhalation and inhalation. They made it as a tradition passed down from generation to generations.

The Link between Pratyāhāra& “去彼取此”(Controlling the Sensation)

Pratyāhāra is the fifth part of 8-limb Yoga, which means the person who practiced

⁴⁷Vinay Kant Jha (Edited in 2015)*Patanjali's Yoga Sutra, 2.49- 2.51, commentary by Swami Vivekananda*, Solar Books, New Delhi,2015.pp. 88-89.

⁴⁸Swami SatyanandaSaraswati(first Edition 1969, fourth edition 2008), *Asana Prāṇāyāma Mudra Bandha*, Yoga Publications Trust, Munger, Bihar, India.p.370.

Yoga has succeeded in preventing the organs from taking the forms of external objects, and in making them remain one with the mind-stuff, then comes perfect control of the organs, and when the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centers of all the sensations, and of all actions. When the organs are controlled, the person who practices yoga can control all feeling and doing; the whole of the body will be under his control. So when the control of the organs is obtained, a person can feel how wonderful the body is.⁴⁹ Similarly, in Chapter 12 of TaoTe Ching, Lao-tzu also mentioned that one will feel dazzled if he/she sees the five colors together; One's hearing is impaired if he/she hear the five tunes together; One will discern his/her taste if he/she tastes five tastes together; If one is obsessed with hunting and other worldly entertainment, he/she will be mad in the inner; One cannot control him/herself if he/she became interested in rare treasures. So the saint should control the desire, and learned to get rid of the lure of material desire and to emphasis on the satisfaction of inner development.⁵⁰ Although India and China have different cultural backgrounds, they have different ultimate goals. In India, the goal of Pratyāhāra is to achieve concentration and then the people can have some links with God. And for Chinese, the goal of “去彼取此” is to establish the active human relationships and then achieve the goal to be a saint. However, the two cultures realized the importance of the control of sensation.

The Link between Dhāraṇā and Dhyāna & 与“慎思明辨”(Contemplation and Discrimination)

After practicing the withdrawal of senses, one should address oneself to the internal aids of conscious contemplation. This is achieved in three successive steps, fixed attention (dhāraṇā), meditation (dhyāna) and contemplation (Samādhi). The first step is to fix the attention on a physical spot and try to focus the attention on a span containing this spot. The next stage is meditation in which there is an uninterrupted flow of cognitions of the same object as the unbroken stream of oil. It is characterized by an intense awareness of the object in which, although there is complete obliteration of other thoughts, the meditation still retains the consciousness of the distinction between the object cognized and the Self as the cogniser. It is a mental state in which all actions of sense-organs and the mind are restrained and concentrated towards the proper ascertainment from memory of the object under contemplation. The main aim of this conscious contemplation is to attain to a clearer cognition or knowledge of an object without error or misconception. And gradually, one can achieve the reflective stage and then to the super-reflective stage. When a person attains to the stage of super-reflective contemplation, his/her mental faculty gains in range and depth and develops a mastery which can extend without obstruction both ways to the minutest things as well as the greatest magnitudes. It then develops a contemplative insight, which is capable of penetrating to the truth without recourse to formal steps of deductive logic.⁵¹ It is so amazing that in Xue Ji

⁴⁹Vinay Kant Jha (Edited in 2015), Patanjali's Yoga Sutra, 2.54, 2.55 commentary by Swami Vivekananda, Solar Books, New Delhi, 2015, p. 90.

⁵⁰参见傅佩荣：《傅佩荣译解老子》，东方出版社2012年版，第27页。

⁵¹参看：Yardi, M.R. (1979), *The Yoga of Patañjali*, with an Introduction, Sanskrit Text the Yogasūtras, English

of Li Ji, similar views can be found. ‘When one knows that he/she is not knowledgeable during study, he/she can have the ability of self-reflection. When one knows that he/she doesn’t understand it completely during teaching others, he/she will encourage himself/herself. That is why there is a saying; there is mutual-improvement during teaching and learning.’⁵² Here, the importance of contemplation and self-reflection is also mentioned. In Da Xue, there is some points to emphasize the importance on the value of contemplation on the understanding and achieving the goal with the sentence ‘One can only achieve the goal perfectly after the contemplation.’⁵³ Moreover, in one chapter of Mean, which is about what Lu Aigong is asking Confucius about politics, the following five views are mentioned, ‘One should learn something widely; One should question something intensively; One should contemplate thoroughly; One should discriminate clearly; One should practice accordingly.’ Furthermore, ‘If one starts leaning, he/she cannot stop unless he/she is skillful in everything; If one starts questioning something; he/she cannot stop unless he/she understands everything; If one starts contemplation; he/she cannot stop unless he/she masters the points completely; If one starts discriminating something, he/she cannot stop unless he/she discriminate everything; If one starts practicing, he/she cannot stop unless he/she are skillful with it.’⁵⁴ In this way, the importance of contemplation and discrimination is emphasized and encouraged to follow. At the same time, the perseverance is also highlighted.

The Link between Samādhi and “止于至善”(Perfection)

Samādhi is a Sanskrit word, which means ‘when the object of meditation only shines forth in the mind as through devoid of the thought of even the self, is called the state of Samadhi. According to Swami Vivekananda, ‘the concentration is Samādhi, and that is Yoga proper; that is the principle them of this science, and it is the highest means. Samādhi is the means through which we can gain anything and everything, mental, moral or spiritual.’⁵⁵ In 1914, Sri Aurobindo raised the concept of The Synthesis of Yoga. In his opinion, ‘all life is either consciously or subconsciously a yoga. For by this term a methodized effort towards self-perfection by the expression of the secret potentialities latent in the being and- Highest condition of victory in that effort –a union of the human individual with the universal and transcendent Existence partially expressed in man and in the Cosmos.’⁵⁶ In Da Xue, From the first sentence of the classic book, we know that ‘The ultimate goal of university is that the glorious virtues of a person should be manifested; One can purify himself/herself every day; And then one cannot stop until one achieve the ultimate goal of the perfection. For if one knows his/her ultimate goal, he/she will have the right direction; With right direction, one can keep calm; With calmness, one can be satisfied with his surroundings; With the satisfaction, one can have considerate contemplation; With the contemplation, one

Translation and Notes, Bhandarkar, Pune. pp.51-55.

⁵²引自：王梦鸥注译：《礼记今注今译》，王云五主编，新世界出版社，2011年版，第317页。

⁵³引自：傅佩荣：《傅佩荣译解大学中庸》，东方出版社，2012年版，第3页。

⁵⁴引自：傅佩荣：《傅佩荣译解大学中庸》，东方出版社，2012年版，第77页。

⁵⁵Vinay Kant Jha (Edited in 2015), *Patanjali's Yoga Sutra, commentary by Swami Vivekananda*, Solar Books, New Delhi, 2015. p. 113.

⁵⁶K.C. Anand, (2011) *Introduction to Sri Aurobindo's 'The Synthesis of Yoga'*, Pradeep Narang for Sri Aurobindo Society, Puducherry-605 001.p.3

can realize the value of the goal; Every object has the vital part and minor part; Every event has the beginning and the end; If one can realize the reason and order, the goal of university can be realized.⁵⁷

To sum up, there is a lot of similar wisdom can be found in both Indian Yoga culture and Chinese Traditional culture. After the comparative studies are made, one will find that only after the careful researches on the two cultures, the mutual understanding can be achieved. From the intercultural exchange, the mutual appreciation can be also achieved. And in such kind of comparison, the similar wisdom from the ancient time can also found in the way of life. In the comparison, the wisdom and culture of self-reflection and self-perfection can be found in both countries, although the people of the two countries have different goal. As expressed by Chen(2017), ‘Chinese culture emphasizes on the relationship between people and people, however the Indian culture emphasizes on the glorification of the God and super natural power.⁵⁸ However, in such kind of comparative study, Yoga can be found not only to link the people who practice Yoga, but to link the two great ancient civilizations. In such kind of link, people can also share the essence of each culture and learn from each other. In this way, the mutual respect, the harmony between countries can be achieved. In this way, Yoga became the bridge to link traditional culture between India and China.

⁵⁷ “大学的理想，是要彰显一个人光明的德行；是要他亲近爱护百姓；是要他抵达完美的目标。知道目标何在，就会引发确定的志向；有了确定的志向，才可能保持平静的心情；保持平静的心情，才可能安于所处的环境；安于所处的环境，才可能进行周全的思虑；进行周全的思虑，才可能领悟目标的价值。外物的存在有根本部分，也有末节部分；事件的发生有结束阶段，也有开始阶段。知道这一切的先后次序，就接近大学的理想了。”引自：傅佩荣：《傅佩荣译解大学中庸》，东方出版社，2012年版，第3页。

⁵⁸陈来：《古代宗教与伦理：儒家思想的根源》（增订本），北京大学出版社，2017年版，第9页。