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Mind-body relation and yoga of human beings

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Abstract

Yoga is the very important issues of modern society. It is the science of human life and the art of human living. Yoga arose in the age of the Vedas and Upanishads. Yoga is India's oldest scientific, ideal spiritual discipline. The word 'Yoga' literally means 'Union' that is spiritual union of the individual soul with the universal soul. According to Patañjali, Yoga does not mean only union but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between Purusa and Prakriti. It is a method of training the mind and increasing its power of subtle perceptions so that human beings may find out for him the spiritual truths on which religion, beliefs and moral values. The yogic activities provide immense help in assisting an individual to seek his all-round growth and development. Present world use to practice yoga for maintaining good health. Investigators, in this paper, I shall try to explore the role of yoga to maintaining good mental (Mind) and physical (Body) health of human civilization.

Keywords: Yoga, Vedas, Upanishads, spiritual, good health

Introduction

In the perspective of the ancient Vedic culture of Indian civilization, our knowledge that takes one forward and liberates one from the incomplete experience of body consciousness or the name and form consciousness, the final knowledge that considered one cosmic consciousness, it is known as the higher knowledge or the greater knowledge, Para Vidya. Para Vidya is not only for knowing; it is always for doing also. Para Vidya is not acquiring information; it is significantly putting the information to use by translating it into achievement, into practice. Because it is a practical science, that is to be applied in living human life. This higher knowledge is clearly differentiated with inferior knowledge, which pertains only to things which are within the confines of time, space and causation that are limited by time, space and causation. This inferior knowledge of things that are limited within time and space is therefore finite and temporary. It is non-eternal. It is the less inferior knowledge, and at best it can help you to have a happy life of physical conveniences, sense satisfaction, and temporary, partial desire-fulfillment. It has not the power-limited, finite things have not the power—to liberate you from fear and sorrow, all the limitations and imperfections that pertain to our restricted life bound by birth and death, hunger and thirst, joy and sorrow, and the ever-changing experiences of sense contacts. The higher knowledge helps to human beings ultimately the experience of their real identity, their true Self which is beyond the perceptible, limited self. It ultimately confers upon the man spiritual illumination and perfection, the peace that passed understanding, freedom from all limitations and absolute bliss.

Significantly the relation to the knowledge of Yoga should not be lost sight of. There should be man desire and determine to start applying science of Yoga to human life and conduct—to men mental actions and verbal actions. That is the very importance of this study that it is acquired with the specific intention and objective of simultaneously translating it into action, of simultaneously applying it to human life. Thus, all types of Yoga right from the very start, is knowledge imparted for conversion into Abhyasa, because it is Abhyasa only that will ultimately bring to the human fruit of their knowledge in the form of exceptional experience that nothing else in this world can give. Therefore, always remember this term, this word, this concept, of Abhyasa, because it is a practical science of Self-realization and Abhyasa is the very important of this science. You do learn in order for living.

Yoga is that the metaphysical sciences of ancient time, that investigates the character of

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soul and through its discipline, awakens the super aware mind of the person of the world that unites the ethical being with the immortal supreme spirit. Yoga results in balance and conjointly provides each a philosophy and a faith. The important joy of life seems once we will unify nature and culture, wealth and financial condition, movement and stillness, attachment and detachment.

The yogic activities give large facilitate in helping a personal to hunt his all spherical growth and development altogether the temperament dimensions together with the union of his self with the bigger soul. a person's may be a mental, physical and belief and yoga helps promote a balanced development of all the different sorts of physical exercises, like exercises, guarantee solely physical wellbeing. They need little or no to try to with the event of the religious or planetary body. The exercises performed through yoga recharge the body with cosmic energy that facilitates Accomplishment of ideal equilibrium and harmony, Promotes self-healing takes negative blocks from the mind and toxins from the body. Will increase personal power and self-awareness, Helps in focusing and achieving concentration, that is especially vital for youngsters. Lessens stress and tension is within the human body by activating the para-sympathetic system. The person acting this art feels rejuvenated, therefore yoga bestows upon each individual the powers to manage the body and mind.

Methodology

In this paper, the research was based on secondary data taken from different Books, research reports, journals and research papers.

Objectives

1. To know about the nature of Yoga.
2. To know about good health by Yoga.
3. To assess the Importance of Yoga for maintaining good physical and mental health.

The term 'Yoga' suggests that union or merger. Yoga as the religious goal denotes the union of the Individual Soul with the Supreme Soul (God). As per Hindu non-secular religion, this union or merger resulting in Liberation or release is that the supreme goal of all people. And Yoga as a tool helps the aspirants attain their goals.

In practical terms, Yoga denotes useful harmony between the body and therefore the mind. The harmony gained as a results of the follow of Yoga, ends up in unexplainable joy, physiological condition, long life, peace and happiness. Yoga has huge capabilities to develop the physical and psychological state. It cures diseases, together with the alarming ones. Sage Patanjali defines Yoga as *Yogaschitta vrtti nirodahâ*—Yoga is restraining the Mind-stuff from taking varied forms. In different words, Yoga is that the elimination of the modifications of the mind and creating it one-pointed. Chitta (mind-stuff) suggests that individual consciousness, which incorporates the aware, the subconscious, and therefore the unconscious states of mind. These 3 states of the individual mind are referred to as Chitta. The waves of thought within the Chitta are referred to as *Vrttisâ*. *Nirodahâ* suggests that restraining or eliminating. So, restraining the modifications of the Chittam is that the subject material or the top goal of Yoga.

Restraining the Chitta (mind-stuff) appears to be very simple. But, in practice, it is a very hard task. The work does not contain any techniques to assist the beginners. This suggest that the Yoga Sutras are not meant for beginners and that the

Yoga Sutras aren't meant for beginners which a coach is critical to pursue the studies seriously. The starting verse 'Atha Yoganusanam', itself could not a clear indication to that. The word 'Atha' signifies that the student ought to have acquired adequate knowledge in Yoga before findings out the Yoga Sutras.

The Beginning: About 5,000 years ago, yoga was made-up. We expect this happened in the Indus Valley, on a sunny Tuesday afternoon. We all know this is a result of we've uncovered stone carvings that show public sitting in meditative-looking positions. Its significance noting that this is well before Hinduism came into being. Additionally, of interest, ancient Egyptian pictures from over 5,000 years ago show some pretty sensible tree-poses, among different things.

Vedic Period: Between 3,500 and 2,500 years ago the Vedas were written, that shaped the premise for Hinduism. Yogis at now were usually solitary shots, living in forests. Their interests intended at enduring physical hardship by sharpening their minds.

Pre-Classical Yoga: Regarding 2,500 years ago, the Upanishads were written. The Bhagavad Gita written is left because the oldest known yoga scripture, dating to 500 BCE. Yoga follow appears to melt a small amount, turning into a lot of thoughtful and fewer reclusive.

Classical: Patanjali's Yoga Sutras form the significant text here, outlining the Eightfold Path of yoga: what to do and not do, how to relate with ourselves and others, how to sit, breathe, withdraw, focus, concentrate, meditate, and after all, enlighten. Its importance noting there is solely one mention of physical activity here, as preparation for proper sitting.

Modern day's relevance: Today, millions of people in the world are following yoga either in the form of one particular asana or a combination taught by a Yogi or guru. Some books even mention particular asana depending upon the medical requirement refer by doctor's. Modern yogis claims that the exercises of Yoga cure various diseases like obesity, diabetics, dislocation of disc, respiratory problems, arthritis of various types and various spine problems, high blood pressure besides mental stress and even cholesterol problems and heart diseases.

Types of yoga

Basically there are four Yoga, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and *Jnana* Yoga. Karma is appropriate for individuals of active temperament. Bhakti Yoga, for, individuals has devotional temperament. Raja Yoga, for, men has mystic temperament with during understanding and robust will-power. Bhakti Yoga is appropriate for vast majority of persons as they are emotional. *Jnana* Yoga is appropriate for a microscopic minority solely. In Sanskrit "Ashta + anga" is Ashtanga. "Ashta" means eight and "Anga" is limbs so it means Eight Limb path, ashtanga yoga is based on Yoga Philosophy of Patanjali. Patanjali, great wise composed this path into a Darshan (Philosophy) in his Book Patanjali Yoga Sutra. In which he has developed Yoga as a Eight Limbs or Eight Fold path.

Eight Limbs of Ashtanga Yoga

A) Yama (Principles or moral code)

1. **Ahimsa (A principle of non-violence):** The primary of the Yamas is that the vow to abstain from injuring any living being, any creature. This is known as Ahimsa. The person who takes this vow declares: "From me there shall come no injury, no pain, no suffering or destruction to life in any form". This suggests that either through your

thinking or through your words or through your actions you may not injure anyone. You may not bring pain or suffering to anyone—not solely to fellow human beings, however to any or all type therefore life. This is an inspiring expression of your higher nature. The tendency to a claim your lower nature, your ego, your false identity, results in all styles of harshness, cruelty, hardness, insult, abuse, even to raising your hand and coming to blows, fighting and quarrelling. All this comes out of the expression of the false ‘I’, and therefore the primary vow—the entry-point of Yoga.

2. **Satya - A principle of truthfulness:** The second great vow for the Yoga student to require is that the vow of truthfulness, as a result of God is truth, and something that contradicts truth contradicts God, denies God. Therefore, the vow of truthfulness. There are sayings in Sanskrit language which praise these two vows of Satyam and Ahimsa, of truth and non-violence, as among the best principles of Dharma or morality. “Ahimsa Paramo Dharmah” is one expression. It means, “Non-injury is the highest form of righteousness, the highest expression of righteousness”. There is another saying: “Satyam Nasti Pararno Dharmah”. It means, “Higher than truth there is no other Dharma”.
3. **Brahmacharya - Continnence / Celibacy:** After Ahimsa and Satyam comes the vow of *Brahmacharya*. On the performed of *Brahmacharya* you will get valuable light if you study the book of Mahatma Gandhi, “Self-restraint versus Self-indulgence”. He says that, the concept of *Brahmacharya* is to be understood in a pervasive way. *Brahmacharya* or chastity could be a method of conducting yourself which provide you, grants you ultimately, *Brahma-Jnana* or the expertise of the Supreme Reality. But, very specifically, *Brahmacharya* suggests control over your sex urge. Very specifically, it suggests control over your carnal passion, over your animal passion. But in a general way, it means self-control or control over all the senses-control over the sense of sight, control over the sense of hearing, control over the sense of touch, over the sense of taste and over the sense of smell. Ultimately, it suggests control over the incorrect sorts of thoughts even. *Brahmacharya* means various things in several levels of life.
4. **Aparigah - A principle of non-hoarding or non-possessiveness:** Aparigraha suggests that additionally a lifetime of simplicity, not being too luxurious and too extravagant, as a result of a lot of luxurious and excessive. You are the lot of stuff you need. Desires square measure increased. Your needs become endless. Then you mostly begin casting eyes on things that other have and you are doing not have, and you would like that and you would like this. Enmity comes, jealousy comes, the desire to possess comes; you make up a restless state. You lose your peace of mind. It causes you to a jealous creature, a awfully jealous sort of person. So, there is this taking of the vow, “I will live my life upon a plain level of utter simplicity. I will accept from the life around me just that which is necessary to live a normal simple life. I will refuse to receive from the life around me that which is not necessary for me, that which is an unnecessary extravagance”. Like that is the vow of Aparigraha, non-acceptance.

5. **Asteya - A principle of non-stealing:** The last vow is Asteya. It is abstinence from theft. ‘Steya’ means theft. ‘Asteya’ suggests non-thieving, the vow of non-thieving, non-theft. So, Ahimsa, Satyam, *Brahmacharya*, Aparigraha and Asteya-these are the five great vows which are meant to liberate the aspiring Yogi from the bondage of the grossest side of phenomenal nature or Prakriti as manifest through her Tamo-Guna. The Yogi has to take these five vows and adhere to them-the vow of non-injury, the vow of truthfulness, the vow of chastity or the vow of controlling the gross carnal nature, the vow of non-acceptance and the vow of non-theft. By a strict adherence to these vows, your life becomes raised to a higher level and grossness recedes from you. You begin to live a refined life, because you find yourself down by these vows. And Patanjali, when he gave these vows, gave them in the form of little, little aphorisms or very brief short sayings, and to bring out the full meaning of those aphorisms, later sages have commented upon Patanjali’s aphorisms or Sutras. They have tried to explain the meaning behind the terse sayings. One of the commentators says in his commentary that these vows have to be strictly adhered to. There can be no exception. Patanjali also has a Sutra about this, that these vows have no exceptions. If you take these vows, you must adhere to them at all times, in all places, under all conditions, in all circumstances.

Niyama (Personal Disciplines); it is self-culture and includes external and internal purification of Shoucha – Purity, Santosh – Contentment, Tapas – Endurance, Swadhyaya - Self-study ishvara- Pranidhan – Dedication or devotion to God

- Asana (Yoga Positions or Yogic Postures); it means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation. This is the discipline of the body.
- Pranayama (Yogic Breathing); it means control of breath and deals with regulation of inhalation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the concentration of the mind. But it must be performed under expert guidance otherwise it may have bad after-effects.
- Pratyahara (Withdrawal of Senses): it is control of the senses and consists in with-drawing the senses from their objects. Our senses have a natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion. These five are called external aids to Yoga (bahiranga sadhana), while the remaining three which follow are called internal aids (antaranga sadhana)
- Dharana (Concentration on Object): it is fixing the mind on the object of meditation like the tip of the nose or the mid-point of the eyebrows or the lotus of the heart or the image of the deity. The mind must be steadfast like the unflickering flame of the lamp.
- Dhyana (Meditation): it means meditation and consists in the undisturbed flow of thought round the object of meditation. (pratyayaikatānātā). It is the steadfast contemplation without any break.
- Samadhi (Salvation): it means concentration. This is the final step in Yoga. Here the mind is completely absorbed in the object of meditation. In dhyāna the act of meditation and the object of meditation remain separate.

But here they become one. It is the highest means to realize the cessation of mental modifications which is the end. It is the ecstatic state in which the connection with the external world is broken and through which one has to pass before obtaining liberation. Samadhi is of the two kinds: *Saṁprajñāta Samadhi*, which means Consciousness of mind and *Asaṁprajñāta Samadhi*, which means super consciousness of mind. In the former consciousness of the object of meditation persists, in the latter it is transcended. The former is *Ekāgra*, the latter is *Niruddha*. In the former of the mind remains concentrated on the object of meditation. The meditation and the object of meditation are fused together, yet the consciousness of the object of meditation persists. This state is said to be of four kinds:

1. *Savitarka*: when the citta is concentrated on a gross object of meditation like the tip of the nose or the mid-point of the eyebrows or the lotus of the heart or the image of the deity.
2. *Savichāra*: when the citta is concentrated on a subtler object of meditation like the *tanmātrās*.
3. *Sādhana*: when the citta is concentrated on a still subtler object of meditation which produces joy, like the senses.
4. *Sāsmītā*: when the citta is concentrated on the ego-substance with which the self is generally identified. Here we have conscious bliss where individuality persists.

Asaṁprajñāta Samadhi is that super-conscious concentration wherever meditation and therefore the object of meditation are completely multiple together and there is not even consciousness of the object of meditation. Here no new mental modifications arise. They are checked (*niruddha*), though the latent impressions could continue. The conscious concentration, the mind is fixed on the object of meditation alone and modification arises only in respect of this object of meditation; however in super-conscious concentration, even this modification ceases. It is the best sort of Yoga that is divine madness, perfect mystic ecstasy difficult to describe and more difficult to attain. Even people who attain it cannot retain it longer. Forthwith, the body breaks and they obtain complete liberation.

Good health could be a reflection of body, mind and spirit. Through integration of moderate useful exercise, meditation and awareness, balanced nutrition, morality and peaceful, the absence of sickness is earned. Health could be a state of complete physical, mental and social well-being and not simply the absence of sickness or bad condition. Health is exactly, that condition in which human being has full sensitivity and within which all his faculties are operating fully. To actively work towards this condition is to cure unhealthiness and to develop most health. Yoga is each a philosophy and a living faith, believes that the body is therefore necessary and trains it therefore strictly. While not health we are able to neither practice meditation nor attain enlightenment. For total health one should seek the truth by scepticism. The body mind system possesses the innate power of sick health and the yogic technique of set human ills aims at stimulating it. Prominent health specialist Ben Jonson said, "O, health! Health! The blessing of rich! The riches of the poor! Who can buy thee at too dear a rate, since there is no enjoying the world without thee! *Preksha* (means to see inside with full concentration) may appear to mean different things to different people because it contributes to increase physical, nervous as well as spiritual energies. As per prominent Jainacharya Acharya Mahaprajna inventor of *Preksha Dhyana* Yoga total health consists of physical, mental, emotional and

spiritual health. On physical level, it helps each bodily cell to revitalize itself; it facilitates digestion, it makes inspiration more efficient and improves circulation and quality of blood. On mental level it proves to be an applied method to train the mind to concentrate; it offers way to treat serious psychosomatic illness without drugs; it is an efficient tool for ending addictions and other bad habits; it reveals to one the mysteries of his mind by the realization and real experience of the inner consciousness which includes the subconscious and the unconscious. On the emotional level, the strengthening of conscious reasoning controls reactions to environmental conditions, situations and behaviour of others; harmonization of the functioning of nervous and endocrine system results in control and ultimate eradication of psychological distortions. On spiritual level, regulation and transformation of blood chemistry through proper synthesization of neuroendocrinal secretions, dispassionate internal vibrations leads one to attain the power to control the mind and to become free from the effect of external forces compelling one to lose to equanimity.

For maintenance of physical health one should always walk in morning fresh air and should observe *Asana*s and *Pranayama*. For maintenance of mental health one should get rid of worries and should deep dive in meditation and *kayotsarga*. For achieving emotional health one should think positive and should always live in present and not in past or future. Sound health and peaceful mind are a must for man to enjoy the material world. In order to achieve this purpose of birth one has to maintain harmony between body and life force, life force and mind, between individuals and society and between natures and will. Practicing appropriate exercises of body and mind and a virtuous way of living to maintain the harmonies described above constitute yoga. Thus *Karma Yoga* is a system of life utilizing the full Potential of the body and mind with understanding and awareness for a happy, prosperous and peaceful life. All experiences in life are enjoyed only by the mind. Mind is the peripheral stage of consciousness. In the infinite state the consciousness itself in the truth. As a man is endowed with the sixth sense which inherits the purpose of the realization of self, in time he should realize the self, which is consciousness. By realizing consciousness man can live with satisfaction, harmony and peace. Realization of consciousness is the only one perfect and higher knowledge by which one can know everything in the universe. The mind is nothing but the extended and perceptual activity of the consciousness.

One should do every action, whether thought, word or deed, with a perspective awareness not to inflict pain to self or others, at present or in future, to the body or mind. Physical and mental health is important for a happy and successful life if you maintain these five aspects of life: a) Food, b) Work, c) Rest, d) Sex, and e) Use of thought-force. These five should not be neglected, over-indulged or improperly dealt with. The proportional requirements of daily food are protein, fat, carbohydrates and vegetables and fruits. Protein, the essential food-element, is best provided by milk, curd, soybeans, dry nuts, pulses and lentils. Carbohydrates are starchy food consist in rice, chapatti, grains, maize, oats, potatoes etc.

Man's existence is connected with physical cells, brain, bio magnetism, life force and sexual vital fluid. If he neglects, over-indulges or improperly deals with food, work rest, sex and use of thought-force, he has to suffer from illness and sorrow. As every action brings an appropriate result, he should deal with all the five aspects of life in moderation. Following the principle of limit and method in every enjoyment is detachment. Keeping the physical body in a

healthy condition and the mind is highly culturally enlightened level and thereby leading a creative life so as to be a useful member of the society thought-out the span of one's life is the chief aim and thrust of karma Yoga.

Conclusion

A person, who practicing yoga can control his/her mind, body and soul to a great extent. It brings collectively mental and physical disciplines to achieve a peaceful mind and body and helps in managing stress and anxiety and keep you comfortable. It also helps in enhancing muscle strength, flexibility and body tone and improves respiration, energy and vitality. You might feel that practicing yoga is just stretching, but it can do much more for your body, from the way you feel, look and move. This fact itself speaks volumes about the popularity of Yoga in the modern day world. This event has united the world on a common platform. Yoga is a traditional method of meditation developed by the saints of ancient India, so, meditation also plays an important role in developing the internal self in human life; it can be extremely helpful in eliminating several physical as well as psychological problems. Yoga is an effective method of controlling the mind and bodily activities. When the body is physically healthy, the mind is clear, focused and stress is under control. This gives the space to connect with loved ones and maintain socially healthy relationships. When you are healthy you are in touch with your inner Self, with others and your surroundings on a much deeper level, which adds to your spiritual health. Yoga is a continuous process. So keep practicing! The deeper you move into your yoga practice, the more profound are its benefits. Yoga practice helps develop the body and mind bringing a lot of health benefits yet is not a substitute for medicine. It is important to learn and practice yoga postures under the supervision of a trained Yoga teacher.

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