

# Yoga Philosophy in Present Time

Thagenda Chutia  
Assistant professor  
Dept. Philosophy  
Harhi College, PO Gobindapur, Lakhimpur, Assam  
thagendrachutia@gmail.com

**Article Info****Volume 83****Page Number: 6624 - 6628****Publication Issue:****March - April 2020****Abstract:**

The greatest malady affecting our country today is the crisis of character. The children getting education in school, colleges and universities are losing their idealism and are living in a spiritual vacuum. It is the result of unwise materialistic approach and undisciplined application of human faculties. The rapid growth of science and technology results in bodily comforts but creates imbalance between human and nature and increasing evils in every aspect of our society. There is so much poverty, illness and ceaselessness which prove that there is something basically wrong with our ways of thinking, our life style, our inter-personal relationships and basically in our education system. The youth are taught to lead life blindly, without really knowing who actually they are, what the ultimate purpose of life is, what should be the duty to us and towards the society etc.etc. A major part of the youths are suffering in guilt, shame, hopelessness, despair, failure, anxiety and humiliation which causes serious problems in life, be at home, work or during social interactions. In the present education system besides much deficiency one of the most important one is Emotional Illiteracy. Emotional literacy includes emotional and social skills, management of anger, aggression, alcohol or drug dependency, sexual abuse etc. Therefore to channelize our emotions to positive direction one compulsory agenda should be adopted by the educational institution specially the higher education. And this is Yoga Education. Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A harmonious combination of all the three required for the making of the whole man for a perfect society. Yoga as a balancing principle has the capacity to make the whole man because philosophy of yoga is cauterized as encompassing the head, the heart and the hand.

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## I. Introduction

By the development and uses of positive potentialities human being can make the world a better place to enjoy their life. On the other hand also can make the world as a place of sorrow and sufferings by using negative energies. Therefore there must be a proper way to channelize our potentialities to right direction. And this is nothing but the education system which moulds the children in a proper way. The foremost aim of education is to develop positive potentialities, constructive abilities and creative intelligence. Moreover the education system should impart such knowledge that makes a person to face the facts of life in a calm, composed and confident

manner so that he can stand like a granite rock in the midst of storms of circumstances. Therefore education system should not confined itself within the developing the analytical and scientific faculties only but also teach the art of our life. It should provide him the guidelines to liberate himself from his defects and negative traits. Therefore education is not merely an exercise in information collection but it is a process of transformation. Every individual has potentialities for goodness. But in most cases people are not aware about their inherent potentialities through which they can transform the world by themselves. Therefore today we need such education to fulfill the demand. Over the last

decade changes in every walk of human endeavor have been much greater in magnitude and impact as compared to those during the earlier five or six decades. The youth are not properly guided to compete with the rapid change which leads them to a frustrated life. As a result they don't bother to commit any anti social activity. In other word the present education system gives more importance on materialistic achievement of our life. But for a sound life bodily comfort is not enough. Today human souls are suffering in acute pain due to unlimited desire, pride, ego, greed, ignorance, anger, hatred, etc.etc which is very unfortunate. To solve this problem a balancing principle should be introduced in our education system especially in higher education. Because, man neither mere intellect nor the gross animal body; neither the heart nor the soul alone. A harmonious combination of all the three required for the making of the whole man for a perfect society. Yoga is a balancing principle with the capacity to make the whole man. Therefore there is a great importance of introducing yoga in our education system to balance the present situation. Yoga has the potentiality to discriminate between right and wrong, good and evil. It can diagnose the actual causes behind our pains and sufferings and shows the path how to cultivate the moral values like non –violence, truthfulness, non-stealing controlling of sensual desires to live in peace and harmony.

## II. Methodology

The study is presented through both primary and secondary data. Primary data are collected through direct field investigation and the secondary data are from reliable books, different organizations, dependable offices, website etc.

## III. Analysis

Yoga means union, to join, to integrate or to cohere. Yoga in a generic sense refers to many forms or branches. It usually indicates to some principal yoga such as *Hath yoga, Karma*

*yoga, Bhakti yoga, Jnanyoga, Dhyanyoga Sanyasayoga, Raja yoga, Kundalini yoga* etc. etc. But in a restricted and specific sense it generally means the Raja yoga system of Maharishis Patanjali. Because, he satisfactorily compiled the yoga principles in a systematic and disciplined manner under his famous work *Yoga Sutra*.

Patanjali systematized the conceptions of the Yoga and set them forth on the background of the metaphysics of *Sankhya philosophy* accepted with slight different. Yoga is intimately allied to *Sankhya*. For all practical purposes *Sankhya* and Yoga may be treated as the theoretical and practical sides of the same system. Purusa is the principle of pure consciousness. It is the soul, the self, the spirit, the subject, the knower. On the other hand *Prakriti* is the root cause of the world of material object. By nature souls are pure, eternal and immutable. But through the association with the material world the souls wrongly identifies itself with material world and imagines itself as imperfect and incomplete. This is the starting point of sufferings. Now the Yoga concerns itself with the method of freeing the souls from this bond of the material world. To achieve that perfection Raj Yoga of Patanjali prescribed the Eightfold path of Discipline (*Astanga Yoga*) as follows:

1. Yama
2. Niyama,
3. Asana,
4. Pranayama,
5. Pratyahara,
6. Dharana,
7. Dhyana,
8. Samadhi –

In this paper the first five external disciplines are analyzed.

## IV. Benefits of yoga practice

The philosophy of Patanjali Yoga diagnosed the underneath causes behind the

severe illness of the society. Relating with the material world the souls lost its original nature and turns to the form of sex, lust, greed selfishness etc. etc. and resulting a painful society. Therefore the remedy for getting rid of all the problems in the world lies in self purification. For self purification it requires the right knowledge about the soul and the external environment. Yoga Sutra begins with the sutra - "Atha Yogaanushaasanam." *Shaasana* means the rules that society or somebody imposes. But *Anushaasana* are the self imposed discipline. Our mind always engaged and caught up in the outside world all the time. We are constantly engaged in the activities of the senses. When we habituated with the discipline automatically many problems raised due to pride, desire, greed automatically solved.

According to the Yoga Sutra the aim of the philosophy of *Astanga Yoga* is to train the mind to be focused and balanced (*ekagra* and *nirudha*) from being disturbed, stupefied or inconsistent.

1. Yama is the first limb consists with *Ahimsa*, *satya*, *asteya*, *Brahmacharya* and *Aparigraha*.

1.1 *Ahimsa* or non violence doesn't mean only non killing, but it spreads to absence of non hatred and evil thoughts also.

1.2 Literally *satya* means- Truthfulness. But it is not directs just speaking truth but it is total commitment to the truth.

1.3 Third Yama is *asteya* – not stealing. It eliminates jealousy and the tendency to steal.

1.4 Another *yama* is *Brahmacharya*, *Brahmacharya* usually means celibacy. It controls our emotions, greed's and needs. *Brahmacharya* has a bigger and deeper meaning than just celibacy. *Brahma* means

infinity, *charya* means moving in the infinity. We move like a glow of light when we know our vast nature and consider ourselves not to be just the body. Then celibacy naturally happens. When we give more importance on physical pleasure the mind becomes so crazy and jealously, anger, irritation and frustration raise their heads. When our mind is obsessed with such a load of negativity, any negative result will be happened. Therefore to enjoy the beautiful life we have to consider ourselves more than just the body.

1.5 The fifth Yama is *Aparigraha* means non-accumulation. When a person wants more and more, he becomes self -centric and is obsessed with fear. He does not know the eternal value of life. Non-accumulation means confidence in ones existence and ability. These are the five *Mahavrat*- as- the great rules, the great vows. By practicing these rules in our day to day life the problems faced by the youth will be automatically solved.

2. Next patanjali come to *Niyams* which have also a great practical value in our present day life. The *Niyamas* are –*Saucha*, *Santosha*, *Tapah*, *Swaadyaaya* and *Eshwara pranidhana*

2.1. *Soucha* is physical purity It includes outer cleanliness, inner cleanliness and freedom from tension. Therefore the deep meaning of cleanliness covers the whole area to which he or she belongs. If our surroundings are

clean then the minds also automatically turns to pure thoughts.

- 2.2. *Santosha* is another Niyama which means contentment and happiness. Happiness is an attitude. *Santosha* is developing the habit of being happy.
  - 2.3. *Tapah* is another type of *Niyam*. *Tapah* means being fired or bake. There are many kinds of *tapah* which purifies us – Bodily tapas, the tapas of the speech and the tapas of the mind. But tapas will not reach the peak without self study. Without self study it leads to ego.
  - 2.4. Therefore Patanjali introduced another *Niyam- swadhyaya-* self study. Sometimes we motivated by other factors. We don't introspect ourselves actually what is running within us. Self study makes us to observe the self. It can eliminate all mental and emotional impurities, uncertainties, fears, anxieties.
  - 2.5. Self study leads to *Ishwara pranidhana* - love of God and surrender to the Lord will complete the process.
3. The other limb of yoga is *Asana* which are most popular in present time. *Asana* deals with the physical aspects of the body. It helps strengthen and control the body and mind to progress towards higher aspects of yoga. Today's youth are seen in fall in many kinds of addiction. An addiction could be a result of a combination of physical, mental, circumstantial and emotional factors. The practice of *asanas* will break the thought pattern to cultivate bodily awareness in a kind and nurturing way. It allows the

practitioner to bring steadiness to the mind and help detoxify.

4. Another limb is associated with yoga is *Pranayama*. It is the controlled breathing techniques which brings steadiness to our mind and body. Our mind is used to clinging to objects of the senses.
5. *Pratyahara* is the practice concerned with checking and curbing the outgoing tendencies of the mind so that awareness can be directed inwards. As a result all our senses become obedient to our command. These are the five external limb of yoga advocated by sage Patanjali.

## V. Conclusion

Today's modern life style is full of speed, stresses and tensions .In every walk of life we have to face competition in every aspect. Therefore an all round personality development is mandatory. The physical, mental, intellectual, emotional and spiritual components of man have to blossom to greater and greater levels. The burning problem in our society now is Emotional illiteracy. The components of emotional literacy include emotional and social skills, management and prevention of anger, aggression, truancy, alcohol or drug dependency, sexual abuse and interpersonal conflicts. Therefore we should introduce such kind of syllabus which can teach the students about their emotions. Moreover in our education system there should be a fine synthesis in between the change oriented technology and the country's glorious heritage. Yoga can be the bridge between the two.

Therefore we need something more rather than materialistic achievement. There is a famous saying," Better late than never". Now it is quite urgent in implementation of value based education on time. Our ancestors also

had given us the highest message of value education,” *Satyam Gyanam Anantam Brahman.*” From its glorious past India has shown the path of right knowledge as the way of salvation. In the Gita, it is clearly presented that after the realization of his own identity Arjuna by dispelling illusion through right knowledge agreed to fight for establishing “*Dharma*” in the society.

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