

# Universal Application of Yoga for Tranquillity

Dr. M. Saradha<sup>1</sup>, R. Devilakshmi<sup>2</sup>, Dr. V. Ramadas<sup>3</sup>

<sup>1,2</sup>Research Scholars, SKY Research Centre, World Community Service Centre, Aliyar, Pollachi – 642 101, Tamil Nadu, India

<sup>3</sup>Associate Professor, SKY Research Centre, World Community Service Centre, Aliyar, Pollachi – 642 101, Tamil Nadu, India

**Abstract:** *The present study aims to analyze the need and importance of yoga for social and global Transformation. Yoga is basically very important for this particular reason, if an individual wants to attain peace, he should also be blessed with inner harmony. Every living creature in this world is in search of happiness but human beings are in dearth of a consistent level of happiness. Mankind should try to bridge between happiness and sorrows. They can achieve peace only if he comes out of the trials and tribulations. Vethathiri Maharishi has sacrificed his precious life in rendering service to the mankind. Through his life he was preaching and practicing love and contentedness. Maharishi longed for the unity and cooperation among the people in his world. His ambition was to see a war-free world; flourishing in peace and prosperity. His speeches and writing highlight these aspects and was working through achieving these goals. There is the need of the moral, ethical and cultural refinement of the individual personality on a worldwide scale by spreading and practicing the age-old philosophy of yoga.*

## 1. Introduction

Yoga is the ancient cultural and spiritual heritage of India. Yoga is the most glorious gift of India to the world. Yoga was a divine gift revealed to the ancient sages so that mankind could have the opportunities to realize its divine nature. Generally, the teaching of yoga was passed on from Gurus to their disciples. Through personal experience, self-realized Yogis were able to guide sincere aspirants. It was slowly evolved and developed by the ancient and modern seers, yogis during difference periods. The word yoga is derived from the ‘Sanskrit word’ yuj” meaning to yoke, join or unite. It embodies the unity of body mind and spirit, thought and action. Restraint the fulfilment; and harmony between man and nature. It is not about exercise but to discover the sense of oneness with oneself, the world and nature. By changing our lifestyle and creating the consciousness, it thoughts, words, and actions to create a sense of wholeness. It is about exploring one’s inner world and becoming more aware of the world around us. By the practice of yoga, our consciousness expands as wide as the universe and far beyond. All the systems of yoga practiced up to now had almost the same goal and purpose. There are different paths of yoga such as Raj Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga, Karma Yoga, Gyan Yoga and Bhakthi Yoga. All these paths of yoga lead to the same goal of self-realization Vivekanandaswami (2007) Six lesions on Raja Yoga, Advaita Asharama, Kolkata.

### Vedic period

In Vedic period Vedic Seers laid the foundation of Yoga with extensive experiments. Self-realization is possible only through the union (Yoga)-this has been the universal message of Upanishads in Upanishadic period. In the 6<sup>th</sup> century B.C. Lord Buddha’s influence brought the ideals of meditation to the fore. Credit goes to maharishi Patanjali for codifying the Yoga (300BC). In the 8<sup>th</sup> century AdiShankaracharya enlightened the lift of Gyan Yoga (yoga of knowledge). In the middle age’s saints like Kabir, Tulsi, Meera, Ravidas. Chaitanya Mahabrabhu etc flowed the difference streams of yoga such as yoga of Knowledge. Yoga of action and yoga of devotion. In the medieval period Hatha Yoga was evolved and very popular. Guru Gorakhnath Swamimarama, Gheranda Rishi were the great

Hath Yogis. In Vivekananda, Maharshi Aurobindo, Maharshi Rmanan, Swami Shivananda, Paramahansa Yogananda, Gurgishi Sri Ram Sharm Charya, Swami Ramdev and vethathiri maharishi etc., made a remarkable contribution to the development and divine tradition of Yoga, today in the 21<sup>st</sup> century we are witnessing the grand celebration of Yoga worldwide as International Day of yoga every 21<sup>st</sup> of June. T.S. Avinashilingam (1964).

### Role of Yoga in Personal Transformation

Yoga employs a broader holistic approach that focuses on teaching people a new lifestyle, a new way of thinking and way of being the world. The role of yoga for healthy and a happy living has been recognized even by scientists all over the world. Yoga establishes harmony between mind, body and spirit. A person who does not possess physical, mental, spiritual and social well-being is a danger for himself and society as well. Today the current society is the over flooded with tendencies like violence, corruption, selfishness, and countless immoral in human activities. Why? Because a person living society is not mentally. Socially and spiritually healthy. He is deprived of moral values. He lacks clarity and understanding to act. So he is baffled and confused, it is where yoga opens its door to help us. As the Gita 2-50 says, Yoga karmashukalam” which implies that skill in action lies in yoga or the excellence in action is yoga Swami Satyananda Saraswati (2002).

### Patanjali Yoga Sutra

The practice of yoga is an art and science dedicated to creating union between body, mind, life force and spirit. Its objective is to assist the practitioner in using the breath and body to foster an awareness of ourselves as individualized beings intimately connected to the unified whole of creation. Whereas, Yama insist not to do certain things. It includes non-killing, not to lie and etc. Niyama which insisted the cleanliness, contentment, self surrender to God. Whereas, Asana is the physical postures one has to concentrate on his posture to get concentration, peace of mind, to synchronise the functions of physical body, mind the life force. The blood circulation, breathing, the activities of mind and other physical, physiological and psychological functions of a human are control or regulated by these postures. Pranayama

Volume 9 Issue 8, August 2020

[www.ijsr.net](http://www.ijsr.net)

Licensed Under Creative Commons Attribution CC BY

is the practice to control or regulate the vital force or prana or the life force. It begins with breathing exercises. The breathing exercises are instrumental in raising the prana or the life force from the mooladhara and regulating its function in the physical body. Pratyahara is the practice of withdrawal of the senses from their object. The human due to sensual intoxication forget their true nature. He suffers from desire, anger, miserliness, immoral sexual passion and vengeance. The five faculties are endowed with the object of limited use but man fell into it and forgets his spiritual journey, hence this practice was done for inner travel.

#### Yoga Sutra

Whereas, Dharana is a practice probably which hold the mind at a point. It may be an imagination point or physical one. The object is that the mind should reduce the wavelength. Likewise, Dhyana is a meditation state. It is the highest state of existence. It is a practice of mind the mind or tuning the mind. As long as there is desire, no real happiness can come. It is only the contemplative, dispassionate study of objects that will bring real enjoyment and happiness. If the mind is tuned or the wave length is reduced it would come to peaceful state so that man can n the truth. Samadhi is the state of blissfulness can be realized under deep contemplation. In this state one would attain the goal of yoga. The glory of the soul, undisturbed by the distractions of the mind or motions of the body, will shine forth in its full effulgence. Vivekanda Swami (2007).

#### Transformed individual, the core of social and global transformation

The individual and society are complementary and supplementary to each other. Without healthy individuals, the healthy society is not possible. The healthy and transformed individual, in turn, with build-up healthy society without and discrimination of caste, cred, colours etc. Therefore, the desirable personal and ethical values help to purify themselves and to transform society. The individual is constantly engaged in examining one's values. One always bears in mind that moral values bring integrity, contentment and peace and bliss; while immoral values bring confusion, conflicts, miseries and values for a blissful life. Accountable and right actions stem out of proper understanding and adoption of right values. Therefore, the application of yoga for society well-being and social transformation is the need of the hour. When the sun of yoga will shine over the horizon of the world and society today, the social evils. All the immoral and in human behaviour will disappear and the dream of a peaceful, prosperous, blissful and transformed society will be fulfilled. Yoga indeed, immerses person into the essence of f Satyam-Shivam-Sundaram and Satchita-Ananda (Truth-bliss and consciousness) and therefore, the society having such persons is like a heaven on the earth. This is why all the enlightened yogi's like Maharishi Eurobond, Marathi Raman, Ramakrishna Paramhansa, Swami Shivanandaetc, gave importance to the global application of yoga an initiated a renaissance among the common masses to eradicate personal and social evils and to create heavenly atmosphere on the earth.

#### Yoga is for the whole world and humanity

Yoga works on one's body, mind and soul. Therefore, it is known as the global art. When our body, mind and soul. Therefore, it is known as the global art. When our body mind and soul are healthy and harmonious, we will bring health and harmony to the world not by withdrawing from the world but by being a healthy living organ of the body of humanity. Therefore, yoga is for the whole world and humanity. Human suffering is the same. Whether we are Hindu, Muslims, Christian, Jews or others or whether we are Indian, Italians, Japanese, Chinese or r Americans. We all are the humans. Everyone needs physical, mental and spiritual wellbeing for peaceful, prosperous and blissful life. And yoga in fact, serves this purpose. Afflictions of mind are the same. Diseases .and sufferings know no caste, region or nation, and yoga is given to cure those diseases. Maharshi Patnanjali in yogasutra 2-31 says, "Jatides kala samayavachchhinnahsarvabhauamamahavratam" Thus, yoga is a Universal culture, or Just as it works on the whole of individual, so it is meant for the development of the whole of mankind on the physical mental, and spiritual levels, the yoga which can give permanent solution to global problems (Vethathiri Maharishi, 2004).

#### Swamy Shivananda says.

"Today in this age of atomic armament, racial hatred, intolerance and distrust, the moral, ethical and cultural refinement of the individual personality upon a world-wide scale is to be realized first and foremost. For the prime and fundamental unit of all wider groups like class, race, nation and human society the world over is the individual man. This is not and impossible proposition, for the divine exists in all beings and it is an integral part of every individual consciousness. The method to draw it out is right and true yoga or spiritual education" (Swami Satyananda Saraswati, 2002).

#### The views of Sri Ram Sharma Acharya

"The dream of the creation of a divine society for the Universal peace, prosperity and bliss can come true only when each one develops divinity within oneself and become and a divine and pious human being by refining his thousand through yoga and spirituality, otherwise there seems to be no other way of permanent and real peace and bliss in the world". Sir Ram Sharma AcharyaVangamaya, Samajik, Naitik evam Baudhik, Kranti kaishe? Akhand jyoti Santhan, Mathura

#### Vethathiri maharishi says

Vethathiri Maharishi stated that, the Yoga implies a virtuous way of life; it denotes unity, harmony, landing etc. He also stated that, there are four types of harmony are established through yoga such as, Harmony between the body and the life force, Harmony between the life force and the mind, Harmony between the individual and the society, and Harmony between the individual and the society (Vethathiri Maharishi, 1983).

#### Raja yoga is the way of supreme peace

In order to have a beep peace , to enjoy profound spiritual bliss and experience the karmateet stage ( i.e., the stage of release) and to make special efforts to put an end to the evil resolves (sanskaras of the past sins, one ought to light up a

big blaze of yoga. one should sit in exclusive and single-minded remembrance of god shiva a number of times during the day, especially in the early hours of the morning and, detaching the mind from the consciousness of the morning and, detaching the mind from the consciousness and engage it in the remembrance of the most beloved God –Father. Vethathiri Maharishi.

World peace can be achieved only through individual peace and family peace. Absolute space is the unified force of the Nature. This is a unique philosophy about the origin of the universe. Plenum, force, consciousness and time are the four qualities which are embedded like a tree in a small seed. All these four elements refer to God, in one word Vethathiri Maharishi (2004) speaks about these four factors in his poem.

Bountiful resources, unified force  
Eternal wisdom and time  
The amalgamation of these four:  
The Absolute space.  
Plenteous these four  
The sky inclusive five elements  
Stars and lives on the earth  
All self transformed Divine  
The universe!

Eternal wisdom is the culmination of self transformation of Nature. It manifests in humans. Perfection in life is the result of enjoyable experiences that one gets along with moralized behaviour. Morality doesn't harm anyone at any time. It is a relative statement for good thoughts, good words and good deeds Vethathiri Maharishi (2004).

Life All living beings from insects to animals eat killing other insects and animals. One is a prey to the other. This is the life of animals. But human beings can grow their own food and create required articles for a comfortable life killing by a man becomes a sin and gets imprinted in the genetic centre. It continues for ever. Man is able to think. He can identify good and bad. He can always try to erase the sinful imprints by his good deeds and sever the chain of rebirths. He can become one with God.

Man is responsible for all chaos in the world. Only the same man can exhibit his talents in creating a peaceful world. Unnecessary habits and ideologies that pass through generations need to be abandoned. Purity of mind will make one do only pure deeds. Mankind has started thinking in this direction it is only a matter of time when the wisdom will prevail upon everyone. Till then the chaos will continue.

#### **War prone and war torn areas and warless world and world fraternity:**

Wars destroy not only the human lives but also the economy of countries. We are born to live. World is very big for everyone to live with all resources for all comforts. Countries waged too many wars so far. All belong to the one world so naturally all are related to each other and all are brothers. All natural resources are not manmade. They all belong to each and everyone. Then, why there were wars and why mankind still lives in the grip of war.

Vethathiri Maharishi asks questions at those who play important roles in the society very politely. The questions are addressed to religious leaders who preach God and Godliness, to judges who punish the criminals and help innocents live a secure and peaceful life and to politicians who serve the people for their welfare. Maharishi explains in his poem he insisted about the disasters of war. He wonders that men are not living dead bodies. Man cannot keep quiet looking at these disasters. They should think and work towards a warless world. Everyone should feel that they have a share in the miseries of the world same as they claim share in gains.

Scholars should think aloud and tell others about the awesome happenings during a war. Human being was born not because of their wish. They are born. They need to live. Power hungry people were responsible for wars. In this modern world there is no need of war. But the imprints are still there in some world leaders whose aim is to produce and sell war-weapons. For their selfish benefits they spoil the humanity (Vethathiri Maharishi, 2004).

The scholars from all walks of life should come together to have a world conference and declare the war as a criminal act. The nations should declare that they never wanted wars. All governments should be compelled to pass legislation and 'criminalize all wars' The UNO should take the initiative for the world peace. They should strive to create a war-free world. The armies of all nations can combine together to serve the under developed and developing countries. One tenth of the war expenses will be enough to eradicate poverty from the underdeveloped countries. This request was placed by the Maharishi long ago. He also wants to expedite the action against all wars to save the humanity" and social welfare

## **2. Conclusion**

Yoga preserves peace and happiness. It helps everyone to live in cooperation with the society and nature. Physical health and mental health are to be maintained with the highest priority. Longevity is achieved through good deeds; moral life etc. there must be the transformation of the individual first, since the individual is the basic unit of society, the creation of transformed society beings with the transformed individual. The individual and society are complementary and supplementary to each other. Without healthy and purified individuals the transformation of society is not possible. In Patanjali's Yoga Darshan (Gora philosophy) the Astanga Yoga (eight-fold path of yoga) has been described. In Astanga Yoga, yama is basically concerned with the social discipline of an individual which underlines the social code of conduct for an individual where's Niyama underlines the personal code of conduct for an individual. Today persons violating personal and social code of conduct are involved in various antisocial activities as a result of which the society is over flooded with social evils like corruption, crime cheating, violence, rape etc the transformation of society, Thus considering universal application of yoga we can say that yoga is the need of transformation can play a critical role in making the individual, family, society, nation and the world more civilized, sophisticated and enlightened. It should not

degenerate into something barbaric or monstrous but should endorse moral values ethics, in order the world we live in could be transformed into a better place (Vethathiri Maharishi, 2004).

## References

- [1] Brain Trust, Value Education for Health and Happiness and Harmony, Vethathiri Publications, Erode, India: Vethathiri Publications, 2004.
- [2] Thathuva Gnani Vethathiri Maharishi, Manavalakkalai Part I. Erode, India: Vethathiri Publications, 1983.
- [3] Thathuva Gnani Vethathiri Maharishi, Kaya Kalpa. Erode, India: Vethathiri T.S. Avinashilingams, Educational psychology of swami Vivekananda, Sri Ramakrishna Mission Vidyalaya, Coimbatore.1964 Rigveda
- [4] Yoga sutra Divine life (2004) Divine life Society, Rishikesh. Sir Ram Sharma AcharyaVangamaya, Samajik, Naitik evam Baudhik, Kranti kaishe? Akhand jyoti Sannthan, Mathura.
- [5] Swami Satyananda Saraswati (2002) Asana pranayama Mudra Bandha, Yoga PublicationTrust Munger, blhar, India.
- [6] Vivekananda , swami (2007) Six lesions on Raja Yoga, Advaita Asharama, Kolkata.