



## Think India (Quarterly Journal)

ISSN: 0971-1260 Vol-22, Special Issue-08  
in collaboration with

**Indira Gandhi Government Post Graduate College,**

Bangarmau, Unnao-209868, Uttar Pradesh, India



### Essentiality of Yoga in Present Scenario

**Dr. Arvind Kumar Mishra**

Assistant Professor-English

D.S.N. P.G. College, Unnao

#### Abstract:

*In recent times, Aurobindo, who was a mystic poet, saw a new vision and possibility of advance in spiritual life. He realized that it should and could be possible for human race as such to rise to a new and higher status of living, supramental in place of the mental which is now commands, but which is subject to partiality, division and fragmentaries. A supramental status of wholeness in the development called for and needed in the present situation of human life.*

**Key words:** *Yoga, Health, Bogy, Society, Human life, Mysticism, Development.*

In recent times, Aurobindo, who was a mystic poet, saw a new vision and possibility of advance in spiritual life. He realized that it should and could be possible for human race as such to rise to a new and higher status of living, supramental in place of the mental which is now commands, but which is subject to partiality, division and fragmentaries.

‘Transformation’ composed by Aurobindo is one of the most thoughtful and mystic poem. It is a transformation form the life of the flesh and senses to that of divinity and purity.

*“I am no more a vassal of the flesh  
A slave to nature and her leaden rule;  
I am caught no more in the senses narrow mesh.  
My soul unhorizoned widens to measureless sight,  
My body is God’s happy living tool,  
My spirit a vast sum of deathless light.”<sup>1</sup> (Transformation)*

Revelation is another poem of Aurobindo reveals a vision. In this poem the poet realises a divine vision. The vision of the divine appeared to the poet like a Startled bright surmise.

*“And them nothing, as a thought,  
Escapes the mind ere it is caught.  
Someone of the heavenly rout  
From behind the veil ran out.”<sup>2</sup> (Revelation)*

Aurobindo has different opinion about spiritual ordinary and religious life. According to him;

*“The spiritual life, the religious life  
and the ordinary human life of which*



## Think India (Quarterly Journal)

ISSN: 0971-1260 Vol-22, Special Issue-08  
in collaboration with

**Indira Gandhi Government Post Graduate College,**

**Bangarmau, Unnao-209868, Uttar Pradesh, India**



*morality is a part of three quite different things and one must know which one desires and not confuse the three together”<sup>3</sup> (Letters on Yoga)*

His opinion about ordinary life.

*“The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance”<sup>4</sup> (Letters on Yoga)*

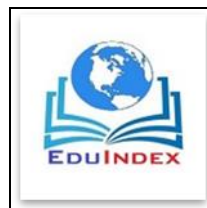
His view about religious life.

*“The religious life is a movement Of the same ignorant human consciousness, turning or trying to turn away from the Earth towards the Divine”<sup>5</sup> (Letters on Yoga)*

His sense about spiritual life;

*“The spiritual life, on the contrary, proceeds directly, a change from the ordinary consciousness, ignorant and separated from its true self and from God”<sup>6</sup> (Letters on Yoga)*

A supramental status of wholeness, sure of truth, in the development called for and needed in the present situation of human life. Our generation’s characteristics have swung full-circle back to the days of Hellenistic Greek culture with its worship of the “I” and quest for perfection, personal achievement and competition. Our fitness infatuation has made us forget the essential truth of our existence: at the end of the day, the body will be buried six feet under and gradually rot. Although we may continue our engagement in physical activities and take care of our health, our main concern becomes directed toward spiritual growth, which is achieved through human connection, i.e. by building and nurturing strong, meaningful relationships. But all life, when we look behind its appearances, is a vast yoga of nature attempting to realise her perfection in an ever-increasing expression of her potentialities and to unite himself with her own divine reality. The importance of health has been taught by educators since early times. Older generations tell about how they received instruction in physiology, learned how to trace the flow of blood through the body, and memorized



## Think India (Quarterly Journal)

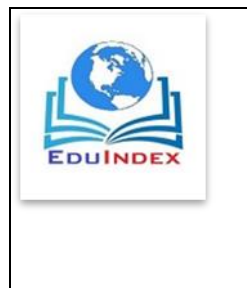
ISSN: 0971-1260 Vol-22, Special Issue-08  
in collaboration with

**Indira Gandhi Government Post Graduate College,**

**Bangarmau, Unnao-209868, Uttar Pradesh, India**



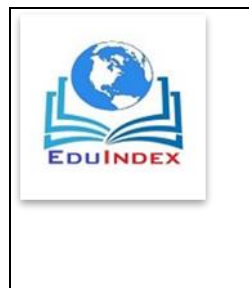
long definitions of various anatomical and physiological aspects of the human body. The early writings on yoga were transcribed on fragile palm leaves that were easily, destroyed, damaged and lost. The word yoga was first mentioned in the oldest sacred texts, the Rig Veda. Yoga was slowly refined and developed by Brahmans and Rishis. The most renowned of Yogic scriptures is the Bhagavad-Gita. The classical period is defined by Patanjali's Yoga-Sutras, the first systematic presentation of yoga. Patanjali is often known as the father of Yoga and his yoga-sutras still strongly influence most styles of modern yoga. After Patanjali, masters of yoga created a system of practices designed to rejuvenate the body and prolong life. They rejected the teachings of the ancient Vedas and embraced the physical body as the means to achieve enlightenment. In the right view, both of life and of yoga, all life is either consciously or subconsciously a yoga. For we mean by this term a methodised effort towards self perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence we see partially expressed in men and in the cosmos. The utility of yoga and true and full object of yoga can only be accomplished when the conscious yoga in man becomes, like the accomplished when the conscious yoga in man becomes, like the subconscious yoga in nature, outwardly cater minous path and the achievement, say is a more perfect and luminous sense "All life is Yoga". Without knowing the method of yoga, no realization is possible. Yoga is thus the technique of realization. It embraces all forms of religious experience, all of which are based on yoga, knowingly and unknowingly. Yoga is the means as well as the object of knowledge, it is through Yoga that yoga can be known, through yoga that indination towards yoga develops. Today, the human being is as much aggressive, suspicious, destitute and restless as he was perhaps in the primitive age, Ever-increasing disease of insomnia, impulses opposing ethical values, mental deformity and destructive instrincts are some of the common physiological problems facing man. The spiritual sight which is the backbone of Indian Yoga, is not the repudiaton of biological values but it is the establishment of spiritual values above biological value as it is clear from the word adhyatma itself. The practical acquisition of Yoga is the attainment of tension free Citta. Yoga technique being based on wisdom oriented restraint and contentment, produces calmness in the mind and uproots the desires. Yoga havig analysed the human behaviours, searches out the inherent catalytic element i.e., Kama element in it, to which it calls



**Think India (Quarterly Journal)**  
*ISSN: 0971-1260 Vol-22, Special Issue-08*  
in collaboration with  
**Indira Gandhi Government Post Graduate College,**  
**Bangarmau, Unnao-209868, Uttar Pradesh, India**



attachment. Yoga considers this prejudice as the originator of Kama or attachment which usurps other's material. Hence yoga to some extent gives concurrence to Freud and to some extent it is in disagreement. The research of yoga transcends the research of psychology when the former accepts Avidya as a more subtle element, the root instigator of behavior. According to Buddha yoga, this avidya insists to accept its own existence. This Avidya is the inclination of mind to search for the self in the objects other than the self. Yoga also searches the opposite element of Avidya, i.e., Viveka Khyati on in other words, the power of the self which is the seer. The process of catharsis in Yoga system can be implemented in two ways. So long as the suppressed passions are concerned, through Savasana (Dead Man's Pose), the unconscious Samas Karas are allowed to protrude fully. The purgation protruding emotions in yoga can be catharsised without suppression. In the moments of their protrusion without resisting their emergence on the mental level in the light of the unprejudiced power of the seer or by enlightening through the discriminatory wisdom, they can be purgated. In this purgatory progress, other parts of yoga may also be proved to be important. Since the emotions have both the physical as well as mental dimensions, the Pranayama and Asana may be helped for their catharsis to some extent. Yoga is not attained by him who eats too much, nor by him who abstains from food, nor by him who keeps oversleeps, nor by him who keeps awake. Yoga which destroys pain is achieved by him who eats and behaves as is proper, whose all actions are led by reason whose sleep and walking are regulated. The simple and natural life which has been lost by the human society could not be substituted by the cultural sublimation and eradication of passions and fundamental instincts. The practical acquisition of yoga is the attainment of a tension free Citta. The technique of yoga being based on wisdom oriented restraint and contentment, uproots the desires and produces calmness in the mind. The balanced body and tranquilised respiration attained through Asana and Pranayama can help cleansing the material aspect. Sometimes we say that we have lost our wealth and we start weeping. But if we follow yoga then we see amazing results related to our health. The yoga might agree with the principle that knowledge of a stimulus creates a few changes in the body and the feeling of those changes in emotion. But in the field of psychology, mind analysis is that catharsis process which, while bringing the unconscious knot and feelings of the mind to the conscious land, eliminates the tensions created there of previously, after hypnotising the patient, through

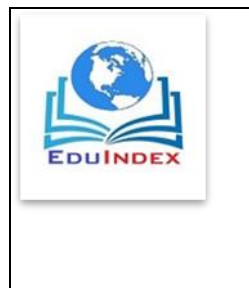


**Think India (Quarterly Journal)**  
*ISSN: 0971-1260 Vol-22, Special Issue-08*  
in collaboration with  
**Indira Gandhi Government Post Graduate College,**  
**Bangarmau, Unnao-209868, Uttar Pradesh, India**



instructions, his suppressed unknown emotions were known free companionship system in the form of mind analysis in which the patient, after having laid in the free posture Sukhasana, is allowed to speak whatever comes in his mind. He is inspired to expose not only his story but also all the images and memories occurring in his mind. Hence, the suppressed desires erupt and feelings are catharsised-yoga, according to Vedanta means supreme realization. Yoga is the reunion of the living self with the supreme self. According to the treatises on yoga, supreme realization is considered as the aim of all Yogic practices. The main obstacle to realization being the consistent activity of the mind. Yoga is thus defined to silence the mind leaving all mental activity is yoga. But the means of realization as well as intermediary stages are also taken to be included in the term yoga. The silencing of the mental activities which leads to the complete realization of the intrinsic nature of the supreme person is called yoga. Mental activity resulting from the generalization of categories is deduction mental activity contrary to facts constitutes false knowledge and is the result of a defeat. The mental activity of sleep is limited to the experience of happiness during sound sleep which gives rise to such memories as “I slept pleasantly.” Memory is exclusively the activity resulting from imprints left upon the mind’s substance by former experiences.

In present time the techniques of breadth taught in the scriptures of ancient are not found in any educational institute. The traditional educational institute, in which these techniques are preserved, are unfamiliar to many modern and western yoga practitioners. The methodologies of traditional are often changed and adopted, slowing progress. The aim of Yoga is enlightenment and the shortest way to reach this goal or aim by practicing all limbs using time-tested traditional methodologies. This is the principle on which traditional yoga is based. Traditional yoga’s aim is to restore an understanding of the relationship of the different limbs of yoga and to represent this type of knowledge in its original and undiluted practical form for the benefit of all practitioners. Education of yoga could help to equip oneself with basic knowledge about one’s personality, to learn to handle oneself well in all life situations, to learn techniques of gaining good health, to develop a discriminative mind capable of knowing the real from the unreal and to face the dualities of life with equanimity. This type of education helps in self discipline and self-control, concentration and higher level of of consciousness and enhance all the activities of the people. It’s techniques provide



## Think India (Quarterly Journal)

ISSN: 0971-1260 Vol-22, Special Issue-08  
in collaboration with

**Indira Gandhi Government Post Graduate College,**

**Bangarmau, Unnao-209868, Uttar Pradesh, India**



improved attention for them. It's practices can be built around concepts like concentration, synchronization, relaxation, and conditioning. As yoga deals with learning and life, these concepts should be integrated into life situations through various methods.

In this way we see that the aim of yoga is to create harmony in the psychological, physical, mental, vital and spiritual aspects of the human being. Yoga is not only practice for an hour or two in a day but also it is the most scientific way of living, all the twenty-four hours of the day. Hence yoga is a great form of physical activity which brings connecton between the mind, soul and body. It is a natural remedy for many health issue and keep the diseases away from the body. A life of yoga is a life of training-first of the body and breath and then of the distracted mind. To conclude yoga is an art of delving deeper within our being. It is about gaining maturity. It is about moving from functioning at the instinctive level to eventually leading a moral life. It is about a person who is about to nature, ready to discover the gist of our own existence. In the language of Upanishads: "Peace can not be created; peace is your natural state. You create agitation and disturb peace. Where is the agitation created? In the mind, you keep giving momentum to thoughts because you do not have mastery over the mind."

### References:

- 1- Sri Aurobindo, Collected Poems, CWSA-Volume 2, Part Seven Pondicherry, C. 1927-1947 Poems.
- 2- Sri Aurobindo, Collected Poems, Pondicherry: Sri Aurobindo Ashram, 2009, 751 p.
- 3- Sri Aurobindo, Letters on Yoga, Vol-1
- 4- Sri Aurobindo, Sri Aurobindo to Dilip.- 1st ed.- In 4 Volumes – Volume 3, 1936 – 1937 / edited by Sujata Nahar, Michel Danino Shankar Bandopadhyay.- Pune: Heri Krishna Mandir Trust; Mysore: Mira Aditi, 2003. – 305 p.
- 5- Sri Aurobindo, Sri Aurobindo to Dilip.- 1st ed.- In 4 Volumes – Volume 3, 1936 – 1937 / edited by Sujata Nahar, Michel Danino Shankar Bandopadhyay.- Pune: Heri Krishna Mandir Trust; Mysore: Mira Aditi, 2003. – 137 p.
- 6- Sri Aurobindo, Letters on Yoga,SABCL.- Volume 23. (see 29-30 vol. of CWSA).- Pondicherry: Sri Aurobindo Ashram, 1971. – p. 503-1089.