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Yoga And It's Importance In Improving Moral Values

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ABSTRACT

Yoga is the science of the art of living and life. It is India's oldest scientific, discipline, perfect spiritual. Yoga is very much concern today. Yoga is a method of training the mind and developing its power of subtle perceptions so that man or women may discover for himself, herself the spiritual truths on which religion, beliefs and moral values finally rest. Yoga arose in the age of the Upanishads and Vedas. The yogic activities provide immense help in assisting an individual to seek his or her all round growth and development. Present world use to practice yoga for maintaining good health. Study in this paper tries to explore the role of yoga to maintain good physical and mental health for improvement in moral values.

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Introduction:

Yoga is one of the most prehistoric supernatural sciences, which investigates the nature of soul and through its discipline, awakens the super sensible mind of the man which unites the moral being with the eternal supreme spirit. Yoga leads to balance and also provides both a values and a religion. The real joy of life appears when we can coalesce nature and culture, wealth and poverty, movement and stillness, attachment and detachment. The yogic activities provide enormous help in assisting an individual to seek his all round growth and development in all the personality dimensions including the union of his self with the Greater soul. Many still believe that yoga is a religion, but it's not, instead, it's a way of living who strives to have a healthy mind in a healthy body. A human is a mental, physical and spiritual being and yoga helps promote a balanced development of all the three. The

exercises performed through yoga recharge the body with cosmic energy, which facilitates in promoting self healing, increases personal power and self awareness, Lessens stress and tension in the physical body by activating the parasympathetic nervous system. The person performing this art feels rejuvenated, thus yoga bestows upon every individual the powers to control 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:

To know about the Yoga and Moral values for maintaining good physical health in present day's busy life. Further to find out the importance of Yoga in reducing Stress & anxiety

to maintain Good Mental health for improving moral values.

Moral Values:

Individual morality inventing from the inside is based on love, and can advance in the individual as a simple and natural state of pure cognizance. And it is obtained through the emancipation from mental misconceptions, a balance of powers and the developing up of the Spirit. The value of such ethics is much higher than that, of the social morality dictated by an external power.

True morality cannot be imagined without love, the dynamic unification with the object of attraction. This may be a specific or abstract object. Accordingly, the state of love may be expressed in specific actions or in an abstract state. In the Tradition of Yoga the process of unification with the object is called Samyama. This is a continuous transition from Dharana (concentration of the rays of attention on the object) to Dhiyana (contemplation and fusion with the qualities of the object) and further to Samadhi because without continued practice downfall and degradation can follow even the highest of levels achieved. Without constant vigilance and balance new mental misbeliefs may develop.

The practitioner's state of consciousness and moral foundations determine his way of living: what and how he eats, how long and how he sleeps, what work he does, what stresses he endures, etc.. His way of life, consequently, determines the state of his body, senses and mind; and these qualities of the body, senses and mind are the main factors limiting his practice.

Asanas are the codes of the state of realization. And their physical amplification is just a simple test to know the level of expansion and balance of one's perception. Practicing Asanas, Viniasas and Pranayamas is a desire to gain access to higher levels of being rather than simple physical training.

Neither circus, nor sport acrobatics constitute Yoga. These practices are purely physical and

are not oriented to change the consciousness. Although, of course, an acrobat's physical background may readily serve as a basis for development of advance consciousness.

In Yoga greater priority is given to the feeling of personal limits rather than the complexity of exercises. Therefore, it is useless to compare the practice of one yogi with the practice of another one. Because their practice in principle is incomparable.

Yoga and moral values:

The word 'Yoga' is derived from Sanskrit word 'Yuj' which means 'to junction'. Rishi Yagyavalkya has defined it "Jivat maparat mano yogo yoga". According to Maharshi Patanjali "Yogascha Chitta vritti nirodhah". Maharshi Vyas defines it as "Yogah samadhi". Samadhi shows integration. The earliest evidence of yogis and yoga tradition is found in the kesin (Rigveda, 10.136) hymn 10.136 and 10.136.3 of the Rigveda. (Rigveda, 10.136.3). The first use of the root word yoga is in hymn 5.81.1 of the Rigveda where it has been understood as yoke or yogic control. (Rigveda, 5.81.1) In fact, our 'Karmas' are closely related with stability of chitta. To reach this stage Maharshi Patanjali has suggested 'Astangayoga' viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Here five steps are external and three are internal. The word yoga (or its variations) occurs in katha, Brhadaranyaka, Maitrayani, Svetasvatara Upanishads etc. To discover, to know, to realize oneself, one's true nature. This is what Maharshi Patanjali says in Yoga sutra-1/3: Tada drastuh svarupe vasthanam (Yoga sutra, 1.3). Samadhi or self-realization is the ultimate goal of yoga. We can attain balance at physical, mental and spiritual level through Yoga. The part of dictum "Chitta vritti nirodhah" of Patanjali states that unless 'chitta' is stable, a person cannot be integrated. This concept of Yoga is the nearer to 'Samadhi'. It means stability of 'chitta' is possible due to the stability of mind and body. Thus Yoga is the awakener. Values are the by-products of this awakening. Spirituality is the foundation, Yoga is the way and Values are the blossoms.

It is a communal belief in Indian culture that moral values should be inculcated right from the very childhood. It is assumed that, as the persons grow older the character qualities start to show marks of yoga. Persons behave in a more polished and intelligently improved manner. The yogic activities make them exercise self-control and self discipline in their day to day life. The society becomes a better place as there is augmentation of moral values and affluence for all.

YOGA is thus believed to be the catalyst to cultivate and inculcate moral values in human beings. This study makes an evaluation of how and where yoga makes this impression on human mind. The investigation is based on the existing knowledge on yoga and its influence on moral values. It is a fact that there is a gap between what we expect and what we actually get. This gap widens day by day and inner dissatisfaction grows along with it. A dissatisfied and unhappy person likes to bring out his annoyance, hindrance and animosity. While doing so, he may get into crimes, atrocities, coercion, sexual assaults, frauds, corruption, accidents etc. When this type of people grows in number, such incidents occur more frequently. That is precisely what is happening in modern times. Daily newspapers are flooded with such stories. Patanjali enumerates eight limbs or stages at Yoga. Among eight limbs of yoga, the first of these is yama. The Ancient Science and Art of Yoga is the real, time tested, comprehensive, long term solution to all human problems. The greatest advantage of Yoga lies in the fact that it addresses human problems at individual and collective levels. It helps create harmony within the person and the society in which he lives. It integrates body, mind, intellect, emotions and spirit. Integration brings harmony and harmony brings happiness. Happiness brings peace. A happy and peaceful person knows the real meaning of spiritual wealth. Ethical disciplines - ahimsa, satya, asteya, brahmacharya and aparigraha are the rules of morality for society and the individual, which if not obeyed bring chaos, violence, untruth, stealing, dissipation

and covetousness. They only bring pain and ignorance. Patanjali strikes at the root of these evils by changing the direction of one's thinking along the five principles of Yama. His value system is an outward expression of inner equilibrium. Patanjali's Yoga explains the real significance of emotional intelligence by way of complete cessation of modification of behavior. The roots of these evils are the emotions of greed, desire, attachment, which may be mild, medium or excessive. A regular practitioner of yoga can achieve all the six stages of moral development, which was described by Kohlberg. In fact, a Yogi is much above the sixth stage or moral development, which is described here. He is naturally moral. He does things right and stays away from wrong in a natural and spontaneous manner. He is the real ambassador of morality. Asanas are supposed to develop stability, steadiness and lightness of the body. Emphasis on relaxation taking help of gravity to ensure eternal effects of tackling emotional aspects of the individual has been indicated. Asanas, Bandhas, Mudras, Kriyas and Pranayamas could be special beneficial effects on autonomic nervous system, brain and the mind. In fact, yoga practices work at the visceral and the emotional level in following psychophysiological principles and tackles functional disturbances of the neuro vegetative system and emotional disturbances. Some specific asanas which we perform for relaxation are claimed to give rise to chitta vishranti i.e. tranquility and peace. Yoga aims at improving the emotional control and overcoming of the imbalance rhythm. Yoga ultimately enriches our emotions, value systems and attitude to life as a whole and influences our personality. In fact, Yoga is a bridge between body, mind and spirit. The views of Patanjali and Holy Gita are also illustrated to prove the fact that yoga is a stage of the union of Self and almighty God through its act of Chitta Vritti Nirodha so that one can make life valuable, physically, mentally and spiritually. Yama, Niyama, Dhyana and Pratyahara are found to be very helpful in developing one's moral character. Meditation (Dhyana) is also believed to be an important activity of self-introspection and weeding out the irrational feelings. An in-depth investigation

of the Vedas would reveal that Yama and Niyama are the principles of day to day life and must be practiced coherently. The rishis consider them as the universal codes of conduct which are an important part of our personal and social life. Yoga plays a big role in inculcating ethical, moral and spiritual values in children. Yoga could thus help 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. Yoga is very helpful in cultivating moral and spiritual values. It has multidimensional potentials for the growth of personality. The yoga coordinates body mind and spirit. Yoga is not just about Pranayama and Asana, in fact it reaches far and influences the moral and ethical values of life. The spiritual dimension of yoga is about the development of values. The yogic activities try to evoke feeling of self-actualization in one for realizing one's true potential. Social life is governed hugely by the principles of Yama and Personal life is based entirely on the principles of Niyama; together Yama and Niyama are taught under Ashtanga Yoga. Yama teaches the 5 principles of Ahimsa (non-violence), Asteya (non-stealing), Satya (Truthfulness), Aparigraha (Nonpossessiveness) and Brahmacharya (Abstinence). Niyama teaches the 5 principles of Tapas (austerity), Shaucha (cleanliness), Swadhyaya (study of self and good literature), Santosha (satisfaction) and Ishwarpranidhana (surrender to God). A regular and persistent yogic activity would unfold a unique spiritual personality for developing our personality in a holistic and integrated manner. On physical level yoga makes the bodywork more efficiently by directing the energies in the most controlled way. Yoga is widely recognized as a psychosomatic-spiritual discipline for achieving union and harmony between our body, soul and mind. The yogic activity helps in attaining the ultimate union of our individual consciousness with our universal consciousness. On mental level it enhances the power of imagination, creativity and will power of the

mind. On intellectual level it enhances the power of sharpness and comprehensive development of the intellect with powerful concentration. On emotional levels it enables to systematically sharpen and sensitize their emotions. On Spiritual level it helps to move towards the causal state of the mind by introspection wherein the subtle layers of mind unfold themselves and the inner dimensions of personality open out.

Conclusion:

To manifest the inner consciousness is the goal of yoga. The purpose of yoga is to eliminate all that is negative and evil in man's personality and to develop in him all that is sublime, good, auspicious and noble. This is done through the means of self-discipline and righteous living. Greediness and spirituality are the two ways of living. A man of money-oriented life style runs only after physical possessions and comforts. The physical possessions, for him, are the be all and end all of his life. He wants to get substantial possession by using every foul means and therefore creates problems for himself and society. He goes on carrying the burden of depressions and tortures throughout his life. Now that he has nothing to do with moral and human values. All his activities are against the interest of the society and humanity as well. On the other hand the man who leads a Yogic and spiritual life style never uses foul means for the good of himself. He changes his thoughts, mode of living or his philosophy and view of life. Refinement of positive qualities and human values such as purity, honesty, nobility, unselfish love, patience, absence of anger and greed and lust, spirit of brotherhood, self-sacrifice, integrity, composure of the mind, and restraint of the senses, form the various disciplines in spiritual life. Wherever he is, peace, prosperity and wellbeing follow him. Thus whatever problem, we witness today is the result of disintegration of human and moral values and money-oriented vision of life, therefore yogic life style or yogic vision of life is the best philosophy of life and is the key solution to the problems of the day.

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