

## **A STUDY OF RELATIONSHIP BETWEEN HOLISTIC HEALTH AND YOGA**

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The universe is a great mystery and man (Individual) indeed is the unique creation in the universe. Since his appearance on the earth, man has been watching the universe with joy, wonder and awe. The vastness and glory, splendor and majesty of its beautiful form have attracted all sensitive mind to think about it. Its changing order and orderly change fascinated, philosopher, scientists as well as poets, artist, musician, architecture, painter, sculpture etc. for the colourful as well as exact expressions of the universe.

When the Indian philosophical systems started emerging the philosophers kept on incorporating the scientific facts into their framework of philosophy. Thus we find that whenever an attempt has been made to categorize the universe, it has been done only in terms of the relationship of man and the rest of the world. So man is the most important creations influencing the environment.

The philosophers did not stop here. They also went in to the reason for ecological or environment imbalance and discovered that all external disorder originate from the disorder within human mind. Thus when man does not discipline one's mental behaviour. The consequence is inevitable a disaster.

Due to the advancement of science and technology man has been over ambitious to conquer nature, but failed to conquer himself. Because he used only senses and mind, while man has senses mind and soul, which is changing changeless and unified, which is possible only by holistic health.

In ancient period education was holistic in nature. Thus man must learn to think universally, make his mind broad, throw all narrowness and must learn to go beyond the consideration of mine and thine. The entire system of yoga aims at achieving this goal. The ancient Indians always therefore talked about ultimate goal of life, and that was nothing but discovering that the individual is nothing but the universal. Even if we take a cursory glance at the huge cultural records of ancient Indian we can see that Indian mind never knew to think narrowly, it always thought universally. Right in the Rig Veda vedic people discovered that  
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the truth is only one and wise man call it by different names (एक सद विप्रा बहुधा वदन्ति Rv. 1.164.64). Vedic people also knew that the human being is the part of the entire environment . They knew that human body is made of a five elements (पंचमहाभूत) earth (पृथ्वी ) water (जल) energy (तेजस) air (वायू) and ether (आकाश).

Thus they prove that man is part of nature nor master of nature. They also knew that nature is the only source of knowledge. Therefore they created a science of knowing inner world of man and that is the science of yoga. The sciences of transforming a man from lower state to higher state of sensitiveness.

Yoga is one of the six ancient Indian philosophy (others being Nyaya, Vaiseshika, Mimamsa, Vedanta and Sanakhya). These darshanas are not mere philosophies but a way of life. The word yoga is derived from the root 'YUJ' which means to bind yoke the individual self with the universal self to bring out the balance and harmony on every level viz. physical, mental and spiritual to transform human in to super human .

There are many types of yoga i.e. Bhaktiyoga, Gyanayoga, Karma yoga, Mantra yoga, Laya yoga, Raja yoga. Now-a-days there are many misconceptions about yoga. At this point it should be cleared that (1) yoga is not black magic (2) yoga is not religion (3) yoga is not devil worship and (4) yoga is not therapy of any kind. It understood in this perspective, the eight mod of practices of Pantunjali yoga may bring about the cherished goal of human life. These mode are called:

1. YAMA- Universal, moral, commandments - ethical discipline i.e. controlling surroundings.
2. NIYAMAS - Observances - Individual discipline, regulating one`s own behaviour.

Thus the practice of yama & Niyama forms the firm foundation of yoga practice and build persons character and free his mind of doubts and stresses.

3. ASANAS - 'Steady postur' Any posture can be asana but yogasana is an particular yogic poture described as 'Sthiram Sukham asanam's/poture should be steady and comfortable, yogic posture does not involve physical strain or violence but in turn tones up body and mind. Yogasanas reduces fatigue, soothing nervous system and discipline of the mind.

4. PRANAYAMA - Controlling 'breath to win overtime'. The process by which the subtle and psychic prana is controlled through regulation of internal and external breath is called Pranayama. Where breath and time both are very important for our lives.
5. PRATYAHARA - Controlling senses from their objects. Means with drawl of senses or turning the senses in ward.
6. DHARANA – Organizing one`s thought – man holding the mind to the objects of concentration.
7. DHYANA - Meditation, concentration on a point. Meditation is a prolonged state of concentration on higher self.
8. SAMADHI - Discovering man`s own form and being in that state. A complete absorption of yourself and having a balance state of mind at all times.

Thus Samadhi is the ultimate goal of life and being in that state means being in universe. Thus greater emphasis goes to strengthen the sense organs as well as inner mind to pay attention to the entire humanity, ideals, feelings, values with different subjects of knowledge. Thus to strengthen the sensory organs as well as inner mind of the individual is the holistic health, which is improved only by the yoga. Thus there is great relationship between holistic health and yoga. Which proved by the present scientist, educationist, psychologists in the form of S.Q. i.e., spiritual Quotient and also tested thousands of years not only in India but by the practitioners all over world.

What is the important in this , that philosophy teaches a men to inculcate the feeling of contentment, because all mental agitation are due to the lack of contentment and this is the starting point of all environmental disorder, both physical and mental. Unless this is practiced and achieved no amount of technology is going to provide any durable cure to this problem. As a matter of fact physical science can never provide a permanent solution remove that problem another technology will emerge and that will again create a problem and to remove that again another technology may come in to being but the problem, will never end.

Hence, the permanent solution of environment can not be the aim of physical science this is the limitation of science.

Thus one must seek solution from the sciences of inner world of man. Ancient Indian philosophical and intellectual tradition have a lot to contribute to the permanent solution of environmental problems. We have come to such a pass that we can not abandon physical science and technology. But we can not also project science and technology as the

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ultimate goal of life. So we must teach that science and technology is the means and not the end.

The aim of life is to attain peace and this can not be attained by science and technology. One therefore must try to enrich oneself by exercises of our ancient Rishis mode i.e. holistic health through yoga. Thus we can achieve development, and peace which is sustainable.

### **References**

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