

## Editorials

Though *Yoga*, being a very ancient Indian concept as some paintings of *yoga* meditation are found in Indus Valley, the first civilized city; it is found that the word 'yoga' is used in different senses in different Indian classical Texts. In many Indian philosophies, *yoga* generally means the unification between the finite soul and infinite soul as well as the method through which this unification is attained. We find in many Hindus, Bauddha and Jaina sources, for example *Upaniṣada*, *Bhagabad Gitā*, *Yogācārabhūmi-Śāstra*, (a *Māhāyāna* Buddhist work), *Vaiśeṣika-Sūtra*, *Yogaśataka* (A Jaina work by Haribhadra Suri), *Linga-Purana*, *Brahmasutra-Bhāṣya* etc. there is the concept of 'yoga'. Thus, the concept of *yoga* is originated in India. But though *yoga* has been practiced since the early civilization, it was Maharṣi Patañjali who compiled many already-existing practices and writings into a text known as *Yoga-Sūtras*. The famous commentary on *Yoga Sūtras* is *Yogabhāṣya* of Sage *Vyāsa*.

Apart from moral values and emancipation, we find that the limbs of *yoga* advocated by Maharṣi Patañjali are based on science which have many positive effects and benefits on health both mental

and physical and wellbeing. Many of these limbs are capable of producing strength, flexibility, compassion, calmness and quietness by arresting negativities, excessive desires, attachment, anger etc. which are the root causes of unhappiness. In fact, these eight limbs of the *yoga* try to attain tranquility of mind by eradicating all mental and emotional turbulences required for the attainment of liberation which in turn can provide a good mental, physical health and wellbeing to a man. Thus, *yoga* provides us a holistic path of healing, wellbeing, happiness and peace.

Now-a-days, we notice *yoga*, as a form of mind-body exercise, is recognized as a therapeutic tool all over the Globe. *Yoga* is capable to maintain the wellness of mind, body and the wellbeing of a man and its healing power is also widely accepted. National Institutes of Health considered *yoga* as a form of Complementary and Alternative Medicine (CAM).

As the concept of *yoga* is now popular all over the world, we therefore deemed it fit to arrange a seminar on *yoga* for Health, Happiness and Harmony where scholars from different parts of India have shared their views on this area. This volume is an outcome of this seminar organized by

the Department of Philosophy, Sidho-Kanho- Birsha University, Purulia, West Bengal, India. It would be a great attempt if this publication fulfils the aspirations of the readers. The volume consists of twelve articles in both English and Bengali languages.

Article-1: Yoga as a Foundation of Moral Balance by Raghunath Ghosh

The first article deals with the concept of yoga with special reference to Nyāya and Vaiśeṣika Philosophy. In this paper an effort has been made to present this view in a clarified way so that some problems arising on the way of understanding can be removed easily, which is, of course, followed by some evaluative remarks. The term yoga may also be translated as meditation or deep connection or addition, which is taken to be an essential factor in each and every action as found in Śrīmadbhagavadgītā- '*yogaḥ karmasu kauśalam*'. In a very simple manner, it may be described as 'one-pointed concentration', which is a pre-condition of any type of scientific, literary and philosophical discovery. the proof for the existence of yogic perception is nothing but the excellence in the vision of the yogins. From our experience it is known

that ordinary human being feels the necessity of having light to perceive an object situated in proximity to the eye, but a cat can perceive the same object in deep darkness. Without such connection the question of morality, values, forgiveness, broadness, benevolence, sacrifice etc. do not arise at all. Erosion of values which we are experiencing now-a-days are due to the lack of connection which is otherwise called the sense of belonging or owning. If we want to protect our civilization, we must restore human values which, in return, gives protection to environmental values, social values etc. Yoga is an ideal and only method for this. Our inner pollution like excessive greed, violence etc. are the causes of outer pollutions if Buddhists view-point is concerned.

Article-2: Buddhist Meditation:  
Tranquillity and Peace of Mind by Dr.  
Buddhadev Bhattacharya

In the second article entitled Buddhist meditation: tranquility and peace of mind, author claims that mindfulness meditation comes from ancient yogic writings. In the past, *yoga* placed more emphasis on staying still and focusing on your body and breath. Early Buddhist practices that emphasize breathing and self-awareness are also

associated with mindfulness. In Buddhism, there are primarily two types of meditation. The first is called *Samatha* meditation, which is soothing meditation that is thought to promote deeper focus. It is significant because it enables Buddhists to attain *Nibbāna*—the letting go of cravings. The second type of meditation is called insight meditation, or *Vipassanā*. This article investigates the effects of various forms of Buddhist meditation on the autonomic nervous system and attention systems. It was discovered that whereas *Vajrayāna* Tantric practices stimulate by improving sympathetic activation, *Theravāda* and *Mahāyāna* meditations induce relaxation by increasing parasympathetic activation. We also talked about the philosophical and cultural justifications for these customs. While *Vajrayāna* techniques seek to elicit elevated states of arousal, *Theravāda* and *Mahāyāna* traditions concentrate on attaining mental stability and tranquility through meditation.

Article 3: Yoga Philosophy as the way of Self-realization and Love Divine by Dinanath Ghatak

The third article titled ‘Yoga Philosophy as the Way of Self-realization and Love Divine’ emphasizes that yoga is

not about making miracles; rather, it is a logical approach to spiritual practice. As one advances along the *yoga* path, they encounter a variety of voices, visions, and other extremely sensual experiences. He might even acquire exceptional abilities like healing or diction, but in the sake of his final objective, he shouldn't attach any significance to such items. Attraction to vision powers, etc., not only impedes spiritual advancement but might potentially lead to an aspirant's downfall. The aspirant must select his ideal in line with his faith in order to practice *yoga*. Despite the reality that God is worshipped both in and out of forms, under many names, an aspirant in any sect needs to be certain in his/her heart that his/her ideal is fundamentally the same as everyone else's. At the end, his/her egotism gives way to divine love and all of his/her problems and sufferings in this world disappear, and he unites with the absolute.

Article 4: Relevance of Yoga Education in Present day Society by Gouri Ghosh & Tapas Roy

The fourth article tries to focus on relevance of *yoga* education in present day society. This article claims that educating people about *yoga* is becoming increasingly

popular as more people look for holistic methods to improving their physical and mental health. Moreover, it has the potential to lessen stress, boost flexibility, and improve general health. Practices of self-care and mindfulness may be developed via the incorporation of *yoga* into school curricula, which can help students acquire life skills. Together, it fosters a sense of community and connectivity, so assisting individuals in navigating the difficulties of contemporary society with a sense of equilibrium and resilience. The practice of *yoga* has the potential to change individuals into healthier and more fulfilled persons, therefore contributing to a society that is more balanced and peaceful. Empathy and compassion are developed as a result, which ultimately results in meaningful connections and a feeling of belonging. The cultivation of inner calm, the management of stress, and the improvement of mental and emotional well-being are all benefits of regular practice. The benefits of *yoga* instruction are not limited to individuals; rather, they have a favourable influence on entire communities as well as on society to a greater extent.

Article 5: Yoga and Love: A Joint

Keeper of global Peace by Pintu Das & Shruti Pradhan

The fifth article attempts to show *yoga* and love as a joint keeper of global peace. Yoga is the philosophical system of the east which focuses on both the theoretical and pragmatic approach. Nowadays, the philosophy of yoga has become a global philosophy. The theoretical exegesis of the system, on the one hand, shows the way of salvation and besides the earlier approach it possesses some practical elements that preaches certain physiological and psychological practices. If we analyze the term '*yoga*' meaning 'to associate' or 'to unite' in a wider sense then it will be amplified as Love. Love is such a power that brings unity and harmony in everything. It is symmetrically used to refer something that consolidates the sources of peace and Non-Violence. *Yoga* and Love have been jointly doing this job in a coherent way. They both are hermetically associated with each other and thoroughly assist in promoting peace. There are Various dimensions like inner peace, interpersonal relationships, community harmony, and global unity, are explored through them, if happiness comes within an individual, then individual peace

will be established. And if each and every individual live in peace then global peace will automatically be sustained. So, the existing violence and chaos will be dissolved through the practice of yoga and peace across the world will easily be erected. The present paper will depict the intricate relationship between *yoga*, love and peace, focusing on how the practice of *yoga* and the cultivation of love work as a joint keeper in establishing peace across the world.

Article 6: Role of Yoga in Minimizing Stress Management by Dr. Nandini Banerjee & Sreya Ghosh

In the sixth article, an exploration is made on the role of *yoga* in minimizing stress management. From the medieval periods onwards, *Yoga* is a most common exercise in Indian heritage. In our holy book 'Geeta', *yoga* was already introduced. We all know that our body and mind are always connected with each other. If our mind is calm, then our muscular strength in our body will also calm. Now-a-days it is common that our daily work pressure and various demands in our life create a stress which seriously affects our physical and mental health. Stress can lead to a many high factors of illness. Therefore, it is very

much important to do *yoga* each and every day, as it helps each person's for reducing stress. Generally, stress may be internal or external; that's why people can feel uneasy in any place. *Yoga* helps a person's in controlling internal stress. We all know that *yoga* means some kind of physical sitting and some breathing methods; as it helps to expand the strength of the body, good oxygen level and good function of a hormone in our body. It is completely qualitative type work and all details was gathered from secondary sources i.e., website, articles and journals. This work mainly focuses on various kind of stress, stress and its indication, role of *yoga* and connection among various styles in reducing stress and some findings and suggestions.

Article 7: Radhakrishnan on Yoga by Ujjal Kumar Singha

The Eighth chapter deals with Radhakrishnan view on *yoga*. The renowned philosopher and statesman Dr. Sarvepalli Radhakrishnan saw *yoga* as a practice for spiritual development and self-discovery. Whether or not physical postures are used, he felt that *yoga* achieves unification of mind, body, and spirit by transcending mental and physical

limitations. According to Radhakrishnan, real self-integration necessitates a higher consciousness and spiritual purity that balance every facet of human nature. He observes rightly that *yoga* is a life-changing technique that liberates people from self-serving desires so they can discover their really selves and coexist peacefully with the cosmos.

Article 8: মানসিক স্বাস্থ্যের উপশম: প্রসঙ্গ  
পাতঞ্জল দর্শন—প্রকাশ মণ্ডল

In the ninth chapter, author tries to show the effectiveness of *yoga* on mental health. Here, after showing the attributes or symptoms of the soundness of mental health, author attempted to show how *yoga* advocated by Patanjali can keep mental soundness intact.

Article 09: আত্মহত্যার প্রতিরোধে অষ্টাঙ্গযোগ  
বিমর্শ—দীপঙ্কর বর্মণ

The tenth chapter deals with *yoga* as a tool of preventing suicide by arresting the detrimental qualities of mind such as depression, greed, anger, anxiety, phobia etc. Here, author highlighted some of the causes of suicide and then tried to show the efficacy of the eight limbs of *yoga* prescribed by Mahāṣi Patanjali to prevent

the suicidal attitudes.

Article 10: শারীরিক এবং মানসিক স্বাস্থ্যের  
উপর যোগব্যায়ামের প্রভাব: একটি দার্শনিক  
পর্যালোচনা—রোহিত রজক ও সঙ্গিতা কুইরী

In the eleventh chapter, authors attempted to show that the positive effect of *yoga* is not confined on the mental health only, it includes the physical health also or in a word *yoga* is beneficial to the entire well-being of a man. Thus, here the authors claim that the approach of *yoga* is holistic.

Article 11: মনোযোগ: মনের সাথে যোগ-  
বিয়োগ—সুভাষ মোদক

Though *yoga* is the union between the *jivatma* and *parmatma*, the cessation of the manifestation of mind through the implication of will and so on in this article the author pointed out that uncontrolled mind is the fertile land of mental stress, lack of integrity etc. Albeit of the uncontrolled nature of mind, it is the practice, practice and practice through which mind could be controlled. In the Gita it is said, ‘He who has conquered his mind, his mind is his best friend, but he who cannot do so is his supreme enemy.’ Different types of *yoga*

especially Raj yoga and Ashtanga yoga have been discussed in this article. will be shown in my article.

Article 12: Sri Aurobindo's Integral Yoga: The Path of Conscious Evolution and Divine Realization by Dr. Saikat Bandyopadhyay

This article shows, for Rishi Aurobindo, the goal of human beings is to become divine through Purna Yoga. Under the strong influence of ignorance, the aspiration to achieve into the state of divinity is subject to materialism and skepticism, and it has been banned for a long time, but it opens up people to the ideals that will give him divinity, in which the darkness of ignorance will be removed, which will help him gain self-knowledge and inspire for immortality.

In fact, it is a matter of deep feeling, which is against our common experience, and we question the legitimacy and credibility of such kind of achievement. Because humanity and divinity are opposite to each other. But the author shows that nature involves conflict within its evolutionary process and takes care to coordinate among the opposition. Nature has been constantly adjusting to this. It is a combination of physical mind and

consciousness beyond consciousness. And this is Yoga.

Article 13: পদার্থ বিজ্ঞানের সংকট মোচনে  
যোগ—অধ্যাপক ড. রাজকুমার মোদক ও অনিতা  
ব্যানার্জি

In this article the authors try to resolve a particular problem concerned with the physics—the problem between classical physics and quantum physics. Here Yoga means to bring together.

R.K.M

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