

YOGA AND LOVE: A JOINT KEEPER OF GLOBAL PEACE

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Abstract

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 analyse 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 lives 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.

Key words: *Yoga, Love, peace, Non-Violence, Interpersonal relationships, Community harmony, Global peace.*

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Introduction

The term 'Yoga' as enumerated in Patanjali's treatise bears many denotations and connotations that are resonant with contemporary understandings of the term. This very word yoga appears in the Vedas with prosaic meanings linked to 'joining' and 'conjoining', by the last section of the canon, the Upanishads, The term 'Yoga' emerges from the more specific religious and philosophical meaning of the contemplative and ascetic means of realizing the nature of the Self (ātmatattva).¹ At the same time as the meaning of yoga was crystallizing in Brahmanical contexts such as the epic *Mahābhārata* (including the Bhagavad Gītā), other philosophical groups had their own meanings. One of the most important Jain texts to discuss yoga was the *Tattvārthasūtra*. In this text, cyclic existence (saṃsāra) was understood as threefold: body, speech and mind. This threefold mundane activity was called yoga:

Yoga is the action (karma) of body, speech and mind.²

This trivial activity is called yoga: yoga is the action (karma) of body, speech and mind.

Moreover, yoga as connection in order to indicate the weight of karmic deposits that attached to and entrapped the individuated self. The aim of jain practice was to attain the path of liberation, and this was brought about through *yoganirodha* (the cessation of activity) that produces karma. Here we can say that Umāsvāti's goal of *Cittanirodha* (the end of the mind) echoes Patanjali's *cittavṛttinirodha* (the end of mental flux). Buddhists developed specific understandings of Yogācāra (discipline of yoga) as meditation practice in the Buddhist vein. Patanjali announced that yoga, although an archaic concept and contemplative practice, now had something innovative and distinct to contribute to this body of formal philosophical knowledge.³

The ontology and practices of yoga lay emphasize on purity of consciousness. And this purity comes, for yoga philosophers, from outside and inside both. To bring this purity psycho-physical activities are quintessential. And yoga does this job very successfully. Most modern

¹SvUP 2.15

²TvS 6.1

³K. O'Brien-Kop, The philosophy of Yogāsūtra : An Introduction, p 8, Bloomsbury Academic, London

psychiatric systems are mainly concerned with bringing about 'normality' in an individual. Patanjali yoga also tries to achieve this normality, but it goes much deeper.⁴ It aims to enable an individual to explore all layers of the mind to bring about self-realization and then perfect freedom. Patanjali yoga can be called the ultimate psycho-psychiatric system towards which all others will eventually look for guidance, yet it contains less than two hundred verses and was written thousands of years ago. As we read the text and commentary we will see the method that is used to tackle the problems of the mind. The following are a few examples. Patanjali has briefly enumerated the basic techniques that modern psychiatry applies in therapy. These are given in verses 1:32-39. Verse 32 suggests the cultivation of intense interest in one thing; this can be a hobby or work and constitutes occupational therapy.⁵ Verse 33 suggests the cultivation of positive attitudes to others. This involves some autosuggestion, which can be

impacted by a psychiatrist to his patient.⁶ Verse 34 suggests breath control. The relationship between mental disturbance and irregular breathing is well known; deep breathing can be used to induce mental tranquillity.⁷ Verses 35 announce that one should concentrate on sense perception. This can include music therapy, massage, etc. and can steadily bring calmness into the mind.⁸ Verse 36 preaches the luminous state which is beyond sorrow (can control the mind).⁹ Verse 37 suggests that one should reflect on a person who has achieved higher states of awareness. This specifically means a yogi or guru but it can also apply to the psychiatrist; in fact, most modern therapies are almost totally dependent on the trust that a patient has in the therapist. Without this trust there can never be successful treatment.¹⁰ Verse 38 suggests dream therapy, which is almost the foundation of some modern psychiatric systems.¹¹ Finally, verse 39 recommends meditation; modern psychiatry has recently grasped the significance of this form of therapy.¹² All

⁴ Saraswati, Swami. Satyananda, Four chapters on Freedom (commentary on the yoga sutras of patanjali), p 22 ,yoga publication trust, Munger, India

⁵ *Tatpratiṣedhārthamekatattvābhyāsaḥ*/(PYŚ 1.32)

⁶ *Maitrīkaruṇāmuditopekṣāṇāmsukhaduḥkhapuṇyā puṇyaviśayāṇāmbhāvanātaśchittaprasādanam* / (PYŚ 1.33)

⁷ *PrachchhardanavidhāraṇābhyāṃVāprāṇasya* / (PYŚ 1.34)

⁸ *Viśayavatīvāpravṛttirutpannāmanasaḥsthitiniban dhanī* / (PYŚ 1.35)

⁹ *ViśokāVājyotiṣmatī* / (PYŚ 1.36)

¹⁰ *vītarāgaviśayamvā chittam* / (PYŚ 1.37)

¹¹ *Svapnanidrājñānālambanaṃvā* / (PYŚ 1.38)

¹² *Yathābhimatadhyānādvā* / (PYŚ 1.39)

these methods help to purify the mind and allow memories to bubble to the surface and be exhausted.

Peace through Yoga

Yoga is a holistic philosophy that is originated in ancient India and has been widely adopted across the world. It does not merely contemplate on physical postures, breathing exercises, meditation but it promulgates certain ethical principles to promote individual well-being and spiritual growth. It indicates a sense of harmony and unity within oneself and with the world around us. Practicing yoga can cultivate self-love, mindfulness, and a deeper connection to others. Yoga seeks to integrate the body, mind, and spirit and provides physical and mental benefits. It improves the flexibility, strength, balance, and posture within an individual, and reduces stress, anxiety, and depression. Regular yoga practice can also enhance the power of concentration, and overall mental clarity.

Yoga is a skilful means of quieting the mind and keeping it away from

violence, not brutality and violence. It develops our ability to maintain inner peace at all times and in all activities, In this connection, we can remember the great saying of sri krishna in Gitā – “*Yogah Karmasu Kaushalam* “. The meaning is that skilfulness in action is yoga. Skilfulness is referred as the wisdom of equanimity with regard to ones success and failure while engaged in actions (karma) – called one’s own duty (*svadharma*).¹³ So, the actions are done with skill or efficiency is yoga and this special quality binds up an individual with society. After completing this, an individual achieves physical, vital, mental, intellectual and spiritual health. Yoga is a series of postures and gentle stretching that bring about a total development at the physical, mental, emotional, social, and spiritual levels. The purpose is also to calm emotions in order to make better decisions, to be mindful and develop compassion for ourselves and others.¹⁴ One may find the reference in the Bhagvadagītā about this calmness in action as the secret to achieving the skill to be non-violent. The partial adoption of these five components by man and woman through the practice of yoga

¹³ Gambhirananda, Swami. *Srimad Bhagvad Gita*, p 74, project Gutenberg

¹⁴ Wiggins, Joy.L., “The search for Balance: understanding and implementing yoga, peace, and

democratic education”, *journal of peace education and social justice*, vol 5 number 2(2011), p 222.

leads to violence against oneself and/or others. And total non-enfoldment of these elements due to non-availability and non-facility of practice of yoga compels a man to be slaves of others. But the full and integral embrace of all these elements through yoga practice leads a person to non-violence. Thus lack and or rejection of awareness, opportunity, resources towards and about the five bodies within every man and woman, and also the ignorance about the importance of the practice of yoga leads them to violence and the opposite makes them non-violent. Yoga techniques integrate the five bodies of each and every individual to grow harmoniously and make them masters like Buddha and Shri Krishna, prophets like Jesus and Muhammad, and saints like Sri Ramakrishna and Vivekananda and like other highly enlightened spiritual persons in different parts of the world.¹⁵

Patanjali has provided a wide variety of techniques and certain tools that gradually harmonize the mind and induce more subtle perception. However, the main path of Patanjali consists of eight milestones. These are

yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and Samādhi. The five yamas are Satya (Truth); Ahimsa (sense of non-violence towards all things: human, animal or anything else); asteya (honesty); Brahmacharya (sexual control or abstinence) and *Aparigraha* (possession). The *niyamas* are five-membered such *asshaucha* (cleanliness); *santoṣha* (contentment); *tapah* (austerity); *swādhyāya* (self-study) and *Ishwara praṇidhāna* (surrender to the cosmic will). The *yamas* has been designed to bring a harmony and consistency in one's social interactions and the *niyamas* has been strongly intended to harmonize one's inner feelings. Different postures, known as asanas, are physical poses that are typically held for a certain period of time. These asanas work on different parts of the body, including muscles, joints, and internal organs. They can range from gentle, relaxing stretches to more vigorous and challenging movements. Alongside, Breathing exercises, called pranayama, are an integral part of yoga practice. These techniques involve consciously controlling and regulating the breath to enhance energy

¹⁵K. Deep Shikha, "understanding and investigating peace through yoga practices", Think India (Quarterly journal), vol-23, p 35

flow, bring calm in the mind, and improve overall vitality. Pratyahara means ‘to gather inwards’. It is practiced to withdraw the five sense organs and citta from external allurements that are quite essential for yoga. Dharana means concentration of mind. It is the step before meditation and is concerned with fixing awareness on one object to the exclusion of all others. Meditation, another key component of yoga, involves focusing the mind and achieving a state of deep relaxation and inner peace. Patanjali has promulgated several levels of Samadhi, but a widely accepted and authentic definition in the Katha Upanishad (111:10) is as follows: When the five senses of perception together with the mind are at rest, when even the intellect has ceased to function, that, say the sages, is the supreme state. This is the state where there is complete absence of both external and internal mental modification; all that remains is awareness. Samadhi brings self-realization.

Yoga is not just a physical exercise; it also encompasses a rich morality and a philosophical foundation. It encourages non-violence (ahimsa), truthfulness (satya), compassion (karuna), and other ethical principles that promote peaceful coexistence. By integrating these principles

into our lives, we can develop empathy, understanding, and tolerance towards others. Practicing yoga with an intention of peace and love allows us to cultivate a peaceful mindset and create a positive ripple effect in our interactions with others.

In recent years, yoga has gained popularity as a form of exercise, stress relief, self-discovery and wider scope of acceptance. It encourages individuals to connect with their inner selves, promoting self-love and compassion. The practice of yoga also emphasizes *non-judgment* and acceptance, both towards oneself and others. Nowadays, it is practiced by people of all ages and fitness levels, and it can be modified to suit individual needs and abilities. Yoga classes are widely available in studios, gyms, and community centres, and there are also many online resources and videos for practicing at home.

Yoga classes offer such crucial things like the potential for sharing and connecting, for socializing, in a safe and secure environment, make a strong connection with the students at a primordial level of humanity. As a result, regular practicing yoga could potentially be an interesting constituent to broader and more comprehensive initiatives that intends to

community building. Such considerations, however, would require a community-building specific research plan and design.

Concerning the mental shifts and individual personal transformations towards a mostly accepting worldview, towards the path of non-violence, and a constructive, positive, and problem-solving attitude in conflict situations, yoga might play a crucial role in conflict prevention strategies. It may not fit in conflict prevention as conflict studies traditionally frame it, namely monitoring and early warning systems. Nonetheless, to offer masses to choose non-violence through offering them yoga practices might result in overall non-violent and more peaceful groups or even communities, who, thinking in non-violent terms, would be less prone to recourse to or relapse into violence. This idea would require deeper consideration and its implementation a comprehensive strategy involving other elements and tools, where yoga would be again 'only' one piece of the puzzle. In his interview, Krishna Alathur (2014) has depicted an element of social transformation. According to his experiences and observations, social change in society as a whole is only possible when the individual internalizes it.

In order to internalize societal change, the individual mind must change its way of thinking. Here, yoga again can serve as a tool, facilitating the desired mind shift, while included as a part of a larger comprehensive transformative educational approach.

Yoga, love, and peace are interconnected concepts that can have a profound influence on individuals and the world at large. Yoga can be a transformative practice that helps individuals cultivate love, compassion, and inner peace. It can foster a deeper connection with oneself, others, and the world, ultimately leading to a more harmonious and loving existence.

Peace through love

Love (Prema) is a powerful emotion that transcends boundaries and unites people. Love involves compassion, kindness, empathy, and a genuine concern for the well-being of others. When love is expressed and shared, it breaks down all barriers, dissolve conflicts, and create a sense of unity among individuals and communities. Peace, on the other hand, refers to a state of harmony, freedom from violence, and the absence of conflicts. It involves respecting diversity, fostering

understanding, and promoting cooperation among different nations, cultures, and religions. Peace is not just the absence of war but also encompasses social justice, human rights, and sustainable development. Love, in the context of peace, refers to a universal love and compassion that transcends boundaries and differences. It involves embracing diversity, treating others with kindness and respect, and fostering a sense of unity. When we approach others with love, we cultivate an atmosphere of acceptance, understanding, and cooperation, which are essential for establishing and maintaining peace.

Yoga and love play crucial roles in promoting peace across the world in several ways:

Inner Transformation: Yoga helps individuals cultivate a sense of inner peace, clarity, and emotional stability. When individuals are at peace within themselves, they are more likely to interact with others in a peaceful and harmonious manner. Yoga practices enhance emotional well-being, promote self-awareness, and develop skills for managing emotions effectively. By cultivating a balanced state of mind, individuals can experience increased emotional resilience, improved

concentration, and a greater sense of inner peace. It provides a pathway for individuals to explore their true nature, uncover their strengths and limitations, and develop a deeper understanding of them. Yoga promotes a sense of unity and encourages individuals to recognize the inherent connection between all beings.

Compassion and Empathy:

Compassion and empathy play significant roles in promoting peace across the world, and yoga can be a powerful tool in cultivating these qualities. Love, as a guiding principle, encourages individuals to treat others with compassion, empathy, and understanding. When people approach conflicts with a loving mindset, they are more inclined to seek peaceful resolutions and work towards reconciliation. Yoga encourages individuals to connect with their inner selves and cultivate self-compassion. By practicing self-care, self-acceptance, and self-love on the yoga mat, individuals can extend these qualities to their interactions with others. A person who is in touch with their own emotions and needs is more likely to empathize with and understand the experiences of others. The physical postures, or asana, in yoga require individuals to be aware of their bodies and

sensations. This heightened bodily awareness can translate into increased sensitivity and empathy towards others. Through yoga, individuals can develop a deeper understanding of the interconnectedness of all beings, fostering empathy and the recognition of shared humanity. Through the practice of yoga, individuals can develop a deeper understanding of themselves and others, fostering compassion and empathy on both personal and global level.

Non-violence and Conflict Resolution: Yoga's ethical principles, particularly the principle of non-violence (ahimsa), emphasize resolving conflicts without resorting to violence. By practicing non-violence in thoughts, words, and actions, individuals can contribute to peaceful coexistence and promote dialogue and negotiation as means of conflict resolution. Yoga encourages self-reflection, mindfulness, and the development of inner peace. The ethical principles of yoga, known as the Yamas and Niyamas, provide a moral framework for practitioners. These principles include non-violence (ahimsa), truthfulness (satya), non-stealing (asteya), non-excess (Brahmacharya), and non-possessiveness

(aparigraha), among others. By integrating these principles into daily life, individuals cultivate compassion, practicing yoga respect, and understanding towards others. When individuals experience inner peace, they are more likely to interact with others in a harmonious and non-violent manner.

Global Unity and Oneness: Yoga philosophy recognizes the interconnectedness of all beings and promotes a sense of unity and oneness. By embracing this perspective, individuals can transcend divisive boundaries of nationality, religion, or race, and foster a global consciousness that values cooperation, mutual respect, and peaceful coexistence. Furthermore, yoga philosophy promotes love and compassion towards all living beings. It teaches the concept of ahimsa, which is non-violence and kindness towards oneself and others. This principle extends beyond the physical aspect and includes thoughts, words, and actions. Yoga philosophy offers practical approaches to conflict resolution. These include seeking win-win solutions, practicing compromise, and finding common ground. Yoga encourages individuals to approach conflicts with an open mind, patience, and a willingness to

understand different perspectives. By integrating these principles into their interactions, practitioners can contribute to peaceful resolutions.

Mindfulness and Self-awareness:

Yoga cultivates mindfulness and self-awareness, which are essential for understanding one's own biases, prejudices, and negative patterns of thinking. By addressing these internal barriers, individuals can develop a more compassionate and inclusive worldview, contributing to peace on both personal and societal levels. Mindfulness refers to the state of being fully present and engaged in the current moment, without judgment or attachment to thoughts, emotions, or external distractions. It involves cultivating an awareness of our body, breath, and sensations as we move through yoga poses or engage in meditation. By practicing mindfulness, we develop an ability to observe our thoughts and feelings without getting caught up in them, creating a sense of clarity and inner peace. In yoga, mindfulness is often emphasized during asana (physical posture) practice. As we move through different poses, we are encouraged to pay attention to our body's alignment, sensations, and breath. By

focusing on the present moment, we can deepen our connection to the physical experience, allowing for increased body awareness and a better understanding of our own capabilities and limitations.

Self-awareness involves developing an understanding of your own thoughts, emotions, and patterns of behaviour. Through yoga, we can cultivate self-awareness by observing our body, mind, and breathe during practice. This awareness extends beyond the physical realm and encompasses your mental and emotional states as well. Yoga provides a space for self-reflection and self-inquiry, allowing us to explore our thoughts, beliefs, and reactions without judgment. By becoming more self-aware, we can gain insights into our thought patterns, habits, and areas of personal growth. This increased awareness can help us make conscious choices and develop a greater sense of authenticity and self-acceptance.

Both mindfulness and self-awareness are considered fundamental aspects of yoga because they foster a deep connection between the mind, body, and spirit. By practicing mindfulness and cultivating self-awareness on the yoga mat, we can extend these qualities into our daily life, leading to

greater overall well-being and a more conscious way of living.

Global impact: When individuals cultivate inner peace and self-awareness through yoga, their actions and attitudes ripple out into the world. By embodying qualities of peace, compassion, and understanding, they contribute positively to their communities and inspire others to do the same. This collective effort can create a global movement towards peace, transcending cultural, religious, and national boundaries.

Yoga adds simplicity in our complex world and brings mental peace. Yoga is often considered as a practice that brings simplicity and peace to our lives in our increasingly complex world. Yoga originated in ancient India and has been practiced for thousands of years. It combines physical postures, breath control, meditation, and ethical principles to promote physical, mental, and spiritual well-being. In our modern society, we often experience stress, busyness, and constant stimulation from various sources such as work, technology, and social pressures. This can lead to a feeling of overwhelm and disconnect from ourselves and others. Yoga offers a way to counterbalance these

challenges and cultivate simplicity and peace.

Here are some few ways in which yoga can contribute to simplicity and peace:

1. Physical well-being: Yoga involves gentle stretching, strengthening, and balancing exercises that promote physical health and flexibility. By taking care of our bodies through yoga, we can experience a greater sense of ease, vitality, and overall well-being.

2. Mental clarity: Through breath-focused movements and meditation, yoga helps to calm the mind and reduce mental chatter. This can lead to improved focus, clarity, and a sense of inner peace. By practicing yoga regularly, we can develop a greater ability to stay present and centered in the midst of life's complexities.

3. Stress reduction: Yoga is known for its stress-relieving benefits. It activates the parasympathetic nervous system, which helps to counteract the "fight or flight" response and induces a relaxation response in the body. By practicing yoga, we can learn to manage stress more effectively and find a sense of peace amidst the chaos.

4. Mind-body connection: Mind-Body Connection: Yoga emphasizes the

connection between mind, body and breath. By cultivating this awareness, we can develop a deeper understanding of ourselves and our needs. This increased self-awareness can lead to making choices that align with our values, simplifying our lives, and finding more peace and contentment.

5. Inner reflection and spiritual growth:

Yoga provides an opportunity for self-reflection and introspection. By turning inward and exploring our thoughts, emotions, and beliefs, we can gain insights into ourselves and our lives. This process of self-discovery can lead to personal growth, a clearer sense of purpose, and a deeper connection with something greater than us.

6. Mindfulness and Present Moment Awareness:

Yoga encourages us to be fully present in the moment and cultivate mindfulness. By focusing on our breath, body, and sensations, we become aware of the present moment and let go of worries about the past or future. This shift in attention helps simplify our experience by reducing mental clutter and promoting clarity.

7. Inner Peace and Stress Reduction: In our fast-paced and demanding lives, stress and anxiety can easily overwhelm us. Yoga

offers a space for inner peace and stress reduction. Through the combination of physical postures (asanas), breath control (pranayama), and meditation, yoga helps calm the mind, relax the body, and release tension. By reducing stress, we create a simpler and more harmonious inner state.

8. Detachment from Materialistic

Desires: The practice of yoga encourages detachment from materialistic desires and cultivates contentment with what we have. In a consumer-driven society that often values material possessions and external achievements, yoga reminds us to focus on the present moment and find joy in simplicity. This shift in perspective allows us to let go of unnecessary cravings and attachments, leading to a more balanced and simplified lifestyle.

9. Physical Health and Well-being:

Yoga promotes physical health and well-being through regular practice. The various yoga postures and movements help improve flexibility, strength, and balance, while also enhancing overall body awareness. By taking care of our physical health, we simplify our lives by reducing the likelihood of illness or injury and allowing us to engage more fully in our daily activities.

10. Connection with Nature: Yoga often emphasizes our connection with nature and the natural world. Through practices such as outdoor yoga, meditation in nature, or cultivating an ecological consciousness, we can simplify our lives by reconnecting with the simplicity and beauty of the natural world. This connection can bring a sense of grounding, peace, and appreciation for the simplicity of natural rhythms.

While yoga cannot eliminate all the complexities of the world, it can offer a pathway to finding simplicity, peace, and a greater sense of well-being within ourselves. By incorporating yoga into our lives, we can develop such tools and practices that support us in navigating the challenges of the modern world with more grace, mindfulness, and equanimity. Yogis believe that peace starts from within. Then and only then can it be extended to others and to the community. When we suffer, we are more likely to cause pain and misery to others and ourselves, whether through our words, actions, or energy. Creating a practice of non-violence toward self and others allows each individual to achieve greater well-being, thereby reducing their

negative impact on the world. The ultimate impact is the realization that each of us can contribute to a more peaceful and healthier global society by becoming more peaceful and healthier.¹⁶ It is important to note that while yoga and love can significantly contribute to peace, achieving global peace requires collective efforts at various levels, including political, social, and economic dimensions. However, the practices and principles of yoga and love can serve as valuable tools in creating a more peaceful and harmonious world.

Conclusion

Yoga, nowadays, is being practiced as a technique for extricating individuals from all physiological deceases and psychological disorders across the world. Besides all these psycho-physical factors it works as a conducive mean to achieve spiritual growth. And very interestingly except yoga there is another way that assists to bring the spiritual upliftment of an individual that is love. So, in a way, through contemplating on practicing yoga and love, an extraordinary faculty within an individual will gradually be procreated.

¹⁶ Gerstein, Yoga's Guiding Light; Stone, Yoga for a World out of Balance; Lin, Love, Peace and Wisdom in Education.

Ironically, romantic and personal love has certain planning, but "connection" does not indicate any plan beforehand. For love to be truly a "relationship," it must be universal and unconditional, not excluding or selecting any particular object (or person) to be loved. It has ever been noticed that when we love something, we feel connected to it. When we start to observe the things we have in common rather than the differences that would tend to separate us. This is the beginning, the starting point where practice can help that love to expand and become more and more inclusive.

Here we may observe our ability to love goes through different stages where the feeling of connectivity happens on multiple levels. We may first notice that we want our love back, and as that desire is gradually replaced by feelings of selfless love, we experience a new sense of freedom (or expansion). This is where the practice of yoga meets the development of selfless love. As we begin to consciously practice love in a broader, less selfish and more expansive way, we will feel unity, or connectivity is beginning to dissolve the drama of our separateness and our ego-centered activities are abandoned in favour of a more compassionate approach. So

continue to practice yoga and selfless love until we feel that our heart is so generous and the love so infinite that we can hold the entire universe in our heart.

The integration of yoga and love thrive holistic growth and positive change in individuals and society. And if yoga is continuously practiced then perfection comes within a person. By nurturing these principles in our lives, we create a more harmonious and compassionate world for ourselves and future generation. Yoga and love plays very essential role in transforming the hitherto existing mindset both in personal and collective level, promoting intellectual and mutual understanding, empathy, and compassion among individuals and communities that culminates into global peace and harmony.

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