

Yog is able to Control Body, Mind and Behaviour - A Study Report



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Abstract

On the way of modernization and scientific development society has been enriched lot of facilities related to medical service, educational opportunity, recreation and sensual pleasure but in other hand social values, principals and ethics are going to down. People are pulling by a dissatisfactory aspiration of human mind. In ancient time society had been balanced by the regulation of civil duties by every person but gradually it was also isolated from society. Concept of “yog” also a part of civil duties and according to ancient literatures it is able to control human body, mind and behaviour. During this study it was tried to find out the perfect principal of *yog* practice. Indeed, it is observed “*yog*” is able to control 39 different kind of behavioural approaches and on this regards 15 types of practicing regulation is best.

Keywords: Impact of yog on behaviour; Ideal regulation of yog practice

Introduction

Ideologically communal relationship and bonding between more than one people is renowned as a seed of society but in present time people are busy with game of acquisitiveness related to the power, authority and position. Conceptually interpersonal bonding, peacefully living is fundamental content of a society. Literally these are engulfed by market economy and consumerist culture. Literature, the mirror of society has been signifying that during the way of transforming process life came in earth on millions years ago and unorganized human beings were preferred to go with organized life style for the effect of fear from natural disaster. Under the process of development uncivilized primordial human civilization was flourished in earth in-between 10,000 to 8,000BC (*The Arctic Home in the Vedas* by Bal Gangadhar Tilak). Indian civilization has been renowned as an old civilization in world history. Mr. Naeem Tahir declared on his book “*Melluhas of the Indus valley 8,000 -500BC*” that Indus valley civilization was existed 5,000 years ago on the bank of the Indus. *Veda*, The first literature in world was formed in myth of India in-between 6000BC to 5000BC [1]. Vedic text has always been proposed a way to enrich the knowledge about ancient society and culture of India.

Along with infrastructural development, promotion of consumerist culture and dissatisfactory life style, growing number of diseases, humiliating incident are also became a part of present society- this is the global scenario. People are pulling by dissatisfactory aspiration of primordial mind. Sensual enjoyment,

techno-dependend mechanized life, animalistic attitude, infirmity life style is common in this era. Yet, problems and challenges are common features of every society- it was, it is and it will exist in future also. As on the regulation of nature so many practices are adding, modifying and isolating from society. However the concept of “Right” and “Wrong” had not specified in *Vedic* era but it is observed from the manuscript related to post-*Vedic* period that ancient sages were identified the tendency of wildness or animalistic behaviour on human character and as an solution they introduced regulation of life with the name of “Civil duty”. Indeed physical, mental and behavioural control is the core content of the civil duty. Continuously up growing number of incident such as sexual harassment, molestation, trafficking and rape, destroying life by different weapon, fighting for property, robbery and gambling, addiction are also became a part of modernization. Inside of development index social control and barrier are gradually going down. Similarly, humanity, solidarity, morality, honesty and social ethics are failed to fight with dissatisfactory aspiration of a person. People are born as a baby, not a criminal or nobler – as an outcome of situation people are enriched immoral or moral personality. Simultaneously arising numbers of polarize topics such as “Law” and “Crime”, “Medicine” and “Disease”, “Academic up gradation” and “Humiliating attitude”, “Availability of consumer product” and “Dissatisfactory aspiration” etc are clearly indicating that materialize development is not the perfect indicator of modernization. “Self control” as well as “Social

control” is most important than infrastructural and technological development.

According to direction of ancient literatures “Yog” practice is best and easily way to control human body, mind and attitude. Yet, *Yog* is well known name in 21st century, even it is observed that the acceptance of *yog* practices are increased day by day from last few years. Perhaps, the perception of *yog* practice existed in Indian culture from earlier time however in present society the conception of *yoga* has defined as a process or method of wealthy figure and fruitful mind. Ideologically it is far away from philosophy of *yog* in *Vedic* texts. According the subjective sense *yog* is the relation between different components. For the effect of globalization and modernization not only the name of *yog*, even the conception of *yog* is also changed by thousands years socialization process. Conception of *yog* is used on various aspects in different literature but the philosophy of *yog* is itself a unique philosophy under six schools of philosophy. “*Yogas chitta vritti nirodhah*” means “Yog is the removal of the fluctuations of the mind” under *Yog Sutra* [2] is the formal definition of *yog* introduce by *Maharishi Patanjali*, the inventor of *yog*. *Yog* converted to *Yoga* for the trend of modernization and globalization.

Reason to verify the theoretical expectation of *yog* this study had conducted with 100 youth population of a megacity and it surrounding areas. In this study overall 39 psycho-behavioural components related to daily life of a person had been selected to observe the effect of *yog* practice. These 39 psycho-behavioural components are i.e.- Depression, Frustration, Grief, Insecurity, Jealousy, Mental irritation, Nervousness, Stress, Tension, Annoy, Quarrel intention, Malicious intention, Mental calmness, Altruism, Patience, Social accountability, Self-Confidence, Empathic outlook, Integrity, Non-judgmental attitude, Non-violence attitude, Punctuality, Dignity, Acceptance, Adjustment, Attention, Concentration, Impartiality, Decision-making time, Emotional control, Eye-hand coordination, Recollection, Notice and situation analysis, Reacting/ responding time, Avoiding unwanted circumstance, Manner, Politeness, Solidarity, Cheerful view respectively.

Research Metrology

Research methodology is the spirit of successful research. In this study the research designing was interpreted as follows process:

Geographical limitation

The geographical limitation of this study was bounded in the urban region of KMA (Kolkata Metropolitan Area) area of West Bengal, India, according to the area map of Kolkata Metropolitan Authority.

Age group of respondents

Age group of respondent was 15 to 35 years, old people.

Timeline

The period of the research was August 2014 to August 2016.

Data collection and analysis process

The methodology of data collection, analysis and interpretation were processed as follows:

Data collection: The study was depended on primary and secondary both database and collection process had processed through below mention protocols:

Primary Data: Primary database was collected with two times.

Sample size: Collected primary data from 1,000 respondents.

Sampling technique: This research was based on the comparison between the life before *yog* practice and after *yog* practice. Respondents were homogeneous. Therefore, primary data was collected through liner snowball sampling technique.

Process of data collection: Primary data collection in this study executed through two different processes as follows:

Interview: Personal interview was done with below mention process:

Type of interview: Questionnaire format was finalized based on the report of the pilot survey.

Questionnaire pattern: Open and closed both types of questions were enlisted in the questionnaire. For the reason to see the impact of *yog* on the daily life major portion of questions in the questionnaire was formed with particular indicators.

Physical observation: Physical observation was addressing the gap of interview format. It helped to strengthen the research report

Data tabulation, compilation and analysis: Data tabulation, compilation and analysis processes were processed through different tables.

Here in this study,

- a) Total score= Number of respondents X 39 (Total number of psycho-behavioural component
- b) Score obtain = 2nd round-1st round
- c) Level of impact= (Score obtain X 100)/ Total score

Below mention regulation chart was used to identify the best regulation of *yog* practice (Table 1). Above mention 54 codes were developed on the basis of below mention indicators (Table 2).

Table 1: Below mention regulation chart was used to identify the best regulation of *yog* practice.

Sl. No	Code	Sl. No	Code	Sl. No	Code	Sl. No	Code	Sl. No	Code	Sl. No	Code
1	SAAA	10	SBAA	19	SCAA	28	MAAA	37	MBAA	46	MCAA
2	SAAB	11	SBAB	20	SCAB	29	MAAB	38	MBAB	47	MCAB

3	SAAC	12	SBAC	21	SCAC	30	MAAC	39	MBAC	48	MCAC
4	SABA	13	SBBA	22	SCBA	31	MABA	40	MBBA	49	MCBA
5	SABB	14	SBBB	23	SCBB	32	MABB	41	MBBB	50	MCBB
6	SABC	15	SBBC	24	SCBC	33	MABC	42	MBBC	51	MCBC
7	SACA	16	SBCA	25	SCCA	34	MACA	43	MBCA	52	MCCA
8	SACB	17	SBCB	26	SCCB	35	MACB	44	MBCB	53	MCCB
9	SACC	18	SBCC	27	SCCC	36	MACC	45	MBCC	54	MCCC

Table 2: Above mention 54 codes were developed on the basis of below mention indicators.

1 st Code		2 nd Code		3 rd Code		4 th Code	
Type of Practice		Period of Practice		Time/s in a Day Practice		Time Duration (per Seating) of Practice	
Code	Condition	Code	Condition	Code	Condition	Code	Condition
S	Single	A	Below 5 days in a week	A	1 time	A	Below 1 hour
M	Multi	B	5 days in a week	B	2 times	B	1 hour to 2 hours
	(More than one type of yog practice)	C	Regular	C	More than 2 times	C	More than 2 hours

Data Analysis and Discussion

The impact and function of “yog” on attitude of a person is clearly reflected from this study. In present society all are busy in their own schedule, everyone have limited time. With the expectation to propose a concrete principal of yog practice this study had been done. Below mention chat has been indicating the best practice principal of yog practice:

It is clear from above discussion that impact factor *yog* has depended on the regulation of *yog* practice and the regulation has depended on different circumstances.

Table 3 is representing the effect of *yog* with the respect of different regulations. Particularly it is observed from above table that 15 regulations are fully able to provide positive changes in daily life. Indeed, out of the total 39 regulations 15 *yog* practicing regulations i.e.-“SACA”, “SBAC”, “SBCA”, “SBCB”, “SCAB”, “SCAC”, “SCCA”, “SCCB”, “MAAC”, “MABB”, “MBAC”, “MCAB”, “MCAC”, “MCCA”, “MCCB” are assured 100% impact. Although apart from above 15 regulations rest 24 regulations are from rank 2 to rank 24 with individual impact factors i.e.- regulation “MBAA” from 2nd rank

with impact value 99.96%, regulation “MBBA” from 3rd rank with impact 99.93%, regulation “SCBB” from 4th rank with impact 99.88%, regulation “MBAB” from 5th rank with impact 99.84%, regulation “MCAA” from 6th rank with impact 99.83%, regulation “MBBB” from 7th rank with impact 99.81%, regulation “MAAA” from 8th rank with impact 99.80%, regulation “MABA” from 8th rank with impact 99.68%, regulation “MCBA” from 10th rank with impact 99.66 %, regulation “SBBA” from 11th rank with impact 99.65%, regulation “MCBB” from 12th rank with impact 99.51%, regulation “MAAB” from 13th rank with impact 99.49%, regulations “SCAA” and “SBAA” from 14th rank with impact 99.44%, regulation “MBCA” from 15th rank with impact 99.36%, regulation “SCBA” from 16th rank with impact 99.07 %, regulation “MBCB” from 17th rank with impact 98.72 %, regulation “SBAB” from 18th rank with impact 98.50%, regulation “SAAC” from 19th rank with impact 97.95%, regulation “SBBB” from 20th rank with impact 97.78%, regulation “SABA” from 21th rank with impact 93.16%, regulation “SAAB” from 22th rank with impact 92.80%, regulation “SABB” from 23rd rank with impact 88.32 %, regulation “SAAA ” from 24th rank with impact 85.16% respectively.

Table 3: Effect of *yog* with the respect of different regulations.

Practice (Code)	Respondents	Total Score	Score Obtain	Level of Impact (%)	Rank
SAAA	28	1092	930	85.16	24
SAAB	21	819	760	92.8	22
SAAC	5	195	191	97.95	19
SABA	9	351	327	93.16	21
SABB	18	702	620	88.32	23
SACA	2	78	78	100	1
SBAA	83	3237	3219	99.44	14
SBAB	106	4134	4072	98.5	18
SBAC	9	351	351	100	1

SBBA	22	858	855	99.65	11
SBBB	45	1755	1716	97.78	20
SBCA	1	39	39	100	1
SBCB	3	117	117	100	1
SCAA	50	1950	1939	99.44	14
SCAB	53	2067	2067	100	1
SCAC	7	273	273	100	1
SCBA	11	429	425	99.07	16
SCBB	22	858	857	99.88	4
SCCA	4	156	156	100	1
SCCB	1	39	39	100	1
MAAA	13	507	506	99.8	8
MAAB	20	780	776	99.49	13
MAAC	1	39	39	100	1
MABA	8	312	311	99.68	9
MABB	8	312	312	100	1
MBAA	71	2769	2768	99.96	2
MBAB	128	4992	4984	99.84	5
MBAC	11	429	429	100	1
MBBA	37	1443	1442	99.93	3
MBBB	41	1599	1596	99.81	7
MBCA	4	156	155	99.36	15
MBCB	2	78	77	98.72	17
MCAA	44	1716	1713	99.83	6
MCAB	53	2067	2067	100	1
MCAC	6	234	234	100	1
MCBA	30	1170	1166	99.66	10
MCBB	21	819	815	99.51	12
MCCA	1	39	39	100	1
MCCB	1	39	39	100	1
Total	1000	39000	38499	98.72	

Conclusion

After intervention, the remarkable observation is different impact factors are seeking among same psycho-behavioural component with the respect of different practicing regulation. Therefore, it is concluded that circumstance of *yog* practice is the main factor to carry the right impact. And on this regards 15 regulations i.e.-“SACA”, “SBAC”, “SBCA”, “SBCB”, “SCAB”, “SCAC”,

“SCCA”, “SCCB”, “MAAC”, “MABB”, “MBAC”, “MCAB”, “MCAC”, “MCCA”, “MCCB” are best.

References

1. The Arctic Home in the Vedas, Chapter-XIII, p. 390.
2. Yog Sutra by Patanjali, Chapter-1, Verse -2.



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