

Improve Intellectual Health Through Yoga

Ayushi Dwivedi

M.A./UGC-Net Qualified Yogic Science

Reena Singh

M.A/UGC-NET/JRF Qualified Yogic Science

Dr. Hari Singh Gour Central University, Sagar Madhya Pradesh, India

(Writetoayushid@gmail.com)

Abstract:

This report sums up the current proof on the impacts of yoga interventions on different segments of mental which include the intellect part and actual wellbeing, by focusing on the proof portrayed in review articles. These surveys recommend various regions where yoga likely could be helpful, however more examination is needed for all intends and purposes every one of them to solidly build up such advantages.

In this paper, how yoga has great potential to lead people towards greater mental well-being and improvement of intellectual health which can possibly lead to an individual towards more noteworthy mental prosperity has been discussed. Yoga's additional advantage is that it improves actual wellness and empowers independence. In this concise article we talk about the proof for yoga as a type of emotional wellness advancement, ailment anticipation and treatment for misery.

Keywords: Intellect, Mental Health, Yoga, Wellness and Manomaya kosha.

Introduction:

Yoga is a prehistoric social legacy of India. while psychology considered much younger than yoga the literal meaning of the Sanskrit word yoga is 'Yoke'. Yoga can therefore be defined as a means of uniting the individual spirit with the universal spirit of God. According to Maharshi Patanjali- Yoga is the suppression of modifications of the mind (sutra 1/2) [1]. whereas psychology is defined as the scientific study of the mind and the way that people behave. By knowing about the definitions of both we can see how yoga and psychology can be used hand in hand for mental and emotional healing. The advantages of yoga to wellbeing and prosperity are of expanding interest to clinicians, psychotherapist and specialists of taking treatment as

they grow their continuity of care. The practical and safe teaching of yoga skills within the therapeutic setting can prompt improvement in numerous mental and physiological symptoms. In order to know about intellect, one must know in deep about the concept of mind.

According to a great modern psychologist Descartes "The mind or soul of man is entirely different from body" [2]. This is because mind is the independent, immaterial and thinking thing. On this R. Descartes said "I think, therefore I am". He also discusses about the place of a mind where he says "Let us then conceive there that the soul (mind) has its principal seat in the little gland which exists in the middle of the brain, from where it radiates forth through all the remainder of the body" [3]. According to John Locke "there is nothing in the intellect, which was not first in the senses". This is because he finds that through experience one can accumulate thinking and knowledge in mind.

Intellect is the part of mind:

One of the middle age psychologist Thomas Aquinas [4] who admitted that there are the two powers of mind. They are sensation and active intelligence. through the power of sensation one can obtained the knowledge in raw form. Whereas active intelligence power is the immaterial and psychic which can be obtained when one leaves its physical and sensory elements.

Intellect in Yoga Psychology:

Some modern psychologists emphasized more on the elements of insight. They have not considered it as an ancient Indian Philosophers considered it as "adhyavasayatmika buddhi", which means a confirmed knowledge of the objects. Yoga psychology focuses attention upon sharpening of intelligence i.e intellect. According to Yoga darshan the magnificence of "Norvitarka samadhi", which helps in sharpening of the intelligence which leads to the stage of Ritambhara prajna.

According to Maharshi Patanjali- "Ritambhara tatra prajna" (Yoga sutra 1/48) [5], which is the state of an individual where one is able to know the truth directly without assistance of language and thought. One can also obtained the knowledge about everything which is happening around them, without learning or experiencing whatsoever. Maharshi Patanjali also emphasize the characteristics of Ritambhara prajna- "Srutanumana prajnabhyamanyavisaya visesarthatvat" (Yoga sutra 1/49). Which means Ritambhara prajna's subject is different from that of the

intellect to emerging from reading the scriptures, listening to lectures or drawing inference as this corresponds to an exceptional or unique meaning.

In ancient time there were Rishi's who attained the goal of life- nirvitarka samadhi with the help of Ritambhara prajna is not the end of the life but a supernatural power which help to achieve the goal of life. Let see how yoga can help in every aspect of life physically, mentally as well as spiritually through which one can achieve the real goal of life.

Yoga helps in all aspects of living:

According to Yogi Swatmarama, who is also known as the Hathayoga pradipika, "one who tirelessly practices Yoga attains success irrespective of whether they are young, old decrepit, diseased or weak" [6]. The text describes asanas (postures), purifying practices (shatkarma), mudras (finger and hand positions), bandhas (locks), and pranayama (breath exercise), it also explains the aim of hathayoga is the awakening of kundalini which is subtle energy. The shlok of Bhagavad Gita (2/48) defines Yoga as "Samatvam" meaning thereby that Yoga is a harmonious and balanced state of equanimity or equipoise at all levels [7]. Even Maharshi Patanjali's definition of asana- "Sthira sukha asanam" (Yoga sutra 2/46) implies this dynamic state of steady well being at all levels of existence [8].

Concept of three bodies:

The Vedas describe the three dimensions of the human body, they are sthula sharira, sukshma sharira and karana sharir. where sthula sharira made up of our physical body as they are the most tangible form it contains the basic five elements of nature they are Ether, Air, Fire, Water and Earth. The sukshma sharir is also known as subtle or energetic body which includes the psychological level of human being. It contains our mental, emotional, sensory perceptions and motor actions. Here we experience thinking, feeling, acting and all sensations. The description of buddhi, the intellect is given in sukshma body which consist of mind and vital energies, that keep the physical body alive. When the sukshma sharir imbalance due to certain disturbances it leads to imbalances in mental and intellectual health. The karan sharira consists in the three universal qualities of harmony which is satta, movement which means rajas and stability which means tamas. This body keeps a record of all previous and present actions which is known as karma and impressions (samskaras).

Disturbance:

Some disturbance happens during the development of intellectual health which are discussed in yoga darshan by Maharshi Patanjali [9]. Sickness (vyadhi) which imbalances among the various constituents of the body and the mind, Disinclination (styana) the mind turns away from practice because of habitual procrastination and mental restlessness, Doubt (samshaya) the mind vacillates between trust and mistrust, Carelessness (pramada) negligence in giving full attention to practice, Sloth (alasya) a tendency to avoid exertion and fall back on a love of comfort and mental ease, Non-abstinence (avirati) being overwhelmed by the pull of the senses and thus failing to maintain balance in the midst of worldly life, Delusion (bhrantidarshana) making errors in understanding and judgement, the mind thus accepts a mistaken point of view, Non achievement of a stage (alabdhabhumikatva) which can be said as the level of achievement is not mastered, Instability (anavasthitatva) a certain level of attainment is achieved, but not maintained.

All these nine hindrances cause disturbances in the mind which is known as Vikshepa of chitta, and cause certain effect. Maharshi Patanjali has stated such effects in the following sutra- "Dukhdormanasyaangamejaytvashwasprashwasavikshepsahbhuvah" (Yoga sutra 1/31) [10]. All these are termed as experiences due to vikshepas. The primary experience or the outcome is pain. The agony might be physical or mental. In the event that it's anything but conceivable to defeat the blocks in after the way of yoga or on the off chance that it's anything but conceivable to accomplish the objective, it causes disappointment (Dourmanasya). Because of the impediments, an occasion command over the organs cannot be gained and the body does not cooperate in the studies of the yoga, this is Angamejayatva this results in loss of control over breathing.

Intellectual Health:

In order to remove hindrances and improve mental, Intellectual health Maharshi Patanjali has given the guidance in the following aphorism "Tatpratishedharthamekatatvabhyash" (Yoga sutra 1/32). The way to eliminate the obstacles, there should be ektattvabhyas i.e concentration. Concentration likewise implies dauntless and without a doubt confidence on the path of yoga. Maharshi Patanjali has proposed that with such unfaltering confidence and focus just, everyone of the deterrent can be survived and a definite point can be accomplished. Which also lead to the improvement of Intellectual health. While

depicting the details of this ektattvabhyas Maharshi Patanjali has clarified the Ashtang yoga path with the Yama and Niyama.

Ashtanga Yoga: "Yamaniyamasanapranayamapratyahardharnadhyansamadhayoshtavangani" (Yoga sutra 2/29) [11]. The hindrances or restrictions arise due to our karma and the study of yama and niyam is in reality freedom from such restrictions. Maharshi Patanjali has described five yama and five niyam. However, swami swatmaram has described ten yama and ten niyam.

Yama is all inclusive ethical quality which consists of ahimsa, Satya, asteya, brahmacharya and aparigraha which means compassion for all living things, commitment to truthfulness, non stealing, sense control and neutralizing the desire to acquire and hoard wealth. Niyam is individual observances which consist of shauch (purity), santosh (contentment), tapas (disciplined use of our energy), swadhyay (self study) and Ishwarpranidhana (surrender to God). These are the tools which balances the social volatility. Asanas is the practice of physical postures which means by practicing of moving the body into postures has widespread benefits it improved health, gives strength and balances the body. By practicing asana one can induce psycho-physical harmony.

A general sense of health and well being is also promoted by these aspects of yoga that help release feel good hormones like endorphins and encephalins. Pranayama is the process of purifying the nadis, or subtle nerve channels of the body. It helps the mind to become calmer. Pranayama is the breathing technique which balances emotional volatility for good health. Pratyahara refers to control of the senses. It is the practices of non-attachment to the sensorial distractions which leads to the internal peace and improve the mental health, balances the intellectual health. Because the imbalances cause due to the outside events and sensations, while practicing pratyahar one can control its senses. Dharna refers to the concentration and cultivating inner perceptual awareness, it is the practice of focusing in one direction, the objective of this practice is to steady the mind by focusing its attention upon some stable entity.

Dhyana refers to the devotion or worship and meditation on the divine. The objective of practicing dhyana is to transform the mind into the shape of the object. By practicing dhyana they know their true nature - "His body, breath, senses, mind, reason and ego". which leads to the development of every aspect of a body. Samadhi refers to the union with the divine which means to merge oneself with God. Here, the mind and the intellect have stopped and there is only the experience of consciousness, truth and unutterable joy.

Improvement of suitable mental or intellectual perspectives:

Yoga urges us to venture back and take a meta-intellectual, target perspective on our ongoing examples of conduct and contemplations. This empowers us to adapt better to circumstances that typically put our bodies and brains under strain. Maharshi Patanjali accentuates the need to foster after characteristics to turn out to be intellectually adjusted sympathetic creatures. He accentuates Abhyasa which determined positive self exertion and Vairagya which is dispassionate attitude along with Ishwarpranidhana which means surrender to God. He gave us a remedy to the pressure pandemic by proposing adjust in our internal viewpoint through pratipaksha bhavana which means appropriation of the opposite perspectives despite negativities.

He informs us to foster lucidity regarding mind which is known as Chitta prasadam through selection of four cognizant perspectives: maitri (friendship towards positive and happy people), karuna (being compassionate towards others is an important tool for spiritual and personal growth). Mudita (caring and blissful state of mind), upeksha (it is a pre-requisite on the path of peaceful healing and spiritual happiness).

Mindfulness to improve Intellectual health:

The purposeful act of focusing to the present movement- may improve the psychological wellness. Mindfulness is a setup discipline with no known antagonistic results. In spite of the fact that established in Buddhist lessons, Mindfulness has been portrayed as on all inclusive limit of the human psyche, an expertise that can be mastered free of a specific strict, social custom. The utilization of Mindfulness in medical services was spearheaded by Kabat-Zinn (1990) [12]. His Mindfulness based stress reduction programme incorporates breath contemplation, body scan and Mindfulness yoga has been shown the result on all over development of the body.

Improve mental health through Mantra Yoga:

This impacts of mantras to a great extent relate to the psychological, enthusiastic and profound domains of life. Mantras motivate positive and infiltrating musings and illuminate the enthusiastic and more profound degrees of cognizance. "Mananat - trayate iti Mantra"- by the Manana (consistent reasoning or is memory) of which one is shielded or is delivered from the round of births and passings, is mantra that is called Mantra by the reflection on which the jiva

or the individual soul achieves independence from transgressions, delight in paradise and last freedom. Which accomplishes the four purushartha, i.e, Dharma, Arth, Kama, and Moksha.

A mantra is purported on the grounds that is accomplished by the psychological interaction. The root 'man' in the word mantra comes from the primary syllable of that word, signifying to think and 'Tra' from 'Training signifying 'to shield' or 'liberated from the servitude of samara or the exceptional world. By the mix of 'man' and ' tra ' comes mantra. There are a few different ways to rehearse mantra yoga. Repeat the mantra verbally for at some point, softly for at some point and intellectually for at some point. The psyche needs assortment. It gets nauseated with any dreary practice.

The psychological redundancy is incredible. It is named as mansika japa. The verbal or uproarious redundancy is called vaikhari Japa. The loud Japa closes out every common sound. there is no break of Japa here. Reiteration in a whispering or humming is named upamshu Japa. Indeed, even mechanical repetition of Japa with no bhava has an incredible cleansing impact on the heart or the mind. The inclination will come later on when the cycle of mental sanitization goes on. By practicing mantra certain mysterious zones of the professionals or practitioner's interior become activated and he gets fit for getting, bearing and outfitting those unobtrusive energies. Only then the mantra is said to have become Siddha which leads to enlightened the subtle body.

Improve intellectual health through Yoga Nidra:

Sw. Mangalteertham in 1998 [13] demonstrated through a progression of study done at Cheering Cross Medical School London that it's anything but a strategy where one can change the conditions of cognizance from beta to alpha and afterwards to delta. Subsequently subject appreciates the diverse condition of cognizance, purposely. It's anything but a pratyahara yet additionally opens the entryway for reflection.

Siddhartha bhushan (2001) [14] says based on his examination that the procedure of yoga Nidra has preventive, promotive and therapeutic esteem. It forestalls pressure and stress related issues by initiating profound physical, enthusiastic and mental unwinding, via preparing the brain to stay cool and calm and by uncovering the curbed wants and considerations from the more profound domains of the mind.

As a promotive science, Yoga Nidra stirs the intrinsic innovativeness and advances the learning and memory capacities of the professional or practitioner. According to Sri Ram

Sharma Acharaya (1995) yoga Nidra can be perceived as logical rest. It's anything but a complete act of yoga itself. The acts of sithilasana, savasana, sunyavastha and samadhi are critical in moulding the body and the mind, which are the various phases of yoga Nidra.

Conclusion:

Yoga is displayed as a powerful and secure approach to facilitate the manifestations of psychological instabilities. Taking everything into account, yoga is by all beneficial way of improving intellectual health for everyone. While the accentuation is on the individuals who have a dysfunctional behaviour, yoga is displayed to improve the psychological strength for all. Yoga makes advantageous outlooks, feelings, perspectives and actual enhancement for the individual who practice it. Since there are numerous methods of rehearsing yoga there is no unmistakable answer on what sort of yoga assists with psychological wellness and how it does as such however there is a general positive connection between practicing yoga and an expansion in intellectual well being. Yoga has demonstrated to be viable with the assistance of decreasing indications of psychological sickness. It has additionally displayed to help increment positive speculation in people.

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