

## The “Science of Yoga” as the “Art of Living”

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### What Is Yoga?

Yoga is a science of the mind and soul. Yoga links the body with the mind, mind with the athma and finally athma with paramathma, the universe. It is the treasure of our yoghis and rishis. **Yoga – “Science of sciences”** is too comprehensive in its nature and too profound in its scope of teachings to be fitted into the framework of any particular philosophy, religion or belief, ancient or modern”. (I.K.Taimni, *The Science of Yoga*).

“YOGA” is a much misunderstood and abused term these days. Yoga, let it be understood, is a sacred word. It signifies both the means and the end. It is the aim of human existence. It is to live Yoga that one is born. It will be clear how Yoga is not just bending and stretching the limbs in various postures. Yoga is not merely a practice, or a set of practices, but the whole science of life itself. We are living muted lives. Yoga offers the whole life. Yoga promises to cure all our diseases—physical, mental, emotional, spiritual—all of them. Yoga promises perfection. Yoga promises perennial bliss shorn of all misery.

“YOGA” is a word from the ancient Pre-Sanskrit or Pre-Tamil languages that means Union, the attainment and merger of the individual human consciousness with the cosmic consciousness. The word Yoga is also used to describe the different Yogic Techniques employed and the different disciplines that are used to facilitate the awareness and experience of Body, Mind and Spirit integration. Yoga has for thousands of years had a holistic understanding of the Human being, its subtle physiology and the connection between mind and body. The vast philosophies and disciplines of Yoga have remained essentially the same for thousands of years. Currently western science is exploring the benefits of Yoga and its effects on mind and body with keen interest. Scientific research has been expanding at a modest rate for at least the last three decades.

### Yoga Exists Since When?

Yoga is the world's most ancient science. Modern Research confirms its discoveries. Yoga no doubt being an ancient science, practiced widely for more than 10,000 years mainly in the Indian sub-continent, but also has spread his wings to other regions like China, Russia and many other countries of South East Asia. In fact, Yoga is there since time immemorial, from the start of creation itself, but the knowledge came into existence from period of Patanjali and Thirumoolar.

Many sages have discovered the science of yoga through their deep penance or tapas. But, both of its theoretical and practical aspects were explained in details to eight ancient sages by Lord Nandi. Among these ancient eight sages Patanjali and Thirumoolar are the two discreet disciples of Lord Nandi. They have gifted this world with their great books namely “Yoga Sutra” in Sanskrit language by Patanjali and “Thirumanthiram” in Tamil Language by Thirumoolar. Both of these books are embedded with spiritual rules, regulation, technique and methods of yoga and as a

pathway to attain "Mohksa" or "Mukhti" as the final liberation from the universal cycle of life.

### **The Attanga Yoga System**

Patañjali currently been popularised as the "Father of Yoga" presented the "Yogasutra" to humanity. Along with patañjali, his counterpart Thirumoolar compiled the principles of yoga in Tamil language in poetic verses in the 3<sup>rd</sup> chapter of his book Thirumanthiram. Both of them delineated yoga as eight path folds or otherwise known as "Attanga Yoga", namely Iyama, Niyama, Asana, Piranayama, Pratiyagara, Dharana, Diyana and Samathi.

**Iyamam Niyamam Ennila Aatham**

**Nayamigu Pranayamam Pratiyagaram**

**Sayamigu Dharanai Diyanam Samathi**

**Ayamigu Attanga Yoga Avathum Ame - Thirumanthiram**

The Attanga Yoga System of Sage Patanjali and Thirumoolar give us a wonderful road map for exploring yoga. (Phulgenda Sinha., 2001). In simple words, yoga is a fantastic system for physical, mental, emotional and spiritual health. It is a "science" which provides a logical step-by-step process for a new understanding of ourselves and of the universe around us. The history of yoga remains veiled in a mystical culture of an ancient far-off land. The roots of yoga do lie in the ancient culture of India, where they remain firmly planted even till this day.

### **Thirumoolar's Ashtanga Yoga compared to Patanjali's Yoga Sutras**

The third tantra, or chapter of *Thirumandiram*, from verses 549 to 739 deals with "Ashtanga Yoga", the eight ways of discipline and the eight fold siddhis. T.R. Thulasiram demonstrates that "these (dis-ci-plines and siddhis) far exceed the concept and attainment of the Ashtanga yoga of Patanjali or perhaps any other system of a shtanga yoga known to us." (Thulasiram, 1980, pg. 822 854)

Patanjali was, Thulasiram states, possibly a contemporary of Thirumoolar, and may have been the same person whom Thirumoolar in his *Thirumandiram* refers to as one among the eight fellow disciples under their common Guru by the name of Nandi (TM, verse 67). Thirumoolar recorded that four of them sought to spread the teachings of yoga, each in a different direction (TM, verse 70). Patanjali did not give any personal references to his realizations nor to the transformation of his nature and body. His references to "Truth bearing consciousness" (Rtambhara tatra Prajna, ch.1,Verse 48), "the Truth conscious world" (Ch.3, Verse 5), and the samadhi of oneness with the Truth Law of the Waters of Grace" (Ch.4, Verse 29) appear to be rather visions of the supramental Truth with no direct touch or bearing upon the many kinds of siddhis spoken of by him. In Chapter 3, verse 51, while Patanjali warns that attachment to such siddhis may prevent the seeker from attaining Self realization (Kaivalyam), he is silent, however, on the manifestation of Divinity through such siddhis in one in whom Self-realization is already firmly established.

Thulasiram points out that the disciplines and siddhis of Thirumoolar were clearly of a "supramental nature", resulting after the realization of the supramental Truth world. "We here repeat again that the Ashtanga yoga of Thirumoolar makes the realization of the vast truth world as the goal (TM 589, 619, 628, 631, 641, 333 to 336), and the eight fold siddhis which include deathless-ness of body are realized by the Truth Conscious Grace Light after the firm realization and possession of the supramental Truth- Knowledge (TM 649, 668, 643, 706, 2062, 2952) and his deathless body meant a change in its substances or cells (bhuta padai, bodha medhadi TM 684,1705,1707, 668) which bear the divine presence of the Shakti and become conscious of Fi or and are linked up with the divine rhythm of universal play by expansion and contraction of all the cells of the body TM 682, 2863, 2833, 2860, 2589, 2940, 706, 1787, and 1726. His body became luminous and free from the rule of the inconscient darkness of matter and from death TM 4, 15, 1517, 1522, 1996, 2051, 2050, 2054, 2316, 2694, 2695, 114, 93, 3027, 3045, 2001." (Thulasiram, 1980, pg. 843)

Thulasiram's study clearly demonstrates that Thirumoolar attained a state of divine transformation which encompassed the physical plane of existence.

### **Understanding The Attanga Yoga**

Yoga is a gradual development of personality by way of ascending different steps of self integration, achieved by the adjustment and adaptation of oneself with the environment in which one lives at any given moment of time. So, the system of Attanga Yoga proceeds very carefully, stage by stage. And these stages, as we saw earlier, are the well-known limbs of Yoga or the Angas as they are known—lyama, Niyama, Asana, Pranayama Pratyahara, Dharana, Dhyana and Samadhi.

Among which the Iyamas and the Niyamas are regarded as the foundation of Yoga. Together they do not constitute just an ethical discipline, as people generally say. They are scientific requirements and logical stages; which are unavoidable in one's life, and we do not escape them merely by calling them ethical or moral. They are necessary requirements, because they are the means of self-adjustment with the state of affairs in which we are placed at present.

#### **1. IYAMA – Behavioural regulations**

- a. Truthfulness (satya).
- b. No over-indulgence or addiction (asteya).
- c. No acquisitiveness or stealing (aparigraha).
- d. No malice or animosity, i.e. non-violence (ahimsa).
- e. No sensual or sexual misconduct (brahmacarya).

*Kollaan Poi Kooran Kalavilaan En Kunan*

*Nallaan Adakka Mudaiyaan Nadu Seyya*

*Vallaan Paguthunpaan Maasilaan Kat Kaamam*

*Illaan Iyamathu Idai Ninraane - Thirumanthiram*

#### **2. NIYAMA – Ethical recommendations (niyama) –**

- a. Cleanliness (Yauca).
- b. Contentment (santosa).

- c. Restraint or austerity (tapas).
- d. Giving up borrowed knowledge in order to be open to knowing the ego-self (svsdhyaya).
- e. The perception of wholeness or compassion for all (Ishwarapranidhana).

***Thooymai Arulun Churukkam PoRaichevvai***

***Vaaymai Nilaimai VaLarththale MaRRivai***

***KaamaN KaLavU Kolaiyenak KANpavai***

***Nemi Iraindhu Niyamaththan AmE - Thirumanthiram***

3. **ASANAS** – The Yoga Asanas are so very well known, especially in these days, throughout the world practically, that they have almost tended to replace the purposes of Yoga proper, and many people imagine that the Yoga Asanas are themselves the goal of Yoga. This misconstruing of the significance of the Yoga Asanas is due to the excessive emphasis laid upon their practice, ignoring their more important utility in the internal discipline of the whole system for a nobler purpose. Yoga does not mean Yoga Asanas, though Yoga Asanas constitute a very important limb in the practice of Yoga. It is a position comfortable for the practice of concentration, which is permitted in the light of the aim of Yoga, and not just a position of ordinary physical comfort. Thirumoolar highlights eight such aasanas in his Thirumanthiram.

***PaNkayam Adhi Parandha Pal Adhanam***

***ANkuLavAm Iru NAlum AvaRRinuL***

***ShoNkillaiyAka Suvaththi Enamikath***

***ThaNka Iruppath Thalaivanum AmE - Thirumanthiram***

4. **PIRANAYAAMAM** - Pranayama is the harmonisation of the breath or the vital force. Prana is the vital energy and the process of the subduing of its activities is known as Pranayama. The Pranas are the energies that propel themselves outwardly in terms of objects through the vehicle of the body, and they have a say of their own in the activity in which they are involved.

***Aivarkku NAYakan AvvUrth Thalaimakan***

***Uyyakkondu ERuN Kudhirai MaRRonRoNDu***

***Meyyarkku PaRRukkoDukkuN KoDAdhu POy***

***Poyyaraith ThuLLi Vizuththidun ThAnE - Thirumanthiram***

5. **PIRATHIAYAAGARAM** – A state of mind where the senses appear to be one with the mind. They are no more outside the mind; they have become the mind itself as it were. The senses have assumed the Svarupa or the form of the mind itself, as it were. That is Indriya Pratyahara. The highest achievement in Pratyahara is that stage where, even when the senses are active, we are not able to visualise anything in front of us. This is the pinnacle

of Pratyahara, but to achieve this state, we have to keep proceeding by degrees.

**KaNDu KaNDuLLE KaruththuRa VANkiDil**  
**KoNDu KoNDuLLE KuNam Pala KANaIAm**  
**paNDukandhu ENkum pasha MaRai ThEDiyai**  
**IndRu KaNDiNke Irukkalu MAMe - Thirumanthiram**

6. **DHAARANAI** - Dharana is supposed to be a fixing of the attention of the mind on a particular thing, either externally or internally, a form outside or a concept inside. Both are good enough; both are permissible. The practice of concentration, Dharana is a great boon, a blessing. It is divine grace itself that has been bequeathed to us to attain higher level of consciousness towards the next stage of Yoga, the Diyaana.

**KONA Manaththai KuRikkoNDu Klzkkatti**  
**VeeNA ThthaNDUDE VeLiyuRa ThA NOKki**  
**KANak KaN KELA CheviyenRu IruppArkku**  
**VANAL ADAikkum Vazhi AadhuvAmE- Thirumanthiram**

7. **DHIYAANA** - Dhiyana also known as meditation is the constant flow of thought. This is the ultimate step which if practiced well leads to the highest step called Samadhi. Dhiyaana or Meditation distinguishes itself qualitatively by an intensity, which is characteristic of its own self, apart from the activity known as concentration. In meditation, in Dhyana, some novelty takes place. We do not any more feel a necessity to reject thoughts. Pratyahara leads to Dharana and Dharana leads to Dhiyaana by a gradual self-movement of itself towards a larger expansion and an inward intensification. These stages of Yoga gradually taper off into one another, without it being possible for us to draw a hard and fast line between one stage and the next, just as we cannot know when a child becomes an adolescent, an adolescent a youth, and a youth an old man.

**VarumAdhi YireTTuL Vandha Dhiyanam**  
**PoruvAdha Pundhi Pulan POkam Eval**  
**UruvAya Shaththi ParaDhiyanam Unnum**  
**KuruvAr ShivaththiyAnam Yogaththin KooRE-Thirumanthiram**

8. **SAMAADHI** - The ultimate union that is attempted in Yoga is known as Samadhi. It is the highest form of concentration in communion with the Absolute Truth or Reality. But, every stage of conscious experience may be regarded as a tentative reality with which one has to establish a communion, as for instance, right from the stages of Iyama and Niyama through the various graduated evolutionary stages in the course of the ascent of the individual soul from the lower to the higher, up until the final stage of total merger in the Ultimate Samadhi, a super-conscious stage, the highest step in Yoga. In this state one enjoys eternal bliss. This is not merely a well-

advanced stage in meditation, but something incomprehensible to the ordinary mind. The struggles, the tensions and the prejudices of the human mind will not permit the entry of the mind into such a state. The person who attempts to enter this state will be pulled back again and again. The status of cognising the pure substance of the object, as it is in itself, is the so-called ultimate Samadhi of Yoga.

**SamAdhiyam AdhiyIRRAAn Shellak kUDum**

**SamAdhiyam AdhiyIRRAAn ETTuch Shiththi**

**SamAdhiyam Adhiyil ThaNkinOrkkanRE**

**SamAdhiyam Adhi ThalaippaDunthAnE- *Thirumanthiram***

Right from Iyama onwards, every stage is nothing but an attempt at communion. Iyama, Niyama, Asana, Pranayama and Pratyahara are endeavours in Yoga to commune with different stages of the Reality, different degrees of or intensities of the Reality. But, when we come to the climax of Dhyana or meditation according to Thirumoolar, we confront Reality in its eternal state.

### **Traditional Branches Of Yoga**

Under the Ayur Vedic system there are four main or primary yoga branches from which most other types of yoga emerge. For the sake of convenience and clarity of understanding, we generally speak of different methods of the Yoga approach to life's problems. The better known methods are *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga* and *Jnana Yoga*. While the emphasis is laid on different aspects of Yoga in these methods, Yoga is basically the same, viz., inner purification and progressive elimination of the ego clouding the Truth shining within. In the working out of this Yoga process, there is much common ground as between the different teachings of Yoga. Physical health, ethical discipline, concentration, selflessness, development of a universal outlook—these are common to all the systems of Yoga.

While Patanjali's system lays stress on control of the mind as the kingpin of the dynamics of spiritual evolution, it encompasses not merely mind control, but the entire gamut of the spiritual ascent. Patanjali's Yoga is not a secret system for exclusive practice by recluses living in mountain caves. If that were so, its value would become minimal. No. The Yoga of Patanjali is meant for everyone, in much the same way as *Thirumanthiram*. Patanjali's *Yoga Sutras* and *Thirumanthiram* are universal scriptures, dealing with the Science of Life, the Science of Reality, and no one is outside its purview. It is an all-inclusive science, meant for everyone's practical living. As such, the *Yoga Sutras and Thirumanthiram* are a priceless scriptures. They are not merely the Culture of India, but the entire human race, which is indebted to Patanjali & Thirumoolar for their generous gift of this remarkable science designed to restore to man his Divine Heritage, his forgotten identity.

### **Modern Yoga Styles**

Yoga has erupted around the world in the matter of just a few, short decades. During this time many new practitioners have emerged with their own independent thoughts on the practice of yoga and some being quite ambitious as well as

business savvy, have created large institutions and garnered much recognition in fairly short order.

Many of these new styles of yoga have been branched with the stamp of their originator's name like Sivananda Yoga, Bikram Yoga, Amit Yoga, Kaliray Tri Yoga, Satyananda Yoga and the ever popular Iyengar Yoga. Other countless new varieties bear some name that can be vaguely associated with the yoga tradition in some way or another like Ananda Yoga, Dru Yoga, Ashtanga Vinyasa Yoga, Jivamukti Yoga or Anahata Yoga. And there is a growing trend toward even more new – age approaches to yoga with more functional sounding names like Power Yoga, Pre-natal Yoga, Laughter Yoga, Flow Yoga, Hot Yoga or Children's Yoga, School Yoga, etc. Some of the successful world renowned Yoga centers are “**Isha Yoga Center**” at the foot of Vellingiri hills by **Sathguru Jakky Vasudev**, “**Mana Vala Kalai**” by **Vethathiri Maharishi**, “**Vazhum Kalai**” by **Ravishankar**, “**Integral Yoga**” by **Swami Satchithananda**, **Osho's** Meditation Practices, **AUM** yoga therapy, etc.

### **The Understanding On The Seven Chakras In Yoga Practice**

Chakras are energy centers. Although most people have heard of seven chakras, there are actually 114 in the body. The human body is a complex energy form; in addition to the 114 chakras, it also has 72,000 "nadis," or energy channels, along which vital energy, or "prana," moves. When the nadis meet at different points in the body, they form a triangle. We call this triangle a chakra, which means "wheel." We call it a wheel because it symbolizes growth, dynamism and movement, so even though it is actually a triangle, we call it a chakra. Some of these centers are very powerful, while others are not as powerful. At different levels, these energy centers produce different qualities in a human being.

Fundamentally, any spiritual path can be described as a journey from the base chakra, called the "Mooladhara," which is located at the base of the spine, to the "Sahasrar," which located at the top of the head. This journey of movement from the Mooladhara to Sahasrar is from one dimension to another. It may happen in many different ways, and various yogic practices can effect this movement.

**Naalum Iru Muundrum Eerainthum Eeraarum**

**Kolin Mel Nindra Kurigal Pathinaarum**

**Moolam Kandu Aange Mudintha Muthal Irandum**

**Kaalam Kandaan Adi Kanalum Ame- *Thirumanthiram***

Mooladhara is really made up of two terms: "Moola" means the root or source, and "adhar" means the foundation. It is the very basic foundation of life. In the physical body, our energies need to be in the Mooladhara chakra to some extent. Otherwise, we cannot exist. If the Mooladhara chakra alone is dominant, food and sleep will be the predominant factors in our life.

We can speak in terms of lower and higher chakras, but such language is often and too easily misunderstood. It is like comparing the foundation of a building to the roof; the roof is not superior to the foundation. The foundation of the building is more basic to the building than the roof, and the quality, life span, stability and

security of the building depends, to a large extent, on the foundation rather than the roof. But in terms of language, the roof is higher, and the foundation is lower.

The second chakra is "Swadhisthana." If our energies move into Swadhisthana, we will become pleasure seeker. The Swadhisthana chakra is located just above the genital organs. When this chakra is active, we enjoy the physical world in so many ways. If we look at a pleasure seeker, we will see that our life and experience of life are just a little more intense compared with a person who is only about food and sleep.

If our energy moves into the "Manipuraka" chakra, located just below the navel, we become doer in the world. We are all about action. We can do many, many things. If our energies move into the "Anahata" chakra, we become creative persons. A person who is creative in nature, like an artist or an actor, is someone who lives very intensely -- more intensely, perhaps, than a businessman, who is all action.

The Anahata literally means the "un-struck." If we want to make any sound, we have to strike two objects together. The un-struck sound is called "Anahata." Anahata is located in the heart area and is like a transition between our lower chakras and our higher chakras, between survival instincts and the instinct to liberate ourself. The lower three chakras are mainly concerned with our physical existence. Anahata is a combination; it is a meeting place for both the survival and the enlightenment chakras.

The next chakra is the "Vishuddhi," which literally means "filter." Vishuddhi is located in the area of our throat. If our energies move into Vishuddhi, we become a very powerful human being, but this power is not just political or administrative. A person can be powerful in many ways. A person can become so powerful that if he just sits in one place, things will happen for him. He can manifest life beyond the limitations of time and space.

If our energies move into the "Aghna" chakra, located between our eyebrows, we are intellectually enlightened. We could attain to a new balance and peace within us. The outside no longer disturbs us, but we are still experientially not liberated.

If our energies move into "Sahasrar," at the crown of our head, we become ecstatic beyond all reason. We will simply burst with ecstasy for no reason whatsoever.

Chakras have more than one dimension to them. One dimension is their physical existence, but they also have a spiritual dimension. This means that they can be completely transformed into a new dimension. If we bring the right kind of awareness, the same Mooladhara that craves food and sleep can become absolutely free from the process of food and sleep. If one wants to go beyond food and sleep, one needs to transform the Mooladhara to an evolved state.

To move from Mooladhara to Aghna, from the lowest of these seven chakras to the second highest, there are many procedures, methods and processes through which one can raise his energies. But from Aghna to Sahasrar, the sixth chakra to the highest chakra, there is no path. We can only jump there. In a way, we have to fall upward. So, the question of going step by step to that dimension does not really arise. There is no way.



It is for this reason that spiritual traditions have emphasized the significance of a guru's role in one's realization; guru literally means "dispeller of darkness." We can only jump into an abyss -- the depth of which we do not know -- if we have an absolutely insane heart, or if our trust in someone is so deep that we are willing to do anything in their presence. Most people, due to a lack of either of these two aspects, just get stuck in the Agna chakra. When this happens, peacefulness is the highest state they will know. It is only from this limitation that there has been so much talk about peace being the highest possibility. But for someone seeking their ultimate nature, peace is only the beginning; it is not the ultimate goal.

### **The Study Of Yoga**

A large number of thoughtful people, both in the East and the West, are genuinely interested in the subject of Yoga. This is natural because a man who has begun to question life and its deeper problems wants something more definite and vital for his spiritual needs than a mere promise of heavenly joys or 'eternal life' when he passes out of his brief and feverish life on this planet. Those who have lost faith in the ideals of orthodox religions and yet feel that their life is not a meaningless and passing phenomenon of Nature naturally turn to the philosophy of Yoga for the solution of problems connected with their 'inner' life.

People who take up the study of Yoga with the object of finding a more satisfactory solution of these problems are likely to meet with one serious difficulty. They may find the philosophy interesting, even fascinating, but too much enveloped in mystery and rigmorole to be of much practical value in their life. For there is no subject which is so much wrapped up in mystery and on which one can write whatever one likes without any risk of being proved wrong. To a certain extent this atmosphere of mystery and obscurity which surrounds Yoga is due to the very nature of the subject itself.

The philosophy of Yoga deals with some of the greatest mysteries of life and the Universe and so it must inevitably be associated with an atmosphere of profound mystery. If the doctrines of Yoga are studied in the light of both ancient and modern thought it is much easier to understand and appreciate them. The discoveries made in the field of Science are especially helpful in understanding certain facts of Yogic life, for there is a certain analogous relationship between the laws of higher life and life as it exists on the physical plane, a relationship which is hinted at in the well-known Occult maxim 'As above, so below'. Some teachers of Yoga have attempted to meet this difficulty by taking out of the philosophy and technique of Yoga those particular practices which are easy to understand and practise, placing these before the general public as Yogic teachings.

Many of these practices like Asana, Pranayama etc. are of a purely physical nature and when divorced from the higher and essential teachings of Yoga reduce their systems to a science of physical culture on a par with other systems of a similar nature. This over simplification of the problem of Yogic life, though it has done some good and helped some people to live a saner and healthier physical life, has greatly vulgarized the Yogic culture and produced a wrong impression, especially in the West, about the real purpose and technique of Yoga.

What is needed therefore is a clear, intelligible presentation of its philosophy and technique which gives a correct and balanced idea of all its aspects in terms of modern thought. For, while it is true that many aspects of Yogic life are beyond the comprehension of those confined within the realms of the intellect, still, the general philosophy and the broader aspects of its technique can be understood with the main trends of philosophical and religious thought if approached with an open and eager mind. One can, at least, understand this philosophy sufficiently to be able to decide whether it is worthwhile to undertake a deeper study of the subject and later, to enter the path of Yoga.

### **The Benefits Of Yoga Education**

Nothing is more effective than education. Nothing need be told afterwards. If a person is properly educated, he will know what to do. It is lack of sufficient education that makes one feel that he requires instruction from outside. On the other hand, when a person is himself illumined, he needs no instruction, because he knows what to do. So, before trying to do anything in the direction of control of the mind, we have to be educated in the direction of proper understanding. A good quality of life can be attained only through a good quality of education. YOGA Education need to be acknowledged as an important social activity, closely bound with intellectual, economic, cultural, emotional and social life of the human race.

The “Pillars” upholding the aspirations of progress in YOGA education are the YOGA teachers. The YOGA teachers are the real builders of the nation. So every YOGA teacher has to know of it, has to practice it and make his pupils to follow it, so as to have a balanced, awakened mind for the academic achievement, as well as, to have a total happy life.

The benefits yoga educations are as follows:

1. Stress-free living and joyful relationship.
2. Enhanced productivity, creativity and efficiency.
3. Heightened concentration, high memory and decision-making capabilities.
4. Stimulates the release of all physical, mental and emotional blocks.
5. A proven tool for preventive health that has helped relief from chronic diseases.

### **The “Science of Yoga” as “The Art of Living”**

The worldly enjoyments of the human being are tainted with two major defects. Firstly, all earthly joys are fleeting, temporary in nature. Secondly, every enjoyment is mixed simultaneously with a measure of misery. Now, Yoga guarantees, at the end of the journey, perpetual bliss totally unmixed with sorrow. Is it not worthwhile? In fact, all human striving, knowingly or unknowingly, is directed only towards the state of perpetual and unending bliss. The basic aim of all human endeavours is the same, though the effort is often directed along mistaken channels resulting in wrong results.

World has now widely accepts the benefits of yoga and has placed it as one the important practice of complementary medicine. According to WHO, the World Health Organization, total health should include Physical, Mental and Social wellbeing. Yoga views health as essential and an outcome of having found a balance between our total personality and the world around us. This fits the total health model definition described by WHO.

## **Conclusion**

In the process of learning and practicing yoga, habits and ways of being can leave or modify on their own. This is not to say there is no resistance to letting go of old pleasures, or that we do not have to use intelligence to free our self from aspects of our life that are no longer appropriate. Rather, the energy of yoga, and the awareness it brings, make more obvious what is and is not conducive to our well-being. The day to day practice of yoga gives us messages that are very difficult to ignore.

There is an edge that each of us must confront between growing, which is both an adventure and holding onto security. Some security is necessary as a base to move from, while too much dampens growth and dulls life by keeping newness out. One of the remarkable things about yoga is that it generates energy that opens us, while building both the physical and psychological strength to assimilate change into our life. This gives an entirely different kind of security. The security of knowing that we can respond to whatever challenges life may bring.

The system of Yoga is a practice, and this practice is nothing but the conduct of our life. We need practice the "Science of Yoga" as the "ART OF LIVING" in our day-to-day life. However, our interest need to be practical, and not merely theoretical. We are more concerned with living a good life, a better life, than with knowing many things. Therefore, in order to practice the "Science of Yoga" as the "Art of Living" in our society, we are the dire need of introducing the YOGA EDUCATION to our community, importantly to our younger generation.

This could only turn into reality, if we make immediate steps to train the trainers to be the qualified Yoga Teachers. We may not need to reinvent the wheel for it. We could capitalise the existing Yoga Syllabus in various universities, especially in India, to produce such qualified teachers.

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