

Perspectives, Practices And Understanding Of Yoga In Modern Era

Pallavi Kavhane¹, Dr. Vijendra Prakash Kapurwan²

¹ Research Scholar, S.K.D. University Hanumangarh, Rajasthan.

² Assistant Professor, S.K.D. University Hanumangarh, Rajasthan.

Abstract

The purpose of the study was to find out the changing perspectives-practices-understanding of Yoga in the modern era. Yoga has become popular and commercialized so authentic practices of yoga become very much modified. Many yoga teachers have a wrong understanding about the concept of Yoga. The purpose of the study, 20 yoga studios of Pune city were randomly selected for observation. Their style of teaching Yoga and methods of classes. After observing 20 yoga studios, it was observed that the many Yoga studios teach modification in Yoga classes. Traditional way of practicing yoga for example – Raja Yoga/Patanjal Yoga, Karma Yoga, Hatha Yoga, Jnyana Yoga, Nath Yoga, Bhakti Yoga, Mantra Yoga, Laya Yoga etc. and modern way of practicing Yoga - Hot yoga, Power yoga, Beer yoga, Wine yoga etc. so the real purpose of yoga is not fulfilled here by them. There is a need to increase more awareness about traditional yoga. The experimental results show that the modern methods are correctable by giving them the right material of yoga and to make people Yoga as a lifestyle.

Keywords: Yoga, Perspective, Practice, Modern era.

Introduction

Yoga is a spiritual science for integrated and holistic development of physical, mental, emotional, social and spiritual. The philosophy of yoga is practical and applicable in our day-to-day living. In the last forty years yoga has been accepted as a therapeutic science all over the world and many scientific studies have been conducted in this field. Today we teach yoga to people because it is very necessary. Man has become sick and medical science is not able to meet the challenge. However, yoga has been helping everybody. Therefore, we do not want to discourage this aspect, but at the same time we should not forget what yoga really stands for. This is the mistake that most yoga teachers make. They just teach a few exercises under the name of yoga. This is why teachers are not able to raise the level of their pupils. Just to improve physical health is not enough. The mental health must also improve, nature must change, the personality must change, the psychological and the psychic framework also has

to change. You should not merely feel freedom from disease, but freedom from bondage and from the vagaries of the mind. Now, the time has come when teachers in every part of the world must understand and transmit the true spirit of yoga. Yoga means the union of pranic and mental forces. When union between the pranic and mental forces takes place, then a great event occurs in humans. This is the awakening of higher consciousness. prana shakti, the life force, and manas shakti, the mental force, are the two fundamental creators. What makes this method of treatment so powerful and effective is the fact that it works. In the physical body, the various organs and systems all have their own functions to carry out, but there should be complete coordination between them. Physical and mental therapy is one of the most important achievements of hatha yoga. according to the principles of harmony and unification, rather than diversity. The three important principles on which physical and mental therapy is based are as follows- Conferring absolute health to one part or system of the body thereby influencing the rest of the body. Balancing the positive and negative energy poles- Ida and Pingala, prana and Apana. Purifying the body of the three types of wastes. The yoga training includes cleansing process, asanas, bandhas, mudras, pranayama and dharana. Worldwide yoga is very popular and every

International Day of Yoga various themes were declared, for example – Yoga for harmony and peace, Yoga for connect the Youth, Yoga for health, Yoga for peace, Yoga for heart, Yoga at home with family, Yoga for wellbeing.

Objectives

1. To evaluate education level of Yoga teachers from Pune city
2. To check Perspective of Yoga teachers about the traditional way of Yoga from Pune city
3. To analyze the methods of conducting Yoga during practices from Pune city
4. To suggest guidelines for practicing yoga
5. To check the historical development of Yoga at Pune city.

Methodology Sample and Sampling Techniques

The study was delimited to 20 studios of Yoga in Pune city Maharashtra. Researcher constantly observed the methods of teaching pattern of classes. Every day from morning to evening observation was done. Researcher set up some question answers session at the studio place with members as well as with teachers. Practices done by various methods of yoga. The information mainly collected from renowned Yoga studios from Pune city. The sources are - Documents, scriptures, manuscripts, autobiographies, declarations, books, research reports etc.

Procedure of Study

The study was a survey study and the standard procedures for a survey study were followed. The concerned authorities were approached to get the necessary observation of classes. The observation is used for related studies and discussion with experts. The observation was conducted for 1 month every day from morning to evening. Researcher was observing everyday activities of yoga studios and constantly following all the methods use by Yoga teachers. Weekly design pattern for Yoga classes and aim of classes.

Points

1. Education of Yoga Teacher
2. Tradition way and Types of Yoga
3. Experience of Yoga teacher
4. Aim of classes
5. Teaching methods
6. Own practices

Within the context of yoga's increasing popularity, the prevailing view that yoga is 'good for everyone' is often perpetuated by participants. This view is derived from popular media portrayals and activities, as well as scientific research purporting yoga's health benefits for all citizens. This paper accordingly investigates these dominant claims reproduced about yoga practice in the United States using a qualitative study involving five practitioners. We specifically invoke Michel Foucault's concepts of discourse and governmentality to interrogate how yogic 'truths' are negotiated, taken up, and reproduced by several participants in the San Francisco area. Five in depth semi-structured interviews were conducted with a diverse demographic sample of yoga participants. Our findings suggest that these various individuals invested in and reproduced the ideals of social inclusion and multicultural diversity with the accompanying view that yoga operated as a community or 'family'. The practitioners subsequently acknowledged specific barriers and instances of exclusive practices within yoga and its communities. Yet, in some cases the participants countered that these perceptions of exclusion and barriers to practice could be overcome by individual choice-making; this latter view implicates a specific mode of neo-liberal self-governance. Our analysis therefore suggests that the yoga participants invested in and reproduced ideals of individualism and meritocracy relative to normative neo-liberal yoga discourses. (Smith, & Atencio, 2017).

Analysis and Results

After observing 20 yoga studios in Pune city subject fell under 6 categories. Researcher observed and studied all the methods of Yoga studio. Yoga teachers are running away from the root practice and traditional knowledge of Yoga.

Discussion

Do teacher teaching of yoga having proper knowledge of Yoga. Yogic knowledge was traditionally handed over from one to another. The sages/gurus learnt and carried it forward. Providing broad outlook and insight regarding the history of Yoga. Yoga is a huge ocean; it is not only physical practice. Daily practice is needed from authentic yoga Guru. Providing traditional and authentic institute for education of Yoga. Designing of classes by Yoga teachers.

As per the definition of Yoga described as follows:

1. Samatvam Yoga Uchyate || BG-5 - It is bringing together or balancing together of physical, mental, emotional, social and spiritual aspect of the human being. It is the harmony of all these aspects.
2. Yogaha Karmasu Kaushalam || BG 6 - Yoga is perfectly skilled action or behavior.
3. Yogaha chittavritti nirodhah || PY 7 – Yoga is the controlling of the modifications of the mind.

Yoga teachers are running away from the root practice and traditional knowledge of Yoga. So, researcher suggested that while practicing yoga always stick to their tradition. Otherwise, we will not be able to appreciate our traditional knowledge and the meaningful practice, if we do not unfold the history of Yoga. A study of the history of yoga will give us an authentic outlook. The glory of the yoga tradition gives us a great insight and helps us on the path of selfrealization.

References

1. Alter, Joseph S. *Yoga in modern India: The body between science and philosophy*. Princeton University Press, 2004.
2. Desmarais, Michele Marie. *Changing Minds: Mind, Consciousness, and Identity in Patañjali's Yoga--sūtra and Cognitive Neuroscience*. Vol. 14. Motilal Banarsidass Publisher, 2008.
3. Roy, Gitanjali. "Yoga for Attaining the State of Mindfulness." *Handbook of Research on Clinical Applications of Meditation and Mindfulness-Based Interventions in Mental Health*. IGI Global, 2022. 273-287.
4. Semwal, D. K., Chauhan, A., Mishra, S. P., & Semwal, R. B. (2016). Recent development in yoga: A scientific perspective. *JoAYUSH*, 5, 14-20.
5. Singleton, Mark, and Ellen Goldberg, eds. *Gurus of modern yoga*. Oxford university press, 2013.
6. Smith, S., & Atencio, M. (2017). "Yoga is yoga. Yoga is everywhere. You either practice or you don't": a qualitative examination of yoga social dynamics. *Sport in Society*, 20(9), 1167-1184.

7. Öznalbant, E., & Alvarez, M. D. (2020). A socio-cultural perspective on yoga tourism. *Tourism Planning & Development*, 17(3), 260-274.
8. Mukherjee, R. (2016). Karma Yoga: A traditional perspective. *Yoga Mimamsa*, 48(1), 37. □ Kepner, J., Devi, N. J., Le Page, J., Le Page, L., Kraftsow, G., & Lee, M. (2014). The differences between yoga teacher training and yoga therapist training and the distinction between yoga teaching and yoga therapy. *International journal of yoga therapy*, 24(1). □ Pandey, A., & Navare, A. V. (2018). Paths of yoga: Perspective for workplace spirituality. *The Palgrave handbook of workplace spirituality and fulfillment*, 1, 101-126.
9. Baier, K., Maas, P. A., & Preisendanz, K. (2018). Yoga in transformation: historical and contemporary perspectives. V&R unipress. Baier, K., Maas, P. A., & Preisendanz, K. (2018). Yoga in transformation: historical and contemporary perspectives. V&R unipress.
10. Askegaard, S., & Eckhardt, G. M. (2012). Glocal yoga: Re-appropriation in the Indian consumptionscape. *Marketing Theory*, 12(1), 45-60.
11. Phillips, L. L. (2005). Examining flow states and motivational perspectives of ashtanga yoga practitioners. University of Kentucky.
12. Singh Khalsa, S. B. (2007). Why do yoga research: who cares and what good is it? *International Journal of Yoga Therapy*, 17(1), 19-20.
13. Semwal, D. K., Chauhan, A., Mishra, S. P., & Semwal, R. B. (2016). Recent development in yoga: A scientific perspective. *JoAYUSH*, 5, 14-20.
14. Dagar, C., & Pandey, A. (2020). Well-being at workplace: A perspective from traditions of yoga and ayurveda. *The Palgrave Handbook of Workplace Well-Being*, 1-28.
15. Gard, T., Noggle, J. J., Park, C. L., Vago, D. R., & Wilson, A. (2014). Potential selfregulatory mechanisms of yoga for psychological health. *Frontiers in human neuroscience*, 8, 770.
16. Whicher, I. (1998). *Integrity of the Yoga Darsana, The: A Reconsideration of Classical Yoga*. SUNY Press.
17. De Michelis, E. (2008). *Modern yoga: History and forms*. In *Yoga in the modern world* (pp. 29-47). Routledge.
18. Hauser, B. (2013). *Yoga Traveling. Bodily Practice in Transcultural Perspective*.