



## Yog is Capable to Control the Mental Setup and Behavioral Approaches of a Person-A Study Report

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### Abstract

The year's pass, but history never dies. Throughout the intervention of ancient history of India it's informed that ancient sages were using different kind of yogic formation as a method of health body, fruitful mind and appreciating behavior. In present society, simultaneously growing number of criminal incidents and laws are indicating that individually law is not able to control human behavior. In this study, it is tried to see the level of impact of yog on behavior of a person. Based on the result of 1000 respondents it would declare that yogic practice is a method to control human mind and behavior. On this regards, among the 39 hypothetical methods 15 methods or principals are able to provide 100% impact.

**Keywords** Impact of yog on behavior; Ideal regulation of yog practice; Mind

### Introduction

Indian civilization is not newly enlisted in world map, according to the historical evidence it was started on 6000BC with the hand of Vedic civilization [1]. "Veda", the first literature in world formed in India in-between 6000BC to 5000B [2]. Common interest of the population in a civilization is seed of a society. In a single word, society is the relation between person to person. Indeed human behavior is the power to construct a society and ethic, practice and values are the flow of this power. However, nothing constraint in this world, every factors of this creation is moveable by order of nature. Therefore, with the respect of this law social anatomy of a civilization has been modifying by timeline. During the process of modification, nature of society has been leave far away from myth [3]. Now in present society people are living with busy schedule, no one have time to think about other than self, they are pulling by the weapon of consumerism and capitalistic market economy. Adulterate food habit, different kind of stress, tension and anxiety, dissatisfied desire, inequality of economical distribution, lack of humanity, morality and ethic, availability of different addiction substances, small or micro level family size, unhealthy life style are the present sceneries of Indian societies, especially in urbanized areas [4]. Particularly scope of higher study, provision to ensure up dated health facility, various kinds of career aspect, and easy way of communication are attractive point to live in urban regions. But increased number of criminal incident, mental and psychical disease are indicating that existing law and medical facilities are not enough to address social miseries in present time, something more is needed to add. To fine this "more" or way-out from this miserable situation is the objective of this study and hypothetically yogic practices are taking as a remedy of this darkness.

Not only yoga is well-known name in present society, even the acceptances of yogic practices are growing day by day. Perhaps the perception of yogic practice is almost existed from earlier time in India. At present in society yoga is interpreted as a process or method

of wealthy figure and fruitful mind which is far away from root substance of yog in ancient literature [5]. For the effect of globalization and modernization the word yog converted to yoga. Subjective meaning of yog is connection or linkage and it is not the name of particular physical or mental exercise. According to ancient manuscript of India, yog is the key of health body, fruitful mind and appreciating behavior. By nature yog is itself a unique philosophy; it is also renowned under six school of philosophy in Indian mythology. Maharishi Patanjali, the inventor of yog, explained his yogic view "Yogas chitta vritti nirodhah" under Yog Sutra [1] which means "Yog is the removal of the fluctuations of the mind" however Mahamuni Bharat, the initiator of dramaturgy, described that dram is also one kind of yog. Sanskrit Grammatician Panini defined yog as union with the Supreme, where Maharishi Kapil, the author of Sankhya philosophy interpreted yog as omnipresent power of universe. According to Sankhya darshan, third school of philosophy, 24 Tattvas or twenty four principals are based on this creation.

Literature is the right way to explore the level of knowledge because literature could not form without realistic experience. Existence of preventive and curative perception in ancient text should indicating that social miseries were also present in that time, where body, mind and behavior were the central areas of social problems. Probably, with the expectation to overcome this kind of difficulties ancient sages were interpreted Vedic knowledge under two different ways-one is related with physical world and its necessity and another one is spiritual or metaphysical promotion [3-6]. Economy, earning, administration fitness are famous issues to discuss in physical world related text. Intellectualism and spiritual promotion is the content of metaphysical text. However, conceptions of yogic practices are equally appreciating in both areas. Categorically materialize body and mind are different but both are interconnect to each other. Based on the nature of practice three types of yogic practices are seeking among the entire yogic practices i.e., Physical exercise, Psychological exercises and biopsychological exercises. Hath yog, Raj yog, Kriya yog, Japa yog, Bhakti Yog, Jnana yog, Avyash yog, Mantra yog, Swar yog, Mamo yog, Natya yog, Nritya yog, Tantra yog, Acher yog, Ashtanga yog are the name of few famous yog practices in ancient literature. Among the entire yogic

practice Hath yog, Raj yog and Kriya yog are most popular and leading form [7]. To see the result of yog on behaviour related to daily life the form of Raj yog and Kriya yog taken for this study. And as an indicator total 39 psycho-behavioural components i.e- (1) Depression, (2) Frustration, (3) Grief, (4) Insecurity, (5) Jealousy, (6) Mental irritation, (7) Nervousness, (8) Stress, (9) Tension, (10) Annoy, (11) Quarrel intention, (12) Malicious intention, (13) Mental calmness, (14) Altruism, (15) Patience, (16) Social accountability, (17) Self-Confidence, (18) Empathic outlook, (19) Integrity, (20) Non-judgmental attitude, (21) Non-violence attitude, (22) Punctuality, (23) Dignity, (24) Acceptance, (25) Adjustment, (26) Attention, (27) Concentration, (28) Impartiality, (29) Decision-making time, (30) Emotional control, (31) Eye-hand coordination, (32) Recollection, (33) Notice and situation analysis, (34) Reacting/responding time, (35) Avoiding unwanted circumstance, (36) Manner, (37) Politeness, (38) Solidarity, (39) Cheerful view respectively are using to notice the impact yog practice on daily life [4,5]. Systematically the conclusion of this study has been depending on the feedback of 1,000 respondents.

## Materials and Methods

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 [8].

### 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:

S. No.	Code	S. No.	Code	S. No.	Code	S. No.	Code	S. No.	Code	S. 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	42	MBCA	52	MCCA
8	SACB	17	SBCB	26	SCCB	35	MACB	44	MBCB	53	MCCB

## 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 [9].

## Data tabulation, compilation and analysis

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

Here in this study,

- Total score=Number of respondents 39 (Total number of psycho-behavioural components)
- Score obtain=2nd round-1st round
- Level of impact=(Score obtain × 100)/ Total score

Below mention regulation chart used to identify the best regulation of yog practice (Tables 1 and 2):

9	SACC	18	SBCC	27	SCCC	36	MACC	45	MBCC	54	MCCC
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**Table 1:** Regular chart to identify the best regulation of yog practice.

1st Code		2nd Code		3rd Code		4th 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 (More than one type of yog practice)	B	5 days in a week	B	2 times	B	1 hour to 2 hours
		Code	Regular	Code	More than 2 times	C	More than 2 hours

**Table 2:** Indicators of above mentioned 54 codes.

### Data Analysis and Discussion

The impact and function of “yog” on attitude of a person is clearly reflecting from this study. In present society everyone are busy in his or her own schedule and have limited time [7]. With the expectation to propose a concrete principal or schedule of yog practice this study has done [4]. Below mention that is the indicator of best practice principal of yog (Table 3):

Practice (Code)	Total no. of 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	0

**Table 3:** Sowing best indicator of best practice principle of yog.

It is clear from above chart that yog is able to control human behavior but best outcome is depending on right schedule or principal of practice.

It is observing from above table that out of the total 39 regulations 15 types of regulations i.e.-“SACA”, “SBAC”, “SBCA”, “SBCB”, “SCAB”,

“SCAC”, “SCCA”, “SCCB”, “MAAC”, “MABB”, “MBAC”, “MCAB”, “MCAC”, “MCCA”, “MCCB” are able to provide 100% impact, 1000 out of 1,000 respondents are assuring it. And apart from above 15 regulations rest 24 regulations are there with different ranking and impact factor. Based on impact factor 2nd to 24th ranking are like-regulation “MBAA” is in 2nd rank with impact value 99.96%, regulation “MBBA” is 3rd rank with impact 99.93%, regulation “SCBB” is in 4th rank with impact 99.88%, regulation “MBAB” is in 5th rank with impact 99.84%, regulation “MCAA” is in 6th rank with impact 99.83%, regulation “MBBB” is in 7th rank with impact 99.81%, regulation “MAAA” is in 8th rank with impact 99.80%, regulation “MABA” is in 8th rank with impact 99.68%, regulation “MCBA” is in 10th rank with impact 99.66 %, regulation “SBBA ” is in 11th rank with impact 99.65%, regulation “MCBB ” is in 12th rank with impact 99.51%, regulation “MAAB” is in 13th rank with impact 99.49%, regulations “SCAA” and “SBAA” ” is in 14th rank with impact 99.44%, regulation “MBCA” is in 15th rank with impact 99.36%, regulation “SCBA” is in 16th rank with impact 99.07 %, regulation “MBCB ” is in 17th rank with impact 98.72 %, regulation “SBAB ” is in 18th rank with impact 98.50%, regulation “SAAC” is in 19th rank with impact 97.95%, regulation “SBBB ” is in 20th rank with impact 97.78%, regulation “SABA ” is in 21th rank with impact 93.16%, regulation “SAAB” is in 22th rank with impact 92.80%, regulation “SABB” is in 23rd rank with impact 88.32%, regulation “SAAA” is in 24th rank with impact 85.16% respectively.

## Conclusion

After intervention the ancient assumption and current experience it would clearly assured that yog is one of the method to control mind

and behavior. On this regards it is concluding that principal or schedule of yog practice is the main factor to carry the right impact. In daily life and busy schedule 15 regulations i.e.-“SACA”, “SBAC”, “SBCA”, “SBCB”, “SCAB”, “SCAC”, “SCCA”, “SCCB”, “MAAC”, “MABB”, “MBAC”, “MCAB”, “MCAC”, “MCCA”, “MCCB” are best way to protect behavior from negativity.

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