

## Original Article

# Indian 'Yoga' Tradition Important Contribution to Sustainable Development

Dr. Jadhav Baban Bhivsen

Ph. D. Research Center, Dept. of History, S.M.D.L. College Kalamboli, Navi Mumbai

Manuscript ID:  
BN-2025-020825

ISSN: 3065-7865

Volume 2

Issue 8

August 2025

Pp111-118

Submitted: 15 July 2025

Revised: 24 July 2025

Accepted: 13 Aug 2025

Published: 31 Aug 2025

DOI:

[10.5281/zenodo.17158407](https://doi.org/10.5281/zenodo.17158407)

DOI link:

<https://doi.org/10.5281/zenodo.17158407>



Quick Response Code:



Website: <https://bnir.us>



### Abstract

The Indian yoga tradition represents one of the most significant contributions to global well-being and sustainable development. Rooted in the principles of harmony between body, mind, and spirit, yoga promotes holistic health, self-discipline, and ethical living. This paper examines yoga's historical evolution from the Vedic period to the modern era, highlighting its role in promoting physical fitness, mental balance, emotional stability, social harmony, and spiritual growth. Beyond individual benefits, yoga fosters values such as non-violence, peace, and selflessness, which align closely with the United Nations Sustainable Development Goals (SDGs). Its practices—including asana, pranayama, meditation, and ethical codes—help address modern challenges such as lifestyle diseases, stress, and ecological imbalance. Recognized globally by initiatives like the International Day of Yoga and UNESCO's inclusion of yoga as Intangible Cultural Heritage, the tradition continues to serve as a bridge between cultural heritage and contemporary global needs. This study argues that yoga is not merely a physical discipline but a comprehensive way of life that contributes to sustainable development by promoting harmony, resilience, and universal well-being.

**Keywords:** Yoga, Sustainable Development, Holistic Health, Indian Philosophy, Spiritual Heritage, SDGs, Meditation, Ashtanga Yoga, Well-being, Global Harmony.

### Introduction:

The Sustainable Development Goals (SDGs), adopted by the UN in 2015, require a multidisciplinary approach for effective implementation. These 17 interconnected goals, covering areas like poverty, hunger, health, education, gender equality, and climate action, necessitate collaboration across various fields of study and practice. Investment in education and training is essential for implementing the Sustainable Development Goals. The Indian yoga tradition is important for providing mental and physical health in the context of sustainable development. Keeping this in mind, the importance of yoga is given in this research paper.

India has always been moving forward according to the principle of 'Vasudhaiva Kutumbakam'. India has given various aspects of life like religion, philosophy, spirituality, Ayurveda and Yoga to the world. Yoga is an Indian science that has been practiced since time immemorial. The sages, saints and spiritual masters of India used Yoga practices to develop the power within themselves, realize the supreme consciousness and attain complete happiness. Yoga is an ancient Indian knowledge and is our cultural and spiritual heritage. Yoga basically focuses on bringing harmony between body and mind, thought and action. Yoga unites the individual consciousness with the universal consciousness. The word 'Yoga' is derived from the root Sanskrit word 'Yuj' meaning to join. Maharishi Panini has given three meanings of the word Yoga as *Sanyog* (union), *Sayaman* (Restraint) and *Samadhi*. Maharishi Vyasa has also given the same meaning of Yoga as samadhi. [1] Samadhi means equanimity. Samadhi is the meaning of emotion, the unwavering state of mind, and the equanimity of intellect.

Yoga is a discipline that helps in developing the overall physical, mental, spiritual and social aspects of an individual's personality.

### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International Public License](https://creativecommons.org/licenses/by-nc-sa/4.0/), which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

### Address for correspondence:

Dr. Jadhav Baban Bhivsen, Ph. D. Research Center, Dept. of History, S.M.D.L. College Kalamboli, Navi Mumbai

Email: [bbjsmdl@gmail.com](mailto:bbjsmdl@gmail.com)

### How to cite this article:

Jadhav, B. B. (2025). Indian 'Yoga' Tradition Important Contribution to Sustainable Development. *Bulletin of Nexus*, 2(8), 111–118. <https://doi.org/10.5281/zenodo.17158407>

To achieve this, it uses various yogic techniques like Asana (psycho-physiological-postures), Pranayama (breath control techniques), Pratyahara (withdrawal of the senses), Dharana (concentration) and Dhyana (meditation) etc. Yoga is not only concerned with physical fitness and wellness movements but is also a means of developing inner strength. There are various streams/schools of Yoga such as Jnana-Yoga, Bhakti-Yoga, Karma-Yoga, Patanjala-Yoga and Hatha-Yoga, while asana is just one part of Ashtanga-Yoga and Hatha-Yoga.

*Geeta* this scripture mentions Yoga. Spiritual science says that Yoga is the only way to reach the state of salvation. The practice of Yoga has also been given importance in *the Vedas, Puranas, Upanishads*, Buddhist philosophy, etc.[2] In Jain philosophy, the attitudes of mind, speech and body are called Yoga. In different philosophies, Yoga has been expressed in the form of unlimited, eternal, infinite. In the Indian philosophical tradition *Shadangdarshan* This best book contains the philosophy of Yoga. Yoga is a practice that Indian sages and muni have directly experienced to develop the power of consciousness within us. This science has been a mysterious personal practice since ancient times. Yoga education began with the Gurukul system of education and the sages started teaching Yoga to their disciples.[3]

*The younger, the old, the extremely aged, even the sick and the infirm obtain perfection in Yoga by constant practice. – Hatha Yoga Pradeepika.*

#### Objectives of Yoga:

1. To develop the highest level of personality by considering all aspects of human life through the science of Yoga.
2. Connecting body and mind together.
3. To develop physically, mentally, intellectually and spiritually.
4. To develop a sense of equality by freeing oneself from the dualities of happiness and sorrow, profit and loss.
5. one can achieve good health, complete happiness, etc. by balancing diet, lifestyle, thoughts and actions.
6. Yoga is a way to live a holistic life and achieve self-realization.

#### History and development of Yoga :-

The practice of Yoga is believed to have originated from the very beginning of civilization. Yoga believes that suffering is real and that avidya (ignorance) is the root cause of all suffering. Yoga was originated and developed by ancient Indian sages to overcome all forms of human suffering and its root causes. Yoga practices bring health,

harmony and complete freedom. The sages called this science of Yoga Knowledge was spread to various parts of the world, including Asia, the Middle East, North Africa, and South America. Archaeological discoveries such as Yogi-like figures engraved on soapstones seal have verified the existence of a Yoga culture that is more than 5000 years old. Since Yoga is very ancient, it has developed in different ways in different periods. Many techniques and mantras have been used in Yoga and numerous streams have emerged.

The history and development of Yoga can be divided into the following periods.

#### 1) Pre-Vedic Period :-

The history of Yoga can be traced back to pre-Vedic times. Studies of the history of the Indus Valley Civilization show that Yoga practices were an important feature during that period. The idol of *Pashupati* in yogic postures is one of such specimens.

#### 2) Vedic and Upanishadic periods:-

This period is marked by the emergence of the Vedas.

There are four Vedas:

( i ) *Rigveda*,(ii) *Samaveda*(iii) *Yajurveda*(iv) *Atharvaveda*

During this period, people relied on the wisdom of dedicated Vedic yogis (sages) who taught them how to live in divine harmony. The Vedas contain the oldest known yogic teachings called Vedic Yoga.

The concepts of Yoga are widely available in the Upanishads. Yoga in the Upanishads describes an inner vision of reality that leads to intense self-inquiry. Jnana-Yoga, Karma-Yoga and Dhyana-Yoga are the main results of the Upanishadic teachings.

#### 3) Classical period:-

The first systematic presentation of Yoga during this period is given by the Yoga Sutras of Maharshi Patanjali. After Patanjali, many sages and Yoga masters contributed greatly to the preservation and development of the field through their well-documented methods and revisions. 500 BCE - A.D. 800 is considered the classical period, which is also considered to be the as the most fertile and prominent period in the history and development of Yoga. It was during this period that Vyasa's commentaries on the Yoga Sutras and the Bhagavad Gita, etc., came into being. Vardhamana Mahavira and Gautam Buddha were born during this period. Mahavira's Pancha Mahavrata or the Buddha's eightfold path can be considered the earliest form of Yoga practice.

We find a clearer explanation of Yoga in the Bhagavad Gita, which elaborates on the

concepts of Jnana-Yoga, Bhakti-Yoga and Karma-Yoga. These three forms of Yoga are still the highest examples of human wisdom. Patanjali's Yoga Sutras include various aspects of Yoga, mainly known as the eightfold path of Yoga. Vyasa wrote a very important commentary on the Yoga Sutras. During this period, the aspect of the mind was given more importance and it was clearly brought to the fore through the practice of Yoga. Equanimity can be experienced by controlling both the mind and the body.

Since ancient times, there have been two main traditions of Yoga — one is the tradition of practice and the other is the tradition of scripture. The practices have been taught through the Guru-Shishya tradition till date. This is the tradition of practice. According to the yogis who composed the texts, a tradition of scripture also became prevalent. This classical tradition is called 'Yoga Darshan'. Yoga alone is a vast and limitless philosophy. Yoga includes the qualities of both philosophy and scripture. The founder of this tradition of scripture, the philosophy of Yoga, is considered to be the sage Patanjali.[4] Patanjali has given 195 Yoga Sutras.[5] They are divided into four sections: Samadhipada [6], Sadhanapada, Vibhutipada and Kaivalyapada. Many topics in Western psychology apart from the *Yoga Sutras*, many other topics are also discussed in this book. *The Gheranda Samhita* mentions only seven limbs of yoga: *Shatakarma* (six actions), *Asanas*, *Mudras*, *Pratyahara*, *Pranayama*, *Dhayan* (Meditation) and *Samadhi*. [7] Yoga philosophy is a unique synthesis of psychology, philosophy, science, ethics, and spirituality.

Patanjali described the eight-limbed path to attaining Samadhi or enlightenment.

- a) Yama (Temperance) – The Five Elements of Yama – Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha.[8] This is the code of conduct and only by following it can the unrest be removed.
- b) Niyama - Yama and Niyama have importance in our daily life. Niyama has five principles – Sauch (cleanliness), Santosh (satisfaction), Tapas (austerity), Svadhyaya (self-study), ishvarpranidhana[9] (dedication to the God)
- c) Asana – Psycho-physiological postures
- d) Pranayama: Control of life force through breath control or regulation
- e) Pratyahara: Withdrawal of the senses
- f) Dharana : Concentration
- g) Dhyana: Meditation
- h) Samadhi: Spiritual absorption

#### External and Inner Yoga :-

Maharishi Patanjali The eight limbs of Yoga are described in the *Yoga Sutras*- Yama,

Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the eight limbs of Yoga. The first five limbs are the external limbs of Yoga, while the last three limbs are the internal limbs of Yoga. Patanjali has defined Yoga as '[10] the cessation of the tendencies of the mind'. **The main goal of Yoga is** to completely cease the tendencies of the mind, that is, to remain in a state of mindlessness. The practices that are practiced in this journey, which include other elements besides the mind, such as the body, senses, and life, are called external Yoga, and the practices that are related only to the mind are called internal Yoga. A yogi should first practice the external Yogas such as Yama etc. and then the internal Yogas such as Dharana etc., through which all impurities in the mind are destroyed and the yogi attains the fame of wisdom and eventually attains Kaivalya through seedless samadhi.[11]

#### 4) Postclassical period:-

The years A.D. 800 to 1700 A.D. are known as the post-classical period, in which the teachings of the great Acharya Adi Shankaracharya were prominent. During this period, Ramanujacharya, Madhav Acharya were prominent. During this period, the teachings of Surdas, Tulsidas, Purandardas and Mirabai were prominent. Nathyogis of the Hatha Yoga tradition like Matsyendranath, Gorakshanath, Kauranginath, Swatmaram Suri, Gheranda, Srinivas Bhatt are some of the great personalities who popularized the Hatha Yoga methods during this period. Saint Tukaram, Saint Dnyaneshwar, Saint Eknath etc. laid the foundation of Bhakti Yoga.

#### 5) Yoga in modern times:-

The period between 1700-1900 AD is considered the modern period. This was the period in which the great legacy of Yoga teachings was carried forward by prominent by Ramakrishna Paramahansa, Paramahansa Yogananda, Swami Vivekananda, Swami Dayananda Saraswati and Yogi Aurobindo. Their philosophy, traditions, lineages and Guru-shishya parampara carried forward the knowledge and practices of various traditional streams of Yoga. For example, Jnana Yoga, Bhakti Yoga, Karma Yoga, Raja Yoga, Hatha Yoga etc. Swami Vivekananda propagated Raja Yoga. This includes Karma Yoga, Bhakti Yoga, Prema Yoga.

#### 6) Yoga in contemporary times:-

Now in contemporary times, everyone has made efforts to protect, maintain and promote Yoga asanas. These include Swami Sivananda, B.K.S. Iyengar, Swami Satyananda Saraswati, etc.

In the current situation, Yoga is a boon to the world for preventing lifestyle diseases and managing stress. Considering the importance and

potential of Yoga in health and fitness, the United Nations General Assembly ( UNGA) on 11 December 2014 endorsed the proposal of the Hon'ble Prime Minister of India and called upon the world community to adopt an International Day of Yoga resolution 69/131.[12] Prime Minister Narendra Modi in his address during the opening of the 69th session of the General Assembly, in which he said: "Yoga is an invaluable gift from our ancient tradition. Yoga embodies unity of mind and body, thought and action ... a holistic approach [that] is valuable to our health and our well-being. Yoga is not just about exercise; it is a way to discover the sense of oneness with yourself, the world and the nature." [13] The 193 members of the UNGA unanimously approved the proposal with a record of 175 co-sponsoring countries, resolving to establish 21<sup>st</sup> June as the International Day of Yoga.[14] This is the largest recognition given by the world community to Yoga. Ministry of AYUSH, New Delhi successfully organized the first International Yoga Day on 21st June 2015. On this occasion, two Ginij world records were set - 35985 participants participated in the yoga session and 84 countries participated.[15]

On 1 December 2016, UNESCO included Yoga in the list of Intangible Cultural Heritage of Humanity. Yoga is designed to help individuals achieve self-realization, reduce any suffering they may be experiencing, and create a state of liberation. Its direction for comprehensive health, both individual and social, is important for people of all religions, races and nationalities.

Now-a-days, millions of people around the world, regardless of their age, gender , income, religion and country, have benefited from the practice of Yoga, which has been preserved and propagated by great and renowned Yoga masters from ancient times to the present day. Yoga has united the world and has brought the whole world together. We have been brought under one umbrella to live in peace and harmony.

#### **Traditional streams of Yoga -**

Different philosophies, traditions, lineages, and Guru-Shishya Parampara of Yoga led to the emergence of different traditional streams.

1. **Jnana Yoga** – Jnana Yoga is the Yoga of the intellect. It shows the path to self-realization by distinguishing between truth and falsehood and by discriminating between right and wrong. There are three stages to the practice of Jnana Yoga. The three stages of *Jñāna-yoga* practices are considered as *śravaṇa*, *manana* and *nidhidhyāsana*.
2. **Bhakti Yoga** - Bhakti is the unconditional and intense love for God. Bhakti Yoga can be defined as the path of devotion for the

realization of the personal God. The nine primary forms of devotion (Navadha bhakti) are- (1) shravan (listening to the scriptures of Krishna and his associates) , (2) kirtana (praise) usually means enthusiastic group singing) , (3) Smarana (remembering Vishnu or fixing the mind on him) , (4) pada-sevana (serving). (5) arcana (worship of an image), (6) vandana (offering homage) , (7) dasya (servitude) , (8) sakhya (friendship) , and (9) atma-nivedana (complete surrender of oneself). These nine principles of devotional service are described as helping the devotee to remain in constant contact with God. Devotion softens the heart and removes jealousy, hatred, lust, anger, ego, pride and arrogance. It gives joy, peace and knowledge.

3. **Karma Yoga** - Karma means action. Karma Yoga is the path of selfless action. It is meant to overcome desire, the root cause of all suffering. It purifies the actions and emotions of the aspirant to act selflessly without any thought of personal gain or reward. By detaching the mind from the fruits of action and attaining this state of surrender to God, one can learn to sublimate and overcome the ego. The culmination of Karma Yoga is the devotee's diligent performance of his duty and offering the fruits of it to God.
4. **Patanjala Yoga (Raja Yoga)**- Patanjali Yoga is called Raja Yoga. It is a Yoga for the management of the mind and self-realization through the process of transformation. \*The information about Ashtanga has come before.
5. **v. Hatha Yoga** - Hatha Yoga is the yoga of establishing balance between pairs of opposite. The word Hatha is a combination of Ha (Sun) and Tha (Moon). Which represents the Ida (left) and Pingala (right) nadis in our body. *Sushumna* Nadi is superior to Ida and Pingala Nadi. [16]Nadis are the energy channels in the body. Pingala is known as the right channel and Ida is the left energy channel. Hatha Yoga includes yogic practices such as Satkarma, Asana, Pranayama, Mudra, Pratyahara, Dhyana, Samadhi etc. The main objective of Hatha Yoga is to have a healthy body and mind to achieve the goal. Only by controlling the body and conquering the air can the mind be conquered. Only he who controls the air can control the mind. This is called Hatha Yoga.[17] There is an irrevocable exchange and interdependence between body and soul. To affirm the body is to affirm the unity hidden behind the body-soul-mind complex.

The body cannot establish an existence of its own that is separate from this unity. Any discipline that prepares the body to accept its role as an effective agent in promoting this unity can one day become the path to self-realization. That is why Hatha Yoga can be called the path to self-realization.[18] Hatha Yoga complements Raja Yoga, whose highest goal is to attain a state of supreme consciousness.[19] Tantra Yoga emerged from Hatha Yoga through Asanas, Pranayama, Mantra Chanting and Dhan (Meditation).

#### **Foundations of Yoga -**

According to the insights of ancient texts, the human body is made up of the gross body (Sthulashareer), the subtle body (Sukshmathareer) and the akhashareer (Karanshareer). Also, the Taittiriya Upanishad mentions five layers of existence (Panchakoshas) and they are the Annamaya (physical) , Pranamaya (energy) , Manomaya (mental) , Vigyanmaya (intellectual) and Anandamaya (blissful) koshas.

The food-shell forms the structural framework for the gross body , while the vital , mental, and intellectual are for the subtle body, and the bliss-shell is for the emotional body.

#### **Yoga and holistic health -**

When we talk about health, it is not just the absence of disease or illness at the physical level but also at the mental , emotional , social and spiritual levels. Yoga believes in identifying the root cause of disease and eliminating it at all levels. For the holistic development of overall health , Yoga works at many levels of the human being:

##### **Physical-**

Asanas work primarily at the physical level. These practices tone the muscles, nerve fibers, increase blood circulation, enhance bodily functions, and set the body's internal environment, which is called homeostasis. Kriyas (cleansing techniques) revitalize the internal organs of the body and restore their functionality by removing toxins from the body. They establish a balance between vata (air) , pitta (bile), and kapha (phlegm). Yoga emphasizes moderation , which is concerned with the quality and quantity of food and the state of mind during food intake. Various asanas or yogic postures also help in physical development.

##### **Cognitive or intellectual -**

Mental development is the growth and change in cognitive processes such as attention , memory , thinking , comprehension and imagination , reasoning, and problem solving. It has been found that students who practice Yoga, including asana, pranayama and Yoga nidra, significantly improve their memory. Meditation plays an important role in controlling the speed of thoughts and achieving a calm, peaceful and

relaxed state of mind. Meditation is an important tool for calming the mind and therefore becomes an important key to helping manage stress.

##### **Emotional -**

Emotions are an integral part of human life. Emotional development can be thought of in terms of the control and expression of emotions as well as the management of relationships with oneself and others. There is always a conflict between our preferences and positive and negative emotions. These yogic practices have been found to bring about significant positive changes in emotional states such as anxiety , stress , depression , regression , fatigue , guilt and excitement. Bhakti Yoga (unconditional love) is an accepted method for cultivating our emotions and directing our minds to accept positive emotions.

##### **Social -**

Due to loneliness, a person develops various types of psycho-social complications. *Yama* and *Niyama* can be important tools for social development. During satsang, one comes close to the Guru and gets acquainted with positive guides and companions for life. Healthy social contacts, interpersonal relationships make life enjoyable and free from physical and mental stress.

##### **Spiritual -**

Spiritual development takes the form of habits , values and ethics etc. Good habits and a strong value system adopted from childhood have a lasting impact on a child's personality. For spiritual development , Yama , Niyama , Pratyahara and Dhyana (meditation) are useful. Yama and Niyama help us develop our moral values while Pratyahara and Dhyana help us realise our true self. Introspection is very effective for the development of the 'Self' .

##### **Yoga and human values -**

Values are principles that a person has adopted in their life that describe human behavior. Values are desired ideals and goals , which are inherent and, when achieved, actually awaken a deep sense of fulfillment.

Values such as truth , non-violence , peace , love , honesty , generosity and non-greed are given utmost importance in Yoga. The decline of human values becomes the main cause of corruption , terrorist activities , violence , unrest and various complications in society. Modern education is for earning and does not focus on the development of spiritual , moral and ethical values. Indian culture is deeply rooted in spiritual and ethical values ; unless these values enter the lives of students, education will lose its importance and will not fulfill its purpose.

##### **Use of Yoga practices -**

Yoga practices are mind-centered and for good health and wellness.

Kriya ( techniques of internal purification) - These are detoxification processes that are clinical in nature and help remove toxins that have accumulated in the body. The most widely known are the *Dhauti, Neti, Basti*. *Dhauti* is the purification of the abdomen and stomach. *Neti* is the flushing or cleaning of the nose. E.g. - Jala Neti , Sutra Neti *Basti* is the washing of the intestines.[20]

#### **Surya Namaskar -**

Surya means ' sun ' and Namaskar means ' salutation ' or bowing. It consists of 12 asanas. Regular practice of Surya Namaskar helps in improving blood circulation throughout the body and maintaining health, thereby helping in staying free from diseases.

#### **Asana-**

We all know that asanas are beneficial for our physical and mental development. Asana is the act of stopping the movement of the body and remaining still. Stability and comfort are the characteristics of asana. Asana has four stages: stability, stillness, comfort, effortful relaxation and concentration of the mind by freeing the body from bondage. It is necessary to perform asana in three stages: taking the asana, maintaining stability and releasing the asana.

Standing postures - *Pada-Hastasana, Garudasana, Trikonasana and Katikrasana.*

Sitting postures - *Padmasana, Vajrasana, Swastikasana, Paschimottanasana, Ugrasana, Akanja Dhanurasana, Vakrasana, Supt Vajrasana, Gomukhasana, Mandukasana and Uttanamanphukasana.*

Prone Postures - *Bhujangasari , Salabhasana and Dhanurasana.*

Supine Postures - *Setubandhasana , Pawanmuktasana , Sarvangasana , Halasana and Matsyasana.*

#### **Bonds and Mudras -**

These practices are related to pranayama. This further makes it easier to control the mind. These include Uddiyana Bandha , Yoga Mudra, and Brahma Mudra.

#### **Pranayama -**

Pranayama is the act of controlling the flow of prana by interrupting the movement of breath and respiration. Inhalation (*puraka*), retention of breath (*kumbhak-stambha*) and exhalation (*rechaka*) are the three actions of pranayama, and through these, pranayama is limited. Pranayama is described in 78 verses in Hatha Pradipika and 91 verses in Gheranda Sahitya.[21] It helps develop awareness of the vital basis of one's mind and helps establish control over the mind. The various forms of pranayama include Bhastrika, Kapalabhati,

Anuloma-Viloma, Suryabhedan, Shitkari, Shitali, Bhramari, Ujjai etc.

#### **Pratyahara [22]:**

Pratyahara means gaining control over the five senses of perception and five senses of action with the mind ; because the senses run towards the object as per our desire and drag the mind along with them. In Pratyahara, it is necessary to gain control over the senses with the mind. Through Pratyahara, the restless and unstable mind becomes stable and the enemies of lust, anger, greed, delusion, intoxication and jealousy are destroyed. Through Pratyahara, the mind is freed from the control of the senses. The Yoga seeker becomes wise , detached , and conquers the senses. In Pratyahara, it is necessary to control delusion.

#### **Dharana-**

Dharana is concentrating the mind on any one of the body places such as the navel, heart , moon, mid-section, nose, etc., with the support of Om.[23] By practicing meditation, the mind can be taken away from all negativity and helps improve the functioning of mental abilities.

#### **Dhan (Meditation) :**

Meditation means concentrating the mind. Meditation is not possible without concentration. Through meditation, one can live a joyful and peaceful life. Meditation is a great yogic practice. Meditation becomes easy by chanting Sakshi Bhava and Om with every breath. To sum up, we may say that each person, according to his faith, will choose and elevated thought or spiritual symbol upon which he prefers to meditate.[24]

**Samadhi** : Samadhi is the mature state of meditation , the triad of restraint , restraint and the realization of the self. [25]Samadhi is the final limb of Ashtanga Yoga. In Samadhi meditation, the light of wisdom spreads throughout the body and external form and one can conquer the five elements.

**Conclusion:** There are numerous benefits of practicing Yoga that have a positive effect on us physically and mentally. Yoga works as follows: Kriya, Asanas, Pranayama and Dhyana  
Balance Endocrine and Nervous system control  
Increases control of Mind and Body  
Calm Relaxation , Refreshing  
Health and Harmony

Thus , Yoga is proving to be the most desirable complementary and traditional system of healthcare in the current scenario.

What Yoga discovered through meditation and intuition has been empirically confirmed by science. The contemplative thinkers of India have contributed greatly to the active non-contemplative West , but by embracing Hatha Yoga and other forms of Yoga , the West has shown itself receptive

and spiritually open. Thus a living bridge has been created between East and West. The present work is very much in keeping with the goal of Yoga to enable everyone to achieve harmony of body and mind, which helps to strengthen that bridge even further. Thus India will be able to become the **Vishwaguru**.

The Yoga method is the best discipline. This is because it involves movements performed with a clearly defined goal in mind. It prevents energy loss and promotes a balanced life. Yoga ensures perfect health, as well as balance and harmony that leads to happiness, peace and a good soul. Regarding its physical aspects, the Yoga method is valid as a therapeutic and preventive measure. She focuses on the synergy between mind and body and the harmonious evolution of man.

In a word, if we want to make our loved ones happy, we should follow the original Yoga method, because it is complete and rational from the point of view of cleanliness and spiritual evolution. It satisfies the body, mind and soul at the same time. The philosophy of yoga in the Indian Knowledge System is extremely important for sustainable development and has been accepted by the world.

**The author himself is a Yoga practitioner. Also, his friend Shri. Surajkumar Narayan Prasad is a fellow teacher. Some topics have been discussed with him while preparing this research paper.**

1. <https://marathivishwakosh.org/63202/> date-5/02/2025.
2. Ibid.
3. Ibid.
4. <https://marathivishwakosh.org/44076/> date-8/02/2025.
5. According to Vyas & Krshnamacharya
6. <https://marathivishwakosh.org/44076/> date-8/02/2025.
7. <https://marathivishwakosh.org/14724/> date-10/02/2025.
8. Nikam Pundalik Ramachandra, *Aarogyachi Gurukilli* - Part 1 and 2, Shri Ambika Yoga Kutir Publications, Thane, February 2013, pages 14-15.
9. Ibid.
10. <https://marathivishwakosh.org/44940/> date-10/02/2025.
11. Ibid.
12. <https://docs.un.org/en/A/RES/69/131> date-11/02/2025.
13. <https://www.un.org/en/observances/yoga-day> date-11/02/2025.
14. <https://www.un.org/en/observances/yoga-day> date-12/02/2025.

15. *Common Yoga Protocol, International day of Yoga 21st June*, Ministry of AYUSH, Government of India, New Delhi, June 2024, P- 55.
16. Nikam Pundalik Ramachandra, *Aarogyachi Gurukilli* - Part 1 and 2, Shri Ambika Yoga Kutir Publications, Thane, February 2013, page- 8.
17. Nikam Pundalik Ramachandra, op.cit. page- 4 .
18. Sri Ananda, *Yoga- Harmony of Body and Mind*, Orient Paperbacks, Delhi, 13th Printing 2005, Foreword by- Swami Nityabodhananda .
19. Sri Ananda, *Yoga- Harmony of Body and Mind*, op.cit. page- 4 .
20. Sri Ananda, *Yoga- Harmony of Body and Mind*, op.cit., page- p.- 13.
21. <https://marathivishwakosh.org/63202/> date-12/02/2025.
22. <https://marathivishwakosh.org/37828/> date-14/02/2025.
23. <https://marathivishwakosh.org/63202/> date-12/02/2025.
24. Sri Ananda, *Yoga- Harmony of Body and Mind*, op.cit. page- 24
25. <https://marathivishwakosh.org/51892/> date-12/02/2025.

#### Acknowledgement

I wish to express my deep sense of gratitude to my research supervisor, colleagues, and the faculty members of the Ph.D. Research Center, Department of History, S.M.D.L. College, Kalamboli (Navi Mumbai), affiliated to Savitribai Phule Pune University, Pune, for their valuable guidance, encouragement, and constructive suggestions during the course of this study. I am also thankful to the Ministry of AYUSH, Government of India, as well as to libraries and online resources such as the Marathi Vishwakosh and United Nations documents, which provided rich reference material for my research. My heartfelt thanks go to my family, friends, and fellow practitioners of yoga for their constant support, motivation, and inspiration. Their encouragement has been instrumental in completing this research successfully.

#### Financial support

Nil

#### Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

#### References

1. Nikam, Pundalik Ramachandra. *Aarogyachi Gurukilli*, Parts 1 & 2. Shri Ambika Yoga Kutir Publications, Thane, 2013.
2. Sri Ananda. *Yoga: Harmony of Body and Mind*. Orient Paperbacks, Delhi, 13th Printing, 2005. Foreword by Swami Nityabodhananda.
3. United Nations. Resolution 69/131: International Day of Yoga. UN General

- Assembly, 11 Dec. 2014. Available at:  
<https://docs.un.org/en/A/RES/69/131>
4. United Nations. International Day of Yoga. UN.org. Available at:  
<https://www.un.org/en/observances/yoga-day>
  5. Ministry of AYUSH. Common Yoga Protocol: International Day of Yoga, 21st June 2024. Government of India, New Delhi, June 2024.
  6. Vyas, [Author], and Krishnamacharya, [Author]. Commentaries on the Yoga Sutras. [Publisher], [Year].
  7. Hatha Yoga Pradipika. Various translations.
  8. Marathi Vishwakosh Online Encyclopedia. <https://marathivishwakosh.org>
  9. Accessed Feb. 2025.