

THE ADAPTABILITY OF YOGA

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All known schools of philosophies, both academic and popular, are passing through a difficult phase trying to soak up and reflect on the phase trying to soak up an reflect on the ideas that are being created at the specific present which is a time having no parallel in history in terms of turbulence and turmoil. The post-modern life is so much variegated and complex that it asks for stupendous striving on the part of scholarship to manage a wrapping around it. The post-truth era is springing up ever fresh thoughts, by way of defining and in the form of interpretations, about world phenomena on an unprecedented and hitherto-unimagined scale. Thinkers are no longer a privileged lot in changed climate of ideology. Even a layman, who would have been frowned upon in a so-called classical period, could come up with what he makes of a particular instance in life's general movement which qualifies itself to mark off the accustomed norm. The situation necessarily warrants strife between the old tradition and the new-fangled currency. Yet, the new ideas are still in gestation and could be expected to congeal into a definitive comprehensiveness any time soon. Until this inevitable eventuality materializes, the long-influential streams will have their glories extended. But, their apprehension about the incapability to pass judgements on unfolding events will remain vexations. The curious, and equally the anxious, types of the world are on edge waiting for the probable outcome of all possible consequences of the face-offs.

There is a general realization that the world has grown too big for the existing corpus of philosophical formulations. Once the planet came closer and the aliens became known and familiar, an equal and contrasting reaction of a growth-special, temporal as well as ideal-came about. The nature is not any more a mysterious entity. Or at least, it has become far less so. There is an almost complacent sense of saturation about the understanding of material phenomena. It is as if the heights have been scaled and the depths fathomed. Fear-factors are way too few for viewing. New time frames have either been discovered or invented. Nano time has more occultist value than ages and eons. Light years are referred to over a cup of tea. Revelation is not a chance occurrence.

In the pre-modern times, although the objects were at the focal point of study and analysis in the search for unraveling the laws and rules governing being, the conceptualization of the results was preponderantly subjective. In the modern times, the process has become more objective. This is undoubtedly a spin-off of the spread and influence modern science and scientific methods. The domination of explosive technological advancement has wroughted virtual havoc everywhere. (Technology has even created a new world which is called virtual.) So, it essentially behaves any philosophy worth acceptance to take leaves out of the scientific book in preparation for modifying itself to adapt to needs of addressing the zeitgeist of the latest reality. Juxtaposing yoga philosophy side by side with the facts showing up from the world of modern reality will be interesting. The philosophy in its original pertains to life, centrally human, in its fullest entirety. The whole gamut of questions ever risen about the veracity of life and its various auxiliaries are in its fold. It deals with concepts like the soul and constructs like the nirvana, if examples are to be cited. For a good period of its evolutionary history, the philosophy got enriched accommodating the vagaries of times. Even different sub-schools branched out from the roots. All these developments have only helped the discipline to consolidate and widen its realm and reach. From its parochial categorization as a variant of Indian philosophy, it pushed its limits to be embraced by the enthused all over the globe. Curiously, some of the authorities in this area are non-Indians. Briefly, the theoretical part of the philosophy enjoyed heydays in the past better vis-a-vis its fortunes in the present.

In the present pragmatic world, all philosophies are observed to suffer in the hands of their practitioners. This has perhaps happened to yoga more noticeable than to its other counterparts. One reason for this could be yoga's involving in its scope the body in no smaller measure than the mind. Again, the times are such where bodily matters have reader takers than matters concerning the mind and soul. The sublimity of spirituality is often a butt of ridicule for the majority who are here and now.

Two things may possibly be construed from all these scenarios. One is regarding the adaptability of yoga philosophy in tune with the challenges of the times. And the other is connected to maintaining on equilibrium between theory and practice.

Talking about the latter, one would be persuaded to recall the maxim "without theory, practice is blind; without practice, theory is sterile." This fact calls for a superintending authority that is to emerge from the collective of India visuals involved in the pursuit of yoga way of life. The authority shall stand head and shoulders above the rest and should match the noted personalities from the past in eminence and quality. Such transpiration will only vindicate Yoga's own nobility as a philosophical discipline. One upside of it all will be, politically speaking, the democratization of the whole subject. This will be a kind of adaptability in itself-A unification and centralization of authority. This will go a long way in tapping the promised vitality of the philosophical and practical content of yoga.

Any philosophical category has at its soul the human being and his destiny, be it a theistic one, or the other way. If it does not come handy to him at times of crises, it loses its significance and its place moves to the museum. Ideologies avoid such embarrassing predicaments and fates by being innovative and adaptable by dint of contributions from passionate followers in the form of revivals and reformations. Enrichment of the already healthy treasure of wisdom is the key there. Adaptability is another name for it. It is easier said than done, give the consolations of the epoch in question. Only if the philosophy is true at heart does it succeed in effecting the desired adaptability.

It is a widely recognized fact that Yoga philosophy has the where with all to survive the onslaught of the times happening now. Its glorious history and the acceptance of the therapeutical value of its practices or testimony enough to its inevitable inexorability. Yet a lot will depend on the adeptness its well-wishers in identifying the areas for improvement and also the expeditiousness they demonstrate. The two-fold strategies expounded in this humble article may hopefully prove helpful.