

## The Impact of Maun of Vag Indriyas (Organ of Speech) on Self-Actualization

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### ABSTRACT

Present study attempted to study the effect of, "Maun of vag indriyas (organ of speech) on Self-Actualization" of college going female students. 30 female students the ages of 20 to 30 has been selected through accidental sampling from Dev Sanskriti Vishwavidyalaya, Human Consciousness & Yogic Sciences Department, Haridwar, 15 were in experimental & 15 were in control group. Pre-post data were reported before and after intervention of Maun of vag indriyas (organ of speech) for 9 days; experiment-control group research design followed in the study. The result showed a significant change as, "Maun of vag indriyas (organ of speech) positively increase the Self-Actualization of the students, at 0.01 level of confidence.

**Key words:** Maun; Self-Actualization.

### INTRODUCTION

It is the Vikshepa-Sakati or maya that draws us out. From our childhood; we are thought to look to the external world and not to the internal, psychic world. We have entirely lost the faculty of introspection. To have a comprehensive understanding of what is going on in the inner 'mental factory', a Sudha Buddhi (pure reason) and subtle intellect with power of introspection is needed. One will have to turn the mind inside, then concentrate all its powers and throw them upon the mind itself, in order that it may know its own nature and analyze itself. This is Raja Yoga.

Maun-vrat literally means a vow to keep silent. For spiritual growth it is essential that one's speech must be pure. To acquire purity of speech the practice of silence is important. Hindu religious texts commend maun-vrat for this purpose. In Bhadon, sixth month

of the Hindu calendar, 16 days of maun-vrat are said to be useful. It is believed that through silence one is able to achieve one's desire. One attains the abode of Lord Shiva. Along with maun-vrat it is essential that some time must be spent in offering prayers.

In the Bhagavad Gita, 17/16, it is said:

Contentment of the mind, amiable temperament, silence, religious meditation and good thoughts reflect austerity of the mind.

Silence is placed mid-way between other qualities. It begins with control of the mind. Once the mind is controlled, one becomes friendly. One begins to look kindly towards others. One cuts down on useless speech and thinks more of God. One begins to generate good thoughts.

In the Chanakya Niti, 11/9, it is said:

Whoever can remain silent everyday for a full year becomes worthy of thousands of years of praise in heaven.

Silence can change the personality of an individual. Through silence a person controls anger and speech. One grows stronger through greater determination and self-confidence. One is more at peace and free of tension. There is conservation of energy and a person experiences greater inner strength.

Based on the Gurbani, what is that Silence which

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is conducive to man's Spiritual Realization? How can one attain it? This is the central point of this Gurbani Reflection. All types of silence can be summed up in four headings as follows:

- The silence of speech.
- The silence of senses.
- The silence of violent restraint.
- The silence of false ego or deluded mind.

Of these the first three involve the elements of extreme self-mortification which include rigid austerity by the subjugation and denial of natural bodily needs by means such as abstinence or self inflicted pain or discomfort, and so on, thus worthless. It is only the last type of silence which is really conducive to one's Spiritual Realization.

Self-actualization is a term that has been used in various psychology theories, often in slightly different ways (e.g., Goldstein, Maslow, Rogers). The term was originally introduced by the organismic theorist Kurt Goldstein for the motive to realize all of one's potentialities. Maslow explicitly defines self-actualization to be "the desire for self-fulfillment, namely the tendency for him [the individual] to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."

Maslow's usage of the term is now popular in modern psychology when discussing personality from the humanistic approach. A basic definition from a typical college text book defines self actualization according to Maslow (1969) simply as "the full realization of one's potential" without any mention of antiquated Goldstein. People that have reached self actualization are characterized by certain behaviors. Common traits amongst people that have reached self actualization are as follows:

- They embrace reality and facts rather than denying truth.
- They are spontaneous.
- They are interested in solving problems which may include personal problems or the emotion-

al conflicts of others.

- They are accepting of themselves and others and lack prejudice.

Self actualization resides at the top of Maslow's hierarchy of needs and is considered a part of the humanistic approach to personality. The humanistic approach focuses on healthy, motivated people and tries to determine how they define the 'self' while maximizing their potential. People who are self actualized have had peak experiences. Peak experiences are situations that are so intense that the person loses all sense of self and they find themselves in the flow of the event. These are often religious or mystical experiences.

Miscellaneous talking is a very bad habit. It distracts the mind. It keeps the mind always Bahirmukha (outgoing) and makes a man unspiritual. A vow of silence must be practiced once a week. Much energy is wasted in talking.

The vag-indriya (organ of speech) seriously distracts the mind. "Speech is the fourth 'foot' of mind- brahman, because it is by means of the 'foot' of speech that the mind approaches the denotable objects such as cow, goat etc. Therefore speech is like a foot of mind. In the same manner, nose is a 'foot', because it is through nose that the mind approaches objects of smell. Similarly, the eye is a 'foot', the ear is another 'foot'. This constitutes the four-footed character of the mind-brahman" (Chhandogya Upanishad 3/18/3).

Do not allow anything to come out from the mind through the vag indriyas (organ of speech). Considerable peace follows Mouna. The speech energy becomes transmuted into spiritual energy (ojas). Sankalpas become much decreased. Will power become stronger. Now one has shut out a big source of disturbance. One will rest now in peace.

Dr. Abraham Maslow (1943) coined the term "Self-Actualization" as the pinnacle in the hierarchy of human needs. Dr. Maslow summed up the concept as:

"A musician must make music, an artist must paint, a poet must write, if he is to be at peace with himself. What a man can be, he must be. This is the

need we may call self-actualization ... It refers to man's desire for fulfillment, namely to the tendency for him to become actually in what he is potentially: to become everything that one is capable of becoming. Introspection is the best way for self actualization and maun of vag indriyas (organ of speech) is a technique, for introspection which derived by our saints and sages. Until there is no research on maun of vag indriyas (organ of speech) according to knowledge of researcher. Hence the researcher wish to study the effect; maun of vag indriyas (organ of speech) on self-actualization.

## MATERIALS AND METHODS

**Objective:** This study has aimed to study the effects; maun of vag indriyas (organ of speech) on Self actualization.

**Hypothesis:** Thoroughly going on related literatures, it has seemed that practice; maun of vag indriyas (organ of speech) may be helpful to enhance the Self Actulization of individual here researcher using null hypotheses for this study.

**H01:** There is no significant difference between experimental and control group.

**Research design:** In this study experimental-control group research design has been used.

**Sample and Sampling method:** This study was conducted on 30 PG female students of ranged 20-30 years from Dev Sanskriti Vishwavidhyalaya Human Consciousness & Yogic Sciences Department, Harid-

war. 15 those who have practice maun of vag indriyas (organ of speech) with navratri sadhana were in experimental group and 15 those who have not maun with navratri sadhana were in control group, for observing the effect. Samples were selected by accidental sampling method.

**Variables:** Independent variable: Maun of vag indriyas (organ of speech).

Dependent variable: Self-Actualization.

Controlled variable: Age 20-30 years

**Tools:** Self-Actualization Inventory (SEAI) by Dr. K.N.Sharma,

## METHOD

Both the group experimental and control were from P.G. Yoga classes; and all the outer activities were same expect maun of vag indriyas(organ of speech) for experimental group. Experimental group were practiced maun of vag indriyas (organ of speech) for nine days during Nav Ratri sadhana. By using Self-Actualization Inventory (SEAI) by Dr.K.N.Sharma, before starting the practice and after the practice of both groups (control & experimental) Pre and Post has been taken.

## Result

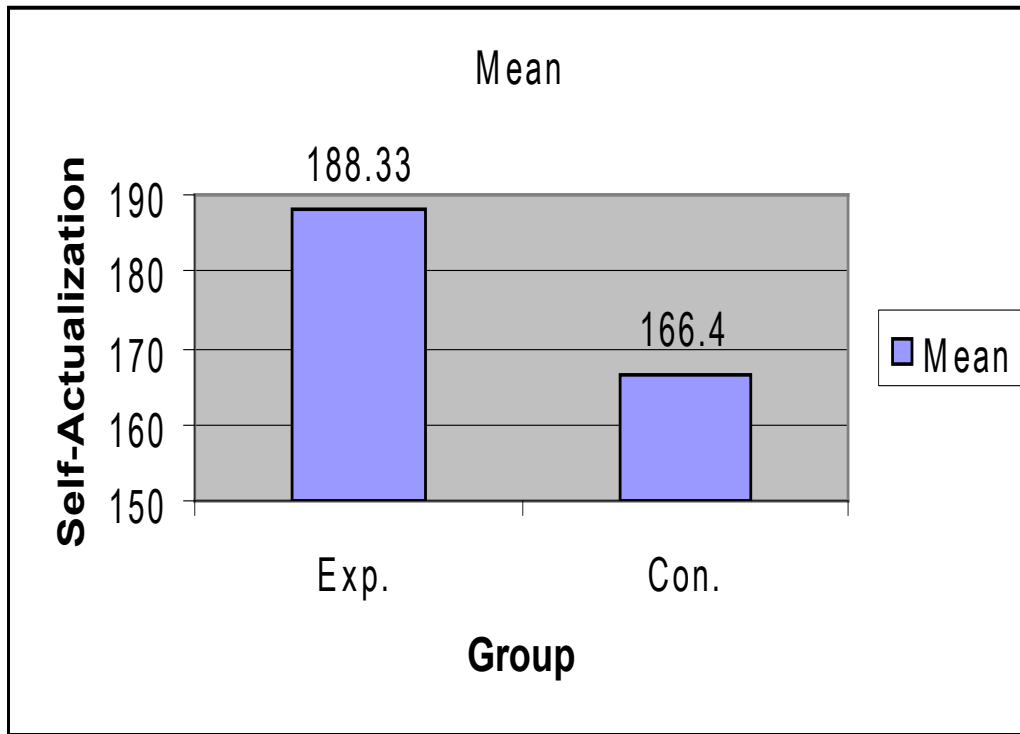
**H<sub>0</sub>1:** There is no significant difference between experimental and control group.

The null hypothesis is rejected at .01 level of confidence.

Table I

Group	Mean	SD	Degree of freedom	t- value	Significance levels
Experimental	188.33	14.61	28	3.83	Significant at .01 level
Control	166.40	16.67			

**Graph 1.** The Effect of Maun of Vag Indriyas the mind will become calm. (Vocal of Speech) on Self-Actualization



### INTERPRETATION & DISCUSSION

Above table shows that the students were better improved in their self actualization level. The value of t-test is 3.83 which are significant on the level of 0.01, so the null hypothesis is rejected. Its means, "Maun of vag indriyas (organ of speech)" positively increases the Self-Actualization level of the students.

Every man has got his own views, his own opinion, ideas, sentiments, beliefs and conviction. It is very difficult to change the views of others.

Imagination in the mind always exaggerates. Exaggeration is a modification of lie. An aspirant is asked is asked to give up company and observe Mauna, because on account of Raga, he will multiply acquaintance; on account of Dvesha, he will incur the displeasure of others by uttering some unpleasant words. There is a sword in the tongue. Words are like arrows. They injure the feeling of others. By observing the mauna and giving up company, one can control the Vag- Indriya and remove Raga. Then

### CONCLUSION

In the beginning, when one observe Mouna, will find some difficulty. There will be severe attack of vrittis. Various kinds of thoughts will arise and force to break the silence. There are all vain imagination and deceptions of the mind. After some day practice the mind fully occupied. Distraction of mind stopped. And all the aspiration comes to true & all the potentialities comes on the plane and one had know & observe her all possibilities and starts to do in actions and got the key of success.

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