



YOGA AND THE CONTEMPORARY EDUCATION SYSTEM-A MONOGRAPH.

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ABSTRACT: According to etymology the term yoga has been derived from the Sanskrit word ‘yuj’ meaning connection or joining. The term connection or joining as interpreted by yogic philosophy refers to link or connection between general consciousness and super consciousness, which in general means attaining the state of super consciousness. Education is the manifestation of perfection already in man by “Swami Vivekananda” is considered as one of the most well accepted definition of education prevailing in the world of knowledge. Education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Etymologically the term education has been derived from the Latin word ‘Education’ meaning Breeding, rearing or bringing up. This bringing up refers to the Holistic Education System, creating a platform of peace and serenity in the segment of teaching learning. There should be a very congenial state of affairs in the arena of teaching learning. Education as a whole preaches for wholesome development of an individual. Alike education the yoga also speaks for a systematic nurturing of cognitive, conative and affective domain of an individual leading to healthful in all aspect. In the present era the education system is facing a challenge with respect to its serenity, peace can retrieve its ancestral mode with the help of the traditional heritage the Yog. Yoga can inculcate all moral and ethical values in children which can aid them in better attaining the goals of Education.

Key words: Yoga, Contemporary, Education.

Yog: According to etymology the term yog has been derived from the Sanskrit word ‘yuj’ meaning connection or joining. The term connection or joining as interpreted by yogic philosophy refers to link or connection between general consciousness and super consciousness, which in general means attaining the state of super consciousness. The definition proposed by Maharshi Patanjali states “Yog as ChittaVrittiNorodha” means removal of fluctuations of mind. Based on the literary scripts of ministry of AYUSH government of India Yog is a discipline to improve or develop one’s inherent power in a balanced manner. Some experts also believe that yoga leads to highest level of self-realization. So, far my views an understanding is concerned yoga is an ancient cultural heritage of our country base on scientific as well as philosophical ideas which speaks for well-designed lifestyle leading to best human health and wellness. Yoga can preach as well as inculcate best habits and attitude among people for individual as well as communal wellness.

Education: Education is the manifestation of perfection already in man by “Swami Vivekananda” is considered as one of the most well accepted definition of education prevailing in the world of knowledge. Education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Etymologically the term education has been derived from the Latin word ‘Educatio’ meaning Breeding, rearing or bringing up. From the definitions and etymology it is somehow clear that Education speaks for wholesome development of an individual based on ethics values and other qualities related to proper grooming of an individual and at the same time teaching is a noble task directed towards nurturing individuals with best possible pedagogy leading towards the identity of a good human being.

Evolution of Indian Education System: So far, the ancient Indian education system is concerned, the culture was value based. The teacher in the form of guru used to rear the shishyas or the students with all sorts of ethical means and methods. There existed a very divine relationship between the gurus and their shishyas which resulted to a peaceful social setting full of peace harmony and integrity. There were very less chances of occurrence of distress, unrest or conflict. Men used to lead a healthy life full of joy and satisfaction. Gradually with the passage of time and development of human society the peaceful academic culture started to tarnish. The highly esteemed practice of imparting knowledge somehow gradually started fading. The scholastic spiritual culture at a time arrived at a juncture of mere teaching and learning. And further with the passage of time attained, the state of modern professional Education system committed to only acquisition of knowledge.

The present Education System in India: The present education system seems to be a mechanized version of the so-called ancient education system focusing rigidly towards professionalism. Learning is job centric rather than child centric, transforming children into robots. The healthy divine relationship between the teachers and the students is getting obstructed quite often. Men are always busy measuring education with currency. Education has become the largest business in the world of corporation. Man who is stronger with respect to finance can easily acquire valuable degrees even if without having adequate level of scholarly aptitude. In this world of globalization education has become the largest commodity. Ultimately the healthy student teacher relationship is getting affected.

My Views: Now a days the education system is going on with leaps and bounds. As a mission and vision of the system the notion is getting expanded in its length and breadth. Considering the growth in the developed countries the sectors of education in India are trying their level best to enlarge the no of students in the elementary, school as well as in the periphery of higher education, as a result quantity is multiplying significantly, but in case of quality there is a big question. So far, my views and ideas are concerned this approach of bringing more and more students under the light of education is only possible when there is adequate infrastructure. Lack of proper infrastructure is in some way or the other failing to meet the requirements of the enlarged student force and is responsible for the downfall of the quality of education.

The author believes that a large folk of the people engaged in the process of teaching learning will agree with his views and ideas that quality of education is facing challenges in the present era. Students are ornamented with degrees but how far they are skilled enough with the area of knowledge is doubtful. I think in this regard the evaluation process is somehow responsible. The only MCQ method followed by hall collection by students may be playing in this process of dilution. Where according to me a judicious mixture of objective and descriptive may be more reasonable.

Apart from the teaching learning the author believes that moral grooming of the students is also not going on the right way. In this regard the author based on his experience likes to focus on some of the crucial facts like:

The student teacher relationship to a great extent depend on their vested interests.

Teachers are found to help students in getting indulged in unfair means.

Evaluation process somehow gets influenced by personal relationships.

To suppress their inadequacy of knowledge teachers behave rudely with the students.

Quite often the students misbehave with the teachers for fulfilment of their unlawful desires.

Lack of patience is observed for both the sections, teachers as well as students.

Private tutoring has become a very common affair which is escalating the professional approach.

The 'guardians sky is the limit' perception to a great extent augmenting the total process.

The facts mentioned above to some extent acting as hindering force in attaining the true goals of education.

Considering the above facts the writer believes that the change in the concept of education and its execution is virtually affecting the society. The peace and tranquility of the society is transforming into a state of intolerance, unrest, disagreement and other social issues. The author believes that it is the high time to have a deep concern about the present education system going on in India and, take steps for restoring the traditional impression and endeavor to propagate the continuum. More clearly speaking the very popular term encircling the teaching learning society "Paradigm shift" should be analyzed and interpreted critically by stalwarts in the very particular area and a consensus to be articulated for best structure of education with an amalgamation of traditional and contemporary edifice.

Keeping in view the traditional theme of teaching learning and considering the changing scenario of the same in the present era the author feels that introduction of yog in the education system can play a determining role in restoring the divine heritage of Indian education system and supplement to its advancement. The author believes that yoga can create an atmosphere where the teaching learning can proliferate in a dignified path and succeed in attaining the goals in a most productive manner.

Yoga and its application in the education system: With regard to introduction of Yoga in the education system the author likes to pose a question before him and exhibit answers with interpretation and explanation. The question is Why Yoga in the process of teaching learning? The discussion or answer or explanation is discussed here under. The author likes to exhibit his interpretation and explanation on the light of yogic concept emphasizing on the Astanga Yoga proposed by Maharshi Patanjali.

The eight limbs of yoga are like the eight pillars of human kind propelling individual towards success.

The first step Yam refers to basic ethical values required shaping an individual. It deals with ones ethical standards and sense of integrity, focusing on our behavior and how we conduct ourselves in our life. The five components of yam are Ahimsa: Non-Violence; Satya: truthfulness; Asteya: non-stealing; Brahmacharaya: Continence and Aparigraha: Noncovetousness.

Niyam the second limb has to do with self-discipline and spiritual observances. Regularly attending temple or church services, saying grace before meals, developing your own personal meditation practice, or making a habit of taking contemplative walks alone are all examples of niyam in practice.

The five niyam are *saucha* (purity, cleanliness), *santosha* (contentment), *tapas* (practice, train or discipline), *svadhyaya* (self-study / self inquiry), and *IshvaraPranidhana* (surrender, devotion to God).

Asana (the third "limb" of Ashtanga Yoga outlined by the sage Patanjali) means to be seated in a firm, pleasant, and relaxed position. (1) ParamhansaYogananda said that this means to keep the spine straight and the body relaxed.

It is also a term commonly used to refer to a hatha yoga postures. Yoga postures, while having many great benefits, is not what Patanjali was referring to in his sutras. The purpose of asana is to enable one to rise above body-consciousness. A straight spine is necessary, for when meditating the energy must be allowed to rise up the spine freely. One may consider that they have mastered asana if they can remain completely motionless, with a straight, upright spine for three hours. Motionlessness will enable them to become aware of the inner energies in the body.

Pranayama means control over energy in the body. If one can control one's energy, then one can withdraw it from the outer senses and up the spine, thereby raising one's consciousness. Traditionally pranayama is used to mean control over the breath, but it is actually controlling the energy in the body via control of the breath.

Pratyahara is the withdrawing of the mind and senses from the objects of the senses. It is the fifth limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali.

ParamhansaYogananda called this "shutting off the sense telephones." It is the final preparatory stage before deep meditation. There are various ways to remove the distraction of the senses, such as remaining still, closing the eyes, and sitting in a quiet place or using earplugs. However, NayaswamiJyotish, spiritual successor to Swami Kriyananda, emphasizes that true pratyahara occurs in the mind, not the body. It is the internalization of the life-force (pranayama) that results in the shutting down of the senses. An example of this is when we voluntarily fall asleep. (1)

One-pointed concentration, fixing one's full attention on one place, object, or idea at a time. It is the sixth limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali.

Dharana is the ability to bring the mind into focus and to hold the concentration on a single point. In true dharana all body-consciousness and restless thoughts cease, enabling one to focus on the object of meditation without distraction.

In the Hindu epic, The Mahabharata, Arjuna demonstrates dharana. Dronacharya, the teacher of archery, is holding a contest. There is a statue of a vulture placed high in a tree, and its head is the target. As each student approaches to take his turn Dronacharya asks him what he sees. One replies, "I see you, my teacher, the tree, the sky, and all who have gathered around." This student misses his shot. The next replies in a similar manner, and he, too, misses.

Finally, after everyone else has failed to hit the target, Arjuna approaches. In response to the question he answers, "I see the head

of the bird."

Dronacharya asks, "Don't you see anything else?"

Arjuna replies, "I see only the head of the bird."

He then shoots his arrow and hits it right on target.

Absorption; union. It is the seventh limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali, who says that it is "concentration on higher aspects of reality."

Dhyana is the ability to merge with the object on which you are concentrating. For example, someone who had achieved the state of dharana would say that they were able to focus completely on a light during meditation. Someone who had achieved dhyana would say that they seemed to become the light, as if they had merged with it.

Perfect union of the individualized soul with infinite spirit. A state of oneness; complete absorption.

Samadhi, which literally means “to direct together,” is the state in which the yogi perceive the identity of his soul as spirit. It is an experience of divine ecstasy as well as of superconscious perception; the soul perceives the entire universe. In other words, human consciousness becomes one with cosmic consciousness. The soul realizes that it is much more than the conditioned body. Christian saints have previously described this experience as “mystical marriage,” in which the soul merges into God and becomes one with Him.

Although human consciousness is subject to relativity and dual experience, samadhi is the state in which experience is whole, infinite, and single. It is the eighth and final step on the path of yoga described by Patanjali. Samadhi may be attained through deep, continuous, and correct meditation. In this state, the three aspects of meditation—meditator, act of meditation, the object of meditation known as God—are finally united. Just as the wave melts into the sea, so too the human soul becomes one with the supreme spirit.

From the yogic literature based on astangayog stated above it is revealed that yog is the idea driven to practice which is composed of all spiritual as well as psycho social modules aiming towards wholesome nurturing of individual. Astangayog composed of the eight scientifically designed paths can give the best shape to a person which a society desire. Person following the eight branches of AstangaYog can develop himself into a holistic self, full of positive attributes required for a healthy society.

Yam preaches for values, niyam for self-discipline, asana for sturdy physical health, Pranayam or breathing exercises extends life force, dharana for immense concentration, Dhayana to get attached with the object of concentration and samadhi soul realizes that it is much more than the conditioned body.

Analysis of Astangayog I a nut shell: The first step yam speaks for all ethical or moral values required for children as well as adult to live a life full of harmony, integrity and solidarity. It preaches for a society entangled with love, peace, truth, honesty and non-violence. Obeying the elders and respecting them are also the prime objectives of this phase. In this phase of massive academic amplification, it is somehow observed that the values and ethical attributes some times lack in the periphery of education and learning. Students quite often adopt unfair means during their examinations, they engage themselves in altercation with teachers. The situation sometimes also seems to be reverse where some teachers harass their students in some way or the other. Misunderstanding with parents leading to quarrel, argument, disagreement is also common. In this situation of turmoil and discomfort regular yogic practice especially yam can play a considerable role in minimizing the issue.

Niyam bearing the essence of values preaches for self-discipline. It also tries to inculcate religious observances. It is somehow an established fact that the practices mentioned unfailing have positive impact on character and behavior of an individual. Self-discipline play a significant role in developing a pure body with a pure mind. It also inculcates moral values which are somehow lacking in the present society.

The advancement of science and technology influenced the life style of the people to a great extent. The invention of automotive gadgets transformed the active lifestyle into a life full of passiveness. According to health and fitness experts such type passive lifestyle is to a great extent responsible for numerous diseases curbing the human society. In this regard practice of asan or rather a judicious combination of Asan and Pranayam can play a determining role in coping with the present hypoactive lifestyle.

The other practices like Pratyahara, Dharna, Dhyan, Samadhi are mostly directed towards peace of mind. The practices can keep the mind away from distracting forces burdening the mind with stress, tension and anxiety. The present lifestyle or social milieu routinely fill the mind with numerous disrupting forces which hinders the natural rational thinking which in turn together hampers the peaceful structure of the environment leading to several social problems. In this aspect too the systemic and regular practice of meditative stances can play a major role in meeting the psychological conflicts and make the mind free from

all such conflicts. Concentration of mind through meditation can play a role in development of attentiveness which can nourish the intellectual part of the brain supplementing the total teaching learning environment.

As a whole the mere brief analysis of the different limbs of AstangaYog is considered to be indispensable for the human society to handle the issues related to ethical, moral, physical as well as behavioral irregularities.

Apart from the eight indispensable steps of astangayog there are other yogic literature which can enrich the mental faculty of the students as well as teachers for positive outcomes. There are different schools of yoga like Bhakti yoga aims in promoting the concept of honor, respect, admiration for elder people. Gyan yoga speaks for accumulation of knowledge for the benefit of individual as well as society. Mantra yog concerned with uttering of mantras as gesture for expressing devotion to the lord or lordess, inculcating moral values. There are many other schools of yog designed by the yog gurus for wellness of the society.

To sum up the author feels that Education is essential for progress of a nation, progress can only be achieved through positive attitude and attributes. Achievements derived from unfair unethical means are not long lasting. Peace and calmness of mind is ultimate truth. All sorts of richness, prosperity or extravaganza sometimes become valueless. Technological upliftment can bring economic enrichment but the divine success can only be attained through value based teaching learning.

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