

Article on the impact of yoga education towards Indian students

SUNDER LAL

Ph.D Scholar in "Dakshina Bharat Hindi Prachar Sabha" Chennai, India.
Education department

Abstract: Anticipation of addictive diseases should be compound and organized and it should include guidance of social skills, judgment making skills, family involvement, etc. Similarly, effective management is usually long-term, organized and complex. Physical work out and yoga can be useful machinery of comprehensive anticipation and behavior programs. On the other hand, competitive specialized sports rather increase the figure of risk factors of substance-related problems (injuries, pressure, doping, one-sided strain, fatigue, unbalanced life approach, etc.). Practical experience with the use of yoga in material needy patients and pathological gamblers are mentioned. The in this article we would like to through light on compensation of yoga include the incorporation of physical exercise and relaxation. Beside this, yoga is not bloodthirsty, does not require exclusive equipment and it can be used even in patients with strict health problems.

Key words: Yoga - Sport – work out – Addictive illness – Prevention – handling Treatment.

INTRODUCTION:

Yogasan (profound meditation) a mode of sitting suited to profound meditation or similar to that of the yoga (meditation posture) is recognized as one of the most important and valuable heritage of India. Today, whole world is looking towards yoga for answering various problems. In spite of this, no field is so grossly misunderstood as yoga (meditation posture), even in India. If one take a cross section of the society and take a general survey of the public opinion about yoga, one shall find that there are many misbelieves. However, yoga is respected by the Indian schools of philosophy and other philosophers because of its practical aspect containing various psycho - physiological practices rather than its philosophy.

Patanjali (Spiritual posture) has attempted to define clearly the sense of the term in the "Yoga Sutra" (Different *posture*): Here 'nirodha' (Purposeful action) has a modification which means that yoga is the restrain of mental fluctuations and been employed in the sense of a verb, in the sense of purposeful action undertaken in order to achieve a specific end.. Patanjali has defined yoga (meditation posture) as action (Kriya) and pointing to what is central in the activity that is „yoga. According to **Sampoornanand** (n.d) yoga word is originated from 'Yug Dhatu' (Sprit), which means integration. Yoga (meditation posture) is that organized activity in which there is a mating of human soul and super soul. The aim of yoga (meditation posture) itself is integration of personality in its all aspects. In order to help the development of such an integration various techniques are employed. Balancing of mind is called yoga (meditation posture) .Gita (Ancient Book) Yoga is closely allied to nature. Nature has decreed, barring exceptionally unfortunate cases, that the functions of the body and mind are properly aligned and mutually related. The philosophy of yoga assumes that man, in his natural, unpolluted condition of body and mind, functions as a part of the cosmic rhythm in which both the processes of growth and decadence are normal and smooth flowing.

Today, yoga (meditation posture) is not popular as a system of philosophy but as a system of practical discipline. The application of yogic techniques is seen for getting the benefit of health and cure of diseases, such as stress-management; and for improving the efficiency of the individuals in different fields. Yoga (meditation posture) is being utilized from the most fundamentally personal to the social and educational implications of the society as a whole. No matter how times and life styles changes, the soundness of the judgement of the ancient sages in matter relating to life and conduct is still relevant. Even though our attitudes to the nature of yoga itself may be different from those through whom yoga (meditation posture) evolved, its wisdom still applies.

It is in this spirit that a modest guide to Yogāsana (profound meditation) be

prepared to provide instructions as well as warning. The practice of Yogāsana (profound meditation) is open to all age groups and even to those who suffer from physical and emotional ailments. The food we eat, the water we drink, the air we breathe and the way we react to changing environment and situations, all factors influence our life.

The science of yoga also takes full cognizance of these factors because it looks at life in its totality. It emphasizes the organic unity between man and his environment, and between discipline and well-being. It seeks to restore the sense of balance and poise that a thousands little things in the environment seek to disturb or destroy. Yoga is for everybody, every place, and every age-group.

DISCIPLINED EXPLANATION:

Our standard sessions last 30 or 45 minutes and they are separated in three just about equal parts:

1. At the start we use easy yogic physical practices.
2. After that complete yoga inhalation, possibly some other easy breathing practices, and some representative and positive narrative are introduced.
3. We end with yogic recreation.

The message of yoga is loud and simple "Take good care of yourself and all else is taken care of". Before analyzing what Yogāsana (profound meditation) is, it is better to know what it is not?. Yogāsana (profound meditation) is neither some kind of gymnastic nor it is entertainment, meant to amuse an audience. Besides, it does not seek to develop only the physique. It doesn't require any external tools for its practice. Some people have the impression that Yogāsana (profound meditation) is transcendental meditation; though it can be preparatory exercise for it. Sadhna (posture) is a spiritual endeavour and its aim is to enable the Sadhaka(posture) to activate what may be called the 'divine flame' within him by constant practice under expert guidance. Yogāsana (profound meditation) is therefore not easy to cultivate unless there is a personal guidance of a qualified person. According to Patanjali Spiritual (*posture*) (n.d) „Yoga(meditation posture) means the experience of oneness of unity with one's inner being. „Asana(posture)“ means the state or posture in which one can remain steady, calm, quiet, and comfortable, both physically and mentally.

“Yam(*posture*), Niyam(*posture*), Asan(*posture*), Pranayam(*posture*), Pratyahar (Prayer), Dharna (*posture*), Dhyān (*posture*) and Samadhi (*posture*) are the eight limbs (Ashtang) of yoga”. (“Yam (posture), rule, asana(meditation), pranayama(*posture*), pratyahara (Prayer), picketing, meditation and samadhi (posture) eight limbs of yoga (Ashtanga) are”). The practice of Yama and Niyama promotes social health, the practice of Asana promotes bodily health, the practice of Pranayama (*posture*) promotes social health, the practice of pratyahar(*posture*) promotes healthy mind and practice of Dharna(Wearing) and Dhyān (Meditation) promotes health in knowledge (dispositional) part of the mind.

According to *Aurobindo (1960)* if education takes into account the divine nature of man and his divine destiny, social, moral and spiritual values as mentioned in the context of the practice of *yoga of Patanjali(Sprtiual (posture))*. It must be given their due place in any scheme of social, moral and spiritual reconstruction in India.

Aurboindo has prescribed the practical steps involved in integral yoga for successful transformation of the individual to a state of perfect tranquility viz Dhyāna, Concentration, Inspiration, transcending of all Ego-demands and finally 'Complete surrender' to the Divine. The objectives of Yogāsana (profound meditation) is to develop the physical, mental, emotional and spiritual aspects of the personality. Yogāsana (profound meditation) are performed slowly with relaxation and concentration. The nervous system, endocrine glands and internal organs as well as the muscles are encouraged to function properly. Thus, asanas (posture) have both physical and psychometric effect. The major difference between acrobatic and Yogāsana (profound meditation) is that the former is suitable only to healthy and exceptionally strong people, the later is meant for all, even for persons suffering from certain ailments. In the former, heart and respiratory system have to work hard resulting in exhaustion of vital energy and the prospect of stiffness and rheumatism again. It is

well known fact that one's mental health/emotional health are closely related to healthy body and the proper functioning of the nervous system. It is the aim of yoga to promote integrated development of the body and mind and help one to attain poise through a coordination of the working of the physical, vital and mental forces.

Yoga promotes physical and mental health, rather than being curative medicine or seeking physical wellbeing alone (Singh, 1986).

- **Yoga improves flexibility.** Yoga poses work by safely stretching your muscles and all other soft tissues in your body. No matter what your yoga-level is, you will likely feel the benefits within a short period of time.
- **Yoga improves strength.** Some styles of yoga are more vigorous than others. But no matter what type of yoga you're doing, you will improve your core strength. This type of functional is very useful for everyday life and beneficial as you age.
- **Yoga improves posture.** Increased flexibility and strength helps you improve your posture. With better core strength and the body awareness you create by practicing yoga, you are more likely to recognize when you are slouching or have bad posture and correct it.
- **Yoga improves breathing and lung capacity.** Most forms of yoga emphasize long and deep breathing. This can help expand your lung capacity and improve endurance.

The basic premise on which the science of Yoga has been developed is that our body is composed of three parts. These are:

- (a) The physical body which consists of muscles, bones, blood vessels, cells etc.
- (b) The vital body consisting of energy that manifests in the form of emotions.
- (c) The mind which is responsible for the thought process.

The ultimate aim of Yoga is to control over one's emotions and thought process thereby giving the ability to face situation of pleasure and pain with equanimity. Yoga is an Indian system with its philosophy deeply imbedded in India's culture and tradition. Ancient sages designed many acceptable solutions for common physical and mental disorder. The merits of Yoga (meditation posture) are now being increasingly recognized and many outside India have begun to show keen interest in its theory and practice.

There are many common ailments like hypertension, bronchial asthma, diabetes, stress, anxiety and so on which cannot be ordinarily cured by drugs. Several diseases which are Psychosomatic do not have drug which could eradicate them since they depends mostly on the condition. Many health problems that one come across are often more related to the mind than the body. Hence if one can acquire control over our mind many of the health disorders can be removed.

The yoga should be considered as an end as well as means (Sadhya and Sadhna (Prayer)). The confusion about yoga also occurs because of variety of means in yoga. All means have ultimately the same purpose to be fulfilled that is harmony, balance or *Samatya* (meditation posture) - the integration of personality. Various means of yoga may be classified into groups of *Assanas (posture)*, *Pranayamas (posture)*, *Krias (posture)*, *Bandhas(posture)*, *Mudras(posture)* and *Meditations*. For undergoing yogic practices and adequate substratum is formed by resorting to a mode of self imposed code ethnically known as *Yama(posture)* and *Niyama*. *Yama(posture)* and *Niyama (posture)* form the very basis of yoga and are considered to be essential part of yogic routine, on a mild scale. The nature of all yogic practice is psycho-physiological. Groups of various yogic practices have been found useful in various conditions of psychophysical disturbances. By introducing yoga into school curriculum immense improvement in the behaviour of the children has been noticed. The children become emotionally more stable especially closing adolescent period. The application of yogic techniques and principles in the field of games and sports injuries and promotion of sports is a new trend. They are also used for the prevention and cure of psychosomatic condition of stress origin.

CONCLUSION:

At the end of the defined notes I herewith come to know that yoga is essential for human being because it gives mental peace in our body. The practice of yoga is about creating sense of balance in the body by developing both power and body flexibility. This is talented by performing a series of position or “poses” which are designed for detailed benefits to each part of your body. There are many dissimilar styles of yoga being experienced today. While almost all of these styles are based on a sequence of postures, each style has an exacting emphasis. Consult with a certified teacher to decide the best style of yoga for your physical health and overall fitness goals.

Thus yogic practices seem to affect

1. Body organ like muscles, joints, ligaments
2. One the autonomous nervous system
3. One the higher nervous system.

We shall end with a somewhat modified quotation by a big Yoga Guru: “Material reliance is a constant problem, and its treatment is winning if it is treated as a constant problem.” Regular yoga practice can be the obliging part of long-term treatment and preservation of substance needy patients but it may not be easy to induce them that it is.

DEFINITIONS:

kleshas (afflictions)
 avidya (ignorance),
 asmita (I-feeling),
 raga (liking),
 dwesha (repulsion) and abhinivesha (fear of death).

REFERENCES:

1. Tapa Swadhyay Ishwar Pranidhanani Kriyayoga ,Patanjali Yogpradeep, (Samadhi Pad/ 1, p.275)
2. Prayatna Shaithilya Anantasya Samaptibhyama” 47 Patanjali Yogpradeep, (Samadhi Pad/ 47, p. 439)
3. Sthira Sukham Asanam” 46, Patanjali Yogpradeep (Samadhi Pad/ 46, p. 420)
4. Ramaswami : "Yoga practices promotes physical and mental health, through the maximization of joy and the complete unfolding of the human potential". (p.53) (1989)
5. Botvin, GJ, Baker, E, Dusenbury, L, Botvin, EM: Long-term follow-up results of a randomized drug abuse prevention trial in a white middle-class population. JAMA, (273):1106-1112, 1995
6. Cox RH, Thomas TR, Hinton PS, Donahue OM: Effects of acute 60 and 80% VO₂max bouts of aerobic exercise on state anxiety of women of different age groups across time. Res Q Exerc Sport, (75):165-175, 2004.
7. Gupta, A. K. Narain, N. J. Yogasanas in treatment of dysthymia - a double blind controlled study. World Congress of Social Psychiatry, New Delhi, 9.-13.11.1992.
8. Lam RW, Kennedy SH: Evidence-based strategies for achieving and sustaining full remission in depression: focus on metaanalyses. Can J Psychiatry, 2004 (4): 17S-26S, suppl. 1.
9. Leppamaki S, Haukka J, Lonnqvist J, Partonen T: Drop-out and mood improvement: a randomised controlled trial with light exposure and physical exercise. BMC Psychiatry, 2004 (11):22.
10. Nespor, K.: The importance of sports and physical exercise in the prevention of alcohol and drug related problems in youth. Telesna vychova a sport u mladeze, 1994 (60):14-16. (In Czech)
11. Nešpor, K.: Yoga in addictive diseases - Practical experience. Alcologia, 2001 (13):21-25.
12. Olszynski, W. P., Shawn Davison, K., Adachi, J.D. et al.: Osteoporosis in men: epidemiology, diagnosis, prevention, and treatment. Clin Ther, 2004 (26):15-28.
13. Shaffer HJ, LaSalvia TA, Stein JP: Comparing Hatha yoga with dynamic group psychotherapy for enhancing methadone maintenance treatment: a randomized clinical trial. Altern Ther Health Med, (3):57-66, 1997
14. Woolery A, Myers H, Sternlieb B, Zeltzer L: A yoga intervention for young adults with elevated symptoms of depression. Altern Ther Health Med, (10):60-63, 2004.