

WAY TO REACH NEW GOAL BY THE ASSIMILATION OF YOGA WITH EDUCATION

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ABSTRACT:

The word 'Yoga' comes from the Sanskrit root yuj, which means 'to join' Yoga is a Hindu spiritual and the ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practiced for health and relaxation. Yoga is practical aid, not a religion. Yoga is an ancient art based on a harmonizing system of development for the body, mind, and spirit. The continued practice of Yoga will lead you to a sense of peace and well being, and also a feeling of being at one with their environment. The practice of Yoga makes the body strong and flexible; it also improves the functioning of the respiratory, circulatory, digestive, and hormonal systems. Yoga brings about emotional stability and clarity of mind. In the practice of Yoga the ultimate aim is one of Self-development and self-realization. Yoga is communion with Lord. The goal of life is Self-realisation. There are two ways for attaining God-consciousness. They are the Pravritti-Marga and Nivritti-Marga. Pravritti-Marga is the path of activity with detachment for attaining the cosmic vision in and through the diverse experiences of normal life. Nivritti-Marga is the path of absolute renunciation or Jnana-Yoga. Karma-Yoga is only Jnana-Sadhana, i.e., means for attaining Self-knowledge. Three things are indispensably requisite for attaining Self-realisation. They are: (1) Guru-Bhakti—devotion and Prema towards the spiritual preceptor, (2) Jijnasa—longing for liberation and (3) a taste for Satsanga. He alone who is endowed with these three attributes can cross this ocean of Samsara (Bhava Sager).Guru-Bhakti is absolutely necessary. Guru-Seva with Atma-Lakshya will take you to God immediately. People generally complain: "We do not get good Gurus these days." This is a lame excuse. You can take even the worst possible rogue as your Guru. You will have to change your angle of vision.

At its most practical level Yoga is a process of becoming more aware of who we are .Yoga techniques facilitate balance and health, and unfold our dormant potential. Yoga allows us to be more aware of ourselves and feel connected. As such, Yoga is a process of self discovery. This leads us to self-mastery and self-realization.

Yoga is a science, that is, it is a body of techniques that lead us to consciously connect with ourselves and with life, the experience of Yoga. As Yoga is a science, there is no dogma or belief system attached to it. Yoga simply tells us to do a certain practice and then to feel the effect of that practice, e.g. if we breath slowly in a relaxed manner we will slow our heart rate; if we focus the mind we will develop mental peace and deep insight.

In Sanskrit, the word Yoga is used to signify any form of connection. In a philosophical sence, however, Yoga means the conscious connection of the limited little egoic self with the unlimited, eternal, higher Self.

Key words: Yoga, Yuj, Harmonising, Dogma, Respiratory,

INTRODUCTION:

Yoga is communion with Lord. The goal of life is Self-realisation. There are two ways for attaining God-consciousness. They are the Pravritti-Marga and Nivritti-Marga. Pravritti-Marga is the path of activity with detachment for attaining the cosmic vision in and through the diverse experiences of normal life. Nivritti-Marga is the path of absolute renunciation or Jnana-Yoga. Karma-Yoga is only Jnana-Sadhana, i.e., means for attaining Self-knowledge. Three things are indispensably requisite for attaining Self-realisation. They are: (1) Guru-Bhakti—devotion and Prema towards the spiritual preceptor, (2) Jijnasa—longing for liberation and (3) a taste for Satsanga. He alone who is endowed with these three attributes can cross this ocean of Samsara (Bhava Sager). Guru-Bhakti is absolutely necessary. Guru-Seva with Atma-Lakshya will take you to God immediately. People generally complain: “We do not get good Gurus these days.” This is a lame excuse. You can take even the worst possible rogue as your Guru. You will have to change your angle of vision. When you look at a coconut made of sugar, you have a double consciousness. You know pretty well that it is not coconut. In your heart there is Bhava, it is sugar and sugar alone. Even though you see the world, it is really not. This is the Nischaya of the Vedantic student. It is the determination. Even so, the defects of the ‘rogue-Guru’ do not exist for the disciple who has taken him as his Guru with Bhakti. The aspirant should deify and superimpose all the attributes of the Lord on the ‘rogue-Guru’. You should never look into the defects of the Guru. You must deify the Guru. Guru, Ishvar, Brahman, Om, Truth are all one. You must strictly obey and carry out his orders. You must think that underneath the name and form of the Guru, there is the all-pervading pure consciousness. In course of time the physical form will vanish and you will realise your own self, the pure Brahmic consciousness that lies at the back of the physical form of your Guru. When once you have taken a man as your Guru, you should never change even if you get a man with greater developments or Siddhis. Then only you will have faith. Through strong faith, you will realise then and there, Brahman, the God in that Guru. You must become the famous Bhakta, Pipa of the

well-known Bhaktamala, who took a rogue Nata as his Guru and when he saw his Nata-Guru dancing on the bamboos in the open market, he took him as Guru, the Brahma-incarnate, prostrated before him and thus eventually had his Self-realisation through the form of the rogue-Guru, the Nata. The word “yoga “ comes from the Sanskrit root yuj, which means “to join ”Yoga is a Hindu spiritual and the ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures ,is widely practiced for health and relaxation. Yoga is practical aid, not a religion. Yoga is an ancient art based on a harmonizing system of development for the body, mind, and spirit. The continued practice of yoga will lead you to a sense of peace and well being, and also a feeling of being at one with their environment. The practice of yoga makes the body strong and flexible, it also improves the functioning of the respiratory, circulatory, digestive, and hormonal systems. Yoga brings about emotional stability and clarity of mind. In the practice of Yoga the ultimate aim is one of Self-development and self- realization. At its most practical level yoga is a process of becoming more aware of who we are .Yoga techniques facilitate balance and health, and unfold our dormant potential. Yoga allows us to be more aware of ourselves and feel connected. As such, yoga is a process of self discovery. This leads us to self-mastery and self-realization. Yoga is a science, that is, it is a body of techniques that lead us to consciously connect with ourselves and with life. As yoga is a science, there is no dogma or belief system attached to it. Yoga simply tells us to do a certain practice and then to feel the effect of that practice, e.g. if we breath slowly in a relaxed manner we will slow our heart rate; if we focus the mind we will develop mental peace and deep insight. In Sanskrit, the word “yoga” is used to signify any form of connection. In a philosophical sense, however, yoga means the conscious connection of the limited little egoic self with the unlimited, eternal, higher Self.

STATEMENT OF THE PROBLEM:

The salt of life selfless service .The bread of life is universal love. The water of life is purity. The sweetness of life is devotion. The fragrance of life is generosity. The pivot of life is meditation. The goal of the life Self- realization. Therefore, serve, love. Be pure and generous .Meditate and realise. Yoga is the way of Peace, it makes man to be a peaceful human being. So the researchers frame the title as” Yoga in Education and Way of Life”.

REVIEW OF THE RELATED LITERATURE:

Research work had been done in different aspects of Yoga education from ancient period to modern period According to the study of Sree Aurovindo; Yoga is the only way to make life easy. All the monks from the ancient period are to take this way by meditation ‘dhyān’. Yoga is the only way to make mind fresh from all needs –says Swami Vivekananda. For this way Swamiji established Belur Math, to make the new way to teach

the society. Now a days we also know Baba Rajonish, Sattya Sai Baba, Baba Ramdeb and so on. And we know not only the yogo guru are says this, also Netagi Subhash Chandra Basu was the great followers of Vivekananda. In this connection there are many research work, such as Prof. Joseph Alter – People Modern Yoga(1989),Prof. Suman Briule – Yoga has healthy power (2014),Prof. Josep Alter – Modern Yoga (2017), Prof. Angela Wilson – Scientific Research :How yoga Works (2014).

OBJECTIVE OF THE STUDY:

- Knowledge is power. The objective of this study is to satisfy the knowledge of the inquisitive minds by Yoga Education.
- Evaluation of Yoga education at the present situation..
- To know about the Yoga in Education-Bhakti, Karma, Raja, Jana.
- To know the drawbacks without Yoga education in today s life.

METHODOLOGY OF RESEARCH:

The present research work is a historical research. This study will follow historical method of research. In this method, the researcher discovers, describes and interprets what existed in the past. Here, researcher may formulate questions that are most appropriate for the past events investigation and then directs his research towards seeking answer to these questions with help of evidence. There are many sources of data, mainly used in education primary and secondary data. Researcher uses secondary data.

DISCUSSION OF THE OBJECTIVES:

The salt of life selfless service. The bread of life is universal love .The water of life is purity. The sweetness of life is devotion .The fragrance of life is generosity. The pivot of life is meditation. The goal of the life Self-realisation. Therefore, serve, Love. Be pure and generous .Meditate and realise. If one can always remember that God is watching all his thoughts, he will do very few evil action. He will realise God quickly. But he forgets this point owing to force of Maya or Avidya. But a Viveki who has got the power of discrimination remembers this on account of the descent of God’s grace (Anugraha) and marches on the spiritual path with bold, steady and quicksteps. The descent of the Divine grace is due to countless virtuous actions done by him with nishkama bhava during several births. This world is as unreal as a shadow, bubble or forth .Why do you run after wealth, woman and the toys of name and fame? Some people think that they have made complete self-surrender. But they have their own ways sometimes and cherish some desires. They walk in their own egoistic ways. This

surrender is insincere. They are not entitled to the descent of Divine Grace. No one is always praised. No one is also always censured. Also there is no one on earth who is not blamed. Therefore, do not bother about praise or censure. Rise above censure and praise and identify yourself with the absolute, the Glory of glories, the Holy of holies, the Light of lights, the Sun of suns, Atman or Supreme Self. So to satisfy himself and to do peaceful and powerful minded body reduce your wants to the barest minimum. Adapt yourself to circumstances. Share what you have with others. Be ever ready to serve. Lose no opportunity. Serve with atma bhava. Speak measured and sweet words. Have great patience and perseverance. Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana. Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves. Be cheerful always. Give up worries. Be indifferent to things that do not concern you. Fly away from company and discussion. Think twice before you speak and thrice before you act. Control the senses one by one. Do not lose temper when anybody insults, taunts or rebukes you. It is a mere play of words and a variety of sound. Be up and doing in the path of perfection. Be moderate in everything. Extremes are always dangerous.

Though you see variegated forms with different shades of colours, yet there is a definite unity behind them. A philosopher or serious thinker is struck with wonder. He has a different, sensitive pair of eyes to hold the mysterious universe of sounds and colours. He feels and sees unity everywhere. For a scientist the world is a mass of electrons or force or energy. For a student of school of thought, the world is a bundle of atoms, **anu** and **paramanu**. For a psychologist the world is all mind only. For a vainic it is a mere idea. For a vadantc this world is nothing but Brahma or Atma. All objects are the products of the five elements. The five elements are reducible to one element, akasa. Earth is gross form of water. Earth gets dissolved or involved in water. Water is gross form of fire. Water gets involved in fire. Water comes out of fire. When you feel intense heat, you get profuse perspiration. Fire is gross form of vayu(air). There is heat when there is motion of Vayu. Fire gets involved in Air. Vayu is gross form of Akasa. Vayu is reduced into the Akasa. This whole world is projected out of one element Akasa only. Then again all energies such as electricity, magnetism, etc., can be reduced to one energy—Prana. They get involved in the Cosmic Prana (Hiranyagarbha). All minds can be reduced to one cosmic mind. Though expressed in different languages, the thought-image is one only. The thought-image for water or Apas or Pani or Jal is one. Cows have different colours. But the colour of milk is one. There are different kinds of roses; but the scent is one. The eyes, ears, tongues are different but the power of sight, hearing and taste is one. The feeling of sincerity is one though nations are different. When mercy, love, friendship, feeling of brotherhood operates, all are united at heart. There is oneness everywhere. There is only one language, the language of the heart. There is only one Dharma, of humanism. There is only one Law—the Law of Cause and Effect. There is only one religion—the religion of love. There is only one sun, one moon, one Akasa, one Brahman, one Atman,

one Purushottama, one Chaitanya. Feel the oneness everywhere. Realise the Satchidananda Atman, the common thread of consciousness that links all these names and forms. All diversities, all differences, all qualities, which are Maya or mental creations will now totally vanish. You will now recognise, feel and realise the Truth of Upanishadic utterances of sages, “Aham Brahma Asmi. I am Brahman. Sarvam Khalvidam Brahma. All is Brahman. Atmaiva Idam—all is Atman. All is OM only.”Unity is eternal life. Diversity is death. Unity brings concord, harmony, supreme peace. Diversity brings discord, disharmony and restlessness. Unity is Divine life in spirit. Diversity is Asuric life in matter. May unity be our centre, ideal and goal! May we all attempt in right earnest to secure an immortal life of supreme joy in Advaitic unity of consciousness! May that Brahman of Upanishads guide us, enlighten the path of unity and remove the obstacles in the path of our realisation.

The path of devotion or devine love. This path appeals particularly to those of an emotional nature. The Bhakti Yogi is motivated chiefly by the power of love and sees God as the embodiment of love. Through prayer, worship and ritual he surrenders himself to God, channelling and transmuting his emotions into unconditional love or devotion. Chanting or singing the praises of God from a substantial part of Bhakti Yoga. Bhava is the main basis of Rasa. The relish of eternal bliss which the devotee enjoys during his ecstatic state of Bhava Samadhi is called Rasa. Rasa is of the essence of God. Rasa is the nectarine transcendental bliss. God is the repository or fountain-source of Rasa. Bhakti is intense devotion towards God. It is Prema of Prabhu. Sraddha and Visvas are the incipient stages of devotion. They develop into Bhakti. Later on faith is the most important thing in the path of devotion. The qualifications for the attainment of Bhakti are a pure loving heart, faith, innocence, simplicity, truthfulness, vairagya and brahmacharya.

Karma Yoga the yoga of action. It is the path chosen primarily by those of an outgoing nature. It purifies the heart by teaching you to act selflessly, without thought of gain or reward. By detaching yourself from the fruits of your actions and offering them up to God, you learn to sublimate the ego. To achieve this, it is helpful to keep your mind focused by repeating a mantra while engaged in any activity. The Karmo Yoga is one of the four paths of yoga. Karma yoga is the selfless devotion of all inner as well as the outer activities as a sacrifice to the lord of all works. Right attitude, right motive, do your duty, do your best, give up results, serve god or the self in all, follow the discipline of job. Half-hearted service is no service at all. Give your whole heart, mind and soul when you serve. This is very important when you practice Karma Yoga. Some people have their body in one place, mind in another place, and soul in another place. This is the reason why they do not realise any substantial progress in the path. Forget not the goal of life amidst selfish activities. The goal of life is Self-realisation. Are you attempting to reach the end and aim of life? Are you doing Japa, Pranayama and Meditation? Have you kept

up the ideal before the mind's eye? That day in which you do not practice any spiritual Sadhana is wasted. Give the mind to God and the hand to work. You will have to analyse and scrutinise your motives.

Raja Yoga is the science of physical and mental control. Often called royal road. It offers a comprehensive method for controlling the waves of thought by turning our mental and physical energy into spiritual energy, raja yoga is also called Ahtanga Yoga referring to the eight limbs leading to absolute mental control. Mind is mysterious something which is really nothing but does everything. It is born of Maya. It is a product of ignorance. It is a compound of Vasanas and Sankalpas. It is a mixture of worry and fear. It is a solution of Ahankara. It is a confection. Absolute and relative manifestations. Often called royal road it offers a comprehensive method for controlling the waves of thought by turning our mental and physical energy. Raga yogo is also including all other methods which helps one to control body, energy, sence and mind. The raga yogeis also called astanga yogi referring to the eight limbs leading to absolute mental control. Prana is really a modification or manifestation of Mind. Prana is criya sakti or faculty of actions. Matter emanates from Prana. Prana proceeds from mind. Matter is below Prana. Prana is above matter but below mind. Prana is positive to matter but negative to mind. Mind is positive to both Prana and Matter, but negative to will. Will is the centre of Ego. Will is the General-in-chief which directs the mind and Prana to all parts and in all directions. Intuition is above reason and is the channel of communication between man and spirit. Development of the Will-Power by Auto- suggestion is the basic principle of Raja Yoga or Vedanta. Super conscious Mind is the realm or Spirit of Life.

The Yoga of knowledge or wisdrom. This is the most difficult path. Requiring tremendous strength of will and intellect .Taking the philosophy of Vedanta the Jana Yogi uses his mind to inquire into its own nature .We perceive the space inside and outside a glass as different, just as we see ourselves as separate from god. Jana Yoga leads the devotee to experience his unity with God directly by braking the glass, dissolving the veils of ignorance .Before practicing Jana Yoga , the aspirant needs to have integrated the lessons of the other Yogi paths – for without selflessness and love of God , strength of body and mind, the search for self realisation can become mere idle speculation. Moksha is the ultimate of life. It is freedom from births and deaths. It is not an inhalation. It is a nihilation of this little “I.”

It is obtained through Knowledge of the self. You will have to know the truth through direct intuitive experience .You will have to cut asunder the veil of ignorance by meditation on the self. Then you will shine in your pristine purity and divine glory. Atman or Brahman is existence absolute, knowledge absolute, bliss absolute. It is different from the gross, subtle and causal bodies. It transcends the five sheaths (Pancha Koshas). It

is the witness of the three states: waking, dreaming and deep sleep. It is the support of the twenty-four tattvas. It is distinct from jiva and ishvara who are associated with avidya and maya respectively. The Self appears to be finite on account of avidya. But when the ignorance is dispelled, that one atman shines by its own light, like the sun when clouds are dispelled. This society(sonsar) which is filled with love, hatred, etc., is really like a dream.

The physical body, the astral body, prana, intellect or buddhi, the instinctive mind, the spiritual mind and the spirit are the seven principles of man. Buddhi is pure reason. The seat of buddhi is just below the crown of the head in the pineal gland of the brain. Buddhi is manifested only in those persons who have developed right intuitive discrimination or viveka. The ordinary reason of the worldly people is termed practical reason, which is dense and has limitations. **prana** is the vital force, life-energy or jiva sakti. It is the eternal symbol of God. It is the link hiranyagarbha or golden son of God. It is the link between the astral and physical body. Prana is divided into physical prana and psychic prana. Breathing is external manifestation of physical prana. All thoughts are due to the vibration of psychic prana in the chitta. The causal body or karana sarira is the support for the astral and physical bodies. Will is para sakti. Get this sakti—you will get sat or existence.

chitta is the sub-conscious mind. It has two layers. One layer for emotion and the other for passive memory. The instinctive mind is the lower nature of human beings. It is the desire-mind or kama manas. The spiritual mind is the higher manas. The seat of the mind is the heart. You have a whole menagerie within, with the lion, the tiger, the serpent, the elephant, the ape, and the peacock. Bring them to subjection. The beauty of the flesh is really due to the life giving principle Prana. The beauty is attributable to the light that emanates from Atman. The nasty body with oozing discharges from nine gutters is composed of five elements, is a Vasthu and Apavitra. Always entertain this idea. Have a clear-cut, well-defined image-picture like this. You will conquer lust by such a mental drill. If you understand the doctrine of *unity in variety*, if you know there is only one matter, one Energy, one Mind-substance, one Life, one Existence, Sat, one Reality, and if you entertain always such a thought, you can control Krodha. If you remember that you are only an instrument in the hands of God, that God is everything; God does everything; God is just; then you can get rid of Ahamkara. You can annihilate the self realisation. Look to the brighter side of persons. Ignore the dark aspect. Emotion is a motive power like the steam of an engine. It helps you in your evolution. Had it not been for the presence of emotion, you would have passed into a state of passivity or inertia. It gives a push for action or motion. It is a blessing. But you must not become a prey to emotion. You must not allow the emotions to rule you. You must not allow them to bubble out. You must purify and calm the surging emotions. You must allow it to rise slowly and subside quietly from the mind-ocean. You must keep the emotion under perfect control. Do not mistake physical sensation.

CONCLUSION:

The main goals of Yoga in daily Life are, Physical health ,mental health, social health, spiritual health ,Self realisation or realiation of the divine within us .The goals are attained by Love and help for all living beings , Respect for life , Protection of nature and the environment ,A peace full state mind , Full vegetarian diet , Pure thoughts and positive lifestyle, Physical .mental and spiritual practices, Tolerance for all nations, cultures and religions. In this modern world our environment is fighting for survival and we humans suffer from more and more physical and psychological stress. we cannot always control them but can learn how to face them and to this end Yoga is as good as invention it has ever been the aim of Yoga is attainment of physical ,mental and spiritual health.

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