



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2015; 1(8): 506-508
www.allresearchjournal.com
Received: 18-05-2015
Accepted: 19-06-2015

Dr. R. Jayakumar
Assistant Professor,
Vivekanandha College of
Education. (Affiliated to
Pondicherry University)
Pondicherry, India, Pin-
605608.

Dr. R. Krishnakumar
Professor of Education,
Annammalai University, Tamil
Nadu, India, Pin- 608002

A perspective on yoga philosophy in teacher Education

R. Jayakumar, R. Krishnakumar

Abstract

Our Prime minister of India Narendra Modi on June 21 led thousands of people to observe the International Yoga Day at Rajpath as India broke two Guinness records for largest Yoga assembly of 35,985 at a single venue and participate from 84 nationalities. In 35 minute session that saw participants perform 21 "Asanas". The event evinced keen participation not only nationally but even abroad. Enthusiasts were seen gathering for Yoga sessions in Beijing (china) Times Square (New York), Eiffel Tower (Paris) Sydney, Seoul and several other countries. In all philosophical and religious system of India the teacher has been given the highest place because he guides his discipline towards the ultimate goal but in the yoga system without the teacher nothing can be obtained by the student, hence the place of the teacher is inevitable. Without fulfilled realization of yama and Niyama philosophical concepts, we won't get pure realization of Asana in Astanga yoga. So, as a student or teacher we should realize the concept of systematic procedure of Yama, Niyama and Asana etc.

Keywords: Yoga Philosophy and Teacher Education.

1. Introduction

Yoga is an ancient pragmatic science which dealing with the physical, moral, mental and spiritual well-being of man over thousands of years. It is both science and art which show the way and art of living. In yoga philosophy too, physical body is stated to be only one aspect of health, mind and spirit. Human being is a combination of gross material structural organs and subtle invisible element consciousness. In today's so-called modern society most of the people are suffering from various sophisticated and incurable ailments which were not reported by ancient people. To stress, an overused phenomenon, has found a firm place in our new age vocabulary, just as fast food, junk bonds or software packages have. So, debased by misuse it generates only negativity in most people's minds. It plays havoc with the mind and body forcing them to revolt in myriad ways.

Swamy Satyanand Saraswathi has rightly pointed out the Yoga is a state of aloofness from the artificialities of life and relationship. Yoga is the culture of tomorrow.

'Yoga' is derived from the Sanskrit dhatu (base) 'Yuj', which means 'to join or bind, 'to attach'. It also means 'to direct' and to concentrate on a particular point of thought', to work in full attention of mind and body. It is a true Union of 'Atma' (soul) with almighty 'Paramathma' (God). Maharshi Patanjali has given a new dimension to the age-old orthodox yoga philosophy. He collected, coordinated and illustrated the basic principles of yoga in his classical work *Yoga Sutras*. He explained Yoga as "Chitt Vritti Nirodha", which means balanced mind brain system. According to consciousness in which the activities of mind and intellect come to a stationary state and wisdom comes to a standstill.

The following are the classical yoga text; *Bhagavad Gita*:

Yoga is Supreme Success of life (4/3)

Yoga is skill and efficiency in action (2/50)

Yoga is the given of untold happiness (5/2)

So, yoga defined as the science of consciousness, the science of creativity, the science of personality development, the science of self, science of body and mind. It is an augmentation

Correspondence:

Dr. R. Jayakumar
Assistant Professor,
Vivekanandha College of
Education. (Affiliated to
Pondicherry University)
Pondicherry, India, Pin-
605608.

of facts and life knowledge, gained from experience concerning the fundamental importance of a constant state of balance. Even after continuously changing scenario the basic spiritual principles of yoga are still valid and acceptable to one and all.

In Indian Philosophy metaphysical awareness always contains soteriological aim, and only metaphysical knowledge (knowledge of ultimate realities) is valued and sought, for its above procures liberation". It is only the knowledge that enables a man to be 'awakened' by casting off the illusions of this world of phenomena. By knowledge is meant the practice of withdrawal, where effort will be to make him find his own centre, to make him coincide with his true spirit (purusha atman). Knowledge is transformed in to a kind of meditation and metaphysics becomes soteriology. In India not even 'logic' is without a soteriological function in its beginning. In Yoga philosophy it is pointed out that human sufferings are rooted in illusion, for man believes that his psycho-mental life-activity of the senses, feelings, thoughts and volitions is identical with spirit, with the self. In such a way he mixes two autonomous but opposite realities, between which there is no real connection but only an illusory relation. Hence naturally it should be the metaphysical knowledge for leading us to the threshold of illumination that is the true 'self'. And it is this knowledge of one's self, in its ascetic and spiritual sense, that is being pursued by a majority of Indian speculative schools; the schools of most effective among them.

The psychic states and spirit there is a difference of an ontological order; they belong to two different modes of being. Liberation occurs when one has understood this truth, and when the spirit regains its original freedom.

1.1. Importance of Yoga

One important reason why Yoga has survived for thousands of years, and has infiltrated popular culture worldwide, is that it is an experiential, living thing. It has survived through its followers' personal experiences and their capacity to

teach from unique perspectives. Yoga has also depended on divergent views and the creation of new applications to carry forth its core guiding principles in a variety of ways. Each new school, each philosophical emphasis, and each creative use of Yogic principles and tools has remained close to the heart of Yoga, and in turn has contributed to its evolution, richness, diversity, and effectiveness. Everything that we now call the "Yoga tradition" was, at one point in time, not traditional. Any standards created should support such continued evolution.

1.2. The Significance and use of Yoga Education in the Classroom, they are as follows...

- It helps students and teachers to relax their body.
- It helps to provide effective treatment of a wide range of health problems or disorders.
- It helps students and teachers to develop their imagination power.
- It creates a healthy atmosphere for teaching-learning process.
- It helps teacher and students to reduce their stress and tensions.
- It helps teacher and students to bring concentration.
- It helps to improve muscle tone, energy, stamina, strength and flexibility of teacher and students.
- It helps to burn up body's extra fat and provide a much-improved body shape or figure.
- It helps students and teachers to develop their decision making competency.

1.3. Eight Constituents of Yoga

The fundamental of yoga are well defined in the Kathopanishad, Bhagavad Gita and Yoga sutras in which principle of yoga, both in theory and practice, are known as classical Yoga or Ashtanga Yoga in Indian traditions. The eight limbs, which are very well defined in the 'Patanjali Yoga sutras. They can be classified in the following dimensions are

Sl. No	Types	Classical (Or) Astanga Yoga (Eight Limbs Of Yoga)		
1	Yoga Ethics (or) Ethical Practice	(1) Yama	(2) Niyama	
		- Non-violence - Truthfulness - Honesty - Sexual Continence - Non-acquisitiveness	- Purity - Contentment - Austerity - self study - Dedication to the God	
2	External Yoga Practice	(3) Asana	(4) Pranayama	(5) Prathyahara
		- Meditative - Mental tranquility - Physical Strength	Discipline of breath control	Sensual Control
3	Internal (or) Meditative Practice	(6) Dharna	(7) Dhyna	(8) Samadhi
		- Concentration	- Concrete Meditation - Abstract Meditation	Super conscious state

2. Metaphysics

The yoga is interested in nature not in its cosmic operation but in its operation in the individual. Man who is called jiva

which means 'to live' is the spiritual principles of life. It is individual soul as distinguished from the universal soul and functions through the mental apparatus known as Buddhi,

manas and ahamkara. The yoga, however, to avoid complexity, calls everything mental as citta. The Yoga provides the practical discipline to man to get rid of all sorts of that arises due to association with nature (prakriti) like all Hindu philosophical system it believes in rebirth, Samkaras, the law of Karma and the ultimate state of kaivalya for the suffering individual soul.

2.1. Axiology

The yoga philosophy is actually a fine fabric of psychology and ethics. The Astanga yoga clearly lays down the physiological, ethical and psychological discipline. Yama requires conserving the virtues of truthfulness, non-violence, celibacy, non-stealing and non-collection. These virtues embody personal as well as social morality and are so exhaustive that no addition is needed according to Patanjali. Non-violence is the highest dharma of mankind and contains the basis of social morality. The Niyama yoga is concerned with the personal freedom indeed. But no social being can be successful unless he purifies himself and lives in society as highly moral being.

2.2. The yoga in Education

Education in the yoga is also a spirituous-social necessity because the system aims at attaining the highest evolution of human self. The aim of entire education formal and informal is to attain God head or bliss that comes after the empirical self is merged in the transcendental self or god. But the process of self-discipline implies that without the well-being of human body and moral preparation on the part of man Yoga is not possible. This aspect makes education a social necessity.

2.3. The aim of Education

The aim of education according to the yoga is the comprehensive development of human personality and also to make human child, free from bodily, mental and supernatural miseries. This implies that education must care for the physical, mental, intellectual and spiritual growth of the pupil. The aim of education according to the yoga is the moral preparation of the pupil, spiritual attainment, the development of scientific attitude and logical and intellectual faculties. It further means is to evolve a society of person who is noblest in their thoughts and actions. The teacher is not only a theoretician but, also a demonstrator in a scientific notion, power of knowledge, power of will and power of action. The method of education believes in discriminative method in acquiring knowledge in terms of concentration. The disciplining of body and mind is the core of educational process and modern educators must know the inevitability of this factor in any kind of education.

3. Conclusion

The system is therefore a challenge to a theoretical teacher of today who simply transmits knowledge from books to students. Thus the difference between the most of the

modern teacher and the teacher well versed with the implications of yogic discipline is that the former is only the transmitter of information about truth whereas the latter is the transmitter of truth itself. This aspect of the yoga system should not be lost sight of by the modern educationists if they want to remove the crisis, which has eclipsed our education today. In all philosophical and religious system of India the teacher has been given the highest place because he guides his discipline towards the ultimate goal but in the yoga system without the teacher nothing can be obtained by the student, hence the place of the teacher is inevitable. Without fulfilled realization of yama and Niyama philosophical concepts, we won't get pure realization of Asana in Astanga yoga. So, as a student or teacher we should realize the concept of systematic procedure of Yama, Niyama and Asana etc.

4. References

1. Abhedananda, Swamy. Yoga Psychology. Culcutta: Ramakrishna Mata, 1967.
2. Besant, Annie. The Bhagavad Gita. Adyar: Theosophical Publishing House, 1940.
3. Competitions Affairs. An Ideal magazine for career Building. 16, July, 2015, 29. RNI No. 68163/87.
4. Debroy B, Debroy OD. The Upanishads. New Delhi: Book of All, 1990.
5. Mani Sharma. Educational Practices of Classical Indian Philosophies, 2nd Ed. H. P. Bhargava Book House Publishers, Agra, India, 2004.
6. Mishra JPN. PREKSHA YOGA-Management for common Ailments, First Edition, B. Jain Publishers Pvt. Ltd, New Delhi, 110 055-India, 1999.
7. Radakrishnan S. Indian Philosophy London: George Allen Unwin Ltd, 1960, I-II.
8. Radakrishnan S. The Hindu View of Life. London: George Allen Unwin Ltd, 1968.
9. Saraswati, Swami Satyananda. Asana Pranayama Mudra Bandha, 8th Ed. Bihar School of Yoga Munger, Bihar, India, 1993.