

# An Importance of Yoga in Education and Modern Science

Sathish B. P.\*

Director, Physical Education, Government First Grade College Bangarutirupathi-563116

**Abstract – Yoga is a profound, holistic human science, that encompasses all facets of philosophy, psychology & practicality of conscious creation simultaneously. This knowledge acquired by an intense, systematic & introverted study into human mind functioning has been passed over thousands of years from master to disciple. This study explored various methods & features of science and finds that they all have yoga parallels. In support of the science of yoga with example from different scriptures, views of prominent medical scientists and Yogis are cited. The tools & technology of yoga and essential aspects of yoga integration & modern scientific medicine are explored. A two-way fusion of modern experimental science with the experiential models of Yoga will lead to many answers to the problems facing modern humankind, such as weaker chronic diseases associated with ageing, climate and hedonistic lifestyles. The basis for the fusion of different alternative therapeutic practices, including Yoga, are the modern medical advances that encourage healing, wellness & longevity. The advances in medicine imperatively include Yoga's wholistic approach to the emerging health care challenges. In order to enhance quality of life around the world, the antiquity of Yoga must be joined by advances in modern medicine.**

**Key Words – Yoga, Science, Education, Lifestyle, Tool and Techniques of Yoga**

## INTRODUCTION

Yoga is an Art & Science of healthy living. It is a religious practice focused on an extremely subtle science, that focuses on bringing peace between mind & body. The holistic yoga approach is well evolved & brings harmony in every area of life & hence, recognized for disease prevention & health promotion. The term usually comes from the Sanskrit 'YUJ' root, meaning "to join" or "to unite" As per the yogic scriptures, yoga practise contributes to the combination of individual knowledge & universal consciousness, indicating a complete coordination between mind & body, man & nature. The goal of Yoga is Self-Realization, to transcend all kinds of sufferings leading to 'the state of liberation'. The practise of Yoga is believed to have begun with the very dawn of humanity, Mythologically, the Lord Shiva is perceived to be the first teacher of Yoga.

Yoga is widely considered as a 'immortal cultural result' of the civilisation of the Indus valley, dating from 2700 B.C. – proven catering both to humanity's material and spiritual elevation. The very identity of Yoga Sadhana is the basic human values. The number of seals & fossil fossils with yogic motifs & yogic figures in the Indus Valley suggest that yoga is present in ancient India. Yoga has been created. Tantra Yoga is symbolic of the phallic images of the goddess idols. Yoga presence is accessible in folk traditions, Indus valley civilization, Vedic & Upanishadic history, Buddhist & Jain traditions, Darshanas, Mahabharat & Ramayana epics, Shaivas

philosophical traditions, Vaiishnavas, etc. Traditions are available. At this moment the yoga was performed under Guru's direct guidance & special importance was given to its spiritual significance. During the Vedic time, Sun was given the greatest importance. Due to this effect, the practise of 'Surya namaskara' may has been invented later. Pranayama was part and parcel of the everyday routine.

Whilst Yoga was practised in the pre-Vedic Era (2700 B.C.), through its Yoga sutras the great Sage Maharshi Patanjali systematised and codified the praxis of Yoga then in force. After Patanjali, numerous sages & Yoga Masters greatly contributed through their well-known practises and literature to preserving and improving the field. In the pre-Vedic era (2700 B.C.) and then up to the time of Patanjali, historical evidence on the presence of yoga has been seen. In Vedas (4), in Upanishads (108), in Smritis and in Buddhism, jainism, epics (2), puranas (18), etc., knowledge about Yoga practises and related literature can be obtained from major sources. Provisional, from 500 BC to 800 A.D. The classical period, considered to be also the most fertile & influential period of yoga history & creation, is considered. During the time, Vyasa comments on Yoga Sutras & Bhagawadgita respectively. were written. This period can mainly be devoted to two great Indian religious instructors – Mahavir and Buddha. The idea of the five great pilgrims, Mahavir & Ashta Magga, or Buddha's eightfold journey, can well be interpreted as the early essence of the sadhana of Yoga. In Bhagawadawita the idea of gyan yoga,

Bhakti yoga and karma yoga has been presented more explicitly. These three forms of yoga remain the highest instance of human wisdom & even people today find peace through the Gita methods. In addition to the numerous Yoga aspects in Patanjali's yoga sutra, the 8-fold direction of Yoga is defined primarily. Vyasa also wrote the very important remark on Yoga Sutra. The aspect of mind was important during this very time, shown by the yoga sadhana. Mind & body could be regulated in equanimity. Duration from 800 A.D. -- 1700 B.C. It was known as the post-Classical era when the teachings were prevalent in this period of the great Acharyatrayas-Adi Shankracharya, Ramanujacharya and Madhavacharya. During this time the lectures at Suradasa, Tulasidasa, Purandardasa & Mirabai contributed greatly. Some of these great personalities popularised the Hatha yoga practises during this time are the Natha Yogis of the Hathayoga tradition such as Matsyendaranatha, Gorkshanatha, Cauranginatha, Swatmaram Suri, Gheranda & Shrinivasa Bhatt.

The era between 1700-1900 A.D. is measured as Modern era Yogacharyas- Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yogananda, Vivekananda and so on. have contributed for the growth of Raja Yoga. It's been a time when Vedanta and Bhakti yoga were thriving, as well as Nathayoga or Hatha-yoga. Gorakshashatakam's Shadanga-yoga, Hatha-yoga-yoga Chaturanga-yoga, & Gheranda-yoga-saptanga Samhita were the main Hatha-yoga tenants. Everybody now has faith in yoga practises to defend, maintain, & encourage well being in modern times. Yoga has spread all over the world in the instructions of such great figures as Swami Shivananda, Shri T.Krishnamacharya, Swami Kuvalayananda, Shri Yogendara, Sri Rama, Sri Aurobindo, Maharshi Mahesh Yogi, Acharya Rajanish, Pattabhijois, BKS ... These different yoga philosophies, practises, lines and Guru-shishya paramparas help to establish the traditional yoga schools, for example. Dhyane Yoga, Bhakti Yoga, Laya Yoga, Laya Yoga, Jainyoga, Jaina Yoga, Buddha Yoga, Karma, Dhyana Yuga, Patanjalyoga, Kundalini Yoga, Hathah Yoga, Mantra Yoga, Laya Yoga. Each school has its own values & practises which lead to yoga's ultimate goals. However, the sadhanas (Practices) of Yoga are commonly used in Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana & Dhyana (Meditation), and Samadhi / Samyama, Samadhas and Mudras, and Shatkarmas. Yama's are limits and Niyama's are enforcement. These are seen as the preconditions for yoga sadhanas. Asanas, able to achieve the body/mind balance 'kuryat-tad-asanamsthairyam...' consist of following several body (psycho-physical) patterns which allow for a considerable period of time & duration to maintain a body part (healthy awareness of the structural existence). Pranayama is a practical or fundamental basis of one's life to obtain a sense of breathing combined by a willful regulation of breathing. It helps in gaining understanding of one's mind and helps to create power over the mind. In the

initial stages, this is achieved by gaining knowledge of the 'flow of in-breath & out-breath' (svasa-prasvasa) via nostrils, mouth and other body openings, its inner & outside routes and destinations.

Later this phenomenon will be updated, by regulated, controlled and monitored inhalation (svas), which leads to knowledge of the filling of body space / s of puraka, the remanent space / s of the body(s) in fill state (kumbhaka). Pratyahara suggests a dissociation of one's consciousness from the sensory organs that assists one with external objects. Dharana refers to a wide region of attainment, which is commonly understood as focus (inside body and mind). Dhyana (Meditation) is reflection and Samadhi integration (focused concentration in body and mind). Bandhas & Mudras are pranayama practises. They are known to be (the) higher yogic practises consisting mostly of the adoption of some corporal (psycho-physical) behaviours, along with control over respiration. This also makes it possible to control the mind and paves the way for a higher degree of yogic achievement. Yuktahara promotes diet and food practises conducive to a safe lifestyle. Correct Food and other inputs. However, dhyana (meditation) is seen as the core of yoga sadhana (Yoga practise), which leads to self-realization leading to transcendence. The competent, experienced and wise in the families, as well as the seers (Rishis / Munis / Acharyas) in Ashramas (as opposed to monasteries, were conventional yoga teaching teachers in the west) and later. Yoga Education aims to take care of the individual, the 'being.' It is presumed that the individual, family, culture, society, nature and humanity as a whole, is more useful for a healthy, equilibrated, integrated, real, pure, transparent person. The 'Being focused' is Yoga education. In different living practises and texts, the specifics on working with a "being focused" aspect is illustrated, and the method of working with the 'yoga' is established. Today, several famous yoga institutions, yoga colleges, yoga universities, yoga departments, university yoga institutions, natural science colleges & private & societies are offering yoga education. In hospitals, pharmacies, medical establishments and treatment centres, numerous Yoga Clinics & Training Center, Preventive Health Care Units, Yoga Research Center and so on. Various social practises in India, the country of yoga, show a respect for eco-balance, appreciation of other thinking structures and a compassionate view of all creations. Yoga sadhana of all colours and shades is a panacea for meaningful life. Its orientation towards a full & social wellbeing makes it a worthy activity for citizens of all faiths, races & nationalities. Today millions & millions of people around the world have benefited from Yoga, which was maintained and supported from ancient times up to this date by the great eminent Yoga Masters.

## YOGA AS A SCIENCE

Yoga may be unstated as a body of knowledge passed from Guru to Chela for thousands of years. Intensive, systemic, introverted study into the functioning of the human mind has been learned. These results were logically structured in the sense of the scriptures in the main hypothesis that the individual ultimately is the 'divine being' and can live Sat-Chit-Anandam entirely. This theory also suggests that the mind regulates matter and therefore that the mind can control matter. This suggests further that health & happiness are our birthright and that the purpose of human life is moksha or freedom from all limitations. The case of the great yogis who have obeyed these rules demonstrates the validity of this. The laws of these illustrious yogis were then taught to their followers and passed through different paramparas. In addition, by playing with the techniques learned by the Gurus, the essence of these regulations and the benefits of living in accordance with these laws can still be discerned by all genuine, disciplined candidates. Ammaji, a leading contemporary Yogini, proclaimed the science of Yoga to be a distillation, a sublimation and of the finest and noblest attitudes that have been produced as a Rishi heritage. A treasure trove of thoughts. The ancient Indian scriptures, including the Vedas and Upanishads, constitute the Treasury house in which these precious modes of thought are preserved. She rightly said that the intelligent soul knows how to handle and use the wealth of wisdom contained inside the treasure. Ammaji is actually a mystic functional and communicates literally every mystical concept. Thus, at Dhivya Priya Bhavanani's granddaughter, she gave an excellent presentation on the science day show "Yoga: Holistic Health Science."

## BENEFITS OF YOGA IN EDUCATION

- Self- Education (education of self-realization) Yoga renders self-education: Yoga is just self-awareness education. Yoga teaches wisdom how to live, not earthly orientations. The present method of education is so focused that you are eventually losing your sense of your own personality.
- Pursuit of the Transcendental State of Psyche : The overriding intention of the yoga method is to pursue the psyche's transcendental condition. Nidhidhyasana was an important part of the ancient Indian education & learning system. Samadhi leads to the state of Nidhidhyasana that escorts knowledge further. Here one thing must be obvious that the road to transcendental psychic status is a continuum not a "anything, none," as it is widely known, as it is stated in the Yoga sutra (2/27).
  - Development of General Awareness (Attention Vs Awareness): The aims of Yoga are also to inculcate social & ecologically consciousness within oneself, apart from contributing to physical, mental & spiritual growth in an person.
  - Promotion of Uniqueness: In analyzing the concept of yoga in education it is imperative to take account of the personal traits & singularity of one person. The human singularity of the sundry soul gives a special enjoyment & liveliness in the Development when supreme consciousness is reflected. The universe would be monotonous otherwise. Yoga believes in the individual soul 's special existence, which is why many paths & practises were set for aspirants to grow in spirit.
  - Unfoldment of Creative Consciousness: Ultimately, yoga practise will make you self-centered & introverted. That's not really a safe approach. Yoga & spirituality vary from one another. We are based in spirituality on the internal side of our life, although in yoga we do not ignore the inner happiness of life. In Yoga we start with peripheral discipline and then we aspire to internal development with the aid of peripheral aspects. The scent of internal development is imagination. As you bloom, you start to emit some goodness in your world, in the things around you.
  - Promotion of Will Power & Perseverance: Yoga 's course is a lifelong pursuit of psyche creation. It needs to follow a genuine eightlimbic yoga method, beginning with abstinence & observance practises (Yama & Niyama), including yogic exercises of postures and breathing practises & leading finally to meditation. Unless ethical values & virtue are included, agile tendencies which generate stress, and hamper Dharana's perfection, which demands a commitment to respect ethical & spiritual values.
  - Treatment of Physical Difficulties: It was duly emphasised from the times of the latter Upanishads & Yoga-Samhitas that yogic postures & yogic breathing can also relieve physical issues, in terms of mental & ethical disorders.
  - Efficacy of Yogic Therapy in Treatment of Various Physical Difficulties
    - o Effect on Musculo-skeletal System
    - o Effect on Respiratory System
    - o Effect on Cardiovascular System



- o Effect on Neuro-Endocrine System
- Management of Stress Disorders: The suggested yogic technique will control tension. Stress. Yoga reduces anxiety, along with a prescribed Yogic diet. Pratyahara practise monitors senses, both internally & externally, handles personal discomfort & offers peace of mind. As in the Vipasana system of Bauddha, Meditation on breathing has changed the mental state.

## TOOLS & TECHNOLOGY OF YOGA (YOGA-VIDHI)

The Yoga method is one of mind control awareness & achievement. The Yogi found that the mind has several layers, including Mudha, Kshipta (disconnected mind), Vikshipta, Ekagrata, (focused mind) and Niruddha (controlled mind). The Yogis also found that the mind has many dissimilar planes. They also noticed that there were five folds of whirlpool such as mental models (ChittaVritti): Pramana (design), Viparyaya (conception), Vikalpa (imagination), Nidra (sleep), & Smrithi (memory). They realised that there was no chance of conscious spiritual evolution without managing such mental fluctuations. It's because in Yoga Darshan, Maharishi Patanjali writes, "Yoga is the quenching of the mental whirlpools. The yogin rests in his basic self until this is reached (tada drishtu swarupevasthanam): 3). A committed practise and dispassion for the achievement of this state is the process (abyasa vairagyabhyam tannirodhah-I: 12). The yogi finds his being as a manifestation of the Divine & recognises that he is not only physical, also that he has four other planes of existence including the energy corpus, the mental corpus, the intelligence body & eternal cosmic blessing. The Pancha Kosha is named this term. The Yogi followed systematic practise (Abyasa) of eight folding pathways of ashtanga (Raja) yoga which consisted of moral constraints (Yama), ethical observances (Niyama), strong and relaxed posturas (asana), expansion of the life force of the vital life (Pranayama), sensory regulation (Pratyahara), concentration in contemplation (Dharana). The intentional creation of disciplines and committed practise (Abyasa), detachment (Vairagya), and many forms of prejudice (Viveka) will last for years & years, even during lifetimes. By so systematic a method of uniting (Yuj) his individual self (Jivate) with the universal self — self (Paramatema), the sadhaka (sincere and devoted searcher of truth).

## VIEWS ON YOGA-VIDYA BY EMINENT YOGIS & SCIENTISTS

"This science is too systematic in its essence & too profound in its doctron to fit in into the sense of any specific philosophy, whether old or new," says Dr. I K Taimni, a leading scholar who knows how to achieve excellent yoga Sutras from Patanjali (The Science of

Yoga). It is built on the eternal laws of life & needs the help of scientific or metaphysical structures to keep its arguments. it stands for its own purpose as a science. His truths are based on the legends and experiments of an unbreakable line of mystics, occultists, saints & wise men who across the ages have encountered & realised them.

The following has to be said by Sri RR Diwakar, one of modern Indian 's founding dads. "Although modern science (which is experimental in nature) took us to the border of a nuclear war, Yoga-Vidya, which is experience-like in nature, on either creates peace , harmony, compassion, friendliness and cooperation," said Yoga's experiential nature. Through Yoga, yoga is growing. He who looks to Yoga is long-time enjoyment of Yoga "(III.6). The Yoga-Shikha-Upanishad tells us that the "ShastraJala" refers to bookstorn learning without any support. DrGeorg Feuerstein, Ph.D., director of the Yoga Research Center USA, says in his book 'The Shambala Guide to Yoga, the Yogis of India treated this mind as a playful representation of the supreme force (Shakti), a complex feature of Reality, long before physicists discovered that matter vibrates with certain energy at a certain pace. They found that, in order to discover the true Self, care should be taken, because the body's energy goes along. The observable increase in blood flow to our fingers and toes occurs when we focus on them is a crude example of this mechanism. You think about the position of your focus because the mind produces patterns of energy which can damage the pursuit of genuine happiness. "The yogis are very cautious. Dr VSSM Rao writes, "The Yoga tradition is so perfect that we must find a way to describe it in modern scientific terms, not simply to assess it in terms of present-day scientific principles, which are so rapidly evolving that there might well be a time when people want to live through their intuition, rather than by scientific preparation, clashes and balance a variety of variables. It was noted that Yoga enhances the nervous system as well as the cardiovascular, respiratory, digestive, endocrine systems, as well as generalising biochemical changes in yoga professionals. "Yoga is a science because it is verifiable, Professor Dr SV Rao, a prominent health doctor says. Yoga is also an art and a life science. Yoga can thus be described as the best way of life science and art. Yoga has the potential to move alongside or independently of medical science. Yoga has a sound aetiology system, a diagnostic system & disease pathogen. Thus in the Yoga we have an entire structure of ourselves. "Yoga is scientific & many of the practises can be calculated by current scientific methods," says Yogamaharishi Dr Swami Gitananda Giri Guru Maharaj. It provides a healthy method of concentrating and meditating as a science of the mind that teaches practical implementation of the power of the human mind. The whole process of consciousness is based and I call it the consciousness science.

## CONCLUSION

Yoga art & science have infinite opportunities to respond to most health issues that disturb modern humanity. However, this science is often misunderstood and it is a pill for wonders. We just need a pill once & want to get rid of all the problems in the thin air! Yoga has to be learned and practised from a holistic point of view. Although the interest in Yoga-Vidya in the west grows every day & more people turn to Yoga, it's not the same thing in our country. In our country, there is still a lack of adequate infrastructure and a lack of a properly systemised approach to yoga propagation. Our society pulls the young people away & blindly imitate the western hedonistic lifestyle.

## REFERENCES

- Ajaya Swami. Psychotherapy East and West. Himalayan institute, Pennsylvania, USA 1983.
- Anand BK. Yoga and Medical Sciences. Souvenir: Seminar on Yoga, science and man. Central council for research in Indian Medicine and Homeopathy. New Delhi. 1976.
- Anantharaman TR. Ancient Yoga and Modern Science. Mushiram Manoharlal Publishers Pvt Ltd, New Delhi. 1996
- Anantharaman TR. Yoga as Science. Souvenir: Seminar on Yoga, science and man. Central council for research in Indian Medicine and Homeopathy. New Delhi. 1976.
- Anantharaman TR. Yoga Vidya and Yoga Vidhi. The Yoga Review 1983; III: 3, 119- 137.
- Back issues of International Journal of Yoga Therapy. Journal of the International Association of Yoga Therapists, USA. www.iayt.org
- Back issues of Yoga Life, Monthly Journal of ICYER at Ananda Ashram, Pondicherry. www.icyer.com 8. Back issues of Yoga Mimamsa. Journal of Kaivalyadhama, Lonavla, Maharashtra.
- Bhatt GP. The Forceful Yoga (being the translation of the Hathayoga Pradipika, Gheranda Samhita and Siva Samhita). Translated into English by Pancham Sinh, Rai Bahadur Srisa Chandra Vasu. Motilal Banarsidas Publishers Pvt Ltd, Delhi. 2004.
- Bhavanani Ananda Balayogi. A primer of Yoga theory. Dhivyananda Creations. Puducherry-13. (2008) 11. Bhavanani Ananda Balayogi. A Yogic Approach to Stress. Dhivyananda Creations, Iyyanar Nagar, Pondicherry. (2nd edition) 2008.
- Bhavanani Ananda Balayogi. Yoga for health and healing. Dhivyananda Creations. Puducherry-13. (2008)
- Bhavanani Ananda Balayogi. Yoga Therapy Notes. Dhivyananda Creations, Iyyanar Nagar, Pondicherry. 2007 14. Brena Steven F. Yoga and medicine. Penguin Books Inc. USA. 1972.
- Carlson LE et al. Mindfulness-based stress reduction in relation to quality of life, mood, symptoms of stress, and immune parameters in breast and prostate cancer outpatients. Psychosom Med. 2003 Jul-Aug; 65(4): 571-81.
- Chidbhavananda Swami. The Bhagavad Gita. Ramakrishna Tapovanam, Trichy, 1984
- Diwakar RR. Reader's forum. The Yoga Review 1986; Vol. VI; 3/4, pp 35.
- Feuerstein Georg. The Shambala Guide to Yoga. Shambala Publications Inc, Boston, Massachusetts, and USA.1996. 19. Gitananda Giri Swami and Meenakshi Devi Bhavanani (Ed). Bridging the gap between Yoga and science. Souvenir of the international conference on biomedical, literary and practical research in Yoga. ICYER, Pondicherry, India. July 25-28, 1991.
- Gitananda Giri Swami, Meenakshi Devi Bhavanani, Ananda Balayogi Bhavanani and Devasena Bhavanani. Pranayama: The Fourth limb of Ashtanga Yoga. Satya Press, Pondicherry.2008
- Gitananda Giri Swami. Yoga the art and science of awareness. Souvenir 1996; 4th International Yoga Festival, Govt of Pondicherry.
- Go VL and Champaneria MC. The new world of medicine: prospecting for health. Nippon Naika Gakkai Zasshi. 2002 Sep 20; 91 Suppl: 159-63. 26. Healthy mind, healthy body. Sri Ramakrishna Math, Chennai, India.1997.
- Nagarathna R and Nagendra HR. Integrated approach of Yoga therapy for positive health. Swami Vivekananda Yoga Prakashana, Bangalore, India. 2001.
- Ramanathan Meena. Thiruvalluvar on Yogic Concepts. Aarogya Yogalayam, Venkateswara Nagar, Saram, Pondicherry-13.2007
- Scope of Yoga for Refinement of Educational Process in Modern Globalizing World – Certain Reflections by Dr. K.M. Tripathi (Senior Assistant Director (Yoga), Deptt. of

Physical Education, Faculty of Arts, Banaras  
Hindu University.)

Swami Satyananda Saraswathi. Four Chapters on  
Freedom. Bihar School of Yoga, Munger,  
India. 1999

Taimni IK. The Science of Yoga. The Theosophical  
Publishing House, Adyar, Chennai.1961 33.  
Yoga the Science of Holistic Living.  
Vivekananda Kendra Patrika. Vol. 17- 2.  
1988.

Yogi Ram. Health and longevity through Yoga. Yoga  
Thara 1997; July/Aug, pp 7-9 35. Yoga: the  
Science of Holistic Health. A science project  
by Dhivya Priya Bhavanani under guidance of  
Meenakshi Devi Bhavanani. Prepared  
especially for the Science Exhibition at  
Primrose School. 31, January, 2009.

---

### Corresponding Author

**Sathish B. P.\***

Director, Physical Education, Government First Grade  
College Bangarutirupathi-563116

[sathishbsv@gmail.com](mailto:sathishbsv@gmail.com)