

Critical Study on Significance of Yoga and Asanas

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Abstract – Education is culture transmission. Educationalists across the globe have, at various periods in human history, described education in different ways. Aristotle "described education in a sound body as the development of a sound mind." Nothing can be as critical as the kids, because they are the world's future. Whether they grow up depends on what basic education they get from the elementary school. The cycle of teaching and learning is no longer limited to the four walls of a classroom.

Key Words – Education, Attitudes, Yoga, Asanas, Transmit, Karma

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1. INTRODUCTION:

Education can be seen as a lifelong process. It starts at birth, and goes on throughout life. By his experience the child is learning. When he comes in touch with various social structures, places of persons and things, he gains experience. This can also be considered a commodity for education. When an individual acquires knowledge, skills, attitudes etc., he is said to be trained.

Training is part and parcel of human life. It is the basic condition for the growth of the 'whole individual' and the essential resource to promote the well-being and prosperity of everyone in everyone directions. Man will always be living like a glorious slave or wild thinking without schooling. And it is one of those things that everyone is thinking about.

Education is culture transmission. It's a country's Main Security. Educationalists across the globe have, at various periods in human history, described education in different ways. Aristotle "described education in a sound body as the development of a sound mind." Nothing can be as critical as the kids, because they are the world's future. Whether they grow up depends on what basic education they get from the elementary school. The cycle of teaching and learning is no longer limited to the four walls of a classroom. As Dill scott, the great thinker, once said that people were motivated-now they are inspired. So learning through experience is acquiring awareness.

The teacher's primary responsibility is not to transmit textual knowledge but to sensitize the child and kindle the child's curiosity. Therefore, divesting the traditional method of imparting the textual material in a classroom is imperative on the teacher's part. This also restricts the students, interest and prevents them from moving beyond the text, which is the main aim of the learning process.

Education is an innovative and continuous process. The aim is to develop latent capacities in human nature and co-ordinate their expression for society's enrichment and advancement. To provide the child with knowledge of spiritual, moral, and material things. Therefore, with a systematic and planned approach, the concept of free and compulsory elementary school education was given priority in India.

2. YOGA

Yoga is Sanskrit. This means connecting, or joining together. It is called yoga the science which deals with the co-ordination of the three components, namely body, mind and soul in a proper manner with a specific intent. Yoga is a life science to grow the potential attributes to its fullness and to empower and prepare man to enjoy life in peace and bliss. It's the art of knowing something about the soul that is the life-force and recognizing its relationship with the body, the earth and the universe. This is the art of maintaining peace with each other and eventually integrating with the universal spirit. Yoga is a formal spiritual activity

designed to improve consciousness to establish strength of will and understand self.

Yoga is a method that completes man by cultivating his personality, so that he can achieve his ultimate goal in existence. Yoga is the self-realization of union between self or Athman or human being with cosmic being.

2.1 DEFINITION OF YOGA

Yoga is the philosophy of right living and as such it is supposed to be integrated into everyday life. It operates on all facets of the person: the physical, critical, mental, emotional, spiritual and psychic.

The term 'yoga' means 'equality' or 'oneness' and is derived from the Sanskrit term 'yuj' meaning 'joining.' In theological terms this unification or joining is defined as the union of the individual consciousness with the universal consciousness. Yoga means, on a more concrete level, to align and harmonize the body, mind and emotions. It is accomplished by asana, pranayama, mudra, bandha, shatkarmas, and meditation practices, and must be completed before union with the higher reality can occur.

2.2 IMPORTANCE OF YOGA

Yoga is an important life science rooted in India thousands of years ago. This is known as the world's oldest personal improvement program encompassing body, mind, and spirit.

Yoga harmonizes our growth through equilibrium and it fosters total production. The great sage Patanjali explained the philosophy of yoga systematically in the form of the aphorisms of 195 'Sutras.' Patanjali's eight fold path consists of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. Of these Yama and Niyama are the do's and don'ts central to an individual's development. We provide the students with the ideals and put forth the secret potentialities within them.

Yoga exercises should foster inner health and peace by giving every part of the body system proper exercise and rhythm. We also help us to have complete control over both our body functions and mental activity, so that one can maintain good health at all times.

The yogasanas make up the best physical culture system. Daily asanas practice cleans up the nervous system, endocrine glands, circulation of the blood, digestion, excretion and respiration. The body is smooth, light and vigorous. A sound mind dwells inside a body of sound. Practice of asanas therefore also maintains mental health.

According to sage Patanjali, one develops the power of focus and the clarity of thought by practicing

pranayama. Pranayama is an extremely powerful tool to control the mind and sublimate mental stress.

2.3 AIM OF YOGA

Yoga aims to remove one's selfishness and lack of knowing the bond between beings. Every religious system and every philosophical school acknowledges yoga as the most logical way to understand philosophical reality. Many are afraid to undertake the task of bringing about a revolution of their own selves. Only a Gandhi, a Vinoba, or a Buddha is able to walk through the fire of such a revolution.

Yoga understanding prepares man to enjoy his life and to make him a social, intellectual and spiritual being. Far-reaching knowledge of the universe's mysteries and the ecosystem that feeds us gives man a greater understanding and control of the natural world.

2.4 CLASSIFICATION OF YOGA

Yoga is divided primarily into four classes, in accordance with people's temperaments. They are karma yoga, bhakthi yoga, yoga raja and yoga gnana.

The Bhagavad-Gita advocates three emancipation paths, namely Gnana (of knowledge), Karma (of action) and Bakthi (of devotion). There are two Dharmas or way of life in Jainism, one for the lay man with four virtues and another for the monks with ten virtues.

(a) KARMA YOGA

"Thasmadhaktha Shadhatham karyam karma shamasara Asaktha Itayasaran karma parramapnothi purusha" - Bagavat Gita – 19.

Do great deeds truly without attachment, and those who do unattached karma will achieve the highest level of living.

Karma is a Sanskrit word for the cause and effect, or cause of the spirit. This refers to the complex affinities that the soul has gained in its many incarnations, for either good or bad. Such affinities manifest as characteristics transferred from one incarnation to another, added to, strengthened here or altered there, but always pressing for speech and manifestation. Therefore, in this life each of us is based on what we were and how we behaved in our past lives.

The Law of Karma is evident during life cycle operations. We are not punished for our crimes, but are blamed for our crimes, instead. Then comes the question, how to shake it off? This is achieved by changing the attributes to the opposite. If the job

is well done, compassion is well communicated and good deeds are willingly practiced without the expectation of reward, we lead ourselves to the good karma. We cannot harm by our acts or by our sins.

The utter but we hurt ourselves instead. Then, as we know the evil consequences of sins, we grow to hate them and take them away from us as a foul thing, and so we are ever more relaxed. Correct Action always brings joy. Action can be done through mind, voice, and action. A man's decision has tremendous potential and chain of outcomes. Every man's behavior first affects his body's magnetic wave field, and then it's spreading structure, and then affects the universal field. Clashes of produced waves, create imprints in the body, life force, and universe. These imprints have become a long-term record. In addition, through the movement and contact between mind and body, they elicit the same thought or course of action in others. Similarly, they are influencing himself, his life-force, his world and those around him.

On the other hand, Karma yogi does every action with complete comprehension and knowledge of Nature 's truth. Therefore every body movement and every thought in mind should be an advantage to humanity. So one 's behavior should be disciplined and one's thoughts organized. Thus karma yoga is a philosophy of life using the full power of the body and mind for a happy, healthy and peaceful existence with understanding and knowledge.

Second, karma yoga is the action-making method without anticipating any reward. This is the philosophy of non-attachment to the world 's actions and happenings. For this purpose, one becomes untouched by the consequences of his acts. This doesn't leave signs of the actions in his memory. This allows for the free and clear mind. And when one's egoism finds no place in his life, then he becomes a yogi and he alone can do only good action.

Otherwise karma yoga is called job yoga. One should tell the Buddhist monks to walk and be careful of every move. Walking, then, is meditation. Cleaning, bathing and any step can be carried out with a contemplative consciousness. In Buddhist college, regular things are meditated on. Throughout Zen buddhism, when they are tired, the participants are asked to eat when they are hungry and sleep. In Taoism it is emphasized to do research with knowledge and externality and performance. It is expected to enjoy taking action, living in it, and making others enjoy it.

Krishnamurthy labels Karma yogi 's mental attitude as unchoiceable, passively aware, and with scant attention. Therefore, by contemplative consciousness the most growing things of life are given a rich dimension.

(i) Karma Yoga in student's life

Karma yoga can be realized in the life of the present student by providing social services under different schemes such as the National Social Service Scheme, Scouts and Guides, Adult Education Program, etc. Now-a-days, understanding among the different groups of people is declining; students may enable the people to have a cordial relationship with each other. Also the student body will put about the democratic interpretation, taking it as their duty. Therefore, the students will uplift themselves by providing unmotivated services to others. This is the purpose of karma yoga.

(ii) Karma in social life

Some action taken is loving dexterity in it. There should be no hesitation in doing our duty. In the end he finds himself in paradise if he does so. The joy is experienced in the achievement of pleasure, fulfillment and fulfillment. So the world will be happy, unified and spiritually uplifted when we understand the essence of Karma and the way we do our duties individually and socially as described in the yogi methodology. Not only people have their own karma, but their collective karma also includes families, races, countries, and cultures.

(b) BHAKTI YOGA

"Then Kadan adeiyenaiyum thanguthal en kadan pani seithu Kidappathe" - Appar

"It is the duty of God to look after me and it is my duty to serve him unconditionally". Bhakti Yoga's first premise is that Without God nothing will exist. The second principle is to know God through the mantic and ritual activity. The practitioner devotes himself to God and discovers in him a constant desire to long for His Prasannam or dream.

God has given life so that we may know Him, so that our greatest goal is to live eternally in His presence. The theory of Bhakthi yoga is 'Anbe Sivam' Love Is God.' Love for God must be a sincere and deep desire inside. To God we are of utmost importance. God takes a personal interest in the affairs of each self.

Have complete faith in God, and speak to Him in prayer and think of Him in your life. Lift up your heart to Him, worship Him, and surely Seek Him.

The sixty-three Nayanmars and twelve Alwars in Tamil Nadu are the examples of the Bhakti Yogis who have obtained the juice of life.

Traditionally, Bhakti Yoga is seen as the best way to emancipate Loving devotion to the Lord quickly bears fruit when it is continuous and selfless. Even the intransigent non-dualist Sankara praised Bhakti

as the strongest of all the factors leading to liberation.

Bhakti Yoga claims to have arisen in South India, before the birth of Jesus, 2000 years ago. The ancient noble books that say it are Thirukural, Thirumanthiram, etc. This is also present in Rig Veda, Upanishad Svetasvatara, and Bhagavad-Gita.

(i) Application of Bhakti Yoga in the present

Now-a-days, Bhakthi Yoga has a different twist to it. Through commitment to God, people will dedicate themselves to values such as non-violence, self-discipline, equal treatment of all others, etc. They may be devotees of the Gandhian values, the philosophy of Vinobabha and the service code of Mother Theresa. They should devote their lives for the benefit of humanity, along with the worship of God. Individuals should be valued as being equal, having an intimate love for all creations of God. So by Bhakti Yoga a peaceful and harmonious way of life can be realized.

(c) RAJA YOGA

"May all beings be happy".

It's said Yogi Patanjali is Raja Yoga 's dad. He's collated it, arranged it in an acceptable graded way. Patanjali's Raja yoga has 8 folds, or steps. The first four are about physical activities and the others are about emotional activities. Yama is the first move that adds importance to the body's cleanliness and promotes prayers. The second level, Niyama, induces purity of mind, of word and of action. Asana alludes to the numerous successful postures that guarantee meditation health and fit. Prakirthy stresses the detachment of the mind from the feelings, and keeps us aloof from events. Dharana fixes our attention on a single picture at a particular point of the body (chakra). Thiyana requires a deeply performed meditation, keeping the mind clear of any thought. Samathi is the last stage that is reached when we still keep the mind relaxed in meditation, the soul contented, and the world recognition. This incremental achievement helps us to understand the meaning of life.

In addition, Raja yoga provides the energy, growth, and body control. Then mental faculty is optimized to participate in understanding the inner self with the will power and thereby emancipate the latent forces within us. In the end, Raja yoga paves the way for redemption.

(i) Raja yoga and learning

Raja yoga is an important means as a joyful experience it ensures the learning. It helps our mind to be adapted to the objective education. The achieved spiritual upliftment helps to gain conscious

understanding and knowledge of reality. According to Maharishi information is the result of the Knower 's union with the Known. The learning process binds the Knower to the source of knowledge.

Concentration is the mind's very first operation. Concentration on a single object can enter four levels, including analysis, hostility, peaceful joy and an individual's simple knowledge.

(ii) Raja yoga and society

In modern society Raja yoga can be done as it is more or less passive, physically free from hard labor. People's minds are wanting more fame, more reputation, more money and more comfort. No care is taken of the soul at all.

Body and soul are not given much attention and pressure is still kept on mind. Raja yoga can be promoted at this juncture, as it guarantees a healthy body, an advanced mind with increased concentration and a balanced spirit. The environment will enjoy a friendly atmosphere while individuals are being changed. It was conducted by the researcher himself in a school and a calm and quiet atmosphere was realized. The group of the student in particular will practice Raja yoga, so that they can have a happy life and make society and nation a blessed entity. Just yogis are vulnerable to potential misery. Impurity as its production has enjoyment, discomfort, and infatuation. And, when we want to escape pain we have to hide from impurity. Therefore, when done correctly, Raja yoga would have a stable, happy and blessed society.

(d) GNANA YOGA

"O Arjuna! He, whose actions have been burnt by fire of knowledge, is wise amongst men". - Bhagavat Gita

'Gnana Yoga 'deals with the scientific and analytical understanding of life's great questions, and what lies behind it. The term 'Jnana' means wisdom or understanding so Jnana yoga is the yoga of profound awareness. It is used in the context of intuitive-philosophical quest, or (viveka) discernment. Jnana yoga pertains to the school of thinking in Vedanta. The jnanin sees strength (iccha) in his will, and has motivated the cause (buddhi). Those two concepts lead him to attaining the emancipating enlightenment. Jnana yoga is composed of 7 sections.

1. Viveka - meta physical discernment between good and evil.
2. Viragya - renunciation of all worldly and heavenly objects.

3. Tapas - austerity which is composed of six treasures, the tranquility, self-restraint, mind-control, endurance, contemplation and faith.
4. Mumuksutva - longing for emancipation.
5. Sravana - listening to the sacred lore and the teachings of the Guru.
6. Manana - reflection on what has been heard.
7. Nididhyasana - meditation on the doctrines revealed by the teacher.

A similar seven fold yoga was illustrated by Sankara too. They have been described by the great seers as good will, meditation, subtlety of mind, acquisition of lucidity, non-attachment, absence of all things and entrance into ultimate reality.

In Brahma 's opinion, Gnana Yoga is not God's worship, as an entity other than self, and is not a practice that leads to the achievement of anything separate from one's own self. It may be defined as one's self-worship of God.

To get the answer to the question 'Who am I? 'Is Yoga Jnana. All souls have the Jeeva Sakthi, and they want to have life happy. Jeevas are afraid of death, and want to live forever. It is normal to the highest order of the Beings for the small plants. And we should feel the oneness of all beings while practicing Jnana Yoga. We should therefore lead harmonious living by uniting one another. Union of various souls brings joy. There is the Celestial Rhythm to bind all Beings. The entire universe works because of this single bond, like vibration. In the field of sports the unity of mind is felt. A way of living in all walks of life should be promoted.

The same is true of celestial wisdom and our wisdom. That is, Jeevathma is related to Paramathma. So, in modern life we should get used to acknowledging and respecting the rights of others, because we need it too.

'Give others what is required, and live happily. Then there can be only a democratic way of life, which is only provided by Gnana Yoga.

2.5 SCIENCE OF YOGA

The yoga science continues to work for the people on the outermost dimension of the personality and the physical body. Starting point is realistic and familiar. If in a longer role the equilibrium is discord, they behave in contrast to each other. For example, the endocrine system may become abnormal, and the nervous system 's output decreases to such an extent that a disease would manifest. Yoga helps to properly balance the various body functions, so that they operate for the benefit of the entire body.

Yoga shifts from the physical body to the mental and emotional planes. Because of the pressures and experiences of daily life, many people suffer from phobias and neuroses. Yogic practices such as Suryanamaskar, Asanas, Pranayama, Mudras, Bandhas and Shat Kriyas will help the individual recover from all of these problems and lead a happy life.

2.6 PHYSIOLOGY OF YOGA

The human framework is comprised of five bodies or sheaths, which account for the different aspects or dimensions of human existence. These five sheaths are as follows:

- Annamaya kosha - the physical body.
- Pranayama kosha, -the vital energy body.
- Manoyama kosha, -the mental body.
- Vijnanmaya kosha, - the intellectual body.
- Anandamaya kosha -the bliss body.

These five sheaths are function together to form a whole integral. The practices of pranayama work mainly with pranayama kosha. The pranayama kosha is made up of five major pranas which are collectively known as the pancha pranas: prana, apana, samana, udana and uyana.

3. ASANAS

One of the most important forms of physical practice ever developed is the yogic postures or asana. They demonstrate an incredible understanding of how the body functions, particularly how stress can be released from the tissues , organs and joints at a deep level. Asana is the third stage in Astanga Yoga. Patanjali, the concisely described Yoga asana in the Yoga sutras, is the "Sthiram, sukham, asanam," which means the relaxed and steady position. In this sense, asana is practiced to build the capacity required for meditation to sit comfortably in one position for an prolonged period of time. Raja yoga equates asana yoga with comfortable sitting posture.

3.1 OBJECTIVE OF ASANAS

Asana is the principal yogic technique for calming the body. It consists of different static postures and physical movements performed for releasing tension, enhancing flexibility, optimizing energy flow, and increasing friction. Asana's goal is to create a free flow of energy to help focus our attention within. Yet this energy flow may also concentrate on the body to cure its ailments.

3.2 TYPES OF ASANAS

Asanas are many in nature and some are easy and some are difficult. The value of asana does not depend upon it being easy or difficult, but on its systematic and regular practice. The following is the major types of classification. Thus the asanas are classified into four types:

- Standing
- Sitting
- Prone
- Supine

(i) STANDING ASANAS

Stand in natural posture along with the feet, separating the toes. Hold your hands close to the body.

Each man needs the power of balance in his body, and asanas can be done from a standing position. You should perform the following asanas from standing position.

- Tadasana
- Vrilshasana
- Trikonasana

(ii) SITTING ASANAS

Sit down on the floor with legs extended forward. The toes and heels point to one another. He would have the body upright. Hands should be put beside the buttocks on the concrete.

Yogic teachings are primarily concerned with body and mind control. Asanas have a crucial role to play in achieving that goal. Asanas sitting are intended to put the mind into a comfortable state. By this standpoint the meditative postures are all over. Such asanas not only improve the mental wellbeing but also activate our body system's physiological functions.

The asanas used in the sitting position have all possible vertebral column motions, such as upright, forward bent, backward bent, and twisting postures.

You should perform the following Asanas from the sitting position.

- Padmasana
- Sukhasana
- Paschimottanasana

- Ardha matsyendrasana

(iii) PRONE ASANAS (ABDOMINAL)

Lie with face down on the prone. Hold the legs straight; the feet and toes are joined together. Place the hands above the chest, with downward facing palms.

The asanas included primarily stressing the backward bend at the vertical column in the prone position. Anyone who performs these asanas should bear in mind that to achieve the correct opposite movements and alignment to the spine should be accompanied by the supine position asanas. Amount of asanas available in prone position for practice. Some of the selected asanas provide an person with all the possible and required movements.

One can perform the following asanas from the prone position.

- Makrasana
- Salabasana
- Bhujangasana
- Dhanurasana

(iv) SUPINE ASANAS

Stay on the floor and look upwards. Hold the legs straight, and tie the feet and toes together. Hands will be above, with the palm facing upwards.

An individual can execute many asanas from the position of the supine. They provide the various joints in the body with important movements particularly for the vertebral column. Such asanas also provide the essential internal organs, as well as the endocrine system, with adequate workouts.

From supine place, the following asanas can be practised.

- Sarvangasana
- Halasana
- Savasana

3.3 PHYSIOLOGY OF ASANAS

Human body is a beautiful piece of machinery. Proper management of it continues to go to a ripe old age, without problems.

The practice of Asanas and Pranayama yoga is without question an excellent tool for maintaining our body's health and longevity. Yoga is

exceptional in that, and restores the entire body. The process in the yogic system is calm and restful. Asanas have a calming effect on the external as well as the internal organs. The consequence is quiet organ.

3.4 PRANAYAMA

Yoga breathing, or Pranayama, is the science of breath control. It consists of series of exercises especially intended to meet the body's needs and keep it in vibrant health. Pranayama comes from the following words:

Prana - "life force" or "life energy"

Yama - "discipline" or "control"

Ayama - "expansion", "non-restraint", or "extension"

Pranayama therefore means "breathing techniques" or "breathing control" Ideally, this process of opening up the energy of inner life is not just about taking safe deep breaths. This is intended to aid yoga practitioners in their meditation process, and to train them. We breathe in or inhale oxygen into our body in our respiration process, flowing through our body systems in a form of energy to charge our various body parts. We then exhale the carbon dioxide to kill all our body's toxic waste. The balance of oxygen and carbon dioxide is achieved through the Pranayama process. Breath-control absorbing prana connects our body, mind and spirit. Yet life is filled with pain. We prefer to ignore our breathing because of the day-to-day work, family or financial stresses. So it appears to be simple and flawless. Using just a fraction of the lungs results from lack of oxygen and may lead to numerous complications. Some of the symptoms of oxygen starvation are heart disease, sleep disorders and fatigue. The negative energy of being nervous and troublesome thus contributes to lesser prana within the body. We reenergize our body by doing deep and regular breathing by Pranayama. Patanjali listed pranayama in his Yoga Sutras text as a means of achieving higher states of consciousness; he mentions holding breath as an important practice of entering Samadhi. Hatha Yoga also talks about 8 forms of pranayama that will make healthy both body and mind.

Five forms of prana are responsible in the body for specific pranic practices, they are Prana, Apana, Vyan, Udana & Samana. Of these the most common are Prana and Apana. Prana flows upward, and Apana flows downward. Pranayama practice strikes the balance in these pranas' practices, which results in balanced body and mind.

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