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***A STUDY ON THE EFFECT OF YOGA ON STRESS AMONG
B.ED. TRAINEES***

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INTRODUCTION:

In today's globalized world life has become very fast, due to technological evolution life has become materialistic and that has created many global challenges. On the other hand, every human being is a part of the all-pervading Divine being which is the originator of the entire creation. We all are one and also of the same origin. But there are people who have all the material comforts as their command, but are unhappy and miserable. Are happiness and peace to be found in the enjoyment of luxuries and comforts of life? The answer is No because the real happiness lies in the physical, mental and spiritual health of the people. According to Dash & Dash (2000) The World Health Organization (WHO) defines "Health as a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity." It is also said that sound mind resides in the sound body. So, to attain health related fitness there is need to adopt yogic way of life which is inherited by us from our *Rishis* and *Munis*, who struggle centuries after centuries and bestowed upon our culture the great science of yoga. According to Pilkington et. al. (2005) Yoga is one of the many different techniques for achieving relaxation. Yoga has its origin in ancient India and in its original form consisted as a system of spiritual, moral and physical practices. The most central and common aspects of yoga practice today are different bodily postures (Asanas) and breathing exercises (Pranayamas) that aim to focus the mind, achieve relaxation and increase wellness. Though importance of mental health has always been in existence since time immemorial. Yoga is the ancient science of India, is a conscious process for gaining mastery over mind. Yoga harmonizes our growth and balance, helps in total development. In this sense, yoga is a science of holistic living and is synonymous with basic or real education.

In today's fast changing world, where educational possibilities are endless. Higher education has to adapt itself to contemporary requirements and respond to the

Indian higher education system. Reforms and innovations have probably become inevitable to cope up the thrust exerted by various factors. Stress has become a common catchword in our society to indicate a host of difficulties, both as cause and effect. According to Ellen Serber (2009) The American Academy of Family Physicians has noted that stress related symptoms prompt two-thirds of the office visits to family physician. Exercise and alternative therapies are now commonly prescribed for stress-related complaints and illness. Even a recent issue of Consumer Reports suggests yoga for stress relief. Yoga has the ability to fill the vacuum in the modern education which is essentially left brain oriented. As swami Vivekananda had envisioned, we should not be satisfied with information gathering and bread earning education. He said, education is the manifestation of perfection already in man .

OBJECTIVE OF THE STUDY:

1. To Study the level of stress with reference to
 - ✓ Social Stress
 - ✓ Achievement Stress
2. To study the effect of yoga programme on Stress level.
3. To study the reaction of students on developed Yoga Programme.

EXPLANATION OF THE TERMS:

Effect: Effect was seen in terms of the score which was obtained from stress test after the implementation of the Yoga programme on Stress among B.Ed trainees of the M.S.U of Baroda.Vadodara.

Stress: In the present study Stress was measured with the help of a standardized tool constructed by D'souza in 2008. Total score which was gained in the pre-test and post-test reflect the level of stress of the students. This scale consists of two dimensions namely -- (1) Achievement Stress, (2) Social Stress.

DELIMITATION OF THE STUDY :

Present study was delimited to pranayama's namely Kapalbhathi, Anuloma-viloma and Bhramari, and Asanas, padmaasan. And also meditation. It is further delimited to students

of B.Ed. having yoga education as special field of M.S.U. Baroda. Vadodara.

HYPOTHESIS:

There will be no significant difference between the mean gain score of the pre-test and mean gain score of posttest.

DESIGN OF THE STUDY:

The present study was quantitative and pre experimental in nature having pretest- posttest single group design.

PLAN AND PROCEDURE OF THE STUDY:

Phase 1: Development of a yoga programme:

Investigator has developed Yoga programme by selecting asana, pranayam and meditation. Investigator has selected asana and pranayams which were recommended for curing the psychological diseases.

Phase 2: Administration of pre-test.

Before implementation of the yoga programme investigator employed pre-test for the student teachers.

Phase 3: implementation of yoga programme:

Developed yoga programme was implemented on experimental group. Student teachers were given yoga practice for 45 hours. 1 hour a day, 6 days in a week.

Phase 4: Administration of post-test:

After the implementation of a Yoga programme investigator employed the post test.

Phase 5: Administration of Reaction scale:

After the implementation of a Yoga programme a reaction scale was administered by the investigator to know the reaction of the students on developed yoga programme.

POPULATION FOR THE PRESENT STUDY:

Population for the study was constituted of all the B.Ed. students those who have Yoga as a special subject in Gujarat.

SAMPLE FOR THE STUDY:

For the purpose of this study purposive Sampling technique was employed. In research sample was selected following ways. M.S.U.is selected purposively because this institution has a yoga education as special field and researcher needed students who knows theory of yoga. B.Ed. trainees with special field of Yoga education in department of Education, The Maharaja Sayajirao University of Baroda, was the Sample of the study.

TOOLS AND TECHNIQUE:

Stress scale:

For the collection of Data, investigator has used a standardized Stress scale constructed by D' Souza (2008) as a tool. Items of the tool measure two dimensions of Stress namely, Achievement stress and Social stress. It also measures the extent to which these stressful experiences are encountered. The areas covered by this scale include experiences pertaining to academic achievement and social relationship commonly encountered by students. To measure the students description of the nature of stress and the extent to which they encountered various stressful experiences a four point scale was decided upon with the response categories as always, often, sometimes and Never. There were 29 questions in a scale.

Reaction Scale:

A reaction Scale of Likert type having five point Scale with the response category as 1. Strongly Agree, 2. Agree, 3.Undecided, 4. Disagree and 5. Strongly disagree. Was developed by the investigator and reaction was made by the students of Yoga education to know the impact of Yoga Programme.

DATA COLLECTION

The investigator has two major objectives; one is to study the effectiveness of developed Yoga programme. For this purpose single group per-test post=test was followed. As per research design, a stress scale was administered twice, before the experiment a pre- test and after the experiment post test.

The purpose of the objective no 3 was to study the reaction of the students regarding developed yoga programme. The investigator had constructed a reaction scale for the students. It was administered after giving yoga practice.

DATA ANALYSIS:

Data collected through Stress scale in pre- test and post- test was analyzed by correlated T and Data collected through Reaction scale was analyzed through chi square.

FINDINGS:

After doing data analysis major findings are obtained which are given as under.

1. The mean gain score of pre –test has been significantly greater than the mean gain score of post –test on social stress.
2. The mean gain score of pre-test has been significantly greater than the mean gain score of post-test on achievement stress.
3. The students were found to have favorable reaction towards developed Yoga programme.
4. In the social stress scale t value is found 9.6 which is greater than the table value of .01 levels. So, on the bases of this result it can be concluded that Yoga programme was effective in reducing their social stress.
5. In the Achievement stress scale t value is 8.32 which is greater than the table value of .01 levels. So, on the bases of this result it is concluded that Yoga programme was effective in reducing the achievement stress.
6. Almost 75% of the students gave their respondents told that after yoga there was a positive change in their life.
7. Almost 75% of the students were agreed that after doing yoga they found themselves less tired.
8. 95% of the students were agreed that yoga can be effective in reducing anger.
9. 45% of the respondents were agreed that after doing yoga their confidence level has been increased.
10. 85% of the students were agreed that after doing yoga their concentration power has been increased.
11. Therefore it is concluded on the bases of this study that the yoga has proved to be effective in reducing the stress of student teachers.

IMPLICATIONS OF THE STUDY:

1. The yoga programme developed by the investigator for the B.Ed students can be widely deployed.
2. The teachers should be trained in practical and theoretical part of yoga.
3. The yoga programme should be developed and implemented in any organization because it deals with human resources.

CONCLUSION:

The study conducted by the investigator has revealed that the Yoga programme developed by the investigator for B.Ed students was found to be effective in terms of their social level as well as achievement level. Further reaction of the students found to be favorable. Such yoga programme needs to be developed and widely deployed for the better health. Such efforts to be made at large scale at all levels and all sections of education. Yoga practice was helpful to the students in reducing their social and achievement stress. Therefore, it is concluded on the bases of the study it is proved that Yoga has proved to be effective in reducing the stress.

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**IMPORTANCE AND NAURE OF YOGA AS DESCRIBED IN VARIOUS
PURĀNĀS**

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Introduction:

Yoga is the most important contribution of Hinduism to the modern world. The word "Yoga" is derived from the Sanskrit root Yuj meaning to bind, join, attach , to yoke, to direct and concentrate one's attention on to use and apply. It also means union or communication. The Sanskrit term *Yoga* has a wide range of meanings. It is derived from the Sanskrit root *yuj*, "to control" or "to unite", thus it means "union" and "conjunction".

According to Śivapurāna: All other activities are restrained and the mind is kept steady in Śiva. This is succinctly called *Yoga*. *Yoga* is that which gives one knowledge about the reality. The *Yoga* is not in the sky nor on the earth or in the nether land. It is unity between *Jīva* and *Ātman*. Knowledge is obtained by *Yoga* and *Yoga* means having mind engrossed in the Lord. Knowledge means original Nature of the Self which is pure consciousness unborn and immutable .Thus according to *Saurapurāna*, *Yoga* means oneness with the Supreme Soul.

Dattātreypurāna: 1.2.1-- the definition of *Yoga* is control of mental modifications, but here one more thing is added i.e. the modifications are to be diverted towards the *Omkāra*, i.e. *Brahman*. The mental activity characterised by one's own efforts by which one becomes united with *Brahman* is called *Yoga*. It has mentioned *Brahman* as the ultimate Aim and one who possesses all the above characteristics is *Yogin* who is the one desirious of liberation.

The essence of *Yoga* is proclaimed to consist in the restraint of the fluctuations of the mind. *Yogins* achieve it by the practice of eight limbs.

1. Various Definitions Of Yoga

Yoga is the restrain of mental operations.

Union of individual soul and supreme soul is called Yoga.

Equilibrium is called Yoga or unperturbed sameness in all conditions is Yoga.

Yoga means diligence. Diligence leads to excellence.

The Philosophy and concept of Yoga:

Yoga is partly metaphysics and partly philosophy, with a strong physical base. *Yoga* is not only philosophy or theology but also a practical Science. It is also technology for attaining perfection and purification of Mind-body and soul. *Yoga* is about seeking the universal truth through simple practices and bodily techniques that tie in to its fundamental theme of *yoking* (connecting) the body, better word- mind -- with the infinite spirit of the universe.

According to *BKS Iyengar*, proponent of a popular *Yoga* form –

“*Yoga* is the method by which the restless mind is calmed and the energy directed into constructive channels.” Indeed, the Indian sage *Patanjali*, who is revered as the Father of *Yoga* by all practitioners, defines purpose of the *Yoga* as "*Yogaścittavritti nirodhah* □.(Y.S.I.2)" This Sanskrit phrase is translated as "*Yoga* begins when thinking stops." The word ‘*Yoga*’ also means *Samādhi* i.e. integration of personality at all the levels.

The word ‘*samādhi*’ means deep trance like state of ‘self-awareness. *Samādhi* is a state of mind which comes in the course of time, leading to the integration for personality at all the levels: physical, breathing, *prānic*, mental, emotional, social, intellectual and spiritual.

The word *yoga* is derived from the Indo-Germanic root yuga, which means “bridle.” The word is closely related to “yoke,” but originally connoted wild horses pulling a chariot more than cows pulling a plow. In any case, *yuga* / *yoke* suggests the idea that the animals need to exert their strength in front of the vehicle at the same time in order to move it forward. By analogy, *yoga* joins together various aspects in a manner that yields

inner harmony. And thus by practicing yoga, you establish a relationship with yourself.
Yoga: establishing a relationship with oneself .

1. Yoga means union.Union of the individual self with the Universal Self. Through different yogas or states of awareness, one achieves the highest state of yoga, which is self-absorption or union with the inner Self. Yoga is the means to integrate the body with the mind and the lower self with the higher self.

2. Through yoga, one can achieve perfection of the physical, mental and lower selves and prepare one's journey into higher consciousness through the awakening of the Kundalini and other latent powers. Purely as a physical exercise, yoga can aid us in keeping our bodies and minds in perfect balance and at peace.

3. The practice of yoga is a sure way to hasten the process of our evolution into higher beings of the transcendental realms.

4. Yoga also means a state or condition. For example, Shubha yoga means an auspicious state; Dhana yoga means a state of prosperity, likewise, Gruha yoga, Rajayoga, Mahapurusha yoga, Vahan Yoga ,Stri or Patni (wife) Yoga etc.

Thus, yoga is used to denote both the means and an end.

The union of Ātman and Mind (manas) is called Yoga by wise men. The union of *prāna* and *Apāna* is also called *Yoga* by some. The unwise say that the contact of the sense-organs with the objects of pleasure is *Yoga*. Knowledge and salvation are far away from those whose minds are attached to worldly pleasures.

It has explained in Garudapurana that the *Yoga* as the unity between the *Brahman* and *Ātman*. This is the super most *Yoga*. The Non-dualism is *Sāṅkhya*, while the *Yoga* means the mind being engrossed in that Supreme *Brahman*.

The functioning of the mind is difficult to prevent. As long as it does not stop, how can even the talk about *Yoga* be possible? The mind should be made free from all functions and the individual soul should be united with the Supreme Soul. He gets liberated and is

called a *Yogayukta* (one endowed with *Yoga*). All the external and the internal sense-organs should be merged in the mind and then all the senses and mind should be made to remain in communion with the soul. One should dissolve the individual soul free from all *Bhāvas* (inclinations) into the Supreme *Brahman*.

The *Lingapurāna* has first defined *Yoga* as a state in which one gets knowledge of everything in the world, like *Chāndogya Upanishad* it seems to refer to that knowledge by which everything becomes known (6.1.4-6). Like the *Yogasūtras* it has also defined *Yoga* as *Nirodha* (control) of mental modifications.

2. Importance and Nature of Yoga as described in Various Purānas

Yoga And Knowledge Are One And The Same—Concept Of Yoga

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥५-४॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते। एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५-५॥

श्रीभगवानुवाच

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः। कर्मिभ्यश्चाधिको योगी तस्माद्योगी
भवार्जुन ॥६-४६॥ योगिनामपि सर्वेषां मद्गतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो
मतः ॥६-४७॥

वेदेषु यज्ञेषु तपःसु चैवदानेषु यत्पुण्यफलं प्रदिष्टम्।

अत्येतितत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः। सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥१०-७॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०-१०॥

तेषामेवानुक्तमर्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१० -

११॥ ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः। अनन्येनैव योगेन मां ध्यायन्त उपासते ॥१२-६॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्। भवामि न चिरात्पार्थ मय्यावेशित चेतसाम् ॥१२-७॥

Nature of Yogi

जितात्मनःप्रशान्तस्यपरमात्मासमाहितः।शीतोष्णसुखदुःखेषुतथामानापमानयोः॥६-७॥

ज्ञानविज्ञानतृप्तात्माकूटस्थोविजितेन्द्रियः।युक्तइत्युच्यतेयोगीसमलोष्टाश्मकाञ्चनः॥६-८॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।साधुष्वपिचपापेषुसमबुद्धिर्विशिष्यते॥६-९॥

Benefits and Definition Of Yoga

तंविद्याददुःखसंयोगवियोगंयोगसंज्ञितम्।सनिश्चयेनयोक्तव्योयोगोऽनिर्विण्णचेतसा॥६-२३॥

According to Devīpurān_a: Detachment arises from Knowledge, from detachment *Dharma*, and it is by *Dharma* that one can obtain *Yoga* and by *Yoga* one obtains virtues of *Maheśvara.Yogin* should practice *Dharma* with great care .Without *Dharma*, *Yoga* can not be obtained. By knowing *Sāṅkhya* and *Yoga* and through the practice of *Yoga* one can obtain deliverance from all kinds of unhappiness.

In this world there is Supreme misery and in the other world there is supreme Happiness. Hence for distraction of unhappiness one should resort to *Yogadharmā*.

It removes the doubts of the mind according to *Mudgalpurana.Yoga* is described as giving peace of Mind.

To one who always sports with the self, to one who is ever in communication with the Supreme self, to one who is always contented with the self, perfection in *Yoga* is not far off. He who does not see anything else as different and distinct from the *Ātman* is a great *Yogī*. He takes complete delight in his *Ātman*. He becomes identified with *Brahman* here itself.

This is *Dhyāna* and *Yoga*. Everything else is mere verbosity. That *Brahman* is to be realized by the self. Hence an *Ayogī* (non-*Yogī*) does not understand *Brahman* just as a virgin cannot understand the pleasure of a married woman or the bornblind can not see the flame of a burning wick. It can be made an object of direct experience by one who regularly practices *Yoga*. Just as water wafted by wind does not remain steady even for a moment, so also does the mind that is shaken by the internal wind *Prāna*. One should not trust upon it.

In Mārkaṇḍeyapurāna Dattātreya explains the nature of *Yoga* to be a separation from ignorance by the attainment of knowledge of *Yoga*. It is also 'mukti', this is union with *Brahman* and separation from the three qualities of *Prakṛti*. The *Yoga* has that power by which one can obtain emancipation 'Mukti' or final emancipation, it comes from *Yoga* and *Yoga* comes from right knowledge, suffering comes from blemish of attachment and for those whose minds are engrossed in Selfish ends. Hence the man who desires final emancipation should give up attachment. When attachment disappears the notion of I and Mine also goes away. Freedom from selfishness leads one to happiness. The knowledge comes from detachment that which tends to final emancipation is described as knowledge, contrary to this is ignorance. (Joshi K.L.Shastri, *The Markandeyapurānam*,p.440)

In Brahmanda purana, the importance of *Yoga* is stressed everywhere. *Vishnu* has created the world through his power of *Yoga* (I.i.1.1-7). In inviting *Brāhmanas* for *Śrāddha*, a *Yogin* has precedence over learned *Brāhmanas* (II.iii.9.70; 15-25). A guest at the time of *Śrāddha* should be received as 'masters of *Yoga* move in different forms to guide people in *Dharma*'.

The path of *Yoga* through *Prāṇayāma*, *Pratyāhāra* etc. is regarded as 'undoubtedly the means to *Moksha*' (*Brahmanda purana* II.iii.13.138-139).

In Bhāgavatapurāna, The characteristic of *Yoga* along with its origin is described by practicing which and in no other way the mind becomes tranquil and takes to the right path.

In Matsyapurāna, The word *Yoga* is generally used in following senses.

- I. meeting (cf.2.2),
- II. Joining, tying, connection etc. (cf.2.11,e.g. *rajjūyoga*),
- III. Yogic practices and also
- IV. a state of equanimity of mind wherein the duality of pleasure and pain does not affect (cf.1.12) for meaning of *Yoga*.

Nārada purāna: The knowledge that is pure is *Yoga*. This knowledge is the bestower of salvation. The *Ātman* is twofold as differentiated as the *Para* (higher) and the *Apara* (lower). The *Atharvaśruti* says "Two *Brahmans* are to be known"(Maitra 92 , 6.22, Tri.Ta-4.17). That which is devoid of attributes (*Nirguna*) is spoken of as *Para*. The *Apara* is that which is combined with the *Ah m` kara* (Ego). The realization of their non-difference is called *Yoga*.

Patanjali's Yoga Sutras says

योगश्चित्तवृत्तिनिरोधः ॥२॥ Yogaścittavṛttinirodhaḥ ॥2॥

Yoga (yogaḥ) is the suppression (nirodhaḥ) of the modifications (vṛtti) of mind (citta) ॥2॥

Patanjali's Yoga Sutras contain many important concepts of yoga. Their knowledge is helpful in practicing yoga and understanding its full significance.

It is the cessation of Vrittis. Vritti means activity or modification, that the purpose of yoga is suppression of the vrittis of Citta. When they are suppressed, **a yogi abides in his own nature**. Otherwise, he remains absorbed in the modifications of the mind.

तदाद्रष्टुःस्वरूपेऽवस्थानम् ॥३॥ tadā draṣṭuh svarūpe-'vasthānam ॥3॥

For finding our true self (drashtu) entails insight into our own nature. ॥3॥

The purpose of yoga is to end the modifications and distractions of the citta and stabilize it in equanimity. The distractions of the citta can be eliminated by means of concentration (1.32). When positive qualities such as compassion, friendliness, and equanimity are cultivated, citta becomes clear and lucid (1.33) due to the preponderance of sattva in it.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ ॥32॥

He who practices assiduously overcomes these obstacles. ॥32॥

मैत्रीकरुणामुदितोपेक्षाणांसुखदुःखपुण्यापुण्यविषयाणां भावनातः चित्तप्रसादनम्॥३३॥

maitrī karuṇā mudito-peksānām-sukha-duḥkha puṇya-apuṇya-viṣayānām bhāvanātaḥ
citta-prasādanam. ||33||

All that is mutable in human beings (chitta) is harmonized through the cultivation of love (maitri), helpfulness (karuna), conviviality (mudita) and imperturbability (upeksha) in situations that are happy, painful, successful or unfortunate. ||33||

According to the *Agnipurāna*, *Yoga* is a kind of special mental activity dependent upon one's own effort and its union with the *Brahman*, the *Yoga* is a kind of personal mental effort for personal spiritual progress. *Yoga* is nothing but a union of the mind and soul. By bringing about the union of the mind bereft of all modifications and bringing the individual soul, under the purview of Supreme *Ātman*, and thus the becoming free from the bondage is the best kind of *Yoga*.

The traditional *Yoga* system is dualistic and not believing in the concept of *Brahman*.

Other views about *Yoga* -- Some say that *Yoga* consists in contact of the senses with their objects of gratification. These are the ignorant persons who understand the *Adharma* to be *Dharma*.

The senses which are always overt towards the objective world should be made introverted and making them merged in the Mind. The mind should be devoted to the *Ātman*. The individual self, bereft of all mental modifications is to be placed in the *Brahman*. This kind of *Yoga* is the real knowledge and real Contemplation. The *Yoga* should be practised; as there is no other means of destroying one's sins and misery. The eight fold of *Yoga* is for the deliverance from the torments of the transmigratory existence.

Yoga signifies the union of the mind with *Brahman*. The mind, steady and unflickering in a state of *Samādhi*, attains to the Supreme *Brahman*. Having practised *Yama* and *Niyama*, with holding senses from their respective objects and having controlled the vital winds by means of *Prānāyāmas*, a *Yogin*, should concentrate his mind on the ever blissful receptacle of thought. The receptacle of mind is the Supreme *Brahman* and meditation is classed under two heads, according as it is accomplished with or without a mental image.

Some know him with the aid of *Sāṅkhya-Yoga*. Some attain to him by practicing *karma-Yoga*.

According to *Brahmapurāna*, the *Yoga* is not simply possible by *Padmāsana* or by concentrating on the tip of the nose but in fact it is defined as the contact or proper coordination between the Mind and the Senses. It leads to emancipation; it is the cause of freedom from *Sam' sāra*-- the transmigratory existence. Here *Yoga* is explained as unity among the intellect, the mind and the senses in all respects.

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***THE WHEEL OF YOGA: DIFFERENT APPROACHES TO GOD-
REALIZATION IN HINDUISM***

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Introduction:

Today's scientific and technological advancement all over the world has made man highly sensitive. There is a threat to an individual's well being both physically as well as mentally. Inner peace and contentment are lost resulting in adjustment problems (inter and intrapersonal), psychosomatic disorders, other illnesses and increased crime rate in society. Our society has become too stressful, violent and fast paced. How can we hope to meet National Curriculum demands and achieve its learning objectives when the pupils are equally stressed, agitated, aggressive, overly emotional and mentally exhausted? These can be rooted through yogic philosophy and its practices. Through personal experiences, Yoga acharyas were able to guide sincere aspirants along the correct path, removing any confusion misunderstanding and excessive intellectual contemplation and yoga emphasizes qualitative development which is probably the most neglected domain of contemporary urban society. Yoga education is a holistic science. It is a conscious and systematic process for the complete physical, mental, emotional and spiritual development of men.

Yoga means union. Yoga also means state or condition. Within the Hindu realm, six major forms of Yoga have gained prominence. They are Raja-Yoga, Hatha-yoga, Jnana-Yoga, Bhakti-Yoga, Karma-Yoga and Mantra-Yoga. There is Laya-Yoga and Kundalini-Yoga, which are closely associated with Hatha-Yoga but are often mentioned as independent approaches.

RAJA-YOGA:

The designation Raja-Yoga, meaning "royal yoga", is comparatively late coinage that came in vogue in the sixteenth century A.D. It refers specifically to the yoga system of Patanjali, created in the second century A.D., and most commonly used to distinguish Patanjali's eightfold path of meditative introversion from Hath-Yoga. It could also refer

to the fact that Patanjali's Yoga was practiced by kings, notably the eleventh-century King Bhoja, who even wrote a well known commentary on Yoga-Sutra of Patanjali. We could also see in the word raja a hidden reference to the transcendental self, which is the ultimate ruler of the body-mind and which is "resplendent" (rajate). Or the word could refer to the "Lord" (ishvara), or God, who is recognized by Patanjali as a special self among the countless transcendental selves.

The Yoga-Shiksha-Upanishad, composed perhaps in the fourteenth century A.D., gives a completely esoteric interpretation. In the middle of the perineum (yoni), the great place, dwells well-concealed rajas, the principle of the Goddess, resembling the japan and bandhuka (flowers' in color). Raja-Yoga is so called owing to the union (yoga) of rajas and semen (retas). Having attained the different powers such as miniaturization through Raja-Yoga, the Yogin is resplendent (rajate). The rajas principle mentioned in the above quote is sometimes identified as menstrual blood, sometimes as ovum. Since the joining of semen and ovum leads to a new creature – in this case, metaphorically, the condition of enlightenment. Metaphysically speaking, ratas and rajas are the male and the female principle respectively, whose perfect harmonization (samarasa) is thought to bring about the leap into unqualified ecstasy. But this esoteric explanation belongs to the realm of Tantric symbolism rather than to Patanjali's philosophical school.

HATHA-YOGA:

The "forceful Yoga" or Hatha-Yoga, is a medieval development. Its fundamental objective is the same as that of any authentic form of yoga: to transcend the egoic consciousness and to realize the self or god. The psychospiritual technology of Hatha-Yoga is particularly focused on developing the body's potential so that it can withstand the onslaught of transcendental realization. After all, the experiences occurs in or thorough the body. The hatha-yogin, therefore, seeks to steel the body – to "bake" it well. The hatha-yogin wants to construct a "divine body" (divya-sharira) or "diamond body" (vajra-deha) for himself, which would guarantee him immortality in the manifest realms. He is not interested in attaining enlightenment when this requires prolonged ascetic neglect of the body, which can lead to physical frailty and even death. He wants it all: self realization and a transmuted body in which to enjoy the manifest universe in its different dimensions.

Narcissism or body-oriented egocentrism is as great a danger among hatha-yogins as it is among modern body-builders. Hatha-Yoga reminds one of the many body-oriented therapies that have sprung up in recent years. But the discoveries made by yogins centuries ago about the esoteric or subtle anatomy still need to be appreciated, specially the phenomenon of the kundalini-shakti, the psychospiritual force dormant in the body-mind, is barely understood.

JANANA YOGA:

The word janana means “knowledge”, “insight” or “wisdom’ and in spiritual contexts has the sense of what the Greeks called gnosis, a special kind of liberating knowledge or intuition. The janana yoga is first mentioned in the Bagvad-gita, where Krishna, the god incarnate, declares to his pupil prince Arjuna “Of yore I proclaimed a twofold way of life in this world of guileless – janana-yoga for the samkhyas and karma-yoga for the yogins.

Karma-Yoga is the yoga of self-surrendered action, which is said here to be for the yogins. The samkhyas are the followers of the once powerful samkhya tradition, which is the contemplative path of distinguishing between the products of nature and the transcendental self, until the self (purusha) is realized.

The practitioner of janana-yoga, who is known as ajanana, can be said to treat willpower (iccha) and inspired reason (buddhi) as the two guiding principles by which he can attain enlightenment. The Tripura-Rahasya, a late but important work on janana-yoga, distinguishes between three types of aspirants of janana-yoga, depending on the predominant psychic disposition (vasana): The first type suffers from the fault of pride, which stands in the way of a proper understanding of the teachings of janana-yoga. The second type suffers from “activity” (karma), by which is meant the illusion of being an active subject, an ego-personality engaged in acts, which prevents equanimity and clarity as the basis of true wisdom. The third the most common type suffers the “monster” of desire, that is from motivations that run counter to the primal impulse toward liberation. A person of this type for instance, loses himself of herself in the hunger of power, the desire for fame, or in designs of sexual possession. The prideful type of janana-yoga practitioner overcomes his fault by cultivating trust in the teaching and the teacher. The type who thinks of himself or herself as a doer of actions is simply in need of grace. The third, impulsive type must make a concerted effort to cultivate dispassion and

discrimination through study, worship and frequenting the illuminated presence of the sages. Most practitioners of janana-yoga fall into this third group: those who are still confronting the desires and motivations that conflict with the impulse toward emancipation.

BHAKTI-YOGA:

The term bhakti, derived from the root bhaj (to share or participate in) is generally rendered as “devotion” or “love”. Bhakti-Yoga is thus the yoga of loving self-dedication to the divine person. It is the way of the heart. Shandilya, the author of Bhakti-Sutra defines bhakti as “supreme attachment to the Lord”. It is the only kind of attachment that does not reinforce the egoic personality and its destiny. Attachment is the combination of placing one’s attention on something and investing it with great emotional energy. When we confess that we are attached to person or a pet, we mean that we enjoy their company or even simply thinking about them, so that when we contemplate their absence or loss, we become saddened. The loss of a loved individual, animal or even in animate object seems to diminish our own being.

It is such energized love-attachment (asakti) that the bhakti-yogin harnesses in his quest for communion or union with the Divine. At times when we are emotionally estranged from the ground of existence, we simply feel diminished in our being. The Bhagvat-Purana, acknowledges the liberating power of emotions other than love, such as fear, sexual desire and even hatred – so long as their object is the divine. The secret behind this is simple enough: In order to fear God, feel hatred for him or approach the Lord with burning sexual love, a person must place his or her attention on the Divine. These creates a bridge across which the eternally given grace can enter and transform that person’s life, even to the point of enlightenment provided the emotion is intense enough.

The devotee feels a growing passion (rati) for the Lord, and this helps him or her to break down one barrier after another between the human personality and the Divine Person. This increasing love culminates in the vision of the cosmos penetrated, saturated and sustained by the Lord. This is the kind of vision that overwhelmed and awed Prince Arjuna. The bhakta who is filled with such a passion does not experience it merely as an undercurrent of joy which waters the depths of his heart in his own privacy, but as a torrent that overflows the caverns of his heart into all his senses. Through all his senses

he realizes it as if it were a sensuous delight; with his heart and soul he feels it as a spiritual intoxication of joy. Such a person is beside himself with this love of God. He sings, laughs, dances and weeps. He is no longer a person of this world.

KARMA-YOGA:

The word karma is derived from the root kri (to make or do) has many meanings. It can signify “action”, “work”, “product”, “effect” and so on. Thus Karma-Yoga is literally the yoga of action. But here the term karma stands for a specific kind of action. More precisely, it denotes a particular inner attitude toward action. But here the karma stands for a specific kind of action. More precisely, it denotes a particular inner attitude toward action, which itself a form of action. What tills attitude consists in is spelled out in the Bhagvad-Gita, the earliest scripture to teach karma-yoga.

The objective of karma-yoga is stated to be “action-freedom”. The actual Sanskrit term is naishkarmya, which means, confusingly enough, “nonaction”. The literal meaning is misleading; it is not inactivity that is meant to be expressed here. Rather, naishkarmya, corresponds to the Taoist notion ofwu wei or inaction in action. That is to say, karma-yoga is about freedom in action or the transcendence of egoic motivations. When the illusion of the ego as acting subject is transcended, then actions are recognized to occur spontaneously. Without the interference of the ego, their spontaneity appears as a smooth flow. Hence, truly enlightened beings have an economy and elegance of movement about them that is generally absent in unenlightened individuals. Behind the action of the enlightened being there is no author or we could say that nature is the Author. Through karma-yoga, whether one lives the life of a householder or of a renouncer, every action is turned into a sacrifice. What is sacrificed is, in the last analysis, the self or ego. So long as the ego (ahamkara) is the author behind actions or inactions, these actions or inactions have a binding power. They reinforce the ego and thereby obstruct the event of enlightenment. Egoic action or naction generates karma.

Actions and inactions have their immediate, visible results, which may or may not have been intended. But just as important is their invisible aftereffect on the quality of our being, about which we in the west are mostly ignorant. We may send in our monthly donation to our favorite charity and thereby help those in need. Karma-yoga, aims at the transcendence of all possible destinies in the conditional realms of the multilevel cosmos.

The karma-yogin and indeed all authentic spiritual practitioners of any tradition, aspire to the unconditional beyond good and evil, pain and pleasure, beyond karmic necessity and embodiment. For when the self is realized there is only bliss and from this position the machine of nature cannot touch our true being. A Self-realized yogin may suffer all kinds of adversities. The self-realized adept is the transcendental essence of all qualities—seemingly desirable or undesirable that impinges upon the physical body or die personality associated with it. Herein lies his triumph over the body, the mind and all other finite aspects of human nature.

MANTRA-YOGA:

The vedic hymns are known as mantras. There is no adequate English equivalent for the word mantra, which derives from the root man (to think, be intent), as found in the term manas (mind). A mantra is sacred utterance, numinous sound or sound that is charged with psychospiritual power. A mantra is sound that empowers the mind or that is empowered by the mind. It is a vehicle of meditative transformation of the human body-mind and is thought to have magical potency. It is well known fact that prolonged and concentrated chanting leads to changes in consciousness. Combined with the intoxicating effects of the liquid used in the daily soma sacrifice, it is easy to imagine that the priests were experts on altered states of consciousness. It is not absolutely clear from which plant the soma juice was pressed; some think it was the fly agaric mushroom.

The single most important sound in vedic ritual chanting was om, and it is to this day the most widely recognized and venerated sacred phoneme of Hinduism. It is even found in Buddhist Tantrism (e.g. in the Tibetan mantric formula om mani padme hum, om hail to the jewel in the lotus). The syllable om, which contains a whole philosophy which many volumes would not suffice to state, is held to be or to express the pulse of the cosmos itself. It was through meditative practice rather than speculation that seers and sages of the Vedas arrived at the idea of a universal sound, eternally resounding in the universe, which they saw as the very origin of the created cosmos. The vedic seers “heard” that sound in their moments of deepest meditation when they had successfully blocked out all external sounds.

Mantras, which may consist of single sounds or a whole string of sounds, can be employed for many different purposes. Originally, mantras were undoubtedly used to

ward off undesirable powers or events and to attract those that were deemed desirable and this is still their predominant application. In other words, mantras are used as magical tools. But they are also employed in spiritual contexts as instruments of empowerment, where they aid the aspirant's search for identification with the transcendental reality. Thus, a mantra like aham bhahma-asmi (I am absolute) is a potent affirmation of our fundamental identity as the self (atman), which is the ground of the world.

LAYA-YOGA:

Laya-Yoga makes meditative absorption (laya) its focus. The laya-yogin seeks to transcend all memory traces and sensory experiences by dissolving the microcosm, the mind, in the transcendental self consciousness. His goal is to gradually dismantle his inner universe by way of intense contemplation, until only the one transcendental reality remains. Laya-Yoga is frontal attack on the illusion of individuality. The spiritual work of laya-yogin appears to have already been misunderstood in medieval times. This is evident from the following stanza found in the Hatha-Yoga-Pradapika, one of the standard manuals of Hatha-Yoga. They exclaim "absorption", but what is the character of absorption? Absorption is the nonremembering of objects as a result of nonemergence of previously (acquired) impression (vasana).

The "nonremembering of objects" is not a temporary lapse of memory but the condition of objectless ecstasy, or what in Vedanta is called nirvikalp-samadhi. In yogic circles, memory is explained as a network of subliminal impression (vasana). These are rather like the scent lingering in our noses after we have smelled a fragrant flower. But they are dynamic and hence also known as activators (samskara), since they give rise to mental activity. The laya-yogin is concerned with transcending these karmic patterns to the point where his inner cosmos becomes dissolved. In this endeavor he borrows many practices and concepts from Tantrism and Hatha-Yoga, especially the Tantric model of the subtle body with its psychic centers (cakra) and life currents (nadi). Central to the laya-yoga is the notion of the kundalini-shakti, the serpent power, which represents the universal life force as manifested in the human body. The arousal and manipulation of this tremendous force is also the concern of the hatha-yogin. In fact, Laya-Yoga can be understood as the higher, meditative phase of Hatha-Yoga.

As the awakened kundalini ascends from the energy center at the base of the spine to the crown of the head, it absorbs a portion of life-energy in the limbs and trunk. The body temperature drops measurably in those parts, whereas the crown feels as if on fire and is very warm to the touch. The physiology of this process is still little understood. Subjectively, however, the yogin experiences a progressive dissolution of his ordinary state of being, until he recovers the ever-present self identity that knows no bodily or other limits.

Conclusion:

Within the Hindu realm, six major forms of Yoga have gained prominence. They are Raja-Yoga, Hatha-yoga, Jnana-Yoga, Bhakti-Yoga, Karma-Yoga and Mantra-Yoga. There is Laya-Yoga and Kundalini-Yoga, which are closely associated with Hatha-Yoga but are often mentioned as independent approaches. Each type of yoga helps the individual in his/her overall development. Thus in the modern time of stress and competition, the yoga education is very useful. By practicing yoga, social values are also inculcated among students. Yoga education is not presented as a religious practice, nor does it conflict with any religion. It generates positive emotions and compassion. Yoga education helps mental equilibrium and self control. It reduces stress and helps students to relax and release tension. Yoga education offers students a safe and balanced way for them to relate to themselves and to their surroundings, inner and outer awareness.

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YOGA AND PSYCHOLOGICAL WELL-BEING

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Introduction:

The word —Yoga is derived from the Sanskrit word —*Yuj* meaning to join and hence yoga is literally the joiner of the soul to god. It attempts to unite the individual to the divine self, the atma to paramatma. Patanjali defines yoga as *_Chittavritti nirodha_* i.e. controller of human psychoses. The primary aim of yoga is to restore the mind to simplicity and peace, it gently rejuvenates the body and brings optimism to ones attitude. It helps to overcome all obstacles on the path to perfect health and spiritual contentment. It has the power to keep in check the modifications of human thinking and put it on the track of peace and concentration. It aims at physical and mental discipline.

Need of Yoga in life:

Could Yoga for Teens Help Prevent Mental Health Problems? Adolescence is an important time for the development of mental health, including healthy coping responses to stress. Several types of school-based stress management and wellness programs have been developed with the goal of encouraging healthy coping strategies and resilience among teens.

One promising approach is yoga, which combines strength and flexibility exercise with relaxation and meditation/mindfulness techniques. Studies have shown benefits of yoga in a wide range of mental and physical health problems, including a growing body of evidence showing positive effects in children and teens.

World view is an outlook or conception of the world, which ramify into all other thoughts and feelings about the world. It influences an individual's behaviour directly or indirectly. It also refers to an intellectual understanding of the world and a way of thinking.

Yoga's world view assumes that the human problem is neither biological nor moral but metaphysical. Originally yoga techniques were a part of Samkhya philosophy. This philosophy is dualistic where it postulates two ultimate realities i.e. *purusha* (soul) and

prakriti (physical nature). Samkhya teaches that soul is pure but the physical nature is evil. Somehow the soul has become entangled with the physical body. The *mosksha* (salvation) thus lies in isolating soul from body. Yoga was the technique by which one could achieve this isolation.

Today yoga is generally defined not as an isolation of soul from the body but as ‘union of soul with god’. This change in the worldview of yoga happened because gradually other schools of Indian philosophy adopted yoga and rejected the Samkhya philosophy.

The syllable AUM in YOGA:

Om with respect to its name and utterances is called *Onkara* i.e. the nasal On. According to Manu, Om is the letter that is the emblem of the most high. Om is composed of three letters A + U + M which form a most sacred monosyllable, significant of the supreme being and developing himself in the triads of god Brahma, Vishnu and Shiva.

The Om is denominated at the heading of the veda, as the Gayatri hymn is termed to be its parent. It stands at the top of every book, chapter and hymn in the Vedas. It stands either alone by itself or with two or three Oms put together. It is thus used at the head of every book on any branch of knowledge.

It is also called the sacred syllable because it is used in the sacred writings and in the sacred Vedic and Sanskrit languages only and its not popular in vernacular tongues which are impure or unsacred. Om is called the center of meditation in Dhyana.

The syllable Om contains within it the whole sphere of sounds and is beautifully illustrated in twenty Slokas or Stanzas in the Upanishad. It shows how the eternal sound Om emitted by Brahma (the creator of the universe) pervade throughout the universe and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water.

Om is usually termed as *pranava* a Sanskrit word which means both controller of life force (prana) and life-giver (infuser of prana) or song of praise. Thus ‘Om’ is the pranava or the initial word of the Rig veda priests and its termed as the Udgitha of Sama veda choristers who chant it. Pranava yoga is a name given to the classical method of meditation outlined in the Upanishads, the Bhagavad Gita and the Yoga Sutras of Patanjali. It is also called Om yoga and Om yoga meditation. Om is called eternal

because its circular form is the representation of eternity, having neither its beginning nor end, its infinity.

A mantra is a series of verbal sounds having inherent sound-power that can produce a particular physical or psychological effect, not just something that has an assigned intellectual meaning. The word mantra derives from the Sanskrit expression '*mananaath thraayathe*' which loosely means "*a transforming thought*". The power of a mantra lies in its ability to produce an objective, perceptible change in the yogi who repeats it correctly. Om is recited as a mantra.

Yoga and Psychological well-being:

1. Yoga's a barometer for your life.

For those non-science majors out there, a barometer measures atmospheric pressure.

College students are under lots of pressure: we're expected to pump out 10-page papers in just a few hours, get good grades, have a social life, and make new friends from scratch ... all while learning to take care of ourselves - minds, bodies, and spirits - while on our own for the first time.

Yoga is a perfect barometer for college students because how we show up on our mats is an indication of how we show up in life. To create your own yoga barometer, decide on how often you'd like to practice. Make sure that the amount of time you dedicate aids in your overall well-being!

2. Yoga makes you a better student.

There are now loads of studies showing that yoga greatly improves concentration. Concentration is a leading contributor to success in school because our ability to concentrate is a kin to the ability to make the most of our education.

We have to concentrate in order to hold our balance in tree pose. We can take those skills of one-pointed focus off the mat as we learn to pay attention in the lecture hall.

3. You'll learn how to sit.

The purpose of yoga is to learn how to sit better. *What?! You mean I'm flying from crow pose to plank pose just so I can sit later?!* Well...yes, you are. The physical practice of yoga was curate by Indian monks who were meditating all day long.

After years of meditating, these monks were having a hard time sitting still. It was uncomfortable. Their legs were falling asleep. Their backs hurt. They needed a practice

that would stretch out their muscles so that when they were not using them, they wouldn't be in pain.

4. Yoga improves your psychological/mental well-being.

Do you always seem stressed and tense? Do you feel as if you're carrying the entire world on your shoulders? With the help of yoga, you can definitely put throw those unhealthy feelings on the wayside. Yoga involves concentration on the breath and body, which makes it a great way to soothe a person's mind and relieve. By helping discharge tension and stress, yoga poses and breathing exercises keep a person free from such negative elements. As a result, a person who does yoga is better able to achieve the pink of psychological health.

5. Yoga helps with anxiety and depression.

Consisting of activities such as relaxation, meditation, socialization, and exercise, yoga has been proven helpful in reducing your anxiety and depression. Yoga is able to accomplish this by helping regulate a person's stress response system. With its ability to lower blood pressure and heart rate as well as improve respiration, yoga provides you with the means to deal with and resolve anxiety and depression without resorting to expensive medications.

6. Yoga boosts memory and improves concentration.

There may come certain instances in your life when you find it difficult to concentrate on your day-to-day tasks. Thankfully, you now have an idea on how to address this issue.

Yoga has been proven effective at improving your memory and concentration, according to *Women's Fitness*. For instance, Dharana, otherwise known as the practice of concentration, is the perfect way to clear your mind and calm your senses. As you remove the static noise in your head and focus your mind, you'll find that you're able to remember things, concentrate, and perform much better.

7. Yoga prevents the onset of mental health conditions, which are prevalent during adolescence.

Adolescence is a stage in one's life when a variety of mental health problems are more likely to develop. With the many cases of psychological disorders diagnosed in teenagers, it has become imperative to find ways to prevent the onset of such mental health conditions.

Yoga, among others, has been seen as a helpful method that can be used to protect adolescents from mental illnesses. This is according to a study published in the *Journal of Developmental and Behavioral Pediatrics*. The said study had some of the subjects enrolled in PE classes centered on Kripalu Yoga. This type of yoga involves physical postures, breathing, relaxation, and meditation. In comparison to the control group, the yogis displayed better moods, lower levels of anxiety and tension, better anger control, improved resilience, and enhanced mindfulness. These are just some of the many factors that are important in the prevention of psychological conditions in teenagers.

Conclusion:

The study brings about a lot of understanding on yoga, firstly through the literature on yoga where a proper understanding of yoga can be achieved. Secondly the insights from the yoga teachers which helps in building the confidence on the literature acquired through books and other reliable sources, as well as understanding yoga in the present. The yoga teachers feel that many students just learn the technique of yoga and not the essence of it. A lot more needs to be done to promote yoga. This paper has indeed been an exploratory study for me both as a researcher and as an individual, where on each stage I was curious to know more about yoga. As the Bhagavad Gita says, ‘_Yogaha karmasu kaushalam’, i.e. perfection in your every action is Yoga, is something which I will strive for in the future.

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CONCEPT OF DIFFERENT FORMS OF YOGA

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Introduction:

The word “Yoga” comes from Sanskrit root yuj which means “to join” or “to yoke”. It is an ancient art based on harmonizing system of development for the body, mind and spirit. The continued practice of Yoga will lead to a sense of peace and well being. It brings emotional stability and clarity of mind.

The origin of Yoga have been speculated to date back to pre- vedic Indian traditions, but most likely developed around the sixth and fifth centuries BCE, in ancient Indian’s ascetic circles which are also credited with the early sramana movements. The chronology of earlier texts describing Yogapractices is still not clear, varyingly credited to Hindu Upanishads and Buddhist Palicanon, probably of third century BCE or later. The Yogasutras of Patanjali date from the first half of the 1st millennium CE , but only gained prominence in the 20th century. Yoga gurus from India latter introduced Yoga to the west following the success of Swami Vivekananda in the late 10th and early 20th century.

Definition of Yoga:

Yoga can be defined in many ways:

- (1) Yoga is the restraint of mental operation (process).
- (2) Yoga is the disconnection of connection with suffering.
- (3) Yoga is balance (equanimity).
- (4) Yoga is said to be the unification of the web of dualities.

(5) Yoga is the union of Individual self (through mind restraining process) with the Universal Self.

It is evident from these definitions that the process of Yoga is essential to all human beings whose inherent nature is to seek happiness and become free from miseries and suffering.

According to various definitions, Yoga can be described in different forms as below. These forms are inter-related.

- (1) **Bhakti Yoga** (through devotion),
- (2) **Karma Yoga** (through self-less action),
- (3) **JnanaYoga** (through self-enquiry and knowing),
- (4) **Mantra Yoga** (through mantra),
- (5) **Nada Yoga** (through transcendental sacred vibrations),
- (6) **Hatha Yoga** (through Bandhas and breath, Asanas, Mudras)
- (7) **Raja Yoga** or **AshtangaYoga** (through eight-limb approach), etc.

Yoga in ancient times:

Yoga has existed from Vedic times and its importance is described in several scriptures. In Upanishads such as Shvetashvataropanishat and Kathopanishat, Yoga is referred as an essential means to achieve happiness. In Kathopanishat, for example, it is advised: “Treat the self as the person seated in the body as the chariot. Then, treat the intellect as the driver (charioteer), the mind as the reins and the senses as the horses. The one who has control of mind directed by intellect thereby controlling the senses leads the person to the spiritual goal. Otherwise a person’s life will be as of a chariot driven by uncontrolled horses.”

Also, in the Bhagavadgita which is known as YogaShastra i.e. a scripture on Yoga, Lord Krishna emphasizes that the goal of everyone should be to achieve Yoga, or state of equanimity. He beautifully describes the blissful state of a yogi (i.e. one that has achieved Yoga). Then through Arjuna, he advises everyone to become a yogi. Lord Krishna says “Tasmat yogi bhavaArjuna” (therefore, become a yogi).

Maharishi Patanjali has made great contributions in removing impurities in three domains namely through ayurveda in body for good health, through commentary on Panini’s grammar for good speech and through Yoga for achieving pure mind. We are grateful to

Maharishi Patanjali for systematically presenting a comprehensive process of Yoga through AshtangaYoga.

Bhakti Yoga :

Bhakti is a Sanskrit term that signifies an attitude of devotion to a personal God which is similar to a number of interpersonal relationships between humans, such as between lovers or friends. Bhakti Yogais a spiritual path or spiritual practice within Hinduism focused on the cultivation of love and devotion towards God. It has been defined as a practice of devotion towards God, solely motivated by the sincere, loving desire to please God, rather than the hope of divine reward or the fear of divine punishment. It is a means toward a state of spiritual liberation or enlightenment through the "realisation", or the attainment of "oneness" with God. Bhakti *Yoga* is often considered by Hindus to be the easiest way for ordinary people to attain such a spiritually liberated state, because although it is a form of *Yoga*, its practice is not as rigorous as most other yogic schools, and it is possible to practice bhakti *Yoga* without needing to become a full-time yogi.

The Bhagavad Gita, the BhagavataPurana and the Puranas are important scriptures that expound the philosophy of bhaktiYoga.

Karma Yoga :

Karma Yoga or the "discipline of action" is a form of Yoga based on the teachings of the *Bhagavad Gita*, a sacred Sanskrit scripture of Hinduism. Of the three paths to realization, karma Yoga is the process of achieving perfection in action. Karma Yoga is said to be the most effective way to progress in spiritual life. Found in the *Bhagavad Gita*, karma Yoga is a part of nature. Karma Yoga is an intrinsic part of many derivative types of Yoga, such as NatyaYoga. Karma Yoga is often understood as a Yoga of selfless (altruistic) service. Karma Yoga is described as a way of acting, thinking and willing by which one orients oneself towards realization by acting in accordance with one's duty (dharma) without consideration of personal self-centered desires, likes or dislikes. One acts without being attached to the fruits of one's deeds.

Simply put, one does not get emotionally involved in the action being performed, becoming overly excited, upset or angry when the result of a deed is not as expected. The result may be negative or positive. Geeta also talks about "Meta"-Karma Yoga. I.e. not

getting irritated, annoyed or unhappy when one gets attached to the result even after trying to practice Karma Yoga.

Krishna explains that work done without selfish expectations purifies one's mind and gradually makes an individual fit to see the value of reason. He states that it is not necessary to remain in external solitude, or remain actionless, in order to practice a spirituaillife, since the state of action or inaction is primarily determined in the mind. As with a number of other philosophies in Hinduism, karma Yoga is based on a general understanding of karma and reincarnation (sanskara). It is believed that a man is born with certain tendencies (Sanskaras), both positive and negative, from his previous lives, which push him toward performing certain actions in his present one. This process continues until the individual attains a zero balance (no karma remaining), where in one achieves liberation. This liberation is called Moksha which is achieved if the Hindu breaks the cycle of Samsara (A cycle of constant death and rebirth). It can be achieved through JnanaYoga(unity with Brahman).

JnanaYoga :

JnanaYogaor "union due to pure knowledge" is one of the types of Yoga mentioned in Hindu philosophies. Jnana in Sanskrit means "knowledge".

JnanaYoga is knowing beyond name and form through pure understanding of the nature of doer, who when seen in clarity results in liberation. This path is different from other forms of Yoga in a sense that other form emphasizes on a structured way of experiencing reality through a process of crystallization carried by doing different forms of meditation. However this path simply states that only knowing is enough. In the Bhagavad Gita (13.3) Krishna says that jnana consists of properly understanding *kshetra* (the field of activity—that is, the body) and *kshetrajna* (the knower of the body—that is, the soul). Later in the *Gita* (13.35) Krishna emphasizes that a transcendentalist must understand the difference between these two.

Classical Advaita Vedanta emphasises the path of JnanaYoga, a progression of study and training to attain moksha. It consists of four stages:

Samanyasa or *Sampattis*, the "fourfold discipline" (*sadhana-catustaya*), cultivating the following four qualities:

Nityanityavastuviveka — The ability (viveka) to correctly discriminate between the eternal (*nitya*) substance (*Brahman*) and the substance that is transitory existence (*anitya*).

Ihamutrarthaphalabhogaviraga— The renunciation (*viraga*) of enjoyments of objects (*arthaphalabhoga*) in this world (*iha*) and the other worlds (*amutra*) like heaven etc.

Samadiṣatkasampatti — the sixfold qualities,

Sama (control of the antahkaraṇa).

Dama (the control of external sense organs).

Uparati (the cessation of these external organs so restrained, from the pursuit of objects other than that, or it may mean the abandonment of the prescribed works according to scriptural injunctions).

Titikṣa (the tolerating of tapatraya).

Sraddha (the faith in Guru and Vedas).

Samadhana (the concentrating of the mind on God and Guru).

Mumukṣutva — The firm conviction that the nature of the world is misery and the intense longing for *moksha*(*release from the cycle of births and deaths*).

Sravana, listening to the teachings of the sages on the Upanishads and Advaita Vedanta, and studying the Vedantic texts, such as the Brahma Sutras. In this stage the student learns about the reality of Brahman and the identity of atman;

Manana, the stage of reflection on the teachings;

Nididhyasana, the stage of meditation on the truth "that art Thou".

Mantra Yoga :

"Mantra" means a sacred utterance, numinous sound, or a syllable, word, phonemes, or group of words believed by some to have psychological and spiritual power. A mantra may or may not have syntactic structure or literal meaning; the spiritual value of a mantra comes when it is audible, visible, or present in thought.

The earliest mantras were composed in Vedic times by Hindus in India, and those are at least 3000 years old. The use, structure, function, importance and types of mantras vary according to the school and philosophy. Mantras serve a central role in the tantric school of Hinduism. In this school, mantras are considered equivalent to deities, a sacred

formula and deeply personal ritual, and considered to be effective only after initiation. However, in other schools of Hinduism, Buddhism, Jainism or Sikhism, this is not so.

Mantras come in many forms they are typically melodic, mathematically structured meters, thought to be resonant with numinous qualities. At its simplest, the word 'Om' serves as a mantra. In more sophisticated forms, they are melodic phrases with spiritual interpretations such as human longing for truth, reality, light, immortality, peace, love, knowledge and action. Yet other mantras are literally meaningless, yet musically uplifting and spiritually meaningful.

There is a long history of scholarly disagreement on the meaning of mantras and whether they are really instruments of mind, as implied by the etymological origin of the word *mantra*. One school suggests mantras are mostly meaningless sound constructs, while the other holds them to be mostly meaningful linguistic instruments of mind. Both schools agree that mantras have melody and a well designed mathematical precision in their construction, and that their influence on the reciter and listener is similar to that observed on people around the world listening to their beloved music that is devoid of words.

Nada Yoga :

Nada Yoga is an ancient Indian metaphysical system, it is both a philosophical system, a medicine, and a form of Yoga. The system's theoretical and practical aspects are based on the premise that the entire cosmos and all that exists in the cosmos, including human beings, consists of sound vibrations, called nada. This concept holds that it is the sound energy in motion rather than of matter and particles which form the building blocks of the cosmos.

Nada Yoga is also a way to approach with reverence and respond to sound. Sound and music is in this context, something more than just the sensory properties and sources of sensuous pleasure, sound and music is considered also to play the role as a potential medium to achieve a deeper unity with both the outer and the inner cosmos. Nada Yoga's use of sound vibrations and resonances are also used to pursue palliative effects on various problematic psychological and spiritual conditions. It is also employed to raise the level of awareness of the postulated energy centers called chakra.

The Nada Yoga system divides music into two categories: internal music, *anahata*, and external music, *ahata*. While the external music is conveyed to consciousness via sensory organs in the form of the ears, in which mechanical energy is converted to electrochemical energy and then transformed in the brain to sensations of sound, it is the anahata chakra, which is considered responsible for the reception of the internal music, but not in the way of a normal sensory organ.

The anahata concept refers to one's own personal sound vibrations, which is thought to be so closely associated with one's self and the self that a person cannot share their anahata with another human being. In other words, this inner sound is sacred and once reached will open the practitioner's chakras, which ultimately will unite the body to the divine/cosmos.

With continued sounds, a focused mind and controlled breath, the individual can, according to Nada Yoga, "listen in on" their own anahata, their own "inner sound", which can take up to nine different forms. Such a process of inner awareness and sensitivity leads to increased self-recollectedness and finally to awakening.

To concentrate on this inner sound as a support for meditation is very helpful to tame the mind, and when it has been clearly recognized, used for self-recollectedness in outer life as well. Eventually, it can be experienced as penetrating all matter and indeed vibrates eternally throughout the Creation.

Hatha Yoga :

Hatha Yoga relates to the restraint of Bandhas and breath (Pranayama), Asanas, Mudras. .Ha. and .tha. mean the union of the sun and the moon, union of Prana and ApanaVayus. .Hatha. means any tenacious practice till the object or end is achieved. Trataka, standing on one leg, (a kind of Tapas) and similar poses are all Hatha Yoga practices. Hatha Yoga is inseparable from Raja Yoga. Raja Yoga begins where Hatha Yoga ends. Raja Yoga and Hatha Yoga are interdependent. Raja Yoga and Hatha Yoga are the necessary counterparts of each other. No one can become a perfect Yogi without a knowledge and practice of both the Yogas. Hatha Yoga prepares the student to take up Raja Yoga. In the 20th century, hatha yoga, particularly asanas (the physical postures), became popular throughout the world as physical exercises, and is now colloquially termed "yoga".

Raja Yoga :

Raja Yogais a term with a variety of meanings depending on the context. In Sanskrit texts Raja Yoga refers to the goal of Yoga (which is usually samadhi) and not a method of attaining it.The term also became a modern retronym, when in the 19th-century Swami Vivekananda equated raja Yoga with the Yoga Sutras of Patanjali.

Raja Yoga is sometimes branded as or referred to as "royal Yoga", "royal union", "sahajmarg", "classical Yoga" and "aṣṭangaYoga". However, many of these are different practices from each other and from the historical concept of *Raja Yoga*.

The historical use of the term *Raja Yoga* is found in other contexts, quite different than its modern usage. In ancient and medieval Sanskrit texts, it meant the highest state of Yoga practice (one reaching *samadhi*).

Raja Yoga is an exact science. It aims at controlling all thought-waves or mental modifications. It concerns with the mind, its purification and control. Hence it is called Raja Yoga,i.e., king of all Yogas. It is otherwise known as AshtangaYoga i.e., Yoga with eight limbs. The eight limbs of AshtangaYoga are: Yama (self-restraint), Niyama (religious

observances), Asana (posture), Pranayama (restraint of breath), Pratyahara (abstraction of senses),Dharana (concentration), Dhyana (meditation) and Samadhi (super-conscious state). Yama is practice of Ahimsa (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya(celebracy) and Aparigraha (non-covetousness) in thought, word and deed. This is the foundation of Yoga. Niyama is observance of the five canons viz., Saucha (internal and external purity), Santosha (contentment), Tapas (austerity). Svadhyaya (study of religious books and repetition of Mantras) and Ishvara-Pranidhana (worship of God and self-surrender). Cultivate Maitri (friendship with equals), Karuna (mercy towards inferiors), Mudita (complaisancy towards superiors), Upeksha (indifference towards wicked people). You can eradicate jealousy and hatred and attain peace of mind. Ascend the ladder of Yoga patiently through its different rungs and attain the highest summit of the ladder, i.e., Asamprajnata Samadhi, wherein all Samskaras (impressions) which bring about successive births are absolutely fried up.

Conclusion:

Yoga is a physical, mental, and spiritual practice or discipline which originated in India. There is a broad variety of schools, practices and goals .Yoga deals with providing

answers (based on practice) for the basic questions of life. Various aspects of Hinduism namely rituals, mantra japa, music, dance, etc can also be seen as related to the process of Yoga. The important tools of a human being namely mind, breath, speech, and body are used in the process of Yoga to achieve the highest goal of human life namely God Realization, resulting in Pure Bliss. Thus we see that Yoga is not merely restricted to poses and acrobatic postures with impressive demonstrations. The sole purpose of Yoga is the realization of original and normal state which transforms one's life.

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BENEFITS OF YOGA IN CLASSROOM

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INTRODUCTION

Yoga (meaning *union* or *yoke*) is the practice of accessing and integrating all aspects of our true nature -- body, mind, and spirit -- in the pursuit of inner harmony, says Alexandra De Collibus, a yoga teacher and founder of Sweet Pea Yoga, a yoga studio for infants, toddler, and students located throughout Massachusetts. As yoga becomes more popular in schools through physical education classes and after-school programs, that popularity comes with controversy. Although many adults like the benefits of yoga, some parents feel that the practice might have a religious association and, like prayer, shouldn't be allowed in a public space. They argue that yoga is an offshoot of Hinduism and that it disseminates religious and meditation principles with its use of "om" and "namaste" chanting. Some also believe that the asanas, or postures, such as the sun salutation, are a form of Hindu religious worship. To dispel this notion and avoid any religious or cultural messages, most yoga teachers focus on the benefits of the exercises and use generic terms, instead of the Sanskrit names, for the poses, renaming them cat, bridge, table, tree, downward-facing dog, volcano, and so forth. Yoga's rising popularity can be attributed to its basic stretching advantages and improved body awareness, with the added component of a mind-body connection.

Children today often face very challenging environments in their everyday lives, particularly at school, which may be stressful and emotionally and attentionally demanding. The neuroscience of child development research indicates that excessive stress damages the developing brain architecture, leading to vulnerability in learning, behavior, and overall health.¹ Science has shown, and educators have experienced firsthand, that when children are anxious, stressed, distracted, or unbalanced it is very difficult for them to learn. A calm and present state of mind is a prerequisite for our

children to be psychologically and physiologically learning ready. The necessary next step is to cultivate in children a set of mental skills central to the aims of education in the 21st century: self-regulation, prosocial dispositions, and positive attitude towards academic success.² Contemplative yogic practices provide tools for learning and skills for life by helping children develop self-awareness, compassion, self-regulation, and coping skills as well as the physical practices that guide children through movements that optimize their strength, flexibility, and balance. The anecdotal benefits of yoga reported by practitioners are well known, and scientific evidence is starting to accumulate as well. Several empirical studies conclude that yoga, which inherently includes mindfulness practices, is one effective and cost-efficient way to promote healthy development and foster stress resilience by improving test anxiety, concentration, aggressive behavior, subjective well-being, and positive mood.³ According to one prominent yoga in schools program evaluation study,⁴ yoga class participation helped elementary school students improve self-esteem and physical health, decrease negative behavior, and was also associated with an increase in academic achievement. The first randomized controlled trial evaluating the mental health benefits of the yoga in school program has been recently completed.⁵ The research paper reported that secondary-school students participating in an eight-week yoga program improved their anger control and fatigue/inertia and decreased negative affect. The researchers suggest that implementation of yoga is acceptable and feasible in secondary-school settings and has the potential of playing a protective or preventive role in maintaining mental health.

Despite the controversy, yoga is beneficial to students in many ways. Because children encounter emotional, social, and physical challenges or conflicts, a dedicated and intentional yoga practice that includes breathing techniques, behavioral guidelines, and physical postures can be incredibly valuable for them, De Collibus says. She also believes that yoga is something children can practice anywhere and that the breathing, the concentration, the poses, and the way students learn to act or react to situations, will lead to constant self-discovery and inquisitiveness. Plus, yoga is portable, and no mat, special clothing, or special pillow is absolutely necessary.

The ancient practice of yoga offers a multitude of benefits to modern-day students at almost every grade level. Yoga's combination of breath and movement can help alleviate

social and academic stress, clear the mind and soothe cramped bodies jammed into desks and hunched over computers. With more than 20 million practitioners as of 2013, as reported by the Huffington Post, yoga is making its way into schools with plenty of potentially positive outcomes.

De-Stressed Students

One of yoga's primary benefits for adults is the alleviation of stress. Students may be young, but they aren't immune to stress. Family pressure, financial fears, academic performance standards and peer groups can all take a toll on a student's psyche and success in school. A study published in the "International Journal of Yoga" in 2009 examined the effect of yoga on academic performance on highly stressed adolescent students. The researchers -- from MGN College of Education in Jalandhar, India -- found that seven weeks of regularly doing poses, practicing yoga breathing and participating in mediation practice reduced students' stress levels, which translated into better academic performance. A later study performed by Harvard Medical School researchers and published in the January 2012 issue of the "Journal of Behavioral Health Services and Research" also found that high-school students who participated in yoga instead of traditional physical education offerings for a semester exhibited improvements in mood, anxiety, perceived stress and resilience.

Enhanced Body Image

Students often struggle with poor body image and awkwardness of movement. A study published in "Explore" in the summer of 2013 found that high-school students who practiced yoga instead of regular physical education for a semester, reported better kinesthetic awareness -- the sense of how your body moves through space -- and more respect for their own bodies. Students who participated in yoga also reported to the researchers from Osher Research Center at Harvard Medical School and the Department of Biomedicine at the New England School of Acupuncture that its regular practice could give them the incentive and strength to refuse peer pressure to use drugs and alcohol.

Enhances Physical Flexibility

Yoga promotes physical strength because students learn to use all of their muscles in new ways. Whether a pose is done standing, sitting, or lying down, each one can challenge various muscle groups while helping a child become aware of his body and how it efficiently functions.

Refines Balance and Coordination

Balance is a key element of yoga. Balancing poses were created to promote mental and physical poise, as mental clarity and stability emerge from the effort of trying the poses. Even if a child has difficulty standing on one foot, she learns mental and physical balance if she can stay calm when she falls and when she gets up to try again. As children learn to improve their physical balance, they will be filled with a sense of accomplishment. Coordination is also closely tied to balance and promotes overall dexterity. Some yoga teachers and occupational therapists use finger yoga and other specialized techniques to help children with gross and fine motor coordination.

Develops Concentration

The act of practicing poses encourages children to clear their mind and focus on the effort. As a result of this single focus to achieve a particular pose or stay balanced, yoga helps children to focus and concentrate in school and get better grades, several studies note.

Boosts Self-Esteem and Confidence Yoga helps to instill confidence and to bring learning to children on an experiential level, Enneking says. "It helps to provide building blocks for the future. It is our responsibility to develop our children's sense of wonder and to give them a strong sense of self so they know where they belong in this world and can contribute to making their community a better place." Yoga teaches them to persevere, be patient, and work toward their goals. A yoga teacher can only offer guidance; it is the child who has to work to succeed. Therefore, when a child masters a pose, it gives him confidence and self-esteem. Enneking often describes students' yoga as "prehabilitation," a proactive action to ward off instability or sickness; yoga also provides tools for practicing compassion, mindfulness, generosity, focus, strength, and flexibility.

Strengthens the Mind-Body Connection

Yoga helps students to achieve a sound mind in a sound body by exercising the physical body and calming the mental spirit. "As parents we want our children to act and behave with mindfulness and with compassion, to be brave, to know love and happiness, and to find inner peace," De Collibus says. "Since the modern world moves very, very fast for children, it's not long before they feel all kinds of pressure (personal, parental, social) to keep up with everyone around them.

Yoga is beneficial to children of all ages, but it has been found to be particularly so for students with special needs. Studies have shown that yoga benefits children with autism and ADHD. NPR has reported that researchers surveyed teachers at a Bronx public school that had a daily yoga program and found that the program reduced students' aggressive behavior, social withdrawal, and hyperactivity, compared with a control group of students with autism who did not practice yoga. Kristie Patten Koenig, Ph.D., an associate professor of occupational therapy at New York University who led the study, says that yoga was effective because it seemed to play to the strengths of students with autism while also reducing stress. Autism Key, an autism support website, says that yoga helps address students' heightened anxiety, poor motor coordination, and weak self-regulation, something that otherwise is very difficult to do.

A healthy body and mind is important for the development of all children. At all grade levels, from preschool through high school, students have shown improved academic and behavioral performance when yoga has been introduced in the school. The Association for School Yoga and Mindfulness continues to advocate for the inclusion of students with disabilities in school yoga programs, emphasizing, once again, that physical activity (yoga, in this case) is for everybody.

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***MODERN TRENDS OF CHALLENGING ISSUES: YOGA
EDUCATION***

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❖ **INTRODUCTION:**

“The healthy mind resides in healthy body. When integration of body, mind and spirit is achieved, one’s personality blossoms. The number of such personalities can be created with the help of Yoga education”..... (NEP- 1986)

Modern educational system seems to fail in the integrated development of the body, mind and spirit. The emphasis continues on imparting information, but the cultivation of values is neglected. Highest emphasis in our educational system must be laid on cultivation of values appropriate to the modern society.

There is a question against us that, this growth in the education organization, teachers & in the students will have no proper direction for the Academic achievement of students. If we get an affirmative answer of this question, we must do the fundamental change in the teaching learning process of Education. In the present day, each person including the students and the teachers face anxiety, frustration, etc. Due to these factors, the students cannot keep much interest in their study, academic activity & their performance in the entire exam. Consequently, in this way it is very essential for the students to keep their eyes in their study & academic activity. For the outcome of this predicament, ‘YOGA’ is the recent and excellent way.

Yoga is of great relevance to mind-body medicine because of the way it looks at life. The yogic view of life is the best prescription even written for lasting peace and joy, which are independent of external events and circumstances.

In fact, Yoga is a bridge between body, mind and spirit. Since its practices smoothly coordinate the functions of the bones, muscles, blood, brain etc., which help to improve health, and as they train human mind, which is immaterial and intangible, for modifying proper attitude, behaviour and values may establish mental peace.

Thus, to impart real education for retaining the human health and values in the way of peaceful life, various claims of traditional Yoga - which is an essence of Indian culture - need systematic verification. This piece of research, therefore, may be of imminent significance for reforming real education in the society.

In this paper investigator in this direction has significant relevance to Yoga Education.

❖ **STATEMENT OF THE PROBLEM:**

The investigator had taken up the present descriptive study entitled “**Modern Trends of Challenging Issues:YogaEducation**”.

❖ **OBJECTIVES OF THE STUDY:**

The main objectives of the study are as follows:

- To find the basic concept of Yoga.
- To find the means ofYoga Education.
- To analyze theYoga Education implementation in school curriculum.
- To discuss thecareer opportunities of Yoga Education.
- To analyze themajor strategies to promote Yoga Education by the Government.
- To indicate innovative practices for Yoga Education.

❖ **QUESTIONS OF THE STUDY:**

Based on the above objectives of the study the following the major seven questions have been formulated.

1. What is Yoga?
2. What are the natures of Yoga?
3. What are the components/ aspects of Yoga?
4. What are the goals of Yoga?
5. What is Yoga education?
6. How does Yoga Education implementation in school curriculum?

7. Why Yoga Education is Important in students?
8. What are the career opportunities of Yoga Education?
9. What are the major strategies to promote Yoga Education by the Government?

❖ **METHODOLOGY OF THE STUDY:**

The investigator attempt to studymodern trends of challenging issues: Yoga Education. In this paper, the investigation was based on different secondary data like commission, committee, abstract, journal, research paper and also different types of books. And also study of questions is used for analysis of data.

❖ **ANALYSIS AND INTERPRITATIONS:**

1. What is Yoga?

The yogic actions were codified by Patanjali (500BC-200BC) and is called as yoga sutras. The eight limbs are: *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.*

Yoga is a physical, mental, and spiritual discipline, originating in ancient India. The goal of yoga, or of the person practicing yoga, is the attainment of a state of perfect spiritual insight and tranquility while meditating on the Supersoul. The word is associated with meditative practices in Hinduism, Jainism, and Buddhism. Within Hindu philosophy, the word *yoga* is used to refer to one of the six orthodox (Astika) schools of Hindu philosophy. (In Sanskrit philosophical literature, "Astika" means "one who believes in the authority of the Vedas" or "one who believes in life after death".)

The training of 'YOGA' will give the proper direction for the betterment in Exam's achievements & much give positive effect for living peaceful life, the violent competition, peace less & rude tries for the betterment of this circumstances & for going on the top.

- Yoga is a perfect practical system of self-culture. Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul. Yoga is the turning away of the senses from the objective universe and the concentration of the mind within.
- Yoga is eternal life in the soul or spirit. Yoga aims at controlling the mind and its modifications.

- The path of Yoga is an inner path whose gateway is your heart.
- Yoga is the discipline of the mind, senses and physical body.
- Yoga helps in the co-ordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness.
- Yoga can help you in your business and in your daily life. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep. You can have increased energy, vigour, vitality, longevity and a high standard of health. Yoga transmutes animal nature into divine nature and raises you to the pinnacle of divine glory and splendour.

The practice of Yoga will help you to control the emotions and passions and will give you power to resist temptations and to remove the disturbing elements from mind. It will enable you to keep a balanced mind always and remove fatigue. It will confer on you serenity, calmness and wonderful concentration. It will enable you to hold communion with the Lord and thus attain the *summum bonum* of existence.

If you want to attain success in Yoga, you will have to abandon all worldly enjoyments and practise Tapas and Brahmacharya. You will have to control the mind skilfully and tactfully. You will have to use judicious and intelligent methods to curb it. If you use force, it will become more turbulent and mischievous. It cannot be controlled by force. It will jump and drift away more and more. Those who attempt to control the mind by force are like those who endeavour to bind a furious elephant with a thin silken thread.

A Guru or preceptor is indispensable for the practice of Yoga. The aspirant in the path of Yoga should be humble, simple, gentle, refined, tolerant, merciful and kind. If you have a curiosity to get psychic powers, you cannot have success in Yoga. Yoga does not consist in sitting cross-legged for six hours or stopping the pulse or beatings of the heart or getting oneself buried underneath the ground for a week or a month.

Self-sufficiency, impertinence, pride, luxury, name, fame, self-assertive nature, obstinacy, idea of superiority, sensual desires, evil company, laziness, overeating, overwork, too much mixing and too much talking are some of the obstacles in the path of Yoga. Admit your faults freely. When you are free from all these evil traits, Samadhi or union will come by itself.

2. What are the natures of Yoga?

- Yoga is the richest and noblest legacy the ancient Indians gifted to the World.
- Yoga is a cult-culture-cum-art-science.
- Yoga is the science of being's evaluation.
- Yoga is an art of successful healthy living.
- Yoga is intimate and ultimate.
- Yoga is the science of health.

3. What are the components/ aspects of Yoga?

- **Yama &Niyama:**(Control of Do or not to do)
- **Asana:**(Control of Postures)
- **Pranayama:** (Control on Breathing)
- **Dhyana/ Meditation:** (Control on Mind)

4. What are the goals of Yoga?

The ultimate goal of Yoga is *moksha* (liberation), though the exact definition of what form this takes depends on the philosophical or theological system with which it is conjugated.

According to Jacobsen, "Yoga has five principal meanings:

- Yoga as a disciplined method for attaining a goal;
- Yoga as techniques of controlling the body and the mind;
- Yoga as a name of one of the schools or systems of philosophy (*darśana*);
- Yoga in connection with other words, such as "hatha-, mantra-, and laya-," referring to traditions specialising in particular techniques of yoga;
- Yoga as the goal of Yoga practice."

According to David Gordon White, from the 5th century CE onward, the core principles of "yoga" were more or less in place, and variations of these principles developed in various forms over time:

- Yoga as an analysis of perception and cognition; illustration of this principle is found in Hindu texts such as the *Bhagavad Gita* and *Yogasutras*, as well as a number of Buddhist Mahāyāna works.

- Yoga as the rising and expansion of consciousness; these are discussed in sources such as Hinduism Epic *Mahābhārata*, *Jainism Praśamaratiprakarana*.
- Yoga as a path to omniscience; examples are found in Hinduism *Nyaya* and *Vaisesika* school texts as well as Buddhism *Mādhyamaka* texts, but in different ways;
- Yoga as a technique for entering into other bodies, generating multiple bodies, and the attainment of other supernatural accomplishments; these are described in *Tantricliterature* of Hinduism and Buddhism, as well as the Buddhist *Sāmaññaphalasutta*.

White clarifies that the last principle relates to legendary goals of "yogi practice", different from practical goals of "yoga practice," as they are viewed in South Asian thought and practice since the beginning of the Common Era, in the various Hindu, Buddhist, and Jain philosophical schools.

5. What is Yoga education?

Yoga education can supplement school and university education. It can prepare the students physically and mentally for the integration of their physical, mental and spiritual faculties so that the students can become healthier, saner and more integrated members of the society and of the nation.

Yoga education helps in self discipline and self-control, leading to immense amount of awareness, concentration and higher level of consciousness. Briefly the aims and objectives of Yoga education are:

- a) To enable the student to have good health.
- b) To practice mental hygiene.
- c) To possess emotional stability.
- d) To integrate moral values.
- e) To attain higher level of consciousness.

All these objectives could be dealt with in an integrated manner.

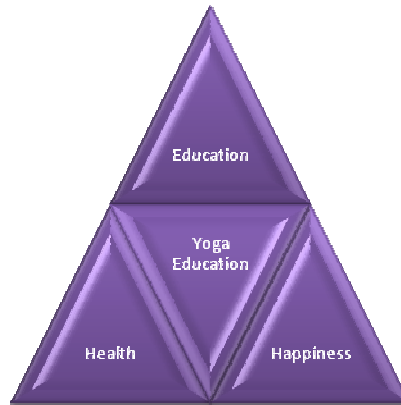
Yoga education could help to equip oneself with basic knowledge about one's personality, to learn to handle oneself well in all life situations, to learn techniques of gaining good health, to develop a discriminative mind capable of knowing the real from

the unreal and to face the dualities of life with equanimity.

Yoga education can start from standard II up to standard IX. This would require about 480 sessions. For details of core learning, skill learning and concomitant learning on Yoga education; Asanas.

Yoga education can enhance all the activities of the students, be it academic or sport or social. Yoga techniques provide improved attention in studies, better stamina and coordination for sports and a heightened awareness and balanced attitude for social activity. Yoga education can be integrated in school education during the time set aside for P.T. but in a calm and quiet place creating the proper atmosphere for its proper study and practice.

Yoga education in schools can immensely contribute to health of school children by disseminating knowledge and awareness about the value of health, inculcating and nurturing health promoting habits and life style.



The following **six leading Yoga Institutes** have been given the responsibility to impart

Yoga training to the teachers:

- Krishnamacharya Yoga Mandiram (KYM), Chennai
- Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA), Bangalore
- Kaivalyadhama, Lonavala, Distt. Pune
- DevSanskriti Vishwavidyalaya, Haridwar
- The Yoga Institute, Santacruz (East), Mumbai
- Adhyatma Sadhana Kendra, Chatarpur, Delhi with technical support of Morarji Desai National Institute of Yoga, New Delhi

6. How does Yoga Education implementation in school curriculum?

The system of educating children has to be different. It has to be combined with certain practices which can remove their psychological blocks, which can make them aware of the psychological changes that happen in their body and brain, which can make them aware of their own distractions and which can give them the ability to focus on the theme of the subject they are studying.

So what did we do? We started with very simple yoga practices in the classroom environment, taking some hints from the work of RYE (Research on Yoga in Education) with children in Europe. In RYE schools the classes begin and end with the practice of two asanas and one pranayama. So if a child has to sit through six or eight classes during the day, he or she is practising two asanas and one pranayama sixteen times each day at the beginning and at the end of each class.

In Europe, the schools have a psychologist who monitors the performance, behaviour and aptitude of the child and who tries to create a support group for the child in the home environment. When the children who were practising yoga in the classroom were monitored, a marked improvement in their responses, creativity, receptivity, memory, willpower and behaviour was found. The children were more relaxed, focused, one-pointed and tranquil than their counterparts in other classes who were not practising yoga and who were more destructive, restless, violent and distracted.

In America we took pointers and hints from RYE, but we incorporated extra things along with yoga. We incorporated soft background music in the classroom so that children are not under constant psychological pressure to study. Having music around is a subconscious distraction and subconscious relaxation. For our experiment we chose the classical music of Bach.

The teachers started teaching pranayama to the students. The students were told to breathe in and out in unison with the help of a big grandfather clock. When the pendulum swung to one side, everybody was supposed to breathe in and when the pendulum swung to the other side, everybody was supposed to breathe out. After a few moments the breathing pattern had become regular and was coordinated with the swing of the pendulum. The teachers then gave instructions when the students were breathing out and became silent when the students were breathing in.

Now you may wonder what this has to do with education. But it is very important and relevant because psychologists have said that when we breathe in, we create psychological, emotional and rational blocks in our mind. The energy of the body, brain and mind is withdrawn. When we breathe out, relaxation takes place in the body, in the nervous system, in the mind and in the brain. If you provide information when the physical systems are relaxed, it is retained by the brain and not easily forgotten.

Yoga syllabus in Schools Curriculum:

- **Class I to IV**

- a) Yoga Syllabus for School Children (Standard-I, II, III, IV, V)

This is the basic and compulsory for imbibing value education. It should cover –

1. Free Movements (joints) like animals (informal types) Class I to IV
2. Rhythmics yoga Class I to IV
3. Imitations, story plays, story from Upanishads & mimetries Class I to IV
4. Yoga practices (10 periods)

(Swastikasana, Ardhapadmasana or Virasana, Bhujangasana, Ardhashalabhasana, Utkatasana, Tadasana, Vrikshasana, Naukasana, Padahastasana, Shavasana, Om recitation).

- **Class V**

- b) Yoga Syllabi for School Children (Standard-VI, VII, VIII, IX, X)

This is the basic and compulsory (10 periods) for imbibing value education. Each Class should cover the followings–

(Utkatasana, Tadasana, Vrikshasana, Naukasana, Padahastasana, Shavasana)

- **Class VI**

1. Repeat Yoga practices learnt in Class-V
2. Introduce new yoga practices

(Padmasana, Dhanurasana, Vakrasana, Vajrasana, SuptaVajrasana, Parvatasana, Chakrasana, Shavasana, Om recitation)

3. Imitations, Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.
4. Teaching Yamas & Niyamas

- **Class VII**

1. Introduce new yoga practices

(BaddhaPadmasana, Yoga Mudra, Matsyasana, Gomukhasana, Viparitarani, Sarvangasana, Tolangulasana, Hamasana, Marakasana, Ujjayi without Kumbhaka, Shavasana, Om recitation, prayer, Vedic hymns).

3. Lead up Yoga (other activities like yoga), Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas&Niyamas

- **Class VIII**

1. Introduce new yoga practices

(Halasana, Ardha-Matsyendrasana, Paschomatanasana, Gomukhasana, Bhadrasana, Tolasana, Uddiyana Bandha, Agnisara, Shavasana, prayer, Vedic hymns, Anuloma-Viloma pranayama, dhyana).

3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas&Niyamas

- **Class IX**

1. Introduce new yoga practices

(Ugrasana, Dhanurakarshana, Simhasana, Uttanamandukasana, Kukkutasana, Nauli, Kapalabhati, Shavasana, prayer, Vedic hymns, Anuloma-Viloma pranayama, dhyana).

3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas&Niyamas

- **Class X**

1. Introduce new yoga practices

(Shirshasana, Shalabhasana, Bakasana, Mayurasana, Uttanakurmasana, Anuloma-Viloma,

Shavasana, Shavasana, prayer, Vedic hymns, Bhastrika pranayama, dhyana).

3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas & Niyamas

7. Why Yoga Education is Important in students?

(A) Yoga improves fitness, lowers blood pressure, promotes relaxation and self-confidence, and reduces stress and anxiety. People who practice yoga tend to have good coordination, posture, flexibility, range of motion, concentration, sleep habits, and digestion. Yoga is a complementary therapy that has been used with conventional therapies to help treat a wide range of health problems, but it is not a cure for any particular disease.

(B) All branches of yoga mentioned above use three major techniques: breathing, exercise, and meditation. These three techniques have been shown to improve health in many ways:

- **Breathing lessons:** In yoga, breath work is known as Pranayama. Pranayama increases blood circulation and reduces oxygen consumption. That brings more oxygen to the brain, and improves the way your body uses oxygen. Breathing exercises can also increase how much air you can draw into your lungs. Getting lots of air into your lungs helps you feel alert and focused.
- **Asana (postures):** Asana provide a gentle-to-intense workout that enhances strength, flexibility, and balance.
- **Meditation:** Meditation quiets the mind and brings on both physical and emotional relaxation, which helps reduce blood pressure, chronic pain, anxiety, and cholesterol levels.
- **Developing awareness and rapport:** This also helps to bring in the concept of awareness.

(C) Helps to the students for doing Yoga exercises daily life.

(D) Government should encourage the research projects to enhance Memory, Reasoning ability and Yoga of rural areas students.

(E) Schools should use the materials related to Yoga exercises, Short-term memory test, and Verbal Reasoning ability test for the students who have lower memory and lower reasoning ability.

(F) The Yoga exercises programme is also helpful for schools curriculum and student's physical and Psychological issues and mood disorders.

8. What are the career opportunities of Yoga Education?

The career opportunities in Yoga Education are bright, but only yoga well wishers can determine how much the brightness to the welfare of the society.

- Need for qualified individuals in **Yoga teaching and training** are available at the elementary, secondary and higher education levels.
- Several colleges and university offer programmes at under graduate, graduate, post graduate and doctoral levels in **Yoga courses**.
- Successfully PhD holders can pursue a career in **Yoga research**.
- The goals of **Yoga therapy** are to achieve state of peace and tranquility.
- Created a need for individuals trained in **Yoga management and sales**.
- An individuals interested in **Yoga media** can pursue one of several careers.
- **Yoga broadcasting, Yoga writing, Yoga journalism, Yoga photography, Yoga Information, Yoga nutrition** is also yet another field of career opportunitiesscope.
- Opportunities exist to teach Yoga in commercial **Yoga centers**.
- Yoga has developed into **Yoga business**.
- **Yoga trainers** seeking employment in fitness and health related careers can increase their marketability by taking additional course work in health.

9. What are the major strategies to promote Yoga Education by the Government?

- **Establishment of Central Research Institutes:** CRIs (Karnataka, Haryana) CRIYN (Bhubaneswar, Delhi)
- **Celebration of International Day of Yoga:** 21st June (21.05.2015 to 21.06.2015)
- **Health care services:** OPDs in leading Government hospitals of Delhi.
- **Research studies:** Council had provided financial assistance to leading Research Organization for conducting research studies.

- **Dissemination of Research findings:** Twelve such monographs have been published so far.
- **Fellowship to PhD scholars:** Council provided Yoga and Naturopathy system.
- **Yoga Health Education Programme and Naturopathy Health Education Programme:** Aware regarding the basic knowledge of Yoga and Naturopathy system.
- **Publications:** 15 standard books and IEC material on Yoga and Naturopathy
- **Participation in AROGYA Health fairs/ Exhibitions:**
- **Participation in Exhibitions/ Health pairs organized in other countries:**
- **Proposed plans:** Council intends to start its Research Journal and also to launch a National Campaign.

CONCLUSION:

In conclusion, it rests on an inadequate consideration of the transformational element in Yoga education. It underestimates just how radical the transformation of the human being that Yoga education promises is and how it is of a wholly different order from the undeniably beneficial transformations in an individual's confidence, social integration. Is Yoga Education in the classroom worth the effort? Geber argues that a yoga practice—even once a week—helps students feel safe, show greater acceptance of others' differences and demonstrate better conflict management among themselves. All that adds up to more time and energy for teaching and learning.

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❖ **WEBSITE:**

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PHYSICAL EDUCATION IN THE LIGHT OF SRI AUROBINDO

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INTRODUCTION

‘Physical Education’ generally denotes the common physical trainings we receive from our educational institutions. But in the point of view of Indian educational philosophers, its arena appears quite vast in nature. It seems, according to them, not only a means of attaining physical fitness, but also to develop the feeling of brotherhood and humanity among Indian masses. Here we can quote Sri Aurobindo – ‘In their more superficial aspect they appear merely as games and amusements which people take up for the entertainment or as a field for the outlet of the body’s energy and natural instinct of activity or for a means of the development and maintenance of the health and strength of the body; but they are or can be much more than that : they are also fields for the development of habits, capacities and qualities which are greatly needed and of the utmost service to a people in war or in peace, and in its political and social activities, in most indeed of the provinces of a combined human endeavour’. Actually physical training is useful for the formation of good habits, discipline, obedience, team-work, fellow-feeling and leadership etc good qualities in children. Hence physical training of our Indian counter-parts seems mandatory, as it by all means helps us in the attainment of our future glory of upcoming India. Because for the development of India, the development of its common masses is highly essential, and by making them physically fit and mentally strong our beloved country could be uplifted towards glorifying itself.

According to Rishi Aurobindo, a true and living education has to deal with three conditions ‘the man, the individual in his commonness and uniqueness, the nation or

people and universal humanity - - that alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member'. In his metaphysics, he seeks the spiritual salvation of everybody. Not only a person, but the entire community along with the whole world would be free from the bondage of life, only when the Divine realization of Universal Harmony will take place in reality. The evoking of a man's True Being is absolutely necessary for his ultimate realization of the Universal Harmony with all. And this evoking of man's True Being hidden inside, is an essential part of man-making. This man-making aspect of education leads Sri Aurobindo to an honourable place among other educationalists.

Sri Aurobindo's theory of education has enormous similarities with that of Tagore. Tagore in his theory of education said that education must be meant for self-realization of man by the help of which he could find out his harmony with nature, with universe, with whole human race. So, also in his writing we discover the deep urge to explore man's relation with anything affecting himself as in Sri Aurobindo. Tagore truly claimed that for the development of the individual, the necessity of identifying the universal soul along with his pre-existent individual soul is extremely necessary. Hence education helps a man to overcome all the limitations of his individual personality as well as to search for his universal personality. And this universal personality of a man can be discovered not only within himself, but also in every single moment deploring his relationship with the nature and also with the universe. Thus R. N. Sharma truly evaluated that 'He (Tagore) believes in an inner harmony between man and Nature and God'. This divine realization of harmony encouraged Tagore in discovering the true sense of education as nothing else than man-making.

Swami Vivekananda's thesis of education is quite similar with that of Sri Aurobindo as Swamiji declared – education is the manifestation of the perfection already existent in man. Knowledge, according to him, is inherent in man, no knowledge comes from outside; it is all inside. What we say a man 'knows', should be what he actually

‘discovers’ or ‘unveils’. Thus a child does not learn something new, but he unravels the thoughts covered within his own inner self. All knowledge, therefore, is in the human mind. Often when it remains covered and when the covering is slowly taken off, we say ‘we are learning’. Swamiji truly noticed that man manifests knowledge, discovers it within himself, which is pre-existent through eternity. So no child could be taught anything. For the same reason, Sri Aurobindo hated the idea of hammering the child into a desired shape. The desired knowledge, in both of their view, is always within the pupil’s mind and education is a mere means of revealing this under-covered knowledge out of its coverage. Thus the necessity of education, in Swami Vivekananda’s view, is to make a man grow in his own way by revealing his inner potentialities. Therefore the ideal of every education should be man-making to Swamiji. Depending upon the man-making aspect of education, we now have to concentrate on the notion of physical education. If the aim of education is simply man-making, then physical education certainly helps a lot in this desired endeavor. Because in the character-building procedure, physical training occupies a crucial role to play; as without a properly built body, a sound mind cannot reside at all. So let us start with Sri Aurobindo’s thesis on physical education and its similarities with that of other Indian contemporaries.

SRI AUROBINDO ON THE REQUIRED FITNESS

The body is not only the necessary outer instrument of the physical part of action, but for the purposes of this life a base or pedestal also for all inner action. All working of mind or spirit has its vibration in the physical consciousness, records itself there in a kind of subordinate corporeal notation and communicates itself to the material world partly at least through the physical machine. But the body of man has natural limitations in this capacity which it imposes on the play of the higher parts of his being. And, secondly, it has a subconscious consciousness of its own in which it keeps with an obstinate fidelity the past habits and past nature of the mental and vital being and which automatically opposes and obstructs any very great upward change or at least prevents it from becoming a radical transformation of the whole nature. It is evident that if we are to have a free divine or spiritual and supramental action conducted by the force and fulfilling the character of a diviner energy, some fairly complete transformation must be effected in

this outward character of the bodily nature. The physical being of man has always been felt by the seekers of perfection to be a great impediment and it has been the habit to turn from it with contempt, denial or aversion and a desire to suppress altogether or as far as may be the body and the physical life. But this cannot be the right method for the integral Yoga. The body is given us as one instrument necessary to the totality of our works and it is to be used, not neglected, hurt, suppressed or abolished. If it is imperfect, recalcitrant, obstinate, so are also the other members, the vital being, heart and mind and reason. It has like them to be changed and perfected and to undergo a transformation. As we must get ourselves a new life, new heart, new mind, so we have in a certain sense to build for ourselves a new body.

The first thing the will has to do with the body is to impose on it progressively a new habit of all its being, consciousness, force and outward and inward action. It must be taught an entire passivity in the hands first of the higher instruments, but eventually in the hands of the spirit and its controlling and informing Shakti. It must be accustomed not to impose its own limits on the nobler members, but to shape its action and its response to their demands, to develop, one might say, a higher notation, a higher scale of responses. At present the notation of the body and the physical consciousness has a very large determining power on the music made by this human harp of God; the notes we get from the spirit, from the psychic soul, from the greater life behind our physical life cannot come in freely, cannot develop their high, powerful and proper strain. This condition must be reversed; the body and the physical consciousness must develop the habit of admitting and shaping themselves to these higher strains and not they, but the nobler parts of the nature must determine the music of our life and being.

The control of the body and life by the mind and its thought and will is the first step towards this change. All Yoga implies the carrying of that control to a very high pitch. But afterwards the mind must itself give place to the spirit, to the spiritual force, the supermind and the supramental force. And finally the body must develop a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the

inrush or pressure, – as the brain, vital health or moral nature are often injured in those who unwisely attempt Yogic practice without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, – and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, dharana shakti, in the physical consciousness, energy and machinery is the most important siddhi or perfection of the body.

The result of these changes will be to make the body a perfect instrument of the spirit. The spiritual force will be able to do what it wills and as it wills in and through the body. It will be able to conduct an unlimited action of the mind or at a higher stage of the supermind without the body betraying the action by fatigue, incapacity, inaptitude or falsification. It will be able too to pour a full tide of the life-force into the body and conduct a large action and joy of the perfected vital being without that quarrel and disparity which is the relation of the normal life-instincts and life-impulses to the insufficient physical instrument they are obliged to use. And it will also be able to conduct a full action of the spiritualised psychic being not falsified, degraded or in any way marred by the lower instincts of the body and to use physical action and expression as a free notation of the higher psychical life. And in the body itself there will be a presence of a greatness of sustaining force, an abounding strength, energy and puissance of outgoing and managing force, a lightness, swiftness and adaptability of the nervous and physical being, a holding and responsive power in the whole physical machine and its driving springs [mahattva, bala, laghuta, dharana-samarthya] of which it is now even at its strongest and best incapable.

Sri Aurobindo's education is well-known as Integral (Purna) Education, so physical part of it can not left apart from it; rather this physical training stands as one of the important corollaries of Integral Education. His Integral Education have five aspects concerned with five principal activities in human being – the physical, the vital, the mental, the psychic and the spiritual. All of them are equally important in nature and can not be replaced by one another. So the physical part of education can not be made apart from his educational theory.

Integral Education

Spiritual education (of Spiritual Life)

Psychic education (of Psychic Life)

Mental education (of Mind)

Vital education (of Life)

Physical education (of Body)

To identify the specialty of Sri Aurobindo's theory of physical education, let us point out these two following points –

1. In the views of other contemporary educationists, e.g. Gandhi, Vivekananda, Tagore, mention of desire-control and ban of punishment from the child life is strongly advocated. But no one else than Sri Aurobindo even dare to admit the usefulness of sleep, food, formation of good habits etc. In the writings of The Mother, we find out their elaborate details. Actually most of them rejected the need of food or sleep taking them granted as obstacles in the way of Sadhana.
2. Sri Aurobindo gave immense importance upon bodily perfection. None other than him so minutely described the possibility of Body Divine and necessary steps of its attainment. This touch of Metaphysics behind his educational theory makes his thesis so special than others. However, in this context, we can notice the influence of Vedas and Upanishads over him.

While concluding Sri Aurobindo's views on physical education one has to admit that the physical side is not the end, rather the starting-point of his Yoga and Education. Just as Buddhist philosophers for showing us the desired path of liberation or dukha-mukti, accepted the dukha or suffering as the basis of their discussion; so also Sri Aurobindo's theory of Physical education stands as the background of his Yogic philosophy and Integral Education.

At last, we can conclude with such a high note that, at some days India will give importance on the values of physical education as following the renowned Indian educationists, namely Aurobindo, Tagore, Gandhi, and Vivekananda. Today's India and its country-men lost the value of Physical Education. But for making a healthy and strong India, we need to make Indians physically strong and mentally sound. Today all strength is given upon gaining pure bookish knowledge, but not upon the body of the children.

But without the help of proper physical development no kind mental development can also be obtained. Our on-going educational system, on one side, introduces Higher degrees in it, e.g. Masters, M.Phil, Ph.D.; whereas on the other side, deletes physical education from school syllabus. In this dichotomy we are unable to understand the necessity of physical education in proper way. But, we can hope that, at the upcoming future India will make free its future citizens, who are none else than our children, from the burdens of swallowing pure bookish knowledges and vomiting it in the examinations. Then the true sense of education can be realized by our recent educationalists and so its necessary reformation can also be done by them. And when Indian children will get enough opportunity to be grown up with a properly well-built body along with a sound mind, then our beloved motherland will surely advance towards the glory of future India as dreamt by Sri Aurobindo.

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*ATTITUDE OF ARTS COLLEGE STUDENTS
TOWARDS YOGA EDUCATION IN CHENNAI CITY*

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INTRODUCTION

The term yoga comes from a Sanskrit word which means union. Traditionally, yoga is a method of joining the individual self with the Universal Spirit, Divine energy, or Cosmic Consciousness. Mental and Physical exercises are designed to help achieve unlimited goal, also called self-transcendence or enlightenment. On the mental level, yoga uses meditation (dhyana) and breathing techniques (pranayama) to quiet clarify and discipline the mind. On the physical level, yoga postures, called asanas, are designed to strengthen tone, and align the body. These postures are performed to make the spine supple and healthy and to promote blood flow to all the organs, glands and tissues, keeping all the body systems healthy. Yoga has never been alien to us. It's a way of our life. We have been doing it since we were a baby! Whether it is the Cat Stretch that strengthens the spine or the Wind-Relieving pose that boosts digestion, you will always see kids do some form of yoga throughout the day. It keeps the body healthy and the mind clear. In his work Yoga Sutra compiled some 3000 years back, Patanjali has described Yoga as “liberation from suffering and union with the Universal energy” (Desigachar, 1995). This union is the highest state and can be understood at different levels – a union of the mind, body and soul; mind and body etc. In fact he propounds eight steps that would augment a person to be in congruence with self, which in turn would enhance congruence with the environment. These eight steps or limbs are known as Astanga. The eight limbs are Yama, Niyama, Asana, Pranayama, Pratiyahara, Dharana, Dhyana and Samadhi (Nithyanana, 2007).

NEED FOR THE STUDY

Yadav & Kumar (2014) found that the role of yoga education in present social context is very important as majority of the respondents agreed that yoga education helps

to develop the sound mind for controlling anger and irritability, helps in reducing stress, anxiety, fatigue and depression, develops the awareness of one's strengths and weakness, develops the devotion to the almighty, develops values, positive thinking, attitude of non-violence, truthfulness, non-stealing, improves interpersonal relations and helps in developing good habits. It helps in reducing the mental stress, provides direct positive impact on thinking process, brings a profound change in personality and rectifies the shortcomings of society as well.

Yoga and Education are enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of the Yoga system. Therefore it is a high time to think seriously on inclusion of Yoga and Yogic values in education system. In the current Indian perspective, the role to be played by the education system is facing new challenges. Normally the main aims of education have been the physical, psychological, interpersonal, professional and spiritual refinement of a personality. In modern Indian perspective it is deemed that the system of education should also be helpful in the attainment of the objectives of socialism and democracy mentioned in Indian constitution too. Besides, to attain refinement at the level of thoughts (intellectual development) and feelings (affective aspect), contributing to the development of national character and scientific mentality among the people, at present it is seriously being felt that the aim of education should also include the liberation of mind and soul as well. Normally, in the education process, one is taught and asked to store in mind as much as possible, there is not any format for the appreciation in the education system regarding the values for optimal mental usage and getting rid of the burden of information, to become tranquil for a while. The system of Yoga may offer this kind of training and teaching (Tripathi, 2005, pp.2-3). In this context, the author has focused the present study on the Attitude of Arts College Students towards Yoga Education in Chennai City.

TITLE OF THE STUDY

Attitude of Arts College Students towards Yoga Education in Chennai City

OPERATIONAL DEFINITIONS OF KEY TERMS

- *Attitude* is a predisposition or a tendency to respond favourably or unfavourably towards a designated class of stimuli such as idea, object, person, or situation, here it is towards yoga education (**Lawrence, 2012, p.39**).
- *Arts College Students* refers to the students studying their undergraduate degree in arts subject in an institution of higher education which awards the bachelor's degree in arts/science or both subjects.
- *Yoga Education* has been referred to as the training and teaching process of Yoga, though it should also be seen as the application of Yoga techniques to bestow better support to the education process.
- *Chennai City* is situated at the Coromondal coast of Bay of Bengal is often recognized as the 'Detroit of India' and the 'Gateway of South'. It is the capital of the state Tamil Nadu, one of the four major metropolitan cities of India and fifth most populous city of India. Previously this city was known as Madras.

OBJECTIVE

1. To find out the level and if there is any significant difference in the attitude of arts college students towards yoga education in terms of certain demographic variables – (i) gender, (ii) locality, (iii) type of college, and (iv) religion.

HYPOTHESES

1. There is no significant difference between gents and ladies of arts college in their attitude towards yoga education.
2. There is no significant difference between urban and semi-urban students of arts college in their attitude towards yoga education.
3. There is no significant difference among the government, aided, and self-financed arts college students in their attitude towards yoga education.
4. There is no significant difference among the Hindu, Christian and Islam students of arts college in their attitude towards yoga education.

METHODS AND PROCEDURES

In this normative study survey method was employed. The population for the present study consisted of arts college students studying in Chennai city. The investigator has chosen 250 students used the simple random sampling technique from 5 arts colleges. In an effort to study students' attitudes towards yoga education, the investigator has used self-made Yoga Attitude Scale (Likert) with total 36 items. For analyzing and interpreting the data the investigator used percentile analysis, mean, standard deviation, 't' test, and ANOVA as the statistical techniques.

ANALYSIS OF DATA

Table-1. Attitude of Arts College Students towards Yoga Education

Demographic Variable	Category	Unfavourable		Neutral		Favourable	
		N	%	N	%	N	%
Total Sample		29	11.6	48	19.2	173	69.2
Gender	Gents	11	09.1	28	23.1	82	67.8
	Ladies	18	14.0	20	15.5	91	70.5
Locality	Urban	29	13.2	44	20.0	147	66.8
	Semi-urban	00	00.0	4	13.3	26	86.7
Type of College	Government	01	12.5	00	00.0	07	87.5
	Govt. Aided	07	06.0	27	32.1	83	70.9
	Self-financed	21	16.8	21	16.8	83	66.4
Religion	Hindu	11	10.9	22	21.8	68	67.3
	Christian	07	09.3	10	13.4	58	77.3
	Islam	11	14.9	16	21.6	47	63.5

It is inferred from the above table that, 11.6% of arts college students have unfavourable, 19.2% of them have neutral and 69.2% of them have favourable attitude towards yoga education.

9.1% of gents and 14% of ladies of arts college students have unfavourable, 23.1% of gents and 15.5% of ladies have neutral and 67.8% of gents and 70.5% of ladies have favourable attitude towards yoga education.

13.2% of urban, 0% of semi-urban of arts college students have unfavourable, 20 % of urban, 13.3% of semi-urban have neutral and 66.8% of urban, 86.7% of semi-urban have favourable and attitude towards yoga education.

12.5 % of government college, 6% of aided college and 16.8% of self-financed college students have unfavourable, 0 % of government college, 32.1% of aided college and 16.8% of self-financed college students have neutral and 87.5% of government college, 70.9% of aided college and 66.4% of self-financed college students have favourable attitude towards yoga education respectively.

10.9% of Hindus, 9.3% of Christians and 14.9% of Islam students have unfavourable level, 21.8 % of Hindus, 13.4%of Christians and 16.8% of Islam students have neutral and 67.3% of Hindus, 77.3% of Christians and 63.4% of Islam students have favourable attitude towards yoga education respectively.

H₀₁: There is no significant difference between gents and ladies of arts college in their attitude towards yoga education.

Table-2. Difference between Gents and Ladies of Arts College in their Attitude towards Yoga Education

Gender	N	Mean	SD	Calculated 't' Value	Table 't' Value	Remarks at 5% level of significance
Gents	121	130.35	23.94	3.00	1.96	Significant
Ladies	129	121.75	21.28			

It is inferred from the above table that, there is a significant difference between gents and ladies of arts college in their attitude towards yoga education.

When comparing the mean scores, gents (130.35) are better than the ladies (121.75) in their attitude towards yoga education.

H₀₂: There is no significant difference between urban and semi-urban students of arts college in their attitude towards yoga education.

Table-2. Significant difference between Urban and Semi-urban Students of Arts College in their Attitude towards Yoga Education

Locality	N	Mean	SD	Calculated 't' Value	Table 't' Value	Remarks at 5% level of significance
Urban	220	125.70	23.68	0.504	1.96	Not Significant
Semi-urban	30	127.47	17.07			

It is inferred from the above table that, there is no significant difference between urban and semi-urban students of arts college in their attitude towards yoga education.

H₀₃: There is no significant difference among the government, aided, and self-financed arts college students in their attitude towards yoga education.

Table-4. Difference among the Government, Aided, and Self-financed Arts College Students in their attitude towards Yoga Education

Variable	Source of Variation	Sum of Squares	MSV	df	Calculated 'F' Value	Table 'F' Value	Remarks at 5% level of significance
Type of College	Between	11639.24	5819.62	2	12.01	3.03	Significant
	Within	119687.41	484.56	247			

It is inferred from the above table that, there is a significant difference among the government, aided, and self-financed arts college students in their attitude towards yoga education.

When comparing the mean scores, aided college students (140.95) are better than the government (124.30) and self-financed (122.13) college students in their attitude towards yoga education.

H₀₄: There is no significant difference among the Hindu, Christian and Islam students of arts college in their attitude towards yoga education.

Table-5. Difference among the Hindu, Christian and Islam Students of Arts College in their attitude towards Yoga Education

Variable	Source of Variation	Sum of Squares	MSV	df	Calculated 'F' Value	Table 'F' Value	Remarks at 5% level of significance
Religion	Between	4622.48	2311.24	2	3.58	3.03	Significant
	Within	126702.18	512.97	247			

It is inferred from the above table that, there is a significant difference among the Hindu, Christian and Islam students of arts college in their attitude towards yoga education.

When comparing the mean scores, Christian students (140.95) are better than the Hindu (124.30) and Islam (122.13) students in their attitude towards yoga education.

RESULTS AND DISCUSSION

1. Arts college students of Chennai city have favourable towards yoga education. This confirms the finding of **D'Costa & Gaikwad (2011), Chaudhari (2012), Umatiya (2013), Singh & Agarwal (2013), Yadav & Kumar (2014) and Dhayal (2015)**. All the studies were conducted in the various state of India and it shows that the younger generation of India is aware of yoga and its merits and benefits. It is a good initiative to build a healthy and peaceful India.
2. There is significant difference among arts college students in terms of gender. Arts college gents' students are better than the ladies in their attitude towards yoga education. This may be due to the fact that ladies feel shy when compared to gents in case of practicing yoga in colleges and they have household work to do in the morning. Therefore, gents' students are better in their attitude towards yoga. This finding contradicts the finding of **Chaudhari (2012) & Umatiya (2013)**. They found

that the female students were having more favourable attitude than male students towards yoga education. Ladies' students can be given separate rooms to practice yoga in colleges.

3. Urban and semi-urban arts college students do not differ in their attitude towards yoga education. This is opposes the finding of **Chaudhari (2012) & Umatiya (2013)**. They found out that there was a significant difference between rural and urban students in their attitude towards yoga. They insisted that the urban students were having more favourable attitude that the rural students.
4. Aided arts college students are better than the government and self-financed arts college students in their attitude towards yoga education. This may be due to the fact that aided colleges have more facilities and students are better taken care of and there may be good discipline compared with the government college students. In this present study the samples were collected from the most of the reputed and top ranked colleges of Chennai city. Hence, those colleges have enormous facilities such as large playground with adequate apparatus, qualified & committed staff members etc than the government and self-financed colleges.
5. There is a significant difference among arts college students in terms of religion. Christian students of Arts College are better than the Hindu and Islam students in their attitude towards yoga education. This may be due to the fact that Christian students wake up early in the morning and say their prayers on a daily basis regularly when compared to others. They kneel down and say prayers, which is also a yoga posture. This finding contradicts the finding of **Gray (2013)**. Despite the fact that the yoga is not constraining with the particular religion, the arts college students are differs in their attitude towards yoga education in the present study. This may be due the fact that the students are having awareness on yoga and its benefits differ from one-on-one.

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***A STUDY ON BODILY-KINESTHETIC INTELLIGENCE OF
PROSPECTIVE TEACHERS IN CHENNAI DISTRICT***

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INTRODUCTION

Education must broaden the intellect and the mind. Education is conceived as a powerful agency, which is instrumental in bringing about the desired changes in the social and cultural life of a nation. The whole process of education is shaped and moulded by the human personality called the teacher, who plays a pivotal role in any system of education. Teachers are expected to use the best practices and strategies to meet the challenging demands of their career. If the teachers are well trained and highly motivated, learning will be enhanced. Intelligence is defined as general cognitive problem-solving skills. Earlier it was believed that there was one underlying general factor at the intelligence base (the **g-factor**), but later psychologists maintained that it is more complicated and could not be determined by such a simplistic method. Howard Gardner initially formulated a list of seven intelligences. The first two have been typically valued in schools; the next three are usually associated with the arts; and the final two are what Howard Gardner called 'personal intelligences' (Gardner, 1999, pp. 41-43).

IMPORTANCE OF YOGA

Yoga is a physical, mental, and spiritual practice or discipline which originated in India. In Vedic Sanskrit, the more commonly used, literal meaning of the Sanskrit word yoga which is "to add", "to join", "to unite", or "to attach" from the root yuj, already had a much more figurative sense, where the yoking or harnessing of oxen or horses takes on broader meanings such as "employment, use, application, performance". There are very

many compound words containing yog in Sanskrit. Yoga can take on meanings such as "connection", "contact", "union", "method", "application", "addition" and "performance". In simpler words, Yoga also means "combined".

According to Pāṇini, a 6th-century BCE Sanskrit grammarian, the term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samādhau (to concentrate). In the context of the Yoga Sutras of Patanjali, the root yuj samādhau (to concentrate) is considered by traditional commentators as the correct etymology. In accordance with Pāṇini, Vyasa who wrote the first commentary on the Yoga Sutras, states that yoga means samādhi (concentration).

The Bhagavad Gita (Song of the Lord), uses the term "yoga" extensively in a variety of ways. In addition to an entire chapter (ch. 6) dedicated to traditional yoga practice, including meditation, it introduces three prominent types of yoga.

- Karma yoga: The yoga of action.
- Bhakti yoga: The yoga of devotion.
- Jnana yoga: The yoga of knowledge.

The first known appearance of the word "yoga", with the same meaning as the modern term, is in the Katha Upanishad, composed about fourth to third century BCE, where it is defined as the steady control of the senses, which along with cessation of mental activity, leading to a supreme state. Katha Upanishad integrates the monism of early Upanishads with concepts of samkhya and yoga. It defines various levels of existence according to their proximity to the innermost being Atman.

THEORY OF MULTIPLE INTELLIGENCES

Howard Earl Gardner's (1943-) work has been marked by a desire not to just describe the world but to help to create the conditions to change it. In the heyday of the psychometric and behaviorist eras, it was generally believed that intelligence was a single entity that was inherited; and that human beings - initially a blank slate - could be trained to learn anything, provided that it was presented in an appropriate way. Nowadays an increasing number of researchers believe precisely the opposite; that there exists a multitude of intelligences, quite independent of each other; that each intelligence has its own strengths and constraints; and that it is unexpectedly difficult to teach things that go

against early 'naive' theories of that challenge the natural lines of force within an intelligence and its matching domains.

Bodily-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements. Howard Gardner sees mental and physical activity as related.

SIGNIFICANCE OF SEVEN KINDS OF INTELLIGENCE

Seven kinds of intelligence would allow seven ways to teach, rather than one. And powerful constraints that exist in the mind can be mobilized to introduce a particular concept (or whole system of thinking) in a way that children are most likely to learn it and least likely to distort it. Paradoxically, constraints can be suggestive and ultimately freeing. The theory validates educators' everyday experience: students think and learn in many different ways. It also provides educators with a conceptual framework for organizing and reflecting on curriculum assessment and pedagogical practices. In turn, this reflection has led many educators to develop new approaches that might better meet the needs of the range of learners in their classrooms.

USE OF MULTIPLE INTELLIGENCE THEORY IN CLASSROOM

The multiple intelligences approach encourages teachers to regard intellectual ability more broadly. Teachers are able to see that visual arts, music and dance can be just as valuable to students' understanding of the world they live in as traditional academic subjects. Numerous teachers and administrators have applied aspects of multiple intelligence theory in their classrooms and schools.

In Gardner's view, learning is both a social and psychological process. When students understand the balance of their own multiple intelligences they begin

- To manage their own learning
- To value their individual strengths

Teachers understand how students are intelligent as well as how intelligent they are. Knowing which students have the potential for strong interpersonal intelligence, for example, will help to create opportunities where the strength can be fostered in others.

NEED AND SIGNIFICANCE OF THE STUDY

A study of the level of Multiple Intelligences of Prospective Teachers may give an insight to prepare the future teachers according to the requirements in the present education system. It is important for a teacher to realize what type of learner their students are. By knowing where students' strengths are, a teacher can reach and teach their students to a successful potential. The need for the study is strongly felt to use the Multiple Intelligences theory in the field of education. It helps teachers to identify their strong areas of Multiple Intelligence, help students to learn better. Prospective teachers can enhance effectiveness of teaching their special subjects by optimizing their strong areas of Multiple Intelligence, be of assistance to educational managers to choose the right candidate according to his strong areas of Multiple Intelligence, prepare an effective teacher profile for teachers, and seek ways to develop relatively weaker areas of Multiple Intelligence. Prospective teachers are required to analyze their strengths, which will enable them to prevail over their weaknesses through proper planning. They should explore such opportunities of acquiring professional skills, which will in turn benefit them in using different teaching strategies to cater children of '*multiple intelligences*'. The inspiration for undertaking the study came from a realization of its importance and possibilities of its practical utility and also from a number of similar studies conducted. The need for research on multiple intelligences, with a special reference to Bodily-Kinesthetic Intelligence of teachers has often been felt by persons directly involved in educational institutions. The investigator finds it relevant to study such a topic which has great significance in our present education system. Hence the present study is entitled "A STUDY ON BODILY-KINESTHETIC INTELLIGENCE OF PROSPECTIVE TEACHERS IN CHENNAI DISTRICT".

OBJECTIVES OF THE STUDY

- To study the difference, if any, in Bodily-Kinesthetic Intelligence of the prospective teachers in terms of (i) gender, (ii) marital status, (iii) family type, (iv) region, (iv) academic stream, (vi) medium of instruction and (vii) teacher members in the family.

NULL HYPOTHESIS

- There is no significant difference in the Kinesthetic Intelligence of Prospective teachers in terms of (i) gender, (ii) marital status, (iii) family type, (iv) region, (iv) academic stream, (vi) medium of instruction and (vii) teacher members in the family.

METHODS AND PROCEDURES

The present study has been designed as a descriptive study. There are two tools were used in the present study. They are (1) Multiple Intelligence Tests by V. Chislett., and A. Chapman (2005) based on Howard Gardner’s Multiple Intelligences Model, and (2) Personal Data Sheet prepared by the investigators.

The sample constituted of 225 Teacher Trainees drawn from different Colleges of Education in Chennai City. Student teachers studying D.T.Ed., B.Ed., and M.Ed., courses were drawn randomly.

To analyse the data mean, standard deviation, and ‘t’ test were used as statistical techniques. The critical ratios were computed to test the difference in the various dimensions of Bodily-kinesthetic Intelligence of Prospective Teachers with reference to Gender, Medium of Instruction, Marital Status, Family Type, Region, Academic Stream, Teachers in the Family.

DATA ANALYSIS

Table-1. Differences in Bodily-Kinesthetic Intelligence of Prospective Teachers in terms of certain demographic variables

Variable	Category	N	Mean	S.D	Critical Ratio	df	Significance Level
Gender	Male	57	26.09	4.915	1.501	223	0.135
	Female	168	27.36	5.740			P>0.05 NS
Marital Status	Single	191	26.91	5.532	0.629	223	0.530
	Married	34	27.56	6.500			P>0.05 NS
Family	Nuclear	142	27.25	5.038	0.728	223	0.467

Type	Joint	83	26.69	6.372			P>0.05 NS
Region	Rural	127	27.38	5.281	1.038	223	0.300
	Urban	98	26.60	5.901			P>0.05 NS
Academic Stream	Arts	113	26.74	5.733	0.803	223	0.423
	Science	112	27.34	5.389			P>0.05 NS
Medium Of Instruction	English	130	26.79	5.594	0.781	223	0.436
	Tamil	95	27.38	5.524			P>0.05 NS
Teachers In The Family	Yes	78	27.45	5.765	0.930	223	0.353
	No	147	26.73	5.409			P>0.05 NS

Gender: Since the calculated P value (0.135) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference between Male and Female Prospective teachers in their Kinesthetic Intelligence.

Marital Status: Since the calculated P value (0.530) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference between Single and Married Prospective teachers in their Kinesthetic Intelligence.

Family Type: Since the calculated P value (0.467) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference in the Kinesthetic Intelligence of Prospective Teachers belonging to Nuclear and Joint Families.

Region: Since the calculated P value (0.300) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference between Rural and Urban Prospective Teachers in their Kinesthetic Intelligence.

Academic Stream: Since the calculated P value (0.423) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference between Arts and Science Prospective Teachers in their Kinesthetic Intelligence.

Medium: Since the calculated P value (0.436) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference between English and Tamil Medium Prospective Teachers in their Kinesthetic Intelligence.

Teachers in the Family: Since the calculated P value (0.353) is greater than 0.05, the null hypothesis is accepted at 0.05 level of significance. Thus there is no significant difference in the Kinesthetic Intelligence of Prospective Teachers with and without teacher members in their family.

FINDINGS

There is no significant difference in the Kinesthetic Intelligence of Prospective teachers in terms of (i) gender, (ii) marital status, (iii) family type, (iv) region, (iv) academic stream, (vi) medium of instruction and (vii) teacher members in the family.

EDUCATIONAL IMPLICATIONS


The present study reveals that there is no significant difference in the Bodily-Kinesthetic Intelligence of Prospective Teachers owing to the differences in the selected personal variables.

- Efforts must be taken to improve the Bodily- Kinesthetic Intelligence of future teachers by engaging them in some workshops, seminars or training them through some simulation programmes.
- More attention should be paid to include Bodily- Kinesthetic Intelligence in the pre-service teacher education courses, procedures, all pedagogical practices and models.

Multiple Intelligences in the Classroom

Well trained teachers are necessary to impart perfect education. There are many ways to incorporate Multiple Intelligences theory into the curriculum, and there is no set method by which to incorporate the theory. Educational Institutions can set up learning centres with resources and materials that promote involving the different intelligences and design simulations that immerse students into real life situations. Careful planning during the lesson design process will help to ensure quality instruction and valuable student experiences in the classroom.

Table-2. Application of Bodily-Kinesthetic Intelligence in the Classroom Context

Intelligence	Teacher Centered	Student Centered
 Bodily-Kinesthetic	<ul style="list-style-type: none"> • Use props during lecture • Provide tangible items pertaining to content for students to examine • Review using sports related examples (throw a ball to someone to answer a question) 	<ul style="list-style-type: none"> • Students use computers to research subject matter. • Students create props of their own explaining subject matter (shadow boxes, mobiles, etc...) • Students create review games.

CONCLUSION

Quality in education is the biggest concern in this world of knowledge explosion. While most teacher education institutions make an honest effort to produce teaching candidates of high quality, these institutions have not been at the forefront of efforts at educational improvement. There is a need to attract stronger individuals into teaching, improve conditions so that they will remain in teaching, and use our master teachers to train the next generation of students and teachers. It is essential that other individuals and institutions contribute to the educational process. We should not be concerned about the age old paper pencil tests, marks or grades. We should encourage new practices and include Multiple Intelligences in our curriculum and produce holistic personalities with multiple talents. NCERT has introduced Yoga in schools to produce healthy citizens in future India. So apart from curricular activities equal importance to co- curricular activities also which will help us to produce holistic personalities

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