

CHAPTER II

REVIEW OF RELATED LITERATURE

Research is a systematic and objective analysis and recording of controlled observations that may lead to the development of generalizations, principles, or theories, resulting in prediction and possibly ultimate control of events.

In research work, the review of related literature is essential because it allows the researcher to acquaint oneself with the current knowledge in the area in which one is going to conduct the research. Since effective research is based upon past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation.

Thus the review of related literature is a valuable guide to defining the problem, recognizing its significance, suggesting promising data-gathering devices, appropriate study design and sources of data.

There is a significant lack of literature and published research work on the topic of Yogic education. The present investigator has gone through several books and articles related to the subject on Yoga.

The review of related literature are briefly discussed as follows :

- i) **Mookerjee, Ajit** (1975). *Yoga Art* :

The book is the first ever published collection of imagery for use specifically with a yogic purpose – an art not previously recognized as an entity

in itself. The intuition towards which the diagrams point the true perception of 'The One' – is common to all humanity.

Yogic meditation begins with a 'Point of focus' – sometimes a natural object such as a stone or flame, sometimes, and most effectively, a nuclear symbolic diagram. These nuclear diagrams are the art of the Indian Yogi, emerging when the mind of the meditator is focused to the utmost degree of intensity and the eye is turned inward. The images so revealed are marked ultimately by a profound and perfect simplicity. They express is archetypal forms spiritual insights, truths towards which the viewer may in turn be led by intuitive and reflective study. They are at once the product and tool of meditation.

- ii) **Nath, Prem (1979).** *The bases of Education – A Philosophical and Sociological Approach :*

The author opines that as a representative of Indian thought Patanjali's Yoga stands out as one of the outstanding philosophic work. According to it, body and mind, both made up of material elements, cause all sorts of passions and illusions. They exist only for the sake of soul which is the supreme reality and their influence is liquidated the moment soul realizes itself and becomes free.

The aim of Yoga is to control the mental fluctuations and bring the mind to one – pointed concentration and simultaneously root out ignorance, the mother of all evils. This is possible by developing sense of *vairagya* or detachment and practicing certain bodily and mental exercises for concentration on end till step by step higher levels of mental consciousness are reached.

The obvious and outstanding contribution of the Yogic theory of knowledge via-a-vis education is the stress laid on the sound moral development of personality as a pre-requisite to different levels of knowledge. Integration of personality around sound principles is recognized by psychologists to be the one main guarantee for sound judgements and consequent adjustive behavior.

iii) **Shrivastava, G.M.L. (1987).** *The Yoga – Sri Aurobindo and Patanjali :*

The author in his book has discussed that Sri Aurobindo never rejected any system of Yoga but on the contrary he accepted them all and at the same time pointed out their limitations and then he exposed the *Integral Yoga*. Sri Aurobindo opined that all Yoga's are good but they all lead to the state of *Samadhi*, where the person loses his consciousness in the ecstasy of divine light for a temporary period of time. And thereafter when he returns to his normal consciousness he no doubt becomes a perfect man. But his personality is not transformed to a divine perfection.

Sri Aurobindo was not satisfied with the state of *Samadhi*, because he considered it a half way road to divine perfection. The present man represented the middle term of the evolution of man to the divine man perfection. And this was possible through *Integral Yoga*.

The Yoga of consciousness *Samadhi* is where the person does not lose his consciousness even in the state of ecstasy of *Samadhi*. He then becomes conscious of the consciousness in the normal conscious life. He transcends the limitations of the mind and works through the supermind, which is the supreme plane of consciousness. At the same time there is a transformation of the Bio-physical personality of the person too.

- iv) **Govindarajan, P.** (November, 2003). *"What Is Yoga?"*

In the article the writer has described Yoga as the process that brings inner transformation from carnality to divinity through mental perfection. Yoga attempts to bring out the potential Divinity in man. It seeks to integrate all the mental faculties such as perception, thinking, feeling, will power, etc. by sublimation of the outward going senses to convert physical energy into psychic energy to overpower the animal instincts of the evolutionary past. Through the practice of Yoga one tries to maintain the balance and equilibrium of these faculties, to reach the heights of human possibilities and perfection.

- v) **Kaur, Amandeep.** (April, 2004). *"Value Education as an Effective tool in Stress Management"*:

In this paper the writer has emphasized another way to manage the stress is through performing *Meditation*. Meditation simply means quieting the mind. Meditation is a state of the mind. The purpose of it is to increase the person's ability in the face of a stress or to make a 'relaxation response', which includes reduced physiological activity, as an alternative to a stress response. Relaxation response enhances health, by reducing blood pressure and may be achieved in many different ways.

Through the brain, meditation has a beneficial effect on one's body. When one meditates, one stimulates the right side of the brain responsible for calm and serenity.

For meditation, one should sit in a quiet place, wear comfortable clothes, close the eyes and breathe deeply and evenly through the nose. The breathing

should be guided for thirty second and one should let the sub conscious to take control and continue with deep and even breathing. As deep breathing continues one should tell oneself words like 'calm', 'quiet' and 'serene' which helps to relax.

The more one tries to relax, or the more one forces oneself to meditate, the less one will to accomplish. Secrete of successful meditation is the will to accept and encourage the waves of relaxation and passive thoughts as each takes control of one's body.

- vi) **Dr. Nandita and Sunita**, (April, 2004). *"Effect of Yoga Exercises on Self-Concept and Mental Health of Secondary School Students"* :

The following are summary of the work –

- a. To study the effect of Yoga exercises on the self-concept of Secondary school students.
- b. To study the effect of Yoga exercises on the mental health of Secondary school students.

Design of the study:

The study included pre-test, post-test group design. The co-variates namely self-concept and mental health of all the students were measured prior to the experiment. A treatment period of 4 weeks was involved in which Yoga exercises (cultural, meditative and relaxative *Asanas*) were given to the Secondary school students. The gain scores were calculated by subtracting the pre-test scores from the post test score.

Sample:

A sample of 60 students studying in class-IX was taken from a recognized private Secondary school of Ludhiana city.

Tools used :

Following tools were used for the study :

- A) Self-concept list,
- B) Mental health check-list (MHC) (Pramod Kumar, 1992)

Results and Discussion:

The results depict that Yoga exercises have a *positive effect* on the self-concept and mental health of Secondary school students. The meditative and relaxative *Asana* have soothing and calming effect on the mind of the students which has resulted in enhanced self-concept and mental health. This study highlights the importance of Yoga exercises in the school curriculum.

- vii) **Swami Budhananda**, (April, 2004). *“Overcoming Anger : Yoga Disciplines of Patanjali :*

The writer discusses that the preliminary step of overcoming anger is necessary for removing one of the most formidable obstacles on the path of spirituality. It is common sense that one, who does not know how to overcome anger, will not know how to overcome birth and death; in other words, how to cross the ocean of *Samsara*. Therefore, one can certainly use the Yoga disciplines

for overcoming anger, keeping in mind the ultimate goal, which is liberation from *Samsara*.

Patanjali has prescribed certain disciplines based on established spiritual traditions to get rid of anger. Of these the first two, *Yama* and *Niyama* are of particular relevance. Non-killing, truthfulness, non-stealing, continence and non-receiving are called *Yamas*. Internal and external purification, contentment, penance, study and worship of God are the *Niyamas*.

Those who observe these universal 'great vows' may become reasonably sure, that by following Patanjali's teachings one can completely overcome anger.

viii) **Swamy, N.V.C. and Singh, Hemlatha.** (July, 2004). "*Role of Yoga in Indian Educational System*" :

In this paper the authors dealt with the lopsided development in the field of education where there has been a phenomenal increase in the number of educational institutions at all levels, with an equal explosion in the number of students. This has given rise to a rat race, a vicious circle, leading to frustration, depression, malpractices, drug abuse and even suicide. Based upon their experience in the field of education, the authors have analyzed in this paper the causes leading to this state of affairs and how Yogic way of life can be an effective solution to it.

Main Causes : There are several reasons for the chaotic state of Education in India –

a) The first is an overemphasis on University-based education and neglect Vocation-based education. The former has only succeeded in churning out

half-baked and ill equipped graduates in large numbers year after year, who are not wanted in the job market.

- b) University education in the country is also handicapped by its rigidity. It hardly allows any flexibility to the students in the choice of subjects, the pace at which the studies are completed and the credits they earn for extra-curricular activities.
- c) Another reason is the excessive importance given, especially by parents, to performance in examinations and 'ranking'. This leads in many cases to desperate acts on the part of students like cheating in examinations, or even suicide. There is a mistaken impression that the ranking one gets at the end of one's student career in a school or university decides one's future prospects once and for all. All it does is to provide one with a first job and a good start in life. But movement upwards in one's career depends only on one's performance in the first job. In most cases, education imparted in universities fails one at this stage. What is really needed at that time is personality and skill to prove one's worth to face challenging situations.
- d) Lastly, the excessive emphasis lay on book-learning and information cramming at the cost of the development of the student's personality.

Possible Remedies :

The authors opine that the development of the personality of the student is lacking. So, one should thus look for a remedy in this direction, rather than trying to overturn or replace the existing system. The most effective way of doing this is through the practice of Yoga. Yoga is a way of life, an attitude towards life.

Karma means 'action', a word which embraces practically all activities during one's life-span, both physical and mental. All actions and reactions leave behind a set of impressions in one's mind, which are called *Samskaras*. One's personality is nothing but the sum total of all these *Samskaras*.

Samskaras are of two kinds : those which help build one's character and those that pull it down. So if one's performance in examination is not satisfactory then one should bear one's disappointment stoically and strive to continue to study and do well in future. Such attitudes strengthen one's character, enabling one to see life squarely in the face.

According to '*Gita*', one should perform all actions with a sense of devotion and dedication and to the best of one's ability and leave the fruits of the action to the Lord of all beings. One is most efficient and effective in one's action when one is concerned about the results. It is the means that one should concentrate upon and the end will take care of itself.

The satisfaction one gets of having performed well is what goes to shape one's personality and not the result one gets. It is not what one gets for one's action that makes one a better human being, but how one have performed them.

According to *Karma-Yoga*, no work is superior or inferior. Many times, one equates greatness with efficient performance of complex acts. Real greatness lies, however, in doing even the simplest of actions with efficiency and dedication.

Karma Yoga affirms that no work is beneath anyone's dignity. *Karma Yoga* is very closely related to *Bhakti-Yoga*, the attitude of devotion and

dedication to God. Belief in God and a Cosmic Order of events is one of the strongest anchor-chains, which gives one a firm grip on life. It is during moments of crisis and depression that one needs such support. It is the faith that everything that happens has a purpose and meaning that helps one to tide over the most agonizing experiences of life. When action is performed with this attitude in mind and with feeling of surrendering the results to God, *Karma-Yoga* blends beautifully with *Bhakti-Yoga* to give one peace of mind and contentment.

ix) **Raghupathi, K.V.** (October, 2005). "*Yoga and Ayurveda*" :

The writer states that yoga and Ayurveda , if followed sincerely in one's life, will prepare one for higher spiritual life. Whatever the ultimate goal of these two ancient sister sciences may be, it should be noted that a moderate, regulated , systematic, harmonious and rhythmical life is necessary for leading a happy life on this planet. Unfortunately, in the fast changing world of life styles, these two ancient sciences have been neglected in India, which is the bedrock of the world's greatest culture and civilization, it is gaining momentum in the west. It is most disheartening and saddening to note that the original standards and purity of these two ancient science have been highly diluted and neutralized by a few people with half knowledge to suit their selfish ends. The real spirit of these ancient science has been slowly eroded by ultramodern techniques which, unfortunately, have been identified with the great tradition. The time has come to unearth the treasures of these two great ancient sciences and the true spirit hidden therein, given by Indian sages to humanity and adopt them in life.

x) **Swamy, N.V.C. and Devi, Heisna Jina.** (April, 2006). "*Patanjali Yoga and Scientific Value System*" :-

The authors states that when one compare the scientific method adopted by scientists with the instructions laid down by patanjali in his yoga sutras, one is struck by the remarkable character of the latter. The sutras do not ask one to subscribe to any particular religion or godhead to the exclusion of others. They do not ask one to take their words on faith or authority. They challenge one to conduct the experiments upon oneself. They do not prescribe any conditions about age, gender, colour, creed etc. They are universal and international in character. It is the universality and the non-dogmatic character of yoga, which has attracted attention wherever it has been propagated. If there is any one spiritual discipline which can be considered to satisfy all accepted values of a scientific system, it is *Patanjali's Yoga Sutras*. It is no surprise that has been received enthusiastically and practiced all over the world.

This yoga is the contribution of Indian culture to the international community, of which one can justifiably be proud.

Review on Yoga Institutions and Their work :

1) *The Ashtanga yoga Research Institute (Mysore):-*

The brand of yoga taught at the Mysore-based Ashtanga yoga Research Institute has become increasingly popular in recent years, especially among foreigners. Men and women from all corners of the globe practice this brand of yoga, which is extremely physical and requires a lot of concentration and perseverance.

The octogenarian *Hatha Yoga* master K. Pattabhi Jois founded this institute. Today, he and his grandson Sharat jointly run the institute.

The 'Sequence of the six':-

The six standardized and graded routines that form the curriculum of the institute, have behind them method and gradation. The first or primary series is employed to detoxify the physical body. Next is the intermediate series, which works at the energy level. It strengthens the '*nadis*' or nerve routes and regulates '*prana*' or the life force through the linkages of the seven '*chakras*' in the body. The next four levels (or the advanced series) are directed towards drawing the subtle energy up the '*sushman nadi*' or the central energy channel from the '*muladhara*' or root '*chakra*' through to the '*sahasra*' or crown '*chakra*'. The culmination of this psychophysical process is reached with one's biological processes phenomenal changes in one's consciousness. This leads to the blissful ecstasies of '*Samadhi*' or trans-consciousness.

Yoga guru K. Pattabhi Jois has been teaching Ashtanga Yoga for 60 years.

2) *Divya Yoga Mandir (Trust) and Patanjali Yogpith (Haridwar):-*

Swami Ramdev established the Divya Yoga Mandir Trust in 1995 along with his learned and able friends. He also laid the foundation for a research and medical institution, Patanjali Yogpith based on Yoga, Ayurveda, spirituality and vedic science in the holy land of Haridwar on 16-9-2004. Swami Ramdev is a scholar of Ashtanga Yoga, philosophy and grammar. He is a great theologian and ascetic who showed the path of Yoga and Ayurveda to the millions of Indians who had deviated from this path. On 6-4-2006 the biggest Yoga, Ayurveda and medical institution Patanjali Yogpith's first phase was inaugurated. Swami Ramdev is the carrier of the holy resolution of healthy India and healthy world.

The institution is providing health facilities to several lakhs diseased and sick people every year. Out of these around one and a half lakh people are given residential Yoga training. Along with this research and development program are held on ancient ayurvedic medical practices.

The institute also publishes a monthly magazine named 'Yog Sandesh' which is a research based monthly on Yoga, Ayurveda, cultural and spiritual messages. The institute also conducts Yog Sadhna and Yoga meditation camps in different parts of India and the world.

3) Vivekananda Kendra, Kanyakumari ; (Branch-Guwahati)

The Kendra organizes 'Yogasana' classes and workshops on regular basis. They mostly impart lessons on Yogic practices tailored for an all-round development of the personality. The Yogic techniques are mainly meant to aid the development of the physical, mental and vital components of man.

First, some loosening and stretching exercises called *Sithilikarana Vyayama* are introduced which help to make the body supple and flexible so that they aid in *Asanas* that are designed to conserve the energies and transform them to subtle forms of mental energies. The *Asanas* also provide a means to develop an inner awareness thus aiding in calming down the mind. The Cleaning Techniques, 'Kriyas', help to clean the respiratory, circulatory, nervous and digestive systems and bring about a balanced functioning of the body, thereby purifying the subtle 'Nadis'. These techniques prepare the individual for practicing *Pranayama, Mudras and Bandhas*.

4) ***Kaivalyadhama Yoga Institute, Lonavla (India) :***

The institute imparts diploma courses in Yoga Education. The institute publishes a quarterly journal named 'Yoga Mimamsa'. The journal is devoted to scientific and philosophic-literary research in Yoga and was first published in 1924 by Swami Kaivalyananda, the founder director of the Kaivalyadhama institution.

5) ***The Yoga Medical College (Kolkata) :***

It functions under the aegis of the **World Yoga Society**. The institute has 8-10 branches across the city. It offers a three – month certificate course and a one-year diploma course in Yoga.

6) ***Bihar Yoga Bharati (Munger) :***

This institute is better known as the **Bihar School of Yoga**. The Yoga University in Munger attracts students from all over the world. And most of them are young men and women in their early twenties who have a keen interest in the practice and philosophy of Yoga and who are eager to disseminate their skill and knowledge in the field. The Bihar School of Yoga offers diploma/certificate courses in *Yogic Sadhana*, *Yogic Health Management* and *Yogic Stress Management*, in addition to other specializations. The institute follows a *gurukul* system, that is, one have to live in the *ashram* for the course.

The Institute has a very traditional set-up and has an integrated, simplistic and systematized approach to learning Yoga. In the institute emphasis is given more on a Yogic lifestyle.

7) ***Maharishi Organizations :***

Maharishi Mahesh Yogi is the founder of the various ***Maharishi Organizations*** and also the founder of Transcendental Meditation TM. He is the founder of TM-Sidhi Programme and the Science of Creative Intelligence and also Maharishi Vidya Mandir Public Schools throughout the world.

The Maharishi Shiksha Sansthana is a registered society presently running over 200 Maharshi Vidya Mandir Schools and 25 Maharishi Ideal Girls Schools in 14 states following CBSE course pattern. The objective of these schools is to spread Maharishi's knowledge, Consciousness-based Education for the holistic development of an individual personality.

Recent scientific discoveries have shown that the potential of every child is infinite ; the educational approach of Maharishi Vidya Mandirs is to develop the full brain potential by enlivening consciousness, the fundamental field of every one's life through the knowledge and experience of Maharishi's Vedic Science. By including in the school day the 15 minutes, twice daily group practice of Maharishi's Transcendental meditation programme in the classrooms, an environment is created that is ideal for the learning process. The students gain a natural orderliness and coherence ; they become more receptive to knowledge ; they exhibit greater alertness ; and they radiate bliss and friendliness to their classmates and their teachers.

Analysis of reviews from various researches, articles, reports show that Yogic education and Yoga is practiced world-wide today. The widespread use of Yogic strategies is becoming a common feature in India and abroad. This is due to the advantages of Yoga education which is a great boon to humanity. A yogic exercise not

only cases the body and mind but also the soul. Yoga satisfies a man completely within oneself. In today's world where the humanity is moving towards its own extinction due to greediness' of power and fame, Yoga emerges as a great rescue for the youths. Yoga education helps to develop the morality and character of the student fraternity. Yoga education is essential for the youths of present generation to make them aware of the great culture of humanity and work in its conservation and preservation.

To the best knowledge of the investigator, after reviewing the literatures it was observed that the present study is the first comprehensive study to explore the present status of Yoga education in the Secondary schools of Greater Guwahati and to know the possibility of introducing Yoga education as a compulsory subject in the educational institutions of Asom for deriving benefit in the development of the human personality.