

“HOLISTIC DEVELOPMENT THROUGH YOGA IN HIGHER EDUCATION”

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ABSTRACT

Yoga is one of the value based spiritual education, where we analyze the need to understand oneself, management of self, decision making and personality development. Based on life oriented, value based spiritual curriculum and love based approach, the process of education in this millennium should consist-knowledge which is taught and gained through intuition, through revelation and ultimate knowledge that comes from within us through meditation and yogic practice. The ultimate aim of yoga is attainment of physical, mental and spiritual health. That is why; I firmly believe that yoga education should be a part of curriculum to benefit the cocooning society. Yoga education as such is required at the teenage and at the college level to cope up with the peer pressures and competition stresses. Value based education system makes them more disciplined, hardworking, passionate, composed and patient rather than being cynical with the situations. Yoga education should be vital at colleges and universities because it will act as an aid to the young generation to find the equilibrium between materiality and spirituality. Yoga encourages us to reflect on ourselves and find inner peace. It will help the students in respecting and listening to self and others, to grow positive thoughts and good humor, maintaining the health of the body and mind, to straighten the spine and develop correct breathing, to manage stress and regulate energy levels, learning to relax and rest the body and mind, to install periods of silence and structured rest, learning to concentrate, develop visual memory and creativity, to raise the pleasures of learning.

Keywords: - *Value Based, Spiritual Education, Yoga, Materialistic Values, Holistic Development*

INTRODUCTION

Ours is an age of tremendous growth of knowledge as also of rapid social change. More scientific and technological advances have been made in the past sixty years than during the entire recorded history. Modern science and technology have influenced all phases of our lives. We have accomplished things beyond the dreams of our ancestors. Our scientists have penetrated into the heart of the atom, and thereby have torn the most closely guarded secrets of nature.

They have harnessed nuclear energy for domestic use. But alas! We are not happy; advances in our understanding of man have lagged far behind our advances in physical and biological sciences. We merely know about love or the values needed for a meaning and fulfilling life in our changing world. The remorseless struggle for money has hardened our hearts, silenced our scruples and corrupted our moral sense. Mental and physical illnesses are the root cause of cutting down the smile of our society. Our civilization has failed to provide happiness, real life and coping mechanism with the present life patterns.

The word “yoga” has been derived from the root “yuj” which means union or merger. It is the process of controlling mind for self awareness and attaining the highest levels of knowledge. It implies an attitude, an effort, which brings the individual as microcosm in identity or affinity with the whole- macrocosm. According to Patanjali- Yoga is the total cessation of the modalities of mind. It is also the technique of increasing efficiency to fulfill responsibilities. Patanjali has propounded a systematic method of spiritual attainment, the unification of the estranged soul with the supreme soul.

The mind is an area of conflicting forces- desires, urges, possessions etc. that are not easily brought under control. These states being active need restraining (chitta vritti Nirodha). Concentration being the effective tool of Yoga is subduing the mental states and leading to the knowledge of its true nature. Obstacles to concentration are many- ignorance, instability, attachment, aversion, carelessness, sensuality etc.

Patanjali advises that eradication of obstacles may be accompanied by ethical action, cultivating the habit of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice by breath control. When, all these states are controlled or suppressed steadiness of mind results. The practice of yoga is required not only for individual peace and happiness but for the entire world’s peace and happiness also. It can superimpose a superlative excellence upon good qualities – love, sympathy, welfare, unity and happiness. It is a state of mind in which opposites of pleasure and pain, benefit and loss, victory and defeat, respect and disrespect etc receive the same reaction

मात्रा स्पर्शास्तु कौन्तेय , शीतोष्ण सुख दुःखदारु
आगमापायिनो अनित्यास्तास्तितिक्षिस्व भारत
यं ही न व्यथयन्ते पुरुषधर्मद्य
सम दुःखं सुखम धीरं सो अमृत त्वाय कल्पतेद्य

Yoga always directs towards the service of every individual of society. A yogi likes to help others to feel happy. He always acts with spirit of dedication and thus draws infinite inner strength and power.

मुक्तसङ्गो अन हवादी धृत्युत्साहसमन्वितः।
सिद्धयसिद्धयो निर्विकाररु कर्ता सात्त्विक उच्यते॥

Yoga makes life meaningful and social; keeps the man balanced in all the conditions and situation; helps in understanding the real nature of man; manages psycho-physical diseases; puts chain on the senses; helps in controlling the modalities of mind; gives opportunities to soul to flourish and achieves the highest goal of his life. Moral values are on decline these days and there is a lot of chaos in all spheres of life like administration, politics, business, industry, judiciary, medical profession, teaching profession etc .Everybody expects the observance of moral and ethical values from others for their comforts and fulfillment of desires, but don’t want to observe for themselves. This results in development of various chronic and acute psychological, psychosomatic and physiological ailments. The future generation will be affected in the form of newly adapted genetic traits of violated moral and ethical values.

CONCLUSION

The psychological, social and spiritual problems we are facing in this technologically highly advanced age could be summed up as a loss of a centre, fragmentation, dissipation, leading to a scattered consciousness. Apart from psychological methods which can help to a certain extent, we have to find our roots in spirituality which can re- centre us in the midst of demanding and often disturbing society. But it is no longer a flight from the world, a renunciation which negates our day- to- day experiences and our responsibilities which is needed what we need is a spirituality, which helps us to integrate the body, the senses, human relations, in brief the world into the divine, the true center of our being. We would probably all agree that what we need today is a transformation of consciousness but our understanding of these two terms ‘ transformation’ and ‘consciousness’ may differ, depending on our respective disciplines, cultural contexts, religious or spiritual affiliations.

BIBLIOGRAPHY

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