

Course Name : Bachelor of Physical Education

Year : IInd (Part - I)

Paper Name : Yoga

Paper No. V

Lecture No. 25

Topic no . : Section D1 (c)

Lecture Title: Role of Yoga in Physical Education and Sports

Introduction

Some people are often mistaken in defining physical education. They often assume that physical education is merely sport education. Actually, physical education is defined as a process of education through physical activity. The goal is the development of individuals who acquire it through experience of motion.

In a broader context, physical education is defined as a process of learning through physical activities designed to improve physical fitness, develop motor skills, knowledge and behaviour of healthy and active living, sportsmanship, and emotional intelligence. Thus, Physical Education is not only aimed at physical development but also includes the development of the individual as a whole.

Objectives of Physical Education

In the primitive society, the factors of physical education were undoubtedly limited to physical fitness, strength, skill, endurance and such other objectives. For example, in matter of self-preservation, in early times one needed a strong body to fight against the changes of nature and the wild life around him, and to defeat his opponents.

Progressively, this prime objective acquired an added significance among the ancient nations of the east and the west who applied the various factors of physical education to military, social, aesthetic, recreative and similar purpose. With the advance of civilization, organized physical education become a need and in the wake of social ,political, medical and other changes, it gave rise to the conscious system of physical education which it is today. But the first to correlate physical education with health, hygiene, therapy, ethics, meditation and higher purpose of life so as to associate such training with medical, social,

mental, moral and psychic education were the ancient yogins of India. That this conscious and organized system of physical education and its noble objectives permeated through the Chinese mainland as early as 2600 B.C. under the name of Cong Fu

Right Health Perspectives

That yoga (asana and pranayama) cooperated fully with health education in ancient India was not sufficiently recognized due to secrecy and its higher moral and spiritual objectives. In consequence, it would appear that, for those whose main interest in life is limited to good health (arogya) according to yoga, is the primal sacred duty of every man. And what is of special significance is that yoga does not conceive man as having only a physical body but, on the contrary, it emphasizes the greater value of the mind and soul which characterizes his personality. therefore yoga refers to good health, it always includes besides the physical, the mental, moral, and psychic health as well. Therefore, in dealing even with the primary perspective of physical education for good health, yoga has consistently regarded man as the whole and not as the parts.

Based on this concept of the wholeness of man, the principles involved in the yoga physical education a part of Hath yoga become directly correlated to a number of objectives leading to the ultimate as outlined in **FIG 1**. This yoga outlook remains fully corroborated in all its aspects and the ancient philosophy and modern science have been veering around the yoga fundamentals by casual references and scientific corroborations respectively. This wisdom of the ancient yogins thus has to some extent been evident to the old philosophers and progressive scientists both in the east and west. For example, Aristotle (B.C. 350) observes that "the results of a good physical education are not limited to the body alone, but they extend even to the soul itself ". In recent times, referring to physical education, Goldthwait states, "it should always be remembered that the human body is made with a physical body, a mind, and a spirit and the three parts are so dependent, each upon the other, that any influence on one must affect the whole.

Hathayoga or the physiology yoga is entirely an essence, the subliminal process of physical culture of which physical education is one aspect. The principles of yoga physical education are founded on two sound factors, Viz, asana or posture and pranayama or control of bio-energy through the respiratory system. Among its main objectives are

- The removal of ill health (rogacikitsa)
- To acquire positive and sedate good health (arogya)
- Auto-immunization (svatah vikara ksamata) leading to
- Biologic control deha siddhi

The higher nervous control in turn affects the mind through mental hygiene and therefore the moral behaviour

These cumulative endeavours by their own virtue and momentum help to attain the various stages of meditation (samyama) which finally culminate into trance-consciousness or Samadhi the ultimate objective of yoga.

Then are the right physical education and health perspectives propounded by yoga thousands of years ago in the context of the wholeness of man and it is most gratifying that modern science has in its own way accepted this scientific, wholesome and radical outlook towards good health and, therefore, towards physical education which endows it. In spite of this common objective, however, the means employed by modern science differ in many details and are at times, quite contradictory.

Unfortunately, not until 1918 have yoga physical education and physical culture been thoroughly understood in their right perspectives of scientific knowledge. In fact, what little was known to the public of their secret physical practices passed more for mere magic or mysticism than for science. Today in the light of the researches conducted at the yoga institute for the past forty years, it has become possible now and here.

- To discredit the many vague misapprehensions about yoga in general and further
- To evaluate scientifically the merits of yoga physical education in its relation to good health and other purposes. To any rational health-seeker, therefore, who values good health for its own sake let alone the higher mental, moral, and psychic attainments the yoga physical education bears special significance.

Yoga Health Ideals

According to the psychological conditioning of an individual, good health may be regarded as essential from more than one aspect. It is for this reason that one who is not drawn to the extramundane aspects of yoga may still feel equally interested in knowing how yoga views good health and why. As a matter of fact, the layman looks upon health from purely a practical point of view that being just the way many have learnt to look upon everything in life from stone to god as an invaluable asset which enhances the chances of his physical fitness. Medical men value health's sake for human life is rare and good health is still rarer. It will not be improper to go a step further and say that good health in its ideals sense, under modern conditions of unnatural living, is the rarest.

Broad Principle of Good Health

To begin with, yoga regards good health as the man's natural privilege. Accordingly, if one lives rightly, it is easier to be healthy than to be sick. In the perpetual struggle for existence and the survival of fittest, yoga recognized that it always pays to be healthy, for this not only ensures biologic preservation but also provides for self assertion, self expression and self realization the very fundamentals for which an individual really lives.

Physical Immunity Resulting In Sound Health and Longevity

Man shares with the animal a physical nature he has a body, the citadel of the mind and the temporary tenement of his soul. Yoga insists that it is imperative in the interest of the human evolution whether it be physical, mental, moral or spiritual. This links the endless chain which connects the generations past with the generations yet to come shall be made healthy and strong as the environments, heredity and auto-inherited potentials will permit.

Yoga emphasizes

- That it is within our power to conserve and increase the health of our body and mind.
- That it is also within our power to dissipate whatever physical and mental fortune we may have received.

Asset to Mental Purity

Yoga holds that physical cum health education should affect the whole person and that the activities of asana and pranayama should be so conducted as to lead to self-control, concentration and mental purity. Five thousand years ago before others became aware of it, yoga affirmed that on the quality of physical education and health depends largely the power of concentration and the sanitation and purity of the mind. Although Juvenal grappled with the psychological concept of physical education by inspiring “mens sana in corpora sano” which means sound mind in sound body. It was really yoga that first succeeded in devising a system of physical education solely with a view of developing and maintaining mental purity and control. The noted mental hygienist La Rue rightly asserts what the ancient yogins did five thousand years ago that “health is wealth; but the very exuberance of bodily health may be a curse without proper mental control. All health that is not ultimately mental health is not health at all.

Aid to Moral Life

Adding to this biologic cum psychologic fact, the recent finding of George Demeny, the celebrated French authority on applied psychology that apart from its effects on the mental powers, physical training has also its value to moral discipline and one has yet but only half understood the real scientific fundamental objectives and practical values of yoga physical education. It is no secret that, in some measure, through positive and sedate health of the body continually kept free from all pathogenic conditions higher yoga seeks assistance for habituation to moral life. It is now widely accepted that physical education should take into account about the habit formation in its effects to produce certain habituations. In yoga physical education the primal motive is the habituation to the yoga way of life called yogacara. Beecher the pioneer of callisthenics, holds that physical education should be employed for moral education since each one of them was equal in importance to the intellectual. In

the absence of pathologic urge, the high level of physical well-being gradually leads to an appreciation of moral traits and also to actual moral behaviour. This yoga truth still awaits full recognition by the modern scientists.

Link-Up With Psychic Education

From ancient times and in all lands, asceticism has been the highest ideal of spiritual life. Religion interprets it as a subjugation of the flesh dipped in passions and worldly desires with a view to free the soul so that it may rise unhampered to great spiritual heights. In such context, when uncleanness was next to godliness, the followers of this path were often found infested with virulent bacilli and suffered from many diseases. But, yoga not merely disclaimed uncleanness but made cleanliness (sauca) an obligatory requisite (anga) even before physical education is allowed to be practised.

Development of Postural Training

The first indication of body-culture in yoga is to be traced through the words asana (posture) and pranayama (the regulation conservation and control of bio energy). In this work, since we deal directly with the former in its dynamic aspect we may discuss here briefly not only how posture training came to be regarded as a physical requisite for yoga but also how its later developments aided the most comprehensive evolution of hygieology physical training hygiene social medicine and therapeutics.

Asana has been defined by patanjali (B.C. 200) the foremost exponent and compiler of the yoga system, as that bodily pose which not only conforms to steadiness (sthira) but which is also equally pleasant and comfortable (sukham) it is recognized by yoga as the primal requisite whether for physical, moral, mental or spiritual culture. This is not that exaggeration is becoming more and more evident each day since even the modern scientists have, of late, bestirred themselves to emphasize the need and value of correct posture as an aid to physical as well as mental well-being.

Scope of Yoga Physical Culture

It is, thus, evident that posture in the early stages represented only a very limited aspect of the yoga physical culture. As such, care of the body through postural education of course primarily as an aid to meditation had to be gradually augmented with a view to meet individual requirement of all. Accordingly, hathayoga found it necessary, in the interest of every class of student of yoga, to evolve a complete scheme of knowledge, care training and control of the external as well as the internal organs of the body, particularly for assuring permanent good health and, thus for undisturbed meditation.

The series of rhythmic exercise for men forming a part of yoga physical education here is based upon the less complicated yoga postures and their dynamic variations. The necessity for such a dynamic system as shown in **fig 2**

arose from the realization that the apparent rigidity of the static poses, when applied to the untrained ordinary people, called for much discomfort, strain and endurance. consequently, the disinclined and the sick, more often, dropped the very study of yoga postures altogether. A graded physical training course that is to lightly lead the earnest to the successful practice of the yoga poses, thus, become imperative both in the interest of the individual as well as the masses. The cultural affects of these yoga physical exercises have been omitted on purpose in this work.

- Because this manual is prepared strictly on a physiologic basis
- Because such higher influence are more subjective than objective
- Because any addition of available data requires a top heavy exposition to be scientifically intelligible. It has, therefore, been found preferable to discuss them in another work instead of specifically dotting each posture with hypothetic cultural values since inexact mystic flare and elegance quite often prejudices even the most simple issues of a positive science.

For nearly forty years, these yoga exercises have been continually tested and worked out on both the students and the patients at the yoga institutes in India and America and the affiliated centres, often under medical supervision, some of them have now been widely adopted by many sanitariums, health centres, nature-cure clinics, and educational institutions in india and abroad and have so far proved to be extremely satisfactory as a scientific course of daily physical exercises for sedative and positive health.

With this we come to end to todays lecture. I hope this must have enhanced your knowledge about this important topic.thank you very much. Have a good day.