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Yoga Darshana and Sri Aurobindo - Relevance in Modern Education System

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ABSTRACT:

Etymological Yoga means union and it is derived from root 'yuj' which deals with to unite to control and specifically it implies for connecting of human entity with something higher and transcendent. By the control of Chitta or the mind the emotion may be channelized directing towards positive power. Yoga is a useful science by which the latent powers have been disciplined. The text Yoga Sutras is the repository of wisdom of true truth and through the practice of yoga the systematic development of a man may take place. Yoga Darshana propounds being the branches of yoga as: Haṭha Yoga, Jñāna Yoga, Karma Yoga, Rāja Yoga and Bhakti Yoga.

Sri Aurobindo integrates all the five yogas in the field of education for the integral growth of a child. His theory of education consists of five aspects viz, Physical, Mental, Vital, Psychic and Spiritual which stands for Haṭha Yoga, Jñāna Yoga, Karma Yoga, Rāja Yoga and Bhakti Yoga respectively. In this way by Integral Yoga or Pūrṇa Yoga Sri Aurobindo leads mankind through Integral Education for the transformation in the next evolutionary journey of mankind. With the advancement of Science and technology is indispensable for the growth of creative and integrated personality of future mankind Yoga is an attitude and methodology for life building.

INDEX TERMS :

Ṣaḍanga, Chitta, depression, anxiety, Haṭha Yoga, Jñāna Yoga, Karma Yoga, Rāja Yoga and Bhakti Yoga, Physical, Mental, Vital, Psychic and Spiritual, breathe control, concentration, transcendental, perfection, Spirit, Integral Education, tradition, value systems, evolutionary process, brute compares.

I. INTRODUCTION:

For a comprehensive growth of a child we have to take serious initiatives taking ideals from the past and present, from this land or that land without any bias. It is not desirable that cramming the brains of the child is the aim of education. The brain has two hemispheres- left hemisphere and right hemisphere. The functions of left hemisphere are linear, logical and intellectual whereas the functions of right hemisphere are artistic, creative and intuitive. The ideal situation is that we frame our system of education in terms of the growth for both the hemispheres of the brain since the brain is the medium through which the process of education of the mind has been taken place. This mind is of four different faculties viz.,

a) मनसः – which thinks or rationalises,
b) बुद्धिः – power of intelligence,
c) चित्तः – consciousness or storehouse of impressions and
d) अहंकारः – ego of the self.

In the present day system of education we are dealing with only the 2nd layer of the mind i.e. बुद्धिः(Buddhi), not dealing with the other important aspects of the being. The present goal of modern days is

of getting a degree to ensure job, status and recognition but not for the comprehensive growth of a child, for which we are lacking behind. Here lies the relevance of the essence of ancient Indian philosophy of life and life building which has been spouted from one of the fundamental principles of ancient India i.e. Yoga – युज्यते अनेन इति योगः which unites one's narrow constricted egoistic personality to his comprehensive balanced personality. Pātañjala Yoga, one among the Indian basic six philosophies, is a methodical and systematic endeavour by which one's latent potentialities have been developed, unearthed and unveiled for the purpose of one's holistic development.

National Education Policy 2020 promulgates for the Holistic development of learners stating that the aim of education will not only be cognitive development, but also for the building of character and creating holistic and well-rounded development of an individual.

1. YOGA AND ITS DEVELOPMENT:

Etymological Yoga means union and it is derived from root 'युज्' which means to bind, to join, to unite and to control which in turn implies for connecting of human being with something higher and transcendent.

a) योगश्चित्तवृत्तिनिरोधः[1] – The root of desire is the emotion. It provokes for sufferings. by retaining of mind's modes, one can control the undesirable emotions. Hence, through the control of mind the emotional outburst may be checked and accordingly it may be channelized directing towards positive powers.

b) मनः प्रशमनोपायो योग इत्यभिधीयते[2] – The real meaning of Yoga is the control and connection with his inner self. Yoga is a process which controls the mind.

c) योग: कर्मसु कौशलम्[3] – Yoga is a skill or कौशलम् which is to learn by which the work is being done with lesser attachment. If the mind is in control, initiative to perform the work is easy to him.

योगस्थ: कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्ध्यसिद्ध्यो: समो भूत्वा समत्वं योग उच्यते||[4]

2. RESEARCH STUDIES:

Various research studies have been found. In 2016, Minnesota University[5] has made a research wherein it has been identified that if yoga would be included in the curriculum, the students can:

- Develop ability of controlling emotion and behavioural attitude
- Reduce the threat of anxiety, depression and pressure
- Increase mental ability and academic capacity
- Develop physical growth
- Behave positive attitude towards others
- Regularize circulation of blood and enhance sound sleep
- Develop interests towards learning

St. Catherine University[6] has also made a research on "Yoga for Depression and Anxiety – a systematic review" wherein it has been concluded that Yoga may be a mind-body-spirit intervention that is both comforting and healing for individuals with depression and anxiety.

3. YOGA DARSHANA THROUGH THE AGES:

3.1 Vedic period: Rigveda speaks for yoking human mind through insight to the Light of Truth. In Vedic period there are three Yogas –

1 Yoga Sūtra, Patañjali: I.2
2 Mahopanishad:V.42
3 Bhāgabat Gītā II.50
4 Bhāgabat Gītā 2.48
5 Borkakoty Dr. Bidyananda, (2024), Educational Significance of Yoga Philosophy, International Journal of Creative Research Thoughts (IJCRT), Vol.12, Issue 2 Feb, 2024.
6 Rachel Hanson (2016), Yoga for Depression and Anxiety – a systematic review, Master of Social Work Clinical Research Paper, St. Catherine University

1) मंत्र-योग: – a way of transforming the mind towards higher
2) प्राण-योग: – stimulus the vital force
3) ध्यान-योग: – shining the power of intelligence by way of meditation.

Each Veda comprises three sections, namely:

1. कर्म-कांड
2. उपासना-कांड and
3. ज्ञान-कांड

Rigveda also says that :

युञ्जते मनं उत युंञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितं:।[7]

"*Enlightened sages concentrate their mind and senses and meditate on the Infinite, Omniscient and vibrant Omnipresence of the Divinity*":

Like this Swami Vivekananda says:

If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment and then with a perfect instrument collect facts at will.[8]

3.2 Post Vedic Period: The 'Dhī' is the essence of the synthesis of the mind through Yoga towards the attainment of the higher realisation as enshrined in Vedanta. Kaṭhopaniṣad[9] declares that by Yoga mastery over sense organs and mind of human being will be possible. In the Maitrāyanī Upaniṣad[10] Yoga is through Ṣaḍanga-Yoga like Yoga Darshana of Patanjali, which describes as:

1. प्राणायामः (prāṇāyāma) - breath control – training of the Physical
2. प्रत्याहारः (pratyāhāra) - withdrawal of senses – training of the Vital
3. ध्यानम् (dhyāna) – meditation – training of the Psychic
4. धारणा (dharaṇā) - concentration – training of the Psychic
5. तर्कम् (tarka) - recalling and examination – training of the Mental
6. समाधिः (samādhi) - transcendental state – training of the Spiritual

3.3. Pre-classical period : Bhagavad-Gītā: Bhagabat Gita speaks for three Yogas viz:

1) कर्म-योग: - perfection in action
1) भक्ति-योग: - perfection in devotion
2) ज्ञान-योग: - perfection in knowledge

Bhagavad-Gītā preaches also us that 'Perform your duty and abandon all attachment to success or failure'. Such evenness of mind is Yoga. Yogi is not the one who becomes egoistic - तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।[11]

3.4. Classical period: Patañjali's Yoga Sūtra states about आष्टांगिक-मार्ग:, the eight limbs, for reaching the goal of human life - यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि[12] viz:

1) यम – restrain
2) नियम – culture
3) आसन – body posture
4) प्राणायाम –controlling the breath
5) प्रत्याहार –control of the senses

7 Rigveda.V.81.1
8 The Complete Works of Swami Vivekananda, vol. 6, Advaita Ashram, Kolkata, 1989, pp. 38-39
9 Kaṭhopaniṣad, 2.5.4
10 Maitrāyanī Upaniṣad.VI.18-20
11 Bhāgabat Gītā.4.34
12 पतंजलि-योग-सूत्रम्. २.२९ (Patanjali Yoga Sutram:2.29)

6) धारणा –concentration
7) ध्यान –meditation
8) समाधि – concentration

Buddha speaks for आष्टांगिक-मार्ग: /eight-fold path – which is nothing but emphasizing on meditation. Jainism speaks for अहिंसा, प्रत्याहार i.e. control of the senses and contemplation as wings of Yoga.

Yoga is a system through which one can retain the modes of his mind. The emotion is the cause of desire. Desire always creates frustration, dejection and restlessness in human mind. If a person becomes able to retain the modes of mind, he can control his emotion. These modes of mind can't be retained. But they can be channelized. The best way to channelize these emotions is to control emotion directing towards higher power, the only true achievable fact for mankind.

Yoga is a useful science or art through which the inner powers have been balanced and disciplined. It equally purifies and controls the Chitta or the mind through which the psychic prospers since Yoga philosophy demands for the development of the natural qualities of man like 'Satwa', 'Raja' and 'Tamah' to attain higher self from darkness to enlightment. Thus, National Education Policy, 2020 declares that the rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy.

4. BRANCHES OF YOGA:

The text Yoga Sutras is the repository of knowledge of transcendental truth and by the practice of yoga for the systematic development and well-being of a man may be possible. The branches of yoga as propounded in Yoga Darshana are as follows:

- हठ-योग: (Haṭha Yoga) - The methodology by which body control and regulations of breath may be done perfectly. Thus, purification of the elements of different aspects of the body organism and control over the breathing of man is the aim of Haṭha Yoga. This may be done through six acts viz:

  1) Dhauti (stomach cleansing),
  2) Basti (natural form of enema),
  3) Neti (nostrils Cleansing),
  4) Trāṭaka (unwinkingly gazing),
  5) Nauli (belly churning)
  6) Kapālabhāti (phlegm removal).

- ज्ञान-योग: (Jñāna Yoga) – Through meditation śravaṇa (hearing), manana (analyzing), nididhyāsana (meditating) is the goal of Jñāna Yoga.

- कर्म-योग: (Karma Yoga) - Working free from all stresses, attachment and anxieties without any expectation of the results of the performed work is the way to Karma Yoga. Thus, stress and tension free life will be possible in a reality.
- राज-योग: (Rāja Yoga) - "Her Will must cancels Her body's Destiny", "Man is the maker of his own destiny" –the faculty of will Power helps to cross the borders various problems. Patañjali's Aṣṭāṅga Yoga deals with the discipline of the mind and the psychic powers of the man.

- भक्ति-योग: (Bhakti Yoga) - Through surrender and, devotion union with the higher power is possible. It ultimately leads to have joy, peace, divine bliss, and wisdom.

5. YOGA DARSHANA AND INTEGRAL EDUCATION:

Yogi Sri Aurobindo integrates all the five yogas in the field of education for the integral growth of a child. His theory of education consists of five aspects viz, Physical Education, stands for Haṭha Yoga (हठ-योग:), Mental Education, stands for Jñāna Yoga (ज्ञान-योग:), Vital Education, stands for Karma Yoga (कर्म-योग:), Psychic Education, stands for Rāja Yoga (राज-योग:) and Spiritual Education, stands for Bhakti Yoga (भक्ति-योग). He has given equal stress upon these five elements of human being for one's comprehensive growth.

Apart from Physical Education, Mental i.e. intellectual Education and even also Vital Education Sri Aurobindo has given much stress on Psychic Education which is the goal also of Yoga philosophy, the ideal of which is योगश्चित्तवृत्तिनिरोधः[13] i.e. the mind has to be controlled and if the mind of a person is being in control by himself, he will do anything he likes beyond limitations. He himself has said:

> "*....that the true secret whether with the child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward and still more if we call it into the foreground as the leader of the march set in our front will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realization of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception ……"*

In this way by Integral Yoga or Pūrṇa Yoga Sri Aurobindo leads mankind through Integral Education for the transformation in the next evolutionary journey of mankind.

National Education Policy, 2020 declares that the pursuit of knowledge (ज्ञान), wisdom (प्रज्ञा), and truth (सत्य) was always considered in Indian thought and philosophy as the highest human goal.

Search for wisdom and values of life are surely then the essence of education. Unearth of the layers and cultivation thereof, for the perfection, seem to be the real aim of education. It seems to be the search for himself from imperfection to the perfection – सा विद्या या विमुक्तये. This searching for himself in the universe through wisdom is nothing but the meaning of Yoga. Thus by Yoga Sri Aurobindo, the seer, says that Yoga and education are identical:

> *"We mean ... a methodised effort towards self-perfection by the expression of the secret potentialities latent in the being and ... a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the Cosmos."* [14]

Now we feel though our heart that with the advancement of science and technology, we are badly in need of attainment of knowledge of values. Yoga is an attitude and methodology for life building. So, serious research in Yoga for reconcilement of Spirit and Matter is indispensable for the growth of creative and integrated personality of future mankind.

Sri Aurobindo says that "Man is not final, he is a transitional being."[15] According to him in the process of evolution man has reached higher than his brute compares. Therefore, man is an exceptional identity in the cosmos. But he has the possibility to go further in the evolutionary process. On the same time Sri Aurobindo reminds us that man has to go many miles; he has to reach the position where the difference will be, at present the difference between the animal and the present man. Sri Aurobindo thus by 'Integral Yoga' refers to a complete transformation of man's nature and a complete perfection of human life. But Sri Aurobindo strongly believes that:

> *"It is not our contention that the actual system of ancient instruction should be restored in its outward features, - a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by the discovery of a still more effective discipline, such as European education does not offer us".*[16]

6. CONCLUSION :

To integrate Yoga in modern education system is necessary for making all-round development of body, mind and spirit and for endorsing human values and to reform attitude, moral character and to develop refined personality and complete well-being.

13 Yoga Sūtra, Patañjali: I.2

14 Sri Aurobindo, (1999), The Synthesis of Yoga, Vol.23 & 24, The Complete works of Sri Aurobindo, p.6

15 Sri Aurobindo, (1999), The Complete works of Sri Aurobindo, VOL 12, Essays Divine and Human, p.221

16 Sri Aurobindo, Early Cultural writings, p.378/ Sri Aurobindo Birth centenary Library, Vol-3 (The Brain of India), p.340

Nothing new in Sri Aurobindo's Integral Education. The prime concern of Yoga philosophy, not restoring in its outward features, and its fundamental principles have been developed through an effective academic discipline by Sri Aurobindo in his Integral Education for the comprehensive nourishment of the future generations.

National Education Policy, 2020 aims at to address the many growing developmental imperatives of our country… while building upon India's traditions and value systems.

Thus, Sri Aurobindo lays emphasis upon the utilization of the physical, vital, mental and psychic & spiritual powers for more and more perfection of the being which not only build the foundation of thought and knowledge but also reawaken the imposing spirit of Indian life. From this point of view we look upon Integral Education, as a discipline suited to the greater demand of the future and repeatedly say:

> *"….. it is an education proper to the Indian soul and need and temperament and culture that we are quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming self-creation, to her eternal spirit."* [17]

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17 Sri Aurobindo Birth centenary Library, Vol.17 : Education and Art : page 192