

An Evolution Of Yoga And Their Effective Framework

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ABSTRACT

Traditions of yoga may be found across the world's cultures, including the folk traditions of the Indus Valley Civilization and the Buddhist and Jain traditions. They can also be found in the Vedic and Upanishadic history, as well as the Buddhist and Jain traditions. The mystical traditions of South Asia also have a primal or pure Yoga. When Yoga was being practised directly under the tutelage of a Guru, its spiritual significance was given particular attention. As part of their Upasana practise, yoga sadhana was instilled in them. During the Vedic era, the value of the Sun was highly exalted. Thought to have been inspired by this, the "Suryanamakshara" practise may have been developed later on. Many prestigious yoga institutions, yoga colleges, yoga universities, yoga departments at the universities, naturopathy colleges, and private trusts & societies are influencing yoga education in the present day. Health care facilities, dispensaries, and academic institutions now house a variety of yoga-related services, including as yoga therapy clinics and training facilities as well as research centres dedicated to the study of yoga.

Keywords: Yoga, Evolution, Yoga policy, Framework

1. INTRODUCTION

In Sanskrit, the word "Yoga" comes from the root "Yuj." Yujoyate anena iti Yoga means "coming together." Yoga is a union of the two. What is the relationship between the two entities? Traditionally, it's referred to be a union between one's unique Self and the global Self. It's a transformation from a limited, egocentric state of being to a limitless, unending, and joyous state of being. Indian philosophy known as adaranas, Patanjala Yoga is one of the six philosophies. As one of the great Ris (Seers), Patanjali, gathered the basic aspects and concepts of Yoga (which were previously intermingled in the Yoga Upaniads) in the form of aphorisms, he made a significant contribution to the subject of Yoga about 4000 years ago (as dated by some famous western historians). Yoga, according to Patanjali, is a method for gaining control of one's thoughts. The Bhagavadgita and Upanishads provide a far broader picture of what Yoga is all about. If you take Swami Vivekananda's words, "It is a method of condensing one's progress into one's physical existence," you'll see why. All of creation experiences growth as a result of its interactions with the natural world. However, natural development might take hundreds or even millions of years; that is the lengthy, intuitive route used by animals. An intelligent, self-aware being like Manas who has a strong sense of self-awareness and self-control (Buddhi) wishes to evolve faster. In order to speed up a person's development, yoga is a method of deliberate practise. An important part of Sri Eurobond's mission is to help students grow holistically as people on all of these different levels. He refers to Yoga as a systematic approach to self-improvement via the development of the individual's inherent potential. It's a method for eradicating flaws and flaws in the process that leads to Consequently, yoga is a methodical method for increasing the evolution of an individual's totality. With.

2. EVOLUTION OF THE CONCEPT OF YOGA

Yoga's development may be traced back to the following eras:

2.1 Vedic Period

YOGA's roots may be traced back to ancient times. The major shastras (texts) known as the Vedas originally explained it. As far back as thousands of years, the four Vedas are the earliest scriptures known to mankind. Together, these books explain and govern all part of existence, from the highest reality to all the mundane activities. Throughout classical literature, we may find proof of yoga's origins. The origin of the Vedas is a mystery that has eluded scholars for centuries. They were originally sung by Rishis (seekers) who lived isolated, austere lifestyles

and were transferred from guru to pupil for thousands of years before being written down. The Vedas, according to Hindu belief, date back 10,000 years. The RigVeda, the earliest of these texts, is where yoga's roots can be traced back to. "Yoking the mind to the 'highest truth' is what yoga is all about." All four of the Vedic Samhitas mention the yoga system and its traditions, either explicitly or indirectly. Yoga is mentioned both directly and indirectly in the first three Samhitas. Despite this, however, the Atharvanaveda describes the eight mystical circles (Chakras) and nine physical gates of Yoga in great detail. Mystical wheel with a thousand spokes and a golden sheath In other words, we may say that the Vedic seers and sages were cognizant of the practical elements of yoga's nature, relevance, and implications."

Yoga's origins are unknown. Yoga's origins, on the other hand, may be traced all the way back to the dawn of Indian civilisation. Digs in the Indus Valley have been a major source of information on this topic. They strongly suggest that some kind of yoga was practised as far back as the Mohenjodaro civilization's 3000 BC era. Lord "shiva" Pasupathi, a statue found from the Harappa and Mohenjodaro ruins, was described by Sir John Marshall as "the God who is three-faced, is seated on a low Indian throne in a classic yoga stance.". As far as we know, "siddhantam" refers to a cave inscription in Kurnool district, A.P., India. Lord Dakshinamurthy taught siddhantam to his students, as evidenced by a plethora of sources. He was the founder of yoga and one of the best teachers ever. One picture depicting a yoga pose found in these caves has a striking resemblance to the ones seen in the Indus Valley digs. An underwater metropolis discovered near the Gujarat coast of Bharat circa 7500 BC might make India the source of civilization's early development. Yoga-inspired positions may be seen in a few of the sculptures. Astonishing accounts on its antiquity include its first dating to roughly 5500 BC, followed by the discovery of samples that date back to 7500 BC.

2.2 Pre-classical Period

The Bhagavad-Gita, one of the most important Yoga texts, was written about 5000 B.C. A relationship with the Supreme Being can be established in one of four ways, according to the Bhagavadgita. There is the Yoga of perfect action (Karma Yoga), the Yogic practise of perfect devotion (Bhakti Yoga), the Yogic practise of perfect knowledge (Jnana Yoga), and the Yogic practise of perfect willpower (Jnana Yoga) (Raja Yoga). The Bhagavadgita is divided into 18 sections. In each article, there is a "Yoga." In each article, you'll find a highly specific Yoga that teaches you how to get to the ultimate truth. To understand the purpose of life, the immortality of our soul, and our everlasting relationship with God, we need to study the Bhagavadgita. All of us can benefit from this information, no matter who we are.

2.3 Classical period

Patanjali penned the Yoga Sutra, a collection of 196 aphorisms, sometime in the 2nd century BCE, outlining the eight stages (Ataga) necessary to achieve liberation from the cycle of birth and death, the ultimate aim of human existence. Raja Yoga, or Aaga Yoga, is a kind of yoga that focuses on developing one's willpower. Section 1.5 of this Unit explains in further detail how to do this. This period's Buddha offered us an eight-fold path that emphasises meditation. A meditation method known as Vipasana is one of the oldest in India. Gautama, the Buddha, resurrected it more than 2500 years ago. Vipasana refers to the ability to view things as they truly are. Observing one's own behaviour is a means of purifying oneself from the inside out. The first step is to pay attention to one's own breath. Observing the changing nature of the body and mind, as well as the universal realities of the mortal and unhappy existence, is done with a focused attention. It is necessary in Jainism to practise pratyahara and cintana (contemplation).

2.4 Yoga in Medieval Times

Meditation was promoted by Buddha about the 6th century BC. When it comes to starting spiritual activities with meditation, there was some dispute. Meditation requires a certain amount of preparation. Matseyendranatha and Gorakanatha, two of the greatest Yogis of the 6th century A.D., set out to cleanse the system at this time. During this time period, a large

number of books on Ha'ha Yoga were written. Svatmarama's Haha Yoga Pradipika, Gheraa Sahit, the conversational treatise, Rinivasa Yog's Haharatnaval, which also tackles Ayurveda, and other books like iva Sahita and Nityantha's Siddha Siddhnta Paddhati are some of the most important works created during this time period. Yoga and meditation are thought to have originated with the nine Nathas and 84 Siddhas in human form as Yogic manifestations established by Guru Gorakanatha, who is credited with founding the Ntha Sampradaya. They were yogis who taught humanity how to enter samadhi. Goraka Sahita, Goraka Gt, and Yoga Cintamai are all considered to have been written by Guru Gorakanatha.

2.5 Yoga in Modern Times

Robert Aurobindo's Pra Yoga, also known as Integral Yoga, emphasised submitting to the Divine and opening up to the Divine Force in order to work on changing one's self. It is said that Sri Ramakrisana Paramahasa, through his writings, outlines the path of Bhakti Yoga and Divine love for devotees. All faiths, according to Ramakrishna, are manifestations of God's many facets, meant to meet the various needs of the human mind. Lord Ramakrishna's message of religious unity has had a lasting impact on the modern world.

Swami Vivekananda summarized the Vedanta's teachings as follows:

- It's possible for any soul to be divine.
- In order to exhibit this Divinity, we must manage both exterior and interior aspects of our environment.
- To be liberated, practise any or all of the following methods: action (Karma Yoga), devotion (Bhakti Yoga), telepathic control (Raja Yoga), and philosophy (Jnana Yoga).
- All of religion is based on this principle. Doctrines, dogmas, rituals, literature, temples, and other structures are only ornamental features.

2.6 Astang Yoga or Raja Yoga

Eight limbs of Patanjali's Aaga Yoga form the core of Patanjali's Yoga of Patanjali. Asana (posture), Pratyahara (sleep), Dhar (meditation), and Samahi (introspection) are the six pillars of yogic practise. In yoga, there is much more to it than the physical practise of yoga. Rather, it's a way of life, a philosophical path. A better way to integrate spiritual awareness into everyday life is through the yamas (restraints) and niyamas (observances) of the yoga sutras. What you do with these questions is up to you; they're not here to tell you what you should or shouldn't do; they're here to help you think about what you should and shouldn't do.

3. INTEGRATION OF YOGA INTO CURRICULUM: VARIOUS POLICY RECOMMENDATIONS NATIONAL POLICY ON EDUCATION (N.P.E) -1986

Rightly so, according to the 1986 National Policy of Education "Students' success in sports and physical education should be evaluated as part of their overall education. Physical education, sports, and games shall be integrated into the educational framework on a national scale " (cited on 8.20, NPE-1986).

As a component of the school enhancement plan, the infrastructure will include playgrounds, athletic equipment, coaches, and physical education instructors. Playgrounds may be established in metropolitan areas if legislation requires it. With the establishment of sports institutions and hostels, particular emphasis will be paid to sports activities as well as conventional education, in order to provide a well-balanced educational experience for children. Talented athletes and game players will receive the proper support. Traditional indigenous games will be given special attention. Focus on Yoga will be given to this approach because of its emphasis on body-mind integration. Yoga will be included into teacher training programmes in an effort to reach as many students as possible. According to NPE-1986, (quoted on 8.21).

As previously stated, in order to carry out the policy goals of NPE -1986, action must be taken in the following areas, which the programme of action (POA) emphasises:

1. Consider the importance of sports and physical education in the learning process while determining the curriculum load, as stated in NPE 1986.
2. Yoga and other forms of physical education should be included in the school day for at least 45 minutes after each assembly.
3. At least two periods per week should be dedicated to approved school games.
4. Students that excel in sports and games will get special rewards.
5. Subject instructors who go above and above to teach physical education, yoga, sports, and games may be eligible for additional compensation.
6. Each school may be given basic equipment, such as Footballs and Volleyballs, as well as some amount of contingencies.
7. Under the Jawahar Rojgar Yojana (JRY) and Neheru Yuvak Kendras (NYK), a plan for the building and enhancement of playgrounds should be implemented in stages (NYK).
8. In order to teach physical education, games, and yoga to students, a lengthy and intense training programme for instructors will be essential.
9. For high school physical education instructors, the current programme should be extended. There must be a playground for new schools to be built or accredited.
10. On an ongoing basis, an inter-school tournament and championship system for a variety of sports should be implemented. There should be a National School Championship as a result of this arrangement.
11. There should also be a system of rewards for successful athletes and a particular monetary prize for winning schools.

4. RASHTRIYA MADHYAMIK ABHIYAN (RMSA)

In conjunction with state governments and other stakeholders, the Ministry of Human Resource Development launched the Rashtriya Madhyamik Abhiyan (RMSA) plan in March 2009 and developed the RMSA framework to assist the states and UTs in implementing it. Access, equity, and quality in secondary and postsecondary school education are all part of the RMSA programme, which has a well-defined framework. One of the programmes supported by the project is the promotion of yoga in schools.

5. CONCLUSION

Yoga is a means of integrating and maintaining a healthy lifestyle. "Preventative care is better than curative." With regular practise of yoga, one may conquer all challenges and eliminate all weaknesses," according to Bhagvad Gita. There are many ways in which pain can be transformed into ecstasy, sadness into happiness, and success into success as well as illness into perfect health. "Achieving a goal takes determination, patience, and persistence." For the purposes of this essay we will focus on the problem's conceptual framework, which includes a brief explanation of the definition of yoga as well as its evolution and different yoga systems. The relevance of the study, the presentation of the problem, objectives, and operational definitions are all included in this section. In the beginning, most students have no idea just how broad the breadth of yoga practise and its philosophical foundation really is. Only the most important lessons have been covered in this article, based on thousands of years of study and practise. Self-discipline in an individual's life and a well-balanced generation of tomorrow are the goals of yoga education. This must be taught in schools to improve students' memory, focus, and overall health.

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