

“ Creating an Ideal Society through Yoga Philosophy--Yogic education activities in the world-- ”

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Abstract

Swami Vivekananda, the great educator of mankind defined education as the manifestation of perfection already in man. The entire Yoga philosophy or science of human development is enshrined in this beautiful definition. An understanding of the depth and scope of this definition would be an education in itself.

The aim of all education is the attainment of human excellence and perfection, not just in any field of knowledge or activity but life in totality. Education should be the means to fashion excellent characters out of the very ordinary human raw material. This means culturing of the qualities of head and heart in a way congenial to the growth and development of oneself and others around him. In practical life, this has to be translated as qualities of truthfulness, righteous living, purity in personal life, self-confidence, integration of body, mind and intellect, love and compassion towards all living beings and surrender to Almighty.

These are steps leading to the unfoldment of perfection already in man. Such a truly educated and cultured man alone can meet the challenges, internal and external, in a positive way, converting them into opportunities, helping in his ultimate evolution. Pursued further, one's entire thought, behaviour and life itself would come to express the spiritual oneness of the creation and this would be the manifestation also of the divinity inherent in man. Education is the panacea for all the ills affecting us individually, socially, nationally.

The education as is obtained today is not at all aimed at character building with the result that we find even highly educated men who have so much of power and service machinery at their command fail miserably when tackling problems in the right way, in the human way, in the interests of their nation. Today, we are urgently in need of men and women of character, integrity and dedication and of tremendous capacities happily blending dignity of man with dignity of labour. Concentration of mind, its purity and chastity alone can bring out the amazing qualities and capacities that lie hidden in the human mind. Lack of these has created a student community who are debilitated, inhuman, selfish and indifferent to human values.

Swami Vivekananda stresses the value of Shraddha, faith, as one of the most potent factors capable of elevating human life. He wanted this "Life-saving, great, ennobling, grand doctrine " to be taught to our children from their very birth. Where the different streams of consciousness in man, namely, concentration of mind, purity of life, faith in oneself, strength of body and fearlessness of mind are combined together in a single personality, the force of that character becomes invincible. Men of such stature alone can rebuild a shattered society. It is such men that our educational system should create to safely carry over our society to the 21st century.

To build a truly great character is the most glorious of human achievements. Such a man-making education, in which Yoga has all the technical know-how, handed down from time immemorial, should form the basis of our efforts. In most exquisite words have ancient Indian Sacred Masters sung the glory of such a true education :

Om Asato maa sadgamaya.
Tamaso maa jyotir gamaya,
Mrutyor maa amrutam gamaya,
Om Shanti, Shanti, Shanti.

Lord ! Lead Me From the Unreal to the Real,
Lead Me From Darkness to Light,
Lead Me From Death to Immortality,
Om Peace, Peace, Peace.

In this paper we will show some of such activities in the world.

1)Preface

Swami Vivekananda, the great educator of mankind defined education as the manifestation of perfection already in man. An understanding of the depth and scope of this definition would be an education in itself.

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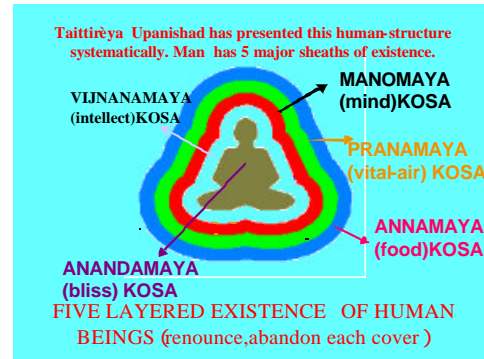
We will now refer to the ancient Indian Sacred Method, Yoga, to manifest the perfection which is already in man. Before that, we would like to confirm the system of Yoga and it's standpoint towards our whole body.

2) Yoga education system by Pancha Kosha Theory & Ashtanga Yoga System

The aim of the practice of Patanjali's Ashtanga Yoga is to increase our awareness and to bring our body and mind into balance through integration, purification, and transcendence step by step, beginning at the lowest level with our social relationships and reaching up to the subtlest level or highest Truth, which is our Real Self or Atman. The Taittiriya Upanishad also mentions five layers of existence, or five selves: food, vital force, mind, intellect, and bliss. By merging these two theories in the Yoga education activities, we can show the integral connection between the mind and the physical body, and help people understand how they can improve their character by changing the way they relate to their world.

The different stages of "Self-recognition" through Yoga sutra & Pancha kosha Theory

- 1) **Yama:** "Social-self-recognition" through human relationship
- 2) **Niyama:** "Social-self-recognition" through happenings in outer world
- 3) **Asana:** "Self-recognition" through Food Sheath (Annamaya Kosha)
- 4) **Pranayama:** "Self-recognition" through Vital-Air Sheath (Pranamaya Kosha)
- 5) **Pratayahara:** "Self-recognition" through Mind Sheath (sense organs /Indriyas/ Manomaya Kosha)
- 6) **Dharana:** "Self-recognition" through Mind Sheath (Manas / Manomaya Kosha)
- 7) **Dhyana:** "Self-recognition" through Intellect Sheath (Buddhy/ Vijnanamaya Kosha)
- 8) **Samadi:** "Self-recognition" through Bliss Sheath (Ahankara, Chitta / Anandamaya Kosha)



3) Manifestation of human perfection through Yogic physical education

A) Yogic physical education for school children

Asana is not merely a physical exercise but the way to manifest our innermost perfection through our physical body. By the continuation of physical Asana exercises, we can cultivate and

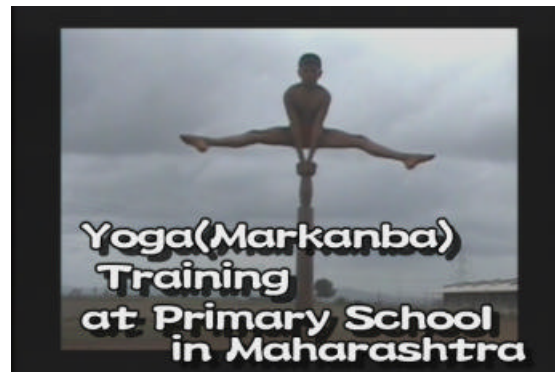
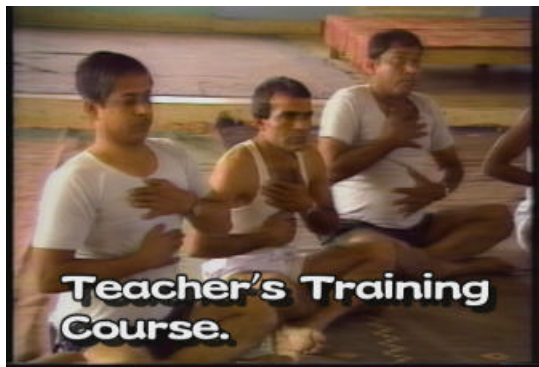
manifest our capacity of concentration of mind, fearlessness of mind, qualities of truthfulness, self-confidence, integration of body, mind and intellect and strength of body.

About 10 years ago, the Indian central government introduced this yogic physical exercise as one of their primary & junior high school curriculum. The following are some scenes of those educational activities.

* Asana education for school children:

VTR (Lonavla teacher's training course)

(primary school in Korapoor, India & Kenya)












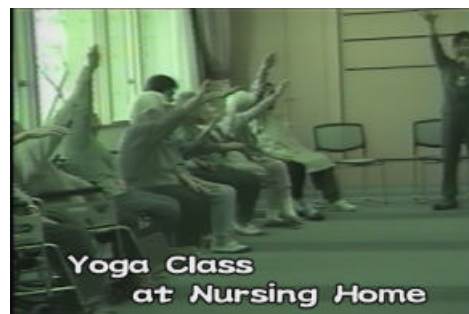
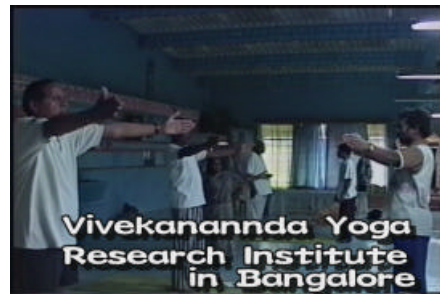
B) Yogic physical education for adults

In addition to school education, this yogic physical education system, which we call Cyclic Meditation, is being used as a tool to educate adults, especially those who are under excessive tension or

suffer psychosomatic illnesses or who have various handicaps for their rehabilitation. In this Cyclic Meditation, we ask people to try to synchronize their body movements and their breathings and also try to be aware of their physical & mental reactions, so that people can become aware of their emotions, which are negative or positive. When people become aware of their emotions by this Cyclic Meditation, they can easily control them by themselves. In this context, yogic physical exercises are not merely a physical education, but emotional & mental education.

The Cyclic Meditation

- 1) Instant Relaxation Technique (I.R.T.) 
- 2) Tada Asana & centering 
- 3) Ardha Kathi Chakra Asana 
- 4) Pada Hasta Asana 
- 5) Ardha Chakra Asana 
- 6) Quick Relaxation Technique (Q.R.T.) 
- 7) Shashanka Asana 
- 8) Ushtra Asana 
- 9) Deep relaxation Technique (D.R.T.) 



We use The Yatabe-Guilford Personality Test (Y-G Test) to examine the character changes in practitioners. This questionnaire offers 120 questions (e.g., “Are you impatient?”). Answers are selected from the choice of “Yes,” “No,” or “ ? ” This is a reliable personality test. This chart shows the result of the character change of an old female yoga teacher, 65 years old, who had cerebral apoplexy.

**Changes in personality traits before and after Cyclic Meditation
a case of female yoga teacher of cerebral apoplexy**

Factor	Before CM	After CM	Difference
Depression	18	6	-12
Changes of mood	16	6	-10
Inferiority	11	3	-8
Sensitivity	12	11	-1
Subjectivity	12	5	-7
Non-cooperation	9	6	-3
Offensiveness	15	5	-10
Activeness	11	10	-1
Easygoing	8	8	0
Thinking externality	4	9	+5
Dominance	8	13	+5
Social externality	15	18	+3
Personality Type	Eccentric type	Director type	

<Results>

To sum up these results, after Cyclic Meditation, the subject’s emotions became stable, and social adaptation increased. Her personality changed to quite positive and to a socially preferred direction after this Cyclic Meditation.

4)Manifestation of human perfection though Yogic self-analysis meditation

There is another yogic practise which can also fashion good character which is dormant in our mind. In this practice, we educate people in Self-analysis Meditation so that they can change their outlook by gaining a better understanding of themselves. For that

purpose, we use this Self-analysis Meditation technique, and we call it Naikan in Japan. Naikan educates people to look within and manifest their perfection already in themselves.

We begin this yogic education, Naikan, with hearing the following three themes to intensively review our past actions and try to see very objectively

- 1) what we received from others,
- 2) what we returned to others,
- 3) what troubles and difficulties we caused to others.

Each meditation session focuses on a specific three- to five-year period of our lives, and the sessions progress from our birth up to the present, or until the relationship ended.

This meditation course begins with reflecting on our relationship with the closest person of our childhood (the mother, or primary caregiver). We assign the practitioners one of the Yamas, for example, *ahimsa*, or harmlessness, and a specific time period in their life to remember back to and focus on. The practitioners then have sixty to ninety minutes sitting in isolation to reflect and examine their past and try to discover instances where they have caused trouble for that person during those years of their lives. When the time is up, a counselor visits them and asks what they have found, making sure they have not gotten sidetracked. The practitioners receive the assignment for the next session, which is usually the same theme but focusing on the next few consecutive years, and begin to contemplate again. They work on assignments like this from 6 a.m. to 9 p.m. for one week.



After doing Meditation on our mother from birth up to the present or until the relationship ended, we will focus on our father, then our spouse (if we are married) or the people in our workplace, concentrating on the same three themes (what we received, what we returned, and the troubles and difficulties we caused). We continue these meditation sessions for one week from early morning until night.

Other Yama themes of truthfulness (*satya*) and non-stealing (*asteya*) are also used in Meditation to give us a chance to reconsider the faces that we have been presenting to others.

This table shows the result of this Self-analysis Meditation, showing how the character of one schoolgirl changed after Meditation. We also used The Yatabe-Guilford Personality Test (Y-G Test) to examine the character changes.

Changes in personality traits before and after Naikan

Factor	Before Naikan	After Naikan	Difference
Depression	17	8	-9
Changes of mood	17	5	-12
Inferiority	15	6	-9
Sensitivity	16	5	-11
Subiectivity	14	7	-7
Non-cooperation	16	6	-10
Offensiveness	16	16	0
Activeness	8	8	0
Easygoing	14	18	+4
Thinking externality	9	14	+5
Dominance	6	15	+9
Social externality	14	19	+5
Personality Type	Black List type	Director type	

<Results>

To sum up these results, after Meditation, the subject's emotions became stable, and social adaptation increased. She became active, and her personality also changed in a socially preferred direction after Meditation.

Therefore, we can say that if people practice this Yogic Self-analysis Meiditation, Naikan, generally their character will become more positive: for example, human relationships will improve, and they will have healthier moods because they manifest their true perfection in their Soul. Now some of the school teachers in the world have started to introduce this Self-analysis Meiditation in their class rooms and every morning when they begin their school, those teachers ask students to see what they have done yesterday and what others have given them and what troubles and difficulties they caused to others. We had reports of good results of manifestating noble characters which are already in them.

5)Conclusion

In this paper, we quoted what Swami Vivekananda defined education as the manifestation of perfection already in man. And we described the yogic way to integrate Patanjali's Ashtanga Yoga and

the Pancha Koshas of the Taittiriya Upanishad as a tool for the manifestation of perfection already in man and some of the effects of those yogic exercises. We hope that by hearing the effects of these yogic education system and its effects, others may find something useful here. Thank you very much.

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