

Incorporating Yoga In Education Improves SQ Level of A Student : With Respect To Indian Psychology

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Abstract

With respect to Indian psychology every individual has three Gunas tamas, rajas and satva. In this paper the author explains how incorporation of Yoga in education develops satva guna of a student and in turn improves SQ(Spiritual Quotient) of present day scenario. This attempt is made having referred to relevant literature as cited in the reference section.

Introduction

The vision of education in India is to be derived and transmitted through the inspiring averment made by Swami Vivekananda: 'We want that education by which character is formed, the strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.'

According to the World Health Organization(WHO) the state of health is defined as a state of complete physical, mental, social and spiritual well being and not merely an absence of disease or infirmity. It is clear from this definition that health and ill health are not two discrete entities as commonly understood but health should be conceived as a continuous function.

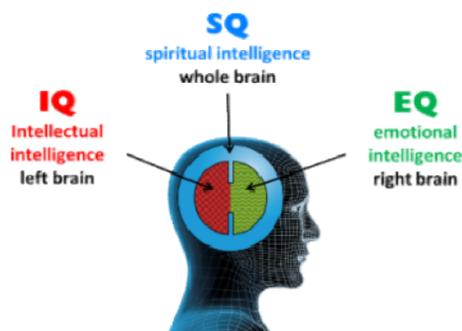
In view of the above it is high time that education should be perceived as a tool for not only the source of livelihood but, a path to the evolution of Mankind. Yoga should invariably be a part of the education curriculum towards a holistic and comprehensive mode of upbringing a student.

Objectives

Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ).

- IQ = Intelligence Quotient is about thinking and cognitive ability
- EQ = Emotional Quotient is about feeling, recognizing emotions and managing them.
- SQ = Spiritual Quotient is about being and the growth of the human being.

The importance of this trilogy is as follows while IQ and EQ without SQ may create persons who become servants of themselves and their desires, the combination of IQ, EQ and SQ create persons who become servants of God and masters of their desires.



The main objective is improving SQ level of a student helps to improve the Happiness Quotient(HQ) of the contemporary society.

Discussion

Although great technological progress has been made in the world, bringing material benefits to many, the inner man, so to speak has been grossly ignored. The balance between material and spiritual advancement has been destroyed, and as a result mankind has found itself in a wilderness of despair. Life withers when truth is lost and society decays when dharma is lost. India's strength lies in offering a solution to this problem.

The answer to this with reference to Indian life lies in providing our children with value based education. Which improves the SQ level of a student.

The trilogy IQ-EQ-SQ can be correlated with trigunas as follows:

In ancient times Indian teachers see the aim of education as raising the students consciousness from the level of Tamoguna to Rajoguna and _finally elevating it to Sathvaguna. All these three states are present in all living beings. The domination of Tamoguna keeps the consciousness in darkness. Such people will be very lazy. The knowledge of someone at the level of Rajasika consciousness will be incomplete. Many a time his understanding will be wrong. A person who has achieved satvaguna will have a keen and focussed intellect. He will have realised the divine truth. Real education is raising the student to this satvic level.

Sri Aurobindo has this to say about this subject: \The constitution of man consists of three principles of nature satva, rajas and tamas, the comprehensive, active and passive elements of universal action, which, in one of their thousand fold

aspects, manifest as knowledge, passion and ignorance. Tamas is a constitutional dullness or passivity which obscures the knowledge within and creates ignorance, mental inertia, slowness, forget fullness, disinclination to study, inability to grasp and distinguish. Rajas is an undisciplined activity which obscures knowledge by passion, attachment, prejudice, predilection and wrong ideas. Satva is an illumination which reveals the hidden knowledge and brings it to the surface where the observation can grasp and the memory records it. This conception of the constitution of the knowing faculty. made the removal of tamas, the disciplining of rajas and the awakening of satva the main task of the teacher.

Ultimately, Aurobindos educational aim was the achievement of self- realization. The person who achieves this self-realization does not detach himself from the society. Instead, he is firmly rooted to the soil and continues to work to impart education to others.

The misconception that Yoga means Asanas has to be wiped out from the psyche of the taught, rather it should be taught holistically.

Here Yoga means the classical Yoga system as set forth by Patanjali in the Yoga sutras. Patanjali taught an eightfold system of Yoga emphasizing an integral spiritual development including ethical disciplines(Yama and Niyama), postures (Asana), breathing exercises (Pranayama), control of the senses (Prathyahara), concentration(Dharana), meditation (Dhyana) and absorption (Samadhi). This constitutes a complete and integral system of spiritual training.

- Yamas and niyamas are not about right and wrong. They are about being
- honest with the true Self.

- Asanas or Yogasanas or physical postures is to use the body to gain health and mastery over the mind.
- to cut the speed of inhalation and exhalation is Pranayama.
- The essence of Pratyahara is to use the senses to gain mastery over the mind.
- focussing on the single thought is Dharana.
- Uninterrupted focus of mind on a given object in contemplation is Dhyana.
- deep absorption or super-consciousness is Samadhi.

We think of the effective teachers we have had over the years with a sense of recognition, but those who have touched our humanity we remember with a deep sense of gratitude.

When Yoga is incorporated in education, a student becomes disciple to his teacher(guru). Disciple is derived from the word 'discipline'. A disciple, therefore, is one who undergoes discipline in order to develop spirituality. In Sanskrit, a disciple is called 'shishya' or 'one who is willing to learn'. Anyone who offers himself to guru

in order to discipline himself is a disciple. It does not matter if you relate his teachings to your spiritual welfare or material life. If you are receptive to his wisdom and follow his guidance, then you are a disciple. Having, incorporated all the necessary ingredients, a teacher can feel that the onus that lies on his shoulders could be relieved.

Conclusions

SQ gives us the ability to discriminate. It gives us our moral sense, our ability to temper rigid rules with understanding and compassion and an equal ability to see when compassion and understanding have their limits. We use Spiritual Quotient to battle with questions of good and evil and to envision unrealized possibilities to dream, to aspire, to raise ourselves. It helps us to interconnect our personal vision with the larger good of humanity. It makes us more humble in our perspective. To a great extent it reduces our selfish intentions. Improving SQ level of a student is raising him to 'satvic' level of trigunas and this can be achieved by incorporating Yoga in education.

References

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