INTRODUCTION

Although Education is an instrument as well as a catalyst of social transformation and expected to bring about qualitative change in man's perception, attitudes, habits, priority and goals, the real sense of values in recent days somewhere missing. Moreover, the present system of education is information-oriented not character-based. It is consumerist in nature and makes one selfish, self-centered, irreverent and cynical. It sharpens reasons but hardens the heart. It lays little or no emphasis on such basic values as truth, love, honesty, humility, compassion, forbearance and justice. It makes one conscious about one’s rights not duties. The net result is that a strongly individualistic and materialistic culture has taken birth, which promotes self-aggrandizement, nurtures opportunism and chicanery, and generates tension in society.

The Renaissance in Europe did not bring about a renaissance of human values. The Reformation altered man’s perception of the sacred and the sacrosanct but did not do away with his inner vide such as lust, greed, anger and the like.

The ghost of technological power unwittingly released by man can be contained only by the right kind of education which combines science with spirituality, fitness with health, reasons with faith, prajna with karuna, empirical knowledge with intuition and insight; which keeps both progress and peace as its goals and is helpful in mitigating social evils.

Thus, to impart real education for retaining the human health and values in the way of peaceful life, various claims of traditional Yoga - which is an essence of Indian culture - need systematic verification. This piece of research, therefore, may be of imminent significance for reforming real education in the society.

Need of Value Education in Modern Era

Values are the concepts that describe human behavior. They are desirable ideals and goals, which are intrinsic and when achieved, in fact, evoke a deep sense of the fulfillment.

These days in continuous changing conditions, values are left far behind and there is gross erosion of values of individual to keep pace with the society in order to fulfill one's desire to be at the top. The erosion of human values of truth, co-operation, non violence, peace, love, respect for parents, elders, authority and hard work is
leading to the decay of moral and social fabric of society at a speed never witnessed
in the history of civilization. Our stress is too much on standards of living and not on
standards of life. Though the problem of decreasing values extends to the whole
range of human activities, education field is regarded as the proper place to inculcate
positive values.

The Indian culture is deeply rooted in spiritual and ethical values, unless these
values find their way into the life of students, education will lose its significance and
will not fulfill its aim. Though we have made progress in knowledge but still we are not
above the levels of our past generations in ethical and spiritual life. In some, we have
declined from their standards. Today we have been successful in making
professionals but not the human beings.

Thus, inculcation of human values is to be stressed up on in our system of
modern education to prevent and combat world terrorism, tension, diversities, self-
centered vision and violence. Through quality education restoring of humane values
(viz., Social, Moral, Spiritual, Environmental, Economical, Political and Work values)
is possible. The main aim of value education is to reform attitude and behaviour, to
promote healthy lifestyle, to shape the high moral character and to develop refined
personality of younger generation, who can prove themselves as the best citizen of a
nation.

Need of Health and Fitness in Modern Era

Radioactivity and radiation existed long before the evolution of the life on the
earth, excessive radiation exposure is, no doubt, harmful and can cause genetic
disorder, which may even be fatal. Further the slew of free radical production is
conventionally attributed to too much urbanization, pollution and junk food. Apart from
radioactive exposure and oxygen free radicals, many wrong habits and irregularity in
lifestyles may lead to poor state of fitness and ultimately results in various health
hazards. Therefore, there is a need to develop systematic strategy to educate the
common people and making them conscious to prevent their fitness and health.

Rationale of Yoga for Promotion of Health, Fitness and Values

Yoga is of great relevance to mind-body medicine because of the way it looks
at life. The yogic view of life is the best prescription even written for lasting peace
and joy, which are independent of external events and circumstances.

Emotion is a Rajas guna of Prakriti, which is responsible for many types of
disease. Psychophysically, emotions act upon our body through hypothalamus
which controls ANS (Autonomic Nervous System) and the endocrine systems.
Negative emotions like anger, fear, greed, jealousy give rise to somatic illness where
on the other hand positive emotions like love, compassion, friendship, affection etc.
give the strength to combat the stress. Illness due to negative emotions includes
hyper acidity, hypertension, insomnia, menstrual disturbances, loss of appetite etc.

Yoga plays a vital role as the ancient Indian healing art. Classical Yoga is a
science of human psychology. It works on three-facet viz. mental, physical & social
states resulting in improved health, lesser greed for possession & efficient
management of human life.

In traditional parlance, holistic health was called fulfillment of four
Purusharthas, viz., Dharma, Artha, Kaama, and Moksha through practice of
Swadharama. Dharma refers to accuracy in perception, affect and conation. This leads to Artha i.e., acquisition of material gains, followed by Kaama i.e., satisfaction of the mundane desires (which are not against the Dharma i.e., principles of global welfare) Kaama is followed by Moksha i.e., liberation from all sorts of bonds.

Thus, it must be appreciated that for most of us holistic health refers to ever increasing and appropriate satisfaction of physical, instinctual, emotional, intellectual needs and fulfillment and happiness arising from it.

For years, the health related status of physical fitness was thought to be normal for school going children. Several studies, however, indicate that the school going students are inclined towards obesity which affects adversely the normal improvement of physical fitness and associated variables (Alexander and Peterson, 1972; Burwell, et al., 1956; Fox and Mathew, 1981; Stamler et al., 1978).

To meet the normal improvement of factors of physical fitness in growing age, various researchers investigated the effects of different physical activities on performance and associated variables of physical fitness (MacRaw, 1989; Sherwood and Selder, 1979; Spirduso, 1975; Spirduso and Clifford, 1978; Spirduso et al. 1988). Similar studies in the area of Yoga exercises also revealed that Yoga may prove to be a better intervention for improving physical fitness variables of school students (Bera and Rajapurkar, 1993; Ganguly, 1981; Gharote, 1976 a; Gharote, 1976 b; Moorthi, 1983).

Ageing changes are of physical, psycho-physiological and biochemical nature. In ageing all aerobic organisms are exposed to oxidative stress and gradually the functioning abilities of almost all organs are reduced. This in fact leads to reduce one's immunity power and as a result overall health related fitness declines. In old age since body does not permit for vigorous activities, one can think of yoga - a healthy lifestyle. The claims of traditional Yoga texts and supportive research evidences indicate that Yoga is a powerful way of life not only to improve one's health related fitness but also show path to live healthy in delaying old age.

Value Education is a process of education which involves working on the total personality of the individual keeping in view all aspects of personality development, the intellectual, social and emotional, will and character (Education in Values, N.C.E.R.T., 1992, pp.22-30). The humane values viz., honesty, tolerance, justice, self-control, compassion, freedom etc enable man for self-control than other animal, so that he cultivates certain ideals, which are available in plenty in our rich cultural heritage. When human values are inculcated through curriculum to transcend cognitive, conative and psychomotor level for conducive development of individual, social, national and international understanding, it is called value education. In fact, Dhyan-yoga and Karma-yoga lead to wisdom and proper spiritual development that makes individuals to understand real values in human.

The Indian concept of education is more inclined towards spiritual development, receiving knowledge and disciplining the mind as well. Swami Vivekananda viewed education as "manifestation of divine perfection already existing in man." He said, we want that education by which character is formed, strength of mind is increased, and the intellect expounded and by which one can stand on one's own feet.

In the light of the above goal of education, it becomes relevant to assign the role to Yoga to fulfill this goal.

In modern time, the education is much inclined towards Western bent of "Learn only to earn." But education can't become only the source to livelihood,
because human life has more precious and gracious purpose. The value-based education leads us steadily towards that purpose. The basic Sanskaras of Ahimsa, Satya, Asteya, Aparigraha, and Bramhamacharya form the foundation of values which are the part of Ashtanga Yoga.

The Yama- Niyama concept, if deeply rooted in early primary education would mould the soil to the desired shape at the right time. The Asanas, Pranayamas, Kriyas, Bandhas, Mudras are not only beneficial for body but also for the mind. The healthy mind resides in healthy body. When integration of body, mind and spirit is achieved, one’s personality blossoms. The number of such personalities can be created with the help of Yoga education.

In fact, Yoga is a bridge between body, mind and spirit. Since its practices smoothly coordinate the functions of the bones, muscles, blood, brain etc., which help to improve health, and as they train human mind, which is immaterial and intangible, for modifying proper attitude, behaviour and values may establish mental peace. Thus, investigation in this direction has significant relevance to our society.

Statement of the Problem

While the primary task of education is the total development of human personality in all its aspects - physical, mental, vital, aesthetic, ethical and psychic, the fact remains that students, overburdened with lengthy and abstruse syllabi and fearful of the spectra of examinations and an uncertain future, find little time to make use of their ratiocinate faculties, to acquire moral virtues or to explore their creative potential. The paradigms of education in 21st century ought to be creative not superficial knowledge, soul-consciousness not body-consciousness, and cosmo-centricity not egocentricity. Each must be taught to see himself as a part of the cosmic self.

At this juncture, we can think of “Yoga” as an alternative means to achieve perfect health and can consider it as an appropriate “Syllabus” for value based education to establish peace and harmony in the human society.

Modern educational system seems to fail in the integrated development of the body, mind and spirit. The emphasis continues on imparting information, but the cultivation of values is neglected. Highest emphasis in our educational system must be laid on cultivation of values appropriate to the modern society. In the New Education Policy (1986) it has been emphasized how the transformation of values, based on our traditions, is absolutely necessary. Yoga encompasses all the perspectives of value education. Patanjali has presented an excellent scheme for value education through his two-pronged approach, one from psychological side and other from the physiological side by suggesting the practice of Yamas, Niyamas, Asanas and Pranayama. Hathayogic practices like Kriyas, Asanas, Pranayamas, Mudras and Bandhas establish emotional balance, health and fitness by tackling the autonomic nervous system. The views of Patanjali and Holy Gita are also illustrated to prove the fact that yoga is a stage of the union of Self and almighty God through its act of Chitta Vritti Nirodha so that one can make life valuable, physically, mentally and spiritually. It is, perhaps, the substitute of moral, spiritual and heavenly values.
Although it is high time to introduce Yoga in the educational system for implementing value education to young student generation, its real implication needs research-based evaluation. Moreover, formulation of appropriate syllabus for improving health and value education is the need of the day. It was, therefore, thought desirable to undertake this study entitled, “ Assertion of Traditional Yoga in Human Health and Value Education.”

Objectives of the Study

- To identify the major dimensions of human health and values;
- To critically study the traditional Yogic texts and to identify various “means and/or techniques of Yoga,” which claim to achieve human health and values;
- To examine, based on systematic review of research literature as well as logical interpretations, the real implications of the “identified yoga practices” in achieving each dimension of health and values;
- To evaluate “Traditional Yoga” as a system of Health and as a process of Value Education;
- To develop separate “Schedules of Yoga” and “Chart of Yogic Diet” for human individuals (age-wise) for achieving “health and Fitness” and “Syllabi of Yoga” for implementing “value education” in school education.

Assumptions

- Since the investigator intends to collect research data by consulting all traditional Yoga texts, it is assumed that this study will ensure scripture-based valid information about human health and value education.
- As this study will systematically review both the scripture and research-based literature, it is assumed that formulation of “Syllabi for Health and Value Education” will be appropriate.

Hypotheses

$H_1$: Patanjali Yoga would be more useful than Hathayoga to promote health in tackling psychosomatic ailments and in establishing humane values;

$H_2$: Hathayoga would be more significant than Patanjala Yoga to improve fitness and to prevent health in tackling homeostasis in body constituents;

$H_3$: “Schedules of Yoga,” to be developed on the basis of traditional scriptures, would be appropriate for maintaining health and fitness;

$H_4$: “Syllabi of Yoga,” to be developed in this study, would be appropriately useful as “Guidelines for Value Education” in our modern system of Formal Education for improving human health and values.

Delimitation of the Study

- There are various schools of Yoga e.g., Raja Yoga (Patanjala Yoga), Hatha Yoga, Kundalini Yoga, Tantra Yoga, Bhakti Yoga etc. Since all the components of different schools of Yoga and their aims are satisfying by Raja Yoga and Hathayoga, the present researcher delimited her study to these two systems of traditional yoga only.

- The study delimits the dimensions of Health as per the suggestion of W.H.O. Similarly, the Humane Values were delimited to six dimensions as suggested by (Ojha, 1959).\(^1\)

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• This is an analytical study of different traditional yogic literature and the meta-analysis of their content was made logically sound with supportive research literature.

Limitations of the Study
• Since this study has been confined to “Traditional Yoga Texts” the outcomes of it did not agree with the implications of “Modern schools of yoga” which has not scriptural base.
• Since this study considers only “Yoga Texts related to Classical Yoga and Hathayoga”, the researcher did not consider all traditions irrespective of all human culture.

Significance of the Study
The present study has great significance in the society in the following ways:
• Since there is no tradition-based as well as research-verified “Programme of Yoga” as a process of Value Education, this study may be of immense implication in our present system of formal education;
• Various experimental studies indicate that Yoga is useful for maintaining one’s health and fitness. However, “age-wise” appropriate “programme of yoga” is the need of the day. This study, therefore, may have justifiable significance.
• This study may highlight the real significance of “Traditional Yoga” in every age of life for promoting health and fitness and for securing humane values for social peace.

Operational Definitions of Terms Used
The following terms pertinent to the study are defined for the clarification of succeeding discussion:

Values
The word value has been derived from the Latin root-Value which means valor/valiant, strong or vigorous. Values such as truth, love, honesty, humility, compassion, forbearance, justice etc are the integrating or unifying dimension of self. They make one conscious about one’s rights as well as duties. They are build up slowly and they may change over time. We learn them through imitation, identification, examples and experiences. Age, education, family, school, colleges, profession and attitudes, all have influence on our values.

Value Education
“Education” in some form or other has existed since times immemorial and was generally referred to man’s behavior in society. In fact, education is a training process that comes about through the study of experiences and enables a person to better understand new experiences as well as improves power of adjustment. Thus, Value education is a training process that builds up truth, love, honesty, humility, compassion, forbearance, justice etc., which brings social harmony and peaceful living.

Health
WHO defines “Health” as not merely absence of disease, it is an overall state of feeling of well being at physical, mental, social and spiritual levels. According to Ayurveda, “Health” signifies functional equilibrium of all bodily systems, which brings pleasant state of mind and soul. Maharshi Patanjali explains “Health” as a state of mental balance. “Hathayoga” indicates “Health” as a state of homeostasis (balance) of “Vata,” “Pitta,” and “Kapha.” However, according to Classical Yoga, “Health” signifies the balanced function of body, mind and soul.
**Health Related Fitness**

In general, physical fitness is the ability to do work without undue fatigue. However, such fitness abilities vary depending upon the types of work and they may not be concerned with one’s health. Recently, therefore, the concept of Health-related-fitness has been evolved, which infers the fitness abilities signifying one’s level of good health. AAHPERD (American Alliance of Health, Physical Education, Recreation and Dance) evolved four major factors of Health-related-fitness viz., cardiovascular endurance, abdominal muscle strength-endurance, flexibility and body fat%.

**Traditional Yoga**

Vedic Tradition can be confidently said to approve of the yogic discipline. The word yoga (or its variations) occurs in *katha, Brhadaranyaka, Maitrayani, Svetasvatara Upanishads* etc. The word yoga has different connotations as may be found in lexicons. Also in different *darśanas* the word has been used to mean different set of actions as means to what they propound as the ultimate *purusarthā*, i.e., *Moksa*. When the word yoga is used under the category of action, normally the word signifies the set of 8 limbs called *astanga yoga*. The yogic actions were codified by Patanjali (500BC-200BC) and is called as yoga sūtras. The eight limbs are: *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi*. Patanjala Yoga is known as “Raja Yoga” or “Classical Yoga.” According to this Yoga philosophy, *Kaivalya* (liberation) is attained by a type of self-realisation and the latter is attained by the practice of Yoga. When *purusa* as the conscious power (*citisakti*) remains in its own nature, as distinct from *buddhi* and so to say *prakriti*, it attains kaivalya.

**Hathayoga**

Hathayoga consists of two words i.e., Hatha and Yoga. Here the term “Hatha” represents two terms i.e., “ha” and “tha” symbolically represent ‘sun’ and the ‘moon’ respectively. The equilibrium of “ha” and “tha” is known as “Hathayoga”. The content of this yoga combines the study of ten mudras, six kriyas and eight kumbhakas and eighty four *asanas*.

**METHODOLOGY**

**Research design**

This is a literary research, where the Indian Traditional Scriptures and standard Yoga Texts were critically analyzed and evaluated in the context of the health and value education. The extracts of Scriptures and Classical Yoga Texts were deduced scientifically and the contribution of them towards human health, fitness and value education was established. The study was conducted in considering the following steps:

1) **Systematic Review of Scriptures, Traditional Yogic Texts & Research Literature**

   The ancient as well as modern literature were reviewed systematically to identify the major dimensions of human health, health related fitness and values.

2) **Preparation of Checklist**

   Based on the attributes of the major dimensions, separate Checklist was prepared for human health, health related fitness and values. Objectivity, reliability and validity of the Checklist were established scientifically.

3) **Source of data & Data Collection**

   Each of the selected *Yogic Texts* (i.e., Patanjala Yoga, Hathayoga etc.), *Upanishads and modern research reports* were verified by using different Checklists being developed in this study and data related to the contribution of each of the literatures towards health, health related fitness and values were collected.
DATA ANALYSIS
The details of data analysis has been presented in Chapter-III, however, they have been summarized as follows:

- Important Yoga practices that claim to achieve human health, health-related-fitness and values, were identified, accumulated and categorized according different age groups.
- Data were organized through various tables and were interpreted logically with scientific reasoning. Graphical representations provide visual understanding of the logical interpretations.
- Different “Schedules of Yoga” were prepared as a curative (treatment) strategy for different psychosomatic disorders to promote proper health care.
- Different “Schedules of Yoga (Age-wise)” were prepared as a preventive strategy for retaining proper Health and Health-related fitness.
- Different “Syllabi of Yoga” for implementing Value Education were framed for the students of Pre-Primary to Secondary Education.

RESULTS
The results, as presented in Chapter-IV, have been arranged in Tabular and Graphical forms and were properly discussed “with reference to” and “in contrast with” past and recent references, and the conclusion as well as suggestions / recommendations have been made accordingly.

1) Results of Systematic Review of Scriptures, Traditional Yogic Texts & Research Literature
The ancient as well as modern literature as reviewed systematically have revealed the major dimensions of human health, health related fitness and values as follows:

Dimensions of Human Health
Human health represents four dimensions viz., Physical, Mental, Social & Spiritual dimensions. Literature suggested some Yoga practices to attain health are –

Asanas:
Sarvangasana, Matsyasana, Halasana, Bhujangasana, Dhanurasana, Paschimottanasana, Ardha-Matsyendrasana, Supta-Vajrasana, Mayurasana (to be avoided for women), Parvatasana, Yoga mudra.

Pranayamas:
Ujjayi, Anuloma-Viloma, Bhashrika.

Bandhas, Mudras & Kriyas:
Uddiyana, Brahma Mudra, Kapalabhati, Vamana Dhauti, Jala Neti.

Other Practices:
Shavasana, Omkar recitation, Dhyana, Participation in religious functions, strictly following Yamas and Niyamas.

Dimensions of Health Related Fitness
Health Related Fitness considers four factors viz., Cardiovascular efficiency, Abdominal Muscles Strength & Endurance, Flexibility and Body Fat%. Literature suggested some Yoga practices to attain health related fitness are –

<table>
<thead>
<tr>
<th>Yoga Practices</th>
<th>Intensity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sirshasana</td>
<td>1/4 min. to 12 mins., adding 1/2 min. per week.</td>
</tr>
<tr>
<td>Sarvangasana</td>
<td>1/2 min. to 6 mins., adding 1 min./week.</td>
</tr>
<tr>
<td>Matsyasana</td>
<td>1/4 min. to 3 mins., adding 1/4 min. per week.</td>
</tr>
<tr>
<td>Halasana</td>
<td>1 min. to 4 mins., for all stages put together, adding 1 min. per week.</td>
</tr>
<tr>
<td>Bhujangasana</td>
<td>3 to 7 turns of each, the pose</td>
</tr>
<tr>
<td>Salabhasana</td>
<td>being maintained for 10 seconds.</td>
</tr>
<tr>
<td>Dhanurasana</td>
<td>adding one turn every fortnight to each.</td>
</tr>
<tr>
<td>Ardha-Matsyendrasana</td>
<td>1/4 min. to 1 min., for each side, adding 1/4 per week.</td>
</tr>
<tr>
<td>Paschimattanasana</td>
<td>1/4 min. to 1 min., adding 1/4 per week.</td>
</tr>
<tr>
<td>Mayurasana</td>
<td>1/6 min. to 2 mins., adding 1/4 min. per week.</td>
</tr>
<tr>
<td>Savasana</td>
<td>2 mins. to 10 mins., adding 2 mins. per week.</td>
</tr>
<tr>
<td>Uddiyana Bandha</td>
<td>3 to 7 turns, adding 1 turn per week.</td>
</tr>
<tr>
<td>Yoga-Mudra</td>
<td>1 min. to 3 mins., adding 1 min. per week.</td>
</tr>
<tr>
<td>Nauli Kriya</td>
<td>3 to 7 turns, adding 1 turn per week.</td>
</tr>
<tr>
<td>Kapalabhati Kriya</td>
<td>3 rounds of 11 to 121 expulsions each, adding 11 expulsions to each round every week.</td>
</tr>
<tr>
<td>Ujjayi Pranayama</td>
<td>7 to 28 rounds, adding 3 rounds every week.</td>
</tr>
<tr>
<td>Bhashrika</td>
<td>3 rounds of 11 to 121 expulsions each, adding 11 expulsions to each round every week. Every round to be followed by a suitable Kumbhaka</td>
</tr>
</tbody>
</table>

Dimensions of Human Values
Literature suggested some Yoga practices to enrich the values are –

- Reading holy books e.g., Puranas, Vedas, Bhagwatgita, Koranas, Bible etc. and implementing the principles in day to day life.
- Observing Yamas & Niyamas in social life.
- Listening religious songs, music, prayers etc.
- Attending religious lectures, spiritual activities, collective prayers etc.
- Practicing Omkar recitation, Dhyana etc.

2) Results of Yoga Modules to promote Health Care

The schedules yoga as suggested by the Traditional Texts for treatment of various major psychosomatic disorders have been presented as follows:

a) Yoga Modules for Diabetes Mellitus

**Morning (1hr.):** Utkshepa Mudra, Pavana Muktasana, Karmasana, Janushirasana, Agnisara Kriya, Uddiyana Bandha, Kapalabhati, Brahma Mudra, Chandrabhedan Pranayama, Om recitation.

**Evening (1hr.):** Sarvangasana / Viparita Karani, Matsyasana, Halasana, Bhujangasana, Yoga Mudra, Ardha Matsyendrasana, Paschimottanasana, Bhashrika Pranayama, Om recitation, Dhyana.

**Exercise (1hr.):** 3-5 Km walking (slow to medium intensity), jogging in between and jumping jack are suggested. Running (fast) is prohibited.
Diet: Vegetarian and nutritious food (e.g., peanut), fruits especially ripe bananas, vegetable (like patol, okra, dhundula, palta etc. having alkaline properties), plantain soup, lemon juice etc. are suggested. Non-vegetarian food is strictly prohibited.

Precaution: Consult diabetologist. One can practice the above along with medicine; the physician should adjust dosages of medicine gradually.

b) Yoga Modules for Hypertension

Morning (1hr.): Yoga mudra, Pavana Muktasana, Padahastasana, Brahma Mudra, Chandrabhedan Pranayama (without kumbhaka), Crocodile postures, Om recitation, Dhyana.

Evening (1hr.): Shavasana Relaxation, Parvatasana, Chin & Chinmaya Mudra, Ardha Halasana, Yoga Mudra, Niralambasana, Padahastasana, Chandrabhedan Pranayama (without kumbhaka), Om recitation, Dhyana.

Exercise (1hr.): 1-2 Km walking (slow to medium intensity) as suggested by cardiologist.

Diet: Very small quantity, but several times. Vegetarian and nutritious food, alkaline fruits, curd water, little boiled rice, leafy vegetable (easily digestible, non-constipating) etc. are suggested. Non-vegetarian food is strictly prohibited. Maintain breath flow through right nostril before and after meal.

Precaution: Consult cardiologist. One can practice the above along with medicine; the physician should adjust dosages of medicine gradually. Don’t drink too much of water, don’t eat full stomach and don’t add salt in food. Avoid over-working of heart, late night sleep (go to bed: 8:00-8:30 p.m.) and dinner invitations.

c) Yoga Modules for Asthma

Morning (1hr.): Shavasana Relaxation, Sarvangasana / Viparita Karani, Matsyasana, Pavana Muktasana, Dhanurasana, Yoga mudra, Ushtrasana, Kapalabhati, Brahma Mudra, Suryabhedan Pranayama (with kumbhaka), Crocodile postures, Om recitation, Dhyana. Kriyas (Danda dhauti, Vastra dhauti, & Neti) suggested once in a week.

Evening (1hr.): Shavasana Relaxation, Sarvangasana / Viparita Karani, Matsyasana, Pavana Muktasana, Dhanurasana, Parvatasana, Chin & Chinmaya Mudra, Niralambasana, Suryabhedan Pranayama (with kumbhaka), Crocodile postures, Om recitation, Dhyana.

Exercise (1hr.): 3-5 Km walking (slow to medium intensity) as suggested by physician. After dinner walk a mile.

Diet: Very small quantity, but several times and finish dinner during 7:30-8:00 p.m., and never completely fill the stomach. Milk should be the main drink. Vegetarian and nutritious food, alkaline fruits, little boiled rice / chapati, curd water, leafy vegetable (easily digestible, non-constipating) etc. are suggested. Non-vegetarian food is strictly prohibited. Maintain breath flow through right nostril before and after meal.

Precaution: Consult physician. One can practice the above along with medicine; the physician should adjust dosages of medicine gradually. Don’t eat full stomach. Avoid tea, sweet, fried foods, late night sleep and dinner invitations.

3) Results of Yoga Modules (Age-wise) to retain Health Related Fitness

List of yoga practices suitable for each stage of human growth and development as prepared on the basis of textual search has been presented below:
a) Yoga for Prenatal Stage (Before birth)

Pregnant mother should practice:
- **Yoga**: Bhadrasana, Vajrasana, Brahma Mudra, Vrikshasana, Crocodile postures, Shavasana, Ujjayi and Anuloma-Viloma pranama (without Kumbhaka), Omkar recitation, dhyana, observing the principles of Yamas and Niyamas and taking yogic diet.
- **Garbha Sanskar**: A spiritual programme with recitation of Vedic hymns, shlokas for pleasing God and for purification of the mind of mother.
- **Reading holy books** e.g., Puranas, Vedas, Bhagwatgita, Koranas, Bible etc. and implementing the principles in day to day life.
- **Listening religious** songs, music, prayers, vedic hymns etc.
- **Attending religious** lectures, programmes, spiritual activities, collective prayers etc.

b) Yoga for Infancy Stage (0-5 yrs.)

- **Listening religious** songs, music, prayers, vedic hymns etc.
- Imitations, story plays, story from Upanishads & mimeties.
- Free Movements (joints) like animals (informal types).

c) Yoga for childhood Stage (6-12 yrs.)

- **Listening religious** songs, music, prayers, vedic hymns etc.
- Imitations, story plays, story from Upanishads & mimeties.
- Swastikasana, Ardhapadmasana or Virasana, Bhujangasana, Ardhashalabhasana, Utkatasana, Tadasana, Vrikshasana, Naukasana, Padahastasana, Shavasana.

d) Yoga for Adolescent Stage (13-19 yrs.)

- **Listening religious** songs, music, prayers, vedic hymns etc.
- Imitations, story plays, story from Upanishads & mimeties.

e) Yoga for Adult Stage (20-30 yrs.)


f) Yoga for Adulthood Stage (31-49 yrs.)


g) Yoga for Old Stage (50 yrs. & above)

4) Results of YOGA SYLLABUS for VALUE EDUCATION in Schools

a) Yoga Syllabi for School Children (Standard-I, II, III, IV, V)

This is the basic and compulsory for imbibing value education. It should cover –

| 1. Free Movements (joints) like animals (informal types) | Class I to IV |
| 2. Rhythmics yoga | Class I to IV |
| 3. Imitations, story plays, story from Upanishads & mimeties | Class I to IV |
| 4. Yoga practices (10 periods) | Class V |

(Swastikasana, Ardhapadmasana or Virasana, Bhujangasana, Ardhashalabhasana, Utkatasana, Tadasana, Vrikshasana, Naukasana, Padahastasana, Shavasana, Om recitation).

b) Yoga Syllabi for School Children (Standard-VI, VII, VIII, IX, X)

This is the basic and compulsory (10 periods) for imbibing value education. Each Class should cover the followings–

Class VI

1. Repeat Yoga practices learnt in Class-V
2. Introduce new yoga practices
   (Padmasana, Dhanurasana, Vajrasana, Utkatasana, Supta Vajrasana, Parvatasana, Chakrasana, Shavasana, Om recitation)
3. Imitations, Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, Listening religious songs, music, prayers, vedic hymns etc.
4. Teaching Yamas & Niyamas

Class VII

1. Introduce new yoga practices
   (Baddha Padmasana, Yoga Mudra, Matsyasana, Gomukhasana, Viparitakarani, Sarvangasana, Tolasana, Ujjayi without Kumbhaka, Shavasana, Om recitation, prayer, Vedic hymns).
3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, Listening religious songs, music, prayers, vedic hymns etc.
4. Teaching Yamas & Niyamas

Class VIII

1. Introduce new yoga practices
3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, Listening religious songs, music, prayers, vedic hymns etc.
4. Teaching Yamas & Niyamas
**Class IX**

1. Introduce new yoga practices
   (Ugrasana, Dhamurakarshana, Simhasana, Uttanamandukasana, Kukkutasana, Nauli, Kapalabhati, Shvasana, prayer, Vedic hymns, Anuloma-Viloma pranayama, dhyana).

3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas & Niyamas

**Class X**

1. Introduce new yoga practices
   (Shirshasana, Shalabhasana, Bakasana, Mayurasana, Uttanakurmasana, Anuloma-Viloma, Shvasana, Shavasana, prayer, Vedic hymns, Bhastrika pranayama, dhyana).

3. Mythological story plays, Story from Upanishads, Bhagwadgita, Ramayana, Mahabharata, Koran, Bible, **Listening religious** songs, music, prayers, vedic hymns etc.

4. Teaching Yamas & Niyamas

**DISCUSSION**

The entire text of Patanjala Yoga Sutra reflects different means to tackle psychosomatic disorders and establishes procedures humane values. This text also describes the methods of enriching one’s mental health. Similarly, Hatha yoga texts are dealing with the basics of musculoskeletal functions along with enriching value education. Logical interpretations reveal that Patanjala Yoga is superior to Hathayoga so far as health and human values are concerned. Thus, the hypothesis- $H_1$: Patanjali Yoga would be more useful than Hathayoga to promote health in tackling psychosomatic ailments and in establishing humane values, has been retained logically;

Different Hathayogic texts have different understanding about human health, fitness and homeostasis in body constituents. Hathayogic texts deal more with one’s musculoskeletal functions that in fact help to enrich almost all the physiological functions leading to improved health and fitness. Thus, the hypothesis-$H_2$: “Hathayoga would be more significant than Patanjala Yoga to improve fitness and to prevent health in tackling homeostasis in body constituents” has been sustained.

Various literature have been reviewed systematically, which indicate that the traditional scriptures validate the real information about proper method of practicing yoga. Our ancestors have experienced these methods have tremendous benefits in maintaining one’s health and fitness. On the basis of these reviews, the researcher has developed so many “Yoga Modules,” which are found appropriate to enrich health and fitness. Thus, the hypothesis-$H_3$: “Schedules of Yoga,” to be developed on the basis of traditional scriptures, would be appropriate for maintaining health and fitness” has been accepted.

Yoga syllabi are the real need of our modern civilization with special reference to the students of primary and secondary education. Literature revealed that the yoga syllabi as suggested from the standard 1 to X seem to beneficial to imbibe value education. Thus, the hypothesis-$H_4$: “Syllabi of Yoga,” as developed in this study, would be appropriately useful as “Guidelines for Value Education” in our modern system of Formal Education for improving human health and values, has been logically accepted.

**MAJOR FINDINGS**

- The major dimensions of human health and values have been identified. The findings indicate that the dimensions of human health are physical, mental, social and spiritual, whereas Theoretical, Economical, Aesthetics, Social, Political and Religious
attributes are representing the values. Similarly, the dimensions viz., cardiovascular efficiency, strength and endurance of abdominal muscles, flexibility and fat percentage represent one’s level of health related fitness.

- Critical study of the traditional Yogic texts helped to gather different claims of various yoga practices to achieve human health and values. Literature suggested some Yoga practices to attain health are 11 Asanas, 3 Pranayamas, 1 Bandha, 1 Mudra, 3 Kriyas and 6 other practices. Similarly, the literature suggests 11 Asanas, 2 Pranayamas, 1 Bandha, 1 Mudra and 2 Kriyas to attain health related fitness.
- Literary survey suggested some Yoga practices to enrich the values are –
  - Reading holy books e.g., Puranas, Vedas, Bhagwatgita, Koranas, Bible etc. and implementing the principles in day to day life.
  - Observing Yamas & Niyamas in social life.
  - Listening religious songs, music, prayers etc.
  - Attending religious lectures, spiritual activities, collective prayers etc.
  - Practicing Omkar recitation, Dhyana etc.

- The schedules yoga including diet, do’s and don’t as suggested by the Traditional Texts for treatment of various major psychosomatic disorders viz., Diabetes, Hypertension, and Asthma have been explicitly presented. These are found authentic.

- Age-wise modules of Yoga (based on traditional literature) suitable to enrich and maintain health and fitness have also been suggested.

- Yoga syllabi that contribute Value Education suitable for the students of primary and secondary education have been framed.

CONCLUSION

Within limitations, the present investigation draws following conclusions:

- Yoga contributes to maintain one’s Health Related Fitness.
- Yoga can be used as a therapy to control different psychosomatic disorders.
- Literature based Yoga Modules, as presented in this study, for enriching one’s Health, Health Related Fitness, and Value Education seem to be authentic.
- Patanjala Yoga is more inclined towards enriching one’s health and value education, whereas Hathayoga practices are found useful to enrich one’s health related fitness.
- Thus, “Traditional Yoga” is a system of Health for enriching Health Related Fitness and Value Education.

RECOMMENDATIONS

On the basis of the results and conclusions presented above, this investigation recommends that –

- The “Yoga Modules” as suggested on the basis of literary research can be authentically implemented for enriching one’s health, health related fitness and value system.
- Repeatedly controlled experiments may be conducted further to establish the experimental authenticity, reliability and validity of the “Yoga Modules.”
- Similar “Yoga Modules” as alternative therapy for treating other psychosomatic disorders may be undertaken through future studies.
- Suggested “Yoga Modules” may be incorporated in the curriculum of Primary and Secondary system of school education.
CONTRIBUTION TO THE KNOWLEDGE OF GLOBAL EDUCATION

- This study has contributed to the literature of global education about the relevant “Syllabus” of Yoga, which is an Indian traditional system of education, for achieving true value education.
- Suggestive “Schedules of Yoga Practices,” in this study seems to be useful to promote health related fitness and health in establishing preventive as well as curative values for all ages.

Selected References


