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Physical Education and Art Forms: Perspective from Cultural and Spiritual Discourses

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Abstract:

Fusion of expressions with emotions not only works as art but can miraculously stand medicinal for treating the hearts of gloom and dark. The hues and cries, and the evils and shams that have robbed modern day life of its joys and beauty, inspire and elevate the academicians to come up with the tools and techniques for changing the mindsets of the people that let them enjoy the beauty of nature on the planet Earth. Popular statement by William Wordsworth that poetry happens out of 'emotions recollected in tranquillity' can serve a significant research question in devising and designing poetry as an art for life sake. This mode of reception is not only heart throbbing but also activates human senses to rediscover the undiscovered path to appreciate or criticise the social systems and the reading of genres that we have created. The present paper is an attempt at reading folklore and cultural texts that resonate and reverberate not only in the physical realizations of an individual's body, heart and mind but also open vast scope of including such form of arts and reception in giving strength to the establishments that are working towards the health of man and environment as part of emerging trends in global education.

Key words: *Physical Education, Art Form, Cultural discourses, Spiritual discourse.*

Fusion of expressions with emotions not only works as art but can miraculously stand medicinal for treating the hearts of gloom and dark. The hues and cries, and the evils and shams that have robbed modern day life of its joys and beauty, inspire and elevate the academicians to come up with the tools and techniques for changing the mindsets of the people in a direction that can let them enjoy the beauty of nature on the planet Earth. Here I advocate the fusion of disciplines, and reaching the pursuance of the knowledge that can bring humanity to the path of happiness and betterment. How appropriate here stands the Vedic mantra *Aano bhadra kratavo yantu vishwatah* (Rigveda 1:89:1) that says, "let noble thoughts come from all directions". As a corollary to this idea the popular statement by William Wordsworth seems worthy when he says that poetry happens out of 'emotions recollected in tranquillity'. It can serve a significant research question in devising and designing poetry as an art for life's sake. This mode of reception is not only heart throbbing but also activates human senses to rediscover the undiscovered path to appreciate or criticise the social systems and the reading of the genres that we have created. The present paper is an attempt at reading cultural texts and scriptures that resonate and reverberate not only in the physical realizations of an individual's body, heart and mind but also open vast scope of including



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such form of arts and reception in giving strength to the establishments that are working towards the health of man and environment *vis-a- vis* the centres and institutions promoting physical education as part of emerging trends in global education.

Let music be the food of mind that has an essence to celebrate even the adverse appropriately placed in one of the poetical discourses of William Shakespeare when he recites for the world

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything. (*As You Like It* .Act 2, Sc 1)

This recitation is suggestive of the peace of mind, the joy, the vent to all kind of venom that becomes ornamental as well as magical in its effect with soothing effect that has power to heal even the diseased. When people get together, share experiences, listen stories that touches the pain and pleasure of the reins in histories, the veins of heart and mind feel vibration. Magical discourses take place in the beauty of nature that are shaped into different forms of poetry and art which speaks of man, nature and environment since ages. In a positive vibes of a surrounding rich in health and energy, we set frames, expressions and dialogues the moment we find gala for invocation of music that tones and shapes the heart , mind and soul of the people. Canadian poet Dennis Lee's statement holds truth here:

What am I doing when I write?

I don't know.

A hockey player may understand very little about the principles of anatomy. But he gets his body across the ice somehow.

What am I doing when I write? The question is too important to discuss at a writers' conference, even this one. It is posed by the writing that wants to be done. And it is answered, sometimes, by the writing *as* it is done.

There's not much left over to analyze what is going on.

Still, it's possible to make companionable noises—like when you're helping to lift a heavy crate, enjoying music, making love. (Cadence, Country , Silence : Writing in Colonial Space. 1)



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The equations run, and the blood flows when someone is sitting healthy and wealthy in thoughts and wise in consuming the transcending emotions to sell the world the goodness and the values that sing the songs of humanity. Early in the morning, group of people sitting aside in a park or racing, jogging on the track inspire and elevate the spirit, the heart, the courage, the mind. An individual tries to detoxify the body of all ills for creation, construction and positivity that comes and overwhelms one's body to create space to think and reciprocate the nature back its requirements, establishing the need and desire to talk about sustainable development and 'criticism of life' through words and their forms. In a message to believe in the peace of the world and preserve Mother Earth, the 6th verse in "Bhoomi Sukta" of the Atharva Veda says, I meditate on the Earth Who is Vishvambhara (all-bearing), Vasudha (all-producing), Prathishtha (our foundation), Hiranyavaksha (having golden bosom) and Jagato Niveshani (our habitat), and further in the seventh verse of "Bhoomi Sukta" of the Atharva Veda, the feeling gets strengthened, with the statement "I meditate on the Earth Who is sleeplessly protected by the devas with vigilance because She is Vishva-Daaniiim All-Giver and all life-forms depend on Her." (Atharva Veda). India's culture and tradition, its rich heritage pitted into pithy and concise folklore and cultural texts, religious scriptures, its music and art have been a classic that can pass on strong messages for reviving and revitalizing the interpretation of these scriptures, the meaning or meanings that speak of the importance of physical education, the theory behind it and its implementation, specially as a dire requirement of a confused and stressed mind looking towards taking decisions for a better life tomorrow. *Sarve Bhavantu Sukhinah, Sarve Niraamayaah/ Sarve Bhadraanni Pashyantu, Maa Kashcid-Duhkha-Bhaag-Bhavet*, a popular dictum from Indian cultural text, speaks of a prayer that

"May All be Happy, /May All be Free from Illness./May All See what is Auspicious, / May no one Suffer." In the same spirit, The Shanti Mantra urges the noble thoughts:

*Oṃ dyauh śāntirantarikṣaṃ śāntiḥ
pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ
vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ
sarvaṃ śāntiḥ śāntireva śāntiḥ sā mā śāntiredhi
oṃ śāntiḥ śāntiḥ śāntiḥ
(Yajurveda 36:17)*

Just for clarification sake, the English rendition of the *mantra* follows here: May peace emit there in the whole sky as well as in the vast insubstantial space everywhere. May peace reign all over this planet Earth, in water and in all herbs, trees and creepers. May peace flow over entire universe! May



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peace be in the Supreme Being, and may there always exist in all peace and peace alone. Peace, peace and peace to us and all beings!

Impliedly it inspires for plantation drives, cleanliness drives, revival of river beds and farms, gardening features, sustainable uses of ,and sustenance through natural resources. The issues of water harvesting , landslides , sandstorms , cyclones , tornadoes , high frequency waves and a number of millennial discourses on flora and fauna appropriately find deliberations and references in our own cultural texts, and therapeutically , these treat our heart and mind by becoming the part of identifiable songs and music in different manifestations of art forms that sooth and satisfy our emotions leaving a relief effect through realizing the measures , the researches and the steps that we can take to understand the entire education system for the cause of humanity .

Observance of International Yoga Day on 21st of June every year is indeed a great message to the world in entirety that works and harness values for the growth and sustenance of life on earth. A diseased or an ill person is a responsibility on society who can neither reciprocate nor prove the existence of human life .It is once an opportunity that a human life can prove its worth by identifying all the energies that fit together , and go together to set things right for the future generations , and this happens through a healthy mind that requires a body toned in terms of health and healthy ingredients that play pivotal in constructing the ladders that socially provide comfort to the man , nature and environment . The Taittiriya , Katha and Mandukya Upanishads advise :

*Om saha nāv avatu
saha nau bhunaktu
saha vīryam karavāvahai
tejasvi nāv adhītam astu
mā vidviṣāvahai |
Om śāntiḥ śāntiḥ śāntiḥ .*

Invoking the supreme word Om, the Mantra states, May God protect us both together; may God nourish us both together; May we work conjointly with great energy. May our study be vigorous and effective; May we not mutually dispute (or may we not have a feeling of hatred.). Let there be peace in me! Let there be peace in my environment! Let there be peace in the forces that act on me. The verses suggest the need of unity and team work.

There is a need, therefore, to come up with the curricular and co curricular activities at different levels of our education system that stand fit to teach, interpret and establish the requirements of centres, departments, activities, for invigorating the energy towards physical education for enriching the mental



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health. Technically physical education does not go by stretching hands and legs ,smiling and chasing boisterously the hearts of people through mechanical guidelines of P.T drills but also how exactly Indian Ayurvedic systems , Homeopath , Unani medicines and Vedas define health and the corresponding mind of the lives on earth . The [Bṛhadāraṇyaka Upanisad](#) extols knowledge as follows:

Om Asato Maa Sad-Gamaya

Tamaso Maa Jyotir-Gamaya

Mṛtyor-Maa Amrtam Gamaya

Om Shaantih Shaantih Shaantih .(1.3.28)

The expression advocates: “O Almighty! Keep me not in the unusual sphere of fantasy, but make me go towards the truth/reality, i.e. the Eternal Self. Keep me not in the Ignorant State of Darkness, but make me go towards the Light of Knowledge. Keep me not in the World of Mortality, but make me go towards the World of Immortality of self-realization!”

In the spirit, I have the conviction in the present paper to celebrate and advocate the bolstering spree that exists in these scriptures, verses and forms of poetry. It stretches the scope of teaching and researching physical education and its inspiration from the cultural and religious discourses that speak volumes on strengthening not only physical health, heart, mind and soul but the environment in entirety in India and abroad.

The present challenge of poisoned air is a threat to the entire existence of humanity, and, therefore a small effort to the understanding of connection between man and environment towards physical education through cultural immersion and association can prove to be tools of innovative teaching learning methods that is likely to be inclusive and interdisciplinary. They suggest meditations, on building better constructs for disseminating physical education, and elevate our spirit with energies for coming together with a purpose to solve the problems before humanity.

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