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Movement Is Living, Learning And Language.

"Movement is Prime Basis and Supreme Dynamics of Intra-and Inter-Personal Living, Learning and Language."

- V. D. Bapat

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MAN IS BIO-PSYCHO-SOCIO-CULTURO-MORALO-
SPIRITUAL ORGANISM.

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- Dr. V.D. Bapat

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EDITORIAL**NEP2020- RESPONSIBILITY
OF THE STATES...**

National Education Policy 2020 has been recently declared by the Ministry of Education Govt. of India New Delhi. This Policy will have its implementation throughout India and all States and UTs will form their policies and programs as per the guide lines of National Policy. A glance at the Policy reveals that there would be possibility of significant changes in the existing education system. Structure and formation of statutory educational authorities at Central and States will experience changes. Education being a State subject, the States will have freedom to maintain their cultural, social and spiritual identity within the national policy framework.

Detailed study and review of the draft Policy in the context of sport and physical education is necessary, particularly at middle school and high school level where students develop their skill level and understanding of the sport or game. Even at collegiate level, advance coaching in the games or sport discipline is much needed.

Realizing the significance of NEP2020 and the responsibility of the States to implement it, some of the States have formed a 'Task Force' - high power committee- to study the Central Policy and propose a working plan to the State. This Committee has a difficult job to perform, as there may be several limitations and issues of the respective States coming in the way of the Committee to formulate the plan. However, the Committee is capable enough to submit its report to the State.

What we suggest here from the point of the

professional interest that from school level through collegiate education, there should be two separate wings of physical education and sports programs:

- 1. Health and fitness well being program (for all students) and*
- 2. Sports coaching program (for sports talent students).*

The first one would provide opportunity for all students to resort to daily practice of exercise like: Yogasana, aerobics, suryanamaskars, dand-baithaks, running, walking, minor and lead up relays and games as well as mass drills. P.E.T. will conduct classes on regular basis and maintain health and fitness record of the students under the guidance of medical officer attached to school, which will be made available to parents as well as to the school authority. There will be a full time job for a PET in the school. This will not only protect the job of In-service teachers but also provide job opportunity to trained but unemployed youths. Schools will have specific student - teacher ratio to be maintained, as prescribed by the government. Health and fitness for all through participation in sports should be aimed at. This should be their right, indeed, because they pay for it. No student should be deprived of participation in health and fitness oriented physical activities including yoga.

At higher education level, sports program may be kept optional which would give scope to talented sports persons to enhance their skills and fitness for their participation in competitive sports. Necessary infrastructure facilities and competent coaches in specialized sports should be provided to the colleges and universities for running intensive coaching program. For successfully implementing the program, cluster of schools in a particular locality will be beneficial in sharing the coaches and sports facilities existing in each school which is part of the cluster.

Member institutions of the cluster group may share appointing required number of coaches as per availability of sports facilities, on CHB -contract basis. SAI should provide services of such coaches in the cluster group of higher education. Coaches are also appointed by the State Sport Department some of whom work at district and Tehsil level. Services of such coaches should be made available to such cluster of colleges on their requisition.

Coordinated efforts of SAI, State Sports Department, clustered group of colleges and University are required to streamline the sport movement in each State. There should be serious thinking and sharing of ideas, innovations and proposed experiments in sport on one platform is what is needed at present moment. Do you get my point?

- Editor

■ ■ ■

BHAGAVADGĪTĀ THROUGH THE AGES

T. M. Chakraborty

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The Bhagavadgītā is a universal message to the humanity. Yoga is the theme of the Bhagavadgītā. It expounds the philosophy of life and action.

The Bhagavadgītā or the Song Celestial was first translated into English by Sir Charles Wilkinson (1749-1836) at the instance of Warren Hastings (1732-1818), the founder of the British Empire in India. The title of Sir Wilkinson's translation of the Gītā was 'The Bhagavat-Geeta or Dialogues of Kreeshna and Arjoon in eighteen lectures.' It was first published in London in the year 1785. And it is the first translation of any Indian scripture in any European language. A long letter of Warren Hastings written on 4 October, 1784 and addressed to Nathaniel Smith of the East India Company had been published in the book. Here I take the privilege of quoting a portion from that letter which project Hasting's opinion on the Gītā- "I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning and diction, almost unequalled.....This will survive when the British dominion in India shall have long ceased to exist and when the sources which it once yielded of wealth and power are lost to remembrance." The British rule would come to an end while the message of the Bhagavadgītā is imperishable was certainly a daring statement of Warren Hastings at a time when the British Raj was fast gaining ground in India. Hastings was impeached by the British Parliament for his misdeeds and illicit accumulation of huge personal property. In spite all these mischiefs one good thing he did was the publication of the Bhagavadgītā.

Ralph Waldo Emerson (1803-1882), the popular American essayist, lecturer and poet of mid-19th century, frequently quoted from Wilkinson's 1785 translation of the Bhagavadgītā. He writes in his journal of 1845- "I owed a magnificent day to the Bhagavat Geeta. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." Many of the so called Boston Brahmins, the American elites, were attracted to Indian philosophies by reading Wilkinson's translation of the Gītā.

The fourth English translation of the Gītā, 'The Bhagavad Gita: The Song Celestial' was done by Sir Edwin Arnold (1832-1904) and was published in the year 1885, which happened to be the centenary year of the publication of the first English Gītā. Sir Arnold was the Principal of the Deccan College from 1856- 1861 and during this period he learnt Sanskrit. He is much known for his book 'The Light of Asia' on the life of Goutam Buddha.

In 1889 when Mahatma Gandhi was studying Law in London, he was induced to read the Bhagavadgītā for the first time in his life at the insistence of two Englishmen. He read Sir Arnold's translation and he wrote in his autobiography that he had read all the translations of the Bhagavadgītā and "I regard Edwin Arnold's as the best". He writes in the introduction of his translation of the Gītā, 'Bhagavadgita'- "From that time till now the last nineteen stanzas of Chapter II have remained engraved on my heart. For me, they contain the essence of dharma. They embody the highest knowledge."

T. S. Eliot (1888-1965), the American born British poet and the Nobel Laureate, studied Sanskrit and Indian philosophy, in the University of Harvard. He has placed the Bhagavadgītā as 'the next great philosophical poem to

the Divine Comedy with my experience.’ This statement had been possibly made by him after reading Edwin Arnold’s ‘The Song Celestial’. In his poem ‘Dry Salvages’, Eliot has portrayed the Gītā’s non-attachment to the fruit of action. As the famous lines from his poems reads:

‘

You who came to port, and you whose bodies
Will suffer the trial and judgement of the sea,
Or whatever event, this is your real
destination’

So Krishna, as when he admonished Arjuna
On the field of battle.

Not fare well, But fare forward voyagers.

The central teaching of the Bhagavadgītā according to Mahatma Gandhi is *Anāsakti*, non-attachment to action- “*Samatvam Yoga Ucyate*” (Chapter- II, Verse-48).

The Bhagavadgītā was the constant companion of the Mahatma and it has always given him solace in distress. Gandhiji has said- “When doubts haunt me, when disappointments stare me in the face and when I see not one ray of light on the horizon, I run to the Bhagavad Gita and find a verse to combat me, and I immediately begin to smile in the midst of overwhelming sorrow.”

Thus we find that philosophers from all around the world with varied cultural interests and backgrounds have discovered the Bhagavadgītā anew in accordance with their times and needs. This ancient text has something to say to each and every one who approaches it with definite queries regarding life and its basic challenges; the moral and ethical dilemma that one faces in one’s lifetime. The Bhagavadgītā is, therefore, not a fading star in the distant horizon but it is an ever glowing sun which leads a stranger from darkness to light.

■ ■ ■

ANCIENT KNOWLEDGE OF BODY CULTURE IN RELATION TO TRADITIONAL SPORTS

Dr. S. H. Deshpande

Director

Shree H. V. P. Mandal, Amravati

Presentation of this article was made by the author at the Yokohama2020 Sports Conference which was scheduled in November 2019 at Yokohama Japan, but due to the situation of pandemic the Conference was postponed and held from 8th to 22nd September at the same place but this time it was arranged online. The paper that was displayed on the website of the Conference during the Conference period, is now presented below. It was explained in the paper, how India was advanced in knowledge and practices in the field of 'Body Culture'. Citing the references from our ancient texts of Ayurved, yoga and epics like Ramayana and Mahabharata supported with archaeological evidence the author has made his presentation. We are glad to publish this research article in this issue. Hope the readers will like it.

-- Editor

Body culture is recently on discussion in academic circle, particularly those working in the field of sport and sports culture. Tremendous interest is observed today in masses about competitive and non-competitive sports due to its value in promoting health, fitness and recreation. More and more number of people are found involved in the practice of exercise or playing the games to develop bodily figure, strength and immunity for longer and better living.

Body culture is newly formed term referring to all

those ingredients and measures that contribute to the ideal and proportionate development of physique. Body culture encompasses the totality of values, aesthetics, and patterns of consciousness, thought, and action relating to the body. (WHANG Soon Hee 2007).

Ancient Concept of Body

Body: Human body in ancient Indian literature is referred to as <*Sharira*>. The vast treasure trove of Indian literature -religious and secular - speaks about the physical manifestation of the human figure in philosophical, religious, spiritual, decorative, political, hybrid and divine forms. (Pande 2019). It seems ancient Indians had clear concept of ‘body culture’. They had viewed and studied human body from different angles. Ancient literature reveals that they had philosophical, biological and artistic or esthetic concepts of the body. In order to know the meaning of body culture in relation to traditional sports, one has to get knowledge of this three dimensional concept of *sharira*.

Philosophical Concept

According to them, the entire life philosophy is based on the body possessed by the person, being the apparatus for all deeds, duties and achievements in life. Nothing is possible without it. Achieving all our goals in life, body is the medium. It is in this context there is most appropriate saying in ancient Sanskrit text, I quote: “*Shariramādyam khalu dharma sādhanam*” (Kumar Sambhav5:33) . Unquote. Meaning: <*Sharir*> Body is a means for the accomplishment of one’s own duties. Human being consists of physical body in which dwell mind <*Mana*>, intellect <*Buddhi*> and soul <*Ātmā*>. It is then identified as living body. Such a body has specific pattern of growth and development. The physical body is supported for its activities and movements by mind and intellect. All deeds, achievements and goals of life are attempted by this trio jointly during the limited life span. Body is always

exposed to external as well as internal threats. Ancient Indians knew that body is perishable and death is ultimate truth. It is connected with one's own longevity. Therefore they firmly believed that this precious body was to be properly nurtured, kept healthy and fit to enjoy life for 100 years < *Jeevet Sharadāh Shatam*>. (Y.V.40:2; I'so.UP.2). According to them, health is the supreme foundation of virtue, wealth and enjoyment and also salvation:

“Dharmārtha Kāma Mokshānām Ārogyam mulmuttamam” (Carak Sutra 1:15)

Biological Concept:

Human body is complex and miraculously made of cells, tissues, bones, organs and functioning systems. Ancient knowledge of medical science named < *Āyurveda* > deals with care and prevention of the body from internal as well as external threats. This ancient medical science had formed specific periods of growth and development of body and prescribed season wise regimen of diet < *Āhāra* >, exercise < *Vyāyām* > and rules of personal hygiene < *Swasthavritta* > at each period to safeguard and protect from such threats.

Āyurveda has stressed much importance to the acquisition of strength < *Bala* > of muscles, bones and organs to shape the body for which science of exercise was developed. When body is endowed with health and strength, longevity naturally follows. Norms and standards of young adult male and female bodies were prescribed by *Āyurveda*, which were subsequently followed by sculptors in carving human statues and figures. (Refer Photo gallery- A). Thus, the human body, according to ancient knowledge should be proportionate and symmetrical in its look and stature.

Āyurveda has gone further deep into it and developed symptoms of ideal body development in relation

to its parts, organs, limbs and gender. Accordingly, the body is classified in three types: 1.***Sthula*** (Obese type), 2. ***Madhya*** (Medium), 3.***Krisha*** (Thin type). It is also further stated that every individual has his own personality and it should be recognized independently. However, the medium type of personality is appreciated by Āyurveda. Symmetrical and proportionate development of limbs and other parts of the body was aimed at. All parts of the body from the sole of the feet to the texture of the hair, have been described in Āyurvedic Texts. (***Su'sruta Sutra*** 35:12-14-15; ***Caraka***, ***'Sarira*** 8:50; ***A.H. 'Sārira*** 4:107-114.) The result of such a development, according to Āyurveda, is happy, undiseased and long life.

Artistic and Aesthetic Body-form:

Ancient Indians also viewed human body in artistic and aesthetic form. The concept of body has had a significant and exclusive place in ancient Indian art and literature. Over the centuries, depictions of physical beauty have drawn inspiration from the human body, which became a popular, universal subject (Pande 2019). Copious references are found in ancient literature describing beauty and attractive features of male and female bodies decorated with colorful costumes and ornaments. Personalities of royal families, maid dancers, acrobats, archers, wrestlers etc. are described in literature and also depicted and carved in stone panels. (Refer Photo gallery -B,C,D).

It seems ancient Indians had clear concept of 'body culture'. describing the beauty of fully developed body; the artists, poets or sculptors encased the beauty of ideal physique in their monumental creations. Some of the landmarks of body features Identified and described in ancient literature were: (***Rāmā. Bāla***. 1:9-10-11)

- Broad and muscular shoulders ;
- Hands long and big in size reaching to the knees while

in standing position:

- Broad chest with heavy musculature.
- Thin waist
- Broad forehead and round head.
- Sturdy chin. Proportionate and symmetrical organs and limbs.
- Eyes of large size.
- Fair complexion and graceful features.

Such a development of the body is expected as an outcome of practice of exercise. An individual who has such a development, who is well proportioned and well knit in figure, whose limbs are powerful and senses sharp, is not overpowered by any disease. (*Carak, Sutra*.21:18). Body figure has always remained a subject of great interest to girls and women since ages. Ladies are observed to be more conscious and caring of their figure than men. The female forms are generally well endowed, presenting a form that is luxuriant and rich, since they are compared to *prakriti* (Pande 2019).

The Yoga system of physical culture also describes body, which is developed through yogic practices as:

Beautiful, lustrous, strong and has parts as firm as <*Vajra*> thunderbolt. (*Y.S.* III. 46.)

In fact, the science of Iconology attributes its origin to the concept of symmetrical and proportionate body development. <*Shilpa Kalā*> Art of sculpture was one of the subjects taught to students under 64 *Kalā*. (**Ganguly 1962**). The icons or statues of men and women carved in stones of the temples or found in archaeological excavations at different sites in India, are testimony of the knowledge of symmetrical and proportionate body parts possessed by the Indians.

Traditional Sports

As per ancient terminology, sport is identified as <**Kridā**> which had occupied important place in the lives of people, including girls and women. Wrestling, archery, horse riding, martial arts, yoga, swimming, boating, and many other forms of sports were popularly played by the people. Classical and folk dances were popular and enjoyed by masses.

The word “**Kridā**” finds its earliest origin in *Vedic* literature followed by subsequent literature of consecutive periods of more than one thousand years. It is much clear from the said literature that the concept they had formed about **Kridā** or **Vihāra** indicated their inclination towards deriving recreation, fun, enjoyment and pleasure through sport. In fact, enjoyment through sport became the theme of many writers and poets. People were given full opportunity to enjoy through sports for which sports facilities were created. Sports stadia, amphitheaters, theatrical stages, playgrounds, parks, gardens, groves, sports hills, swimming pools, ponds, and water reservoirs for boating, dancing halls, city recreation clubs, sanctuaries, etc. were maintained by rulers and the society for their use. The people further enriched their pursuits of enjoyment by adding as many as 64 **Kalā**(Arts). Music, dancing, drama, or stage play, painting, ornament decorations, charioteering, **vyāyām-vidyā**, training of elephants, engraving, sculpture, etc. were a few arts in which people involved during their leisure hours. The occasional organization of religio-social festivals, competitions and tournaments, musical concerts and entertainment feats by the artists and acrobats <**nata**>

had provided additional recreation for them. (Deshpande 2013)

Culture

Culture of a particular community, in broader sense, encompasses traditions, customs, rituals, language and literature, flora, fauna, food habits, costumes, ornamental decorations, traditional music, recreational means, sports and crafts, religious and social festivals and celebrations, etc. Living and actively involving into this environment forms life style of all members of the society, and over the years it is identified as ‘culture’.

Body Culture and Traditional Sports

In view of the concept of <**Sarira**> body and the set goals of life the ancient Indians developed educational, social, moral and ethical environment to mould the youth equipped with abilities and skills capable of accepting challenges of life and also same time enjoy pleasures and happiness of family and social life. Ancient knowledge further reveals that the Indians paid equal attention to the acquisition of strength <**Bala**> to make body strong and agile. It also gives shape and form to the muscles of limbs and torso. It is culturing of such a body needed for enduring stress and strain of competitive sports and also war like situation. This complete environment in which the body is nurtured may be designated as Body Culture. Body development was also linked with the then existing sports like wrestling, boxing, archery, hunting, dancing, acrobatics, horse riding, elephant riding, charioteering, etc. in addition to bodily movements with weapons like mace, sword, heavy bows and arrows. For training and

disciplining of body, individual system of physical exercises and Yogic practices were developed in ancient society.

Those who wanted to gain higher proficiency in specific sports, they were given special training by expert '**Guru**' or preceptor. The great Epics of India <**Rāmāyaṇa** and **Mahābhārata**> recited in ancient time, had described training of higher level imparted to the princes and other youths of royal families.

While making selection of individuals for higher training in specific sports like archery, wrestling or even dancing some special features of body development were taken into consideration, as they knew that these features gave additional advantage to the individual gain higher proficiency in that sport. Ancient knowledge of body culture in relation to traditional sports is yet unexplored area of research in India, however, a few examples are cited below of the sport wise requirements of body form and posture collected from the ancient literature.

Archery was one of the leading sports of ancient times. It was also extensively used as a weapon in war. Archery was considered as one of the **Upavedas** called "**Dhanurveda**" and treatises were written on this subject. Śukra.(4:3:38)

One who is <**Ājānubāhu**> whose arms touch to the knees in standing position, proves efficient archer because his arm length provides stretching range and pulling force of bow and arrow. Long range shooting with heavy bows was easier for such powerful archers. Details of physique, qualities and training of the archers are given in the treatise **Dhanurved Samhitā**.

Wrestling was popular sport in ancient times. Ancient term for wrestling was *Mallayuddha*.

There were different types of wrestling according to the status, nature and type of opponent:

Niyuddha (Amateur wrestling); *Bāhuyuddha* (Free style wrestling); *Pashuyuddha* (wrestling with animals); *Mushthiyuddha* (Boxing), etc. *Malla Purāṇa* - a treatise on wrestling was written in ancient times, a text is available today.

Body type of wrestlers: The gradation of wrestlers was made in three categories on the basis of strength, stamina and age:

1. A corpulent and strong frame with high ambition marks the first type called *Jyestika*.

2. *Anterjyestika*

3. *Govala*



These two of second and third grade wrestlers were having the similar body frame and qualities, but in a descending order. (Mānaso.4:6:883-84)

These wrestlers used to undergo long duration intensive and hard training of strength, stamina and skill development for remaining active and fit and maintaining bodily figure. Due consideration was given to the body constitution, dietetics regimen, physical status, paternal and maternal endowment for increase of strength. (*Carak, 'Sārira 6:12-13*)

Dancing: <Nṛtya) Popular among women folk; young men also had their participation in dancing. Ancient literature had many references where *Nṛitya Kalā* -art of dancing is described. '*Gandharva veda*' a treatise on dance,

drama and music was written in ancient times. It was a subject of study.(Mbh.13:104) ***Matsya Purāṇa*** (82:29) reveals that dancing and singing were most popular among girls and women. Dancing was practiced in two forms: 1. Classical and 2. Folk dancing. Dancing schools <Nṛtya'sālā> are referred in ancient literature (Das 1933).

Attractive and artistic movements of body parts, expression of emotions, agility, flexibility, rhythm and continuity of movements based on some spiritual, religious or social themes were some of the specialties of dancing. Ornamentation of body parts and colorful costumes with accompaniment of music and singing made this event much popular. Even today these great traditions are followed in India for which traditional schools offer specialized training to young men and women.

More scope is there for research in the field of body culture in the context of traditional sports.

Traditional sports and games (TSG) is the term used by UNESCO, and then commonly followed by different organizations working in the field. In my opinion, TSG seems to have limited scope, instead, if the term “traditional physical culture” is accepted, it has a broad vision of including body culture, traditional systems of physical exercises, sports, games and even folk dances, folk songs with traditional music. This is directly related to human culture. It is in this environment that the process of psychosomatic culturization carries over from one generation to their successors. Human being is nurtured in such a culture.

Photo gallery:




A) Symmetrical and proportionate body posture depicted in stone carving and cave painting.

Courtesy: Pande Alka, Body Sutra: Tracing the human form through art & imagination. Rupa Publications India New Delhi

		
1. Image of Goddess	2. Cave painting	3. Symmetrical body of couple

B) Wrestling and Archery Depicted in Stone Panels

Courtesy: Deshpande S.H. 2013, Physical Education in Ancient India. Degree College of Physical Education, Amravati India

		
1. Wrestlers in action	2. Archer in the act of shooting	3. Wrestling bout in progress

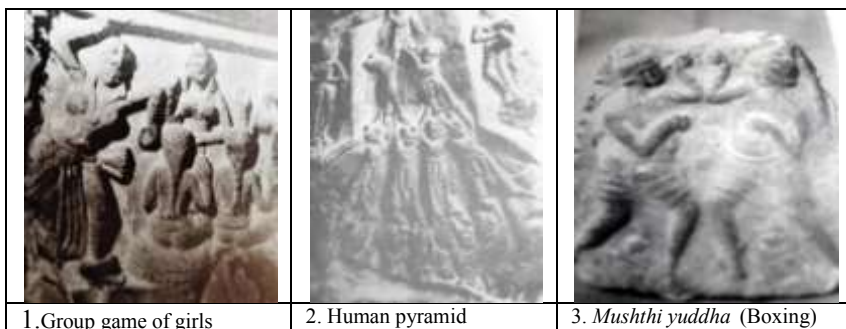
C) Sport and Dancing scenes- Stone Panels

Courtesy: Deshpande S.H. 2013, Physical Education in Ancient India. Degree College of Physical Education, Amravati India



D) Games and Acrobatics

Courtesy: Deshpande S.H. 2013, Physical Education in Ancient India. Degree College of Physical Education, Amravati India



E) Yoga and Meditation

Courtesy: Basham A. L, 2004,
The Wonder That Was India
(Plate XXXVI). Picador India.



Buddha in meditation.

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RELATIONSHIP OF SELECTED PHYSIOLOGICAL PARAMETERS TO BOXING PERFORMANCE

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Abstract

The purpose of the present study was to find out the relationship of selected physiological parameters with boxing performance. For the present study eighty (80) state level male Boxers from Maharashtra by adopting simple random sampling method and the age of the subjects was ranged from 18 to 25 years. The data were collected on the physiological parameters namely, Heart Rate, Systolic Blood Pressure, Diastolic Blood Pressure, Respiratory Rate and Vital Capacity by using the appropriate tools or equipments and the scores were recorded according to the instructions of the tests. The collected data were analyzed by employing Pearson's Product Moment correlation (zero order) statistical technique through IBM SPSS version 20.0 software to establish the significant relationship of each of the selected Physiological Parameters with Boxing performance. The level of significance was set at .05 to test the hypothesis. Findings of statistical analysis revealed that Boxing Performance was significantly correlated with physiological variable of vital capacity ($r = 0.833$). Findings also revealed that no significant relationship was observed in the variables of Heart Rate ($r=0.012$), Systolic Blood Pressure ($r=0.028$). Diastolic Blood Pressure ($r=0.048$) and Respiratory Rate ($r=0.089$).

Key Words: Boxing, Vital capacity, Heart rate, Systolic Blood pressure, Diastolic Blood pressure and Respiratory rate

Introduction

Boxing is the father of all sports. When a man first felt the need to compete he did it with his fists. Now there are many forms of sport and many ways of competition. Boxing is the most primitive sports. This is part of its appeal, as it rewards basic quality such as strength and courage, which are easily admired by the spectators. Boxing performance depends upon so many factors like anthropometric measurements, physical fitness, mental makeup, social qualities, emotional balance, skill etc, among all these factors Physiological Parameters contribute significant role on any sports performance specifically in Boxing. Therefore, scholar was interested to undertake the study stated as, “Relationship of Selected Physiological Parameters with Boxing Performance.”

Purpose of the study

The main purpose of the study to find out the Relationship of selected physiological parameters of the State level Boxers of Maharashtra for different weight category with Boxing performance.

Hypothesis

It was hypothesized that the selected physiological parameters would be significantly related with the boxing performance.

Methodology

For the purpose of the study eighty (80) State level male Boxers from Maharashtra were selected by adopting simple random sampling method and the age of the subjects was ranged from 18 to 25 years. Data pertaining to the study were collected on the physiological parameters namely, Heart Rate (Manually), Systolic Blood Pressure and Diastolic Blood Pressure (Sphygmomanometer), Respiratory Rate (Manually) and Vital Capacity (Dry Spirometer) and the scores were recorded according to the

concerned test items. Raw data were arranged systematically in a table for further statistical treatment.

Results

To find out the significant relationship of each of the selected physiological parameters with Boxing performance Pearson's Product Moment statistical technique was employed and it was computed through IBM SPSS version 20.0 software. To test the hypothesis, the level of significance was set at .05, which was considered to be suitable for the study. Findings of statistical analysis have been given in the below given Table-1.

Table-1
Relationship of Selected Physiological Parameters with Boxing Performance

Sr. No	Variable Correlated	Co-efficient of Correlation (r)
1	Heart Rate and Boxing Performance	0.012
2	Systolic Blood Pressure and Boxing Performance	0.028
3	Diastolic Blood Pressure and Boxing Performance	-0.048
4	Respiratory Rate and Boxing Performance	-0.089
5	Vital Capacity and Boxing Performance	0.833*

*Significant at 0.05 level Tabulated $r_{0.05(78)} = 0.220$

It is evident from the findings of Table-1 that there is significant correlation of Boxing Performance with the physiological parameters of Vital Capacity as the calculated r-value of 0.833 is much greater than the tabulated r-value of 0.220 at 0.05 level for 78 degrees of freedom. Findings also reveal insignificant correlation with Heart Rate

($r=0.012 < 0.220$), Systolic Blood Pressure ($r=0.028 < 0.220$), Diastolic Blood Pressure ($r= -0.048 < 0.220$) and Respiratory Rate ($r= -0.089 < 0.220$).

Conclusion

Within the limitations of the present study and on the basis of findings the following conclusions are drawn.

1. Only Vital Capacity contributes significantly to the performance of Boxers.
2. Insignificant correlation was found in the physiological variables of Heart Rate, Systolic Blood Pressure, Diastolic Blood Pressure and Respiratory Rate.

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COMPARISON OF ATTENTION DISTRACTION DURING MULTI PHYSICAL TASK PERFORMANCE BETWEEN WATER-POLO AND BASKETBALL PLAYERS

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Abstract

The main purpose of this study was to compare the attention distraction when two tasks are performed at the same time between the male Water polo and Basketball Players. For the purpose of this study 30 male players 15 from each who represented inter collegiate level in Water polo and Basketball games respectively were selected and age of the subjects was ranging from 18 to 25 years. The subjects were selected by adopting simple random sampling method.

It was hypothesised that the attention level of the players may significantly differ when two tasks are performed at the same time in attention distraction between Water polo and Basketball Players. Data on Co-efficient or division of the attention were collected using Attention control board for both left and right hand and the numbers of tracing were recorded as the score.

To determine the significance of difference on the Co-efficient or division of the attention between Water polo and Basketball Players independent t-test was employed. The level of significance was set at 0.05 for testing the hypothesis. The findings of the statistical analysis revealed that significance of difference was occurred between the groups in the attention distraction's sub variable of left hand and right hand activity independently performed. Water polo players were found right hand as well as left hand dominant in comparison to Basketball players.

Keywords: Water polo, Basketball, Attention distraction.

Introduction

Attention plays vital role not only in the fields of physical education and sports but also in all aspects of human life. Eysenck et al. stated that the attention is regulated by many factors such as goal-directed attention system, a stimulus-driven attention system.

Attention increases efficiency, attention improves sensory discrimination, attention is useful for acquisition of skill and attention is helpful for remembering.

It is presumed that a person has a limited capacity for attention. Many Psychologist proposed that people can pay attention to only one task at a time (Ormrod, 2008) and many people experiences trouble with attention due to excessive active or impulsiveness (Barkley & Murphy, 2006).

Water polo and Basketball are the game requiring excellent hand-eye coordination. The ability to handle and pass the ball with is highly dependent on attention of an individual.

Purpose of the study

The main purpose of the present study was to compare the attention distraction when two tasks are performed at the same time by male Water polo and Basketball Players.

Hypothesis

Based on literatures reviewed it was hypothesized that there would be significant difference in attention distraction between Water polo and Basketball Players.

Methodology

30 male players, 15 from each who represented inter collegiate level in Water polo and Basketball games were selected from H.V.P. Mandal's Degree College of Physical Education. Simple random sampling method was adopted to

select the subjects. Age of the subjects was ranging from 18 to 25 years.

Data on Co-efficient or division of the attention were collected using Attention control board. The subjects were asked to trace the circular groove with his left and right hand, then to trace the triangular groove with his right hand and lastly to trace the circular groove with left hand and triangular groove with the right hand simultaneously and the numbers of tracing were recorded as the score and the obtained scores were arranged in the table for further statistical analysis.

Results and Discussion

To determine the significant difference between the two groups independent t-test statistical technique was employed independently for each variables. The level of significance to test the hypothesis was set at 0.05. The findings pertaining to the study have been shown in Table-1. It is evident from Table-1 that significance of difference are found between Water polo and Basketball in both right hand activity and left hand activity as the calculated t-values of 2.233 and 5.274 respectively are higher than the tabulated t-value of 2.048 at 0.05 level for 28 degree of freedom.

Table-1 also revealed that insignificant difference was found between Water polo and Basketball in Right Hand Activity along with left hand and Left Hand Activity along with right hand as the calculated t-values of 1.628 and 1.56 respectively are less than the tabulated t – value of 2.048 at 0.05 level for 28 degree of freedom.

Table – 1
Summary of Mean, Standard Deviation and ‘t’- ratio for
the Data on the Attention Distraction During Multi
Physical Task Performance Between
Water polo and Basketball Players

Test	Group	Mean	Standard Deviation	Mean Difference	Standard Error of Mean Difference	t-ratio
Right Hand only	Water polo	123	27.989	20	8.954	2.233*
	Basketball	143	20.476			
Left Hand only	Water polo	174.133	22.579	57.867	10.972	5.274*
	Basketball	232	36			
Right Hand Activity (Along with left hand)	Water polo	118.533	23.142	12.2	7.491	1.628
	Basketball	130.733	17.498			
Left Hand Activity (Along with right hand)	Water polo	129.133	19.700	10	6.41	1.56
	Basketball	119.133	15.146			

* Significant at 0.05 level Tabulated $t_{0.05(28)} = 2.048$

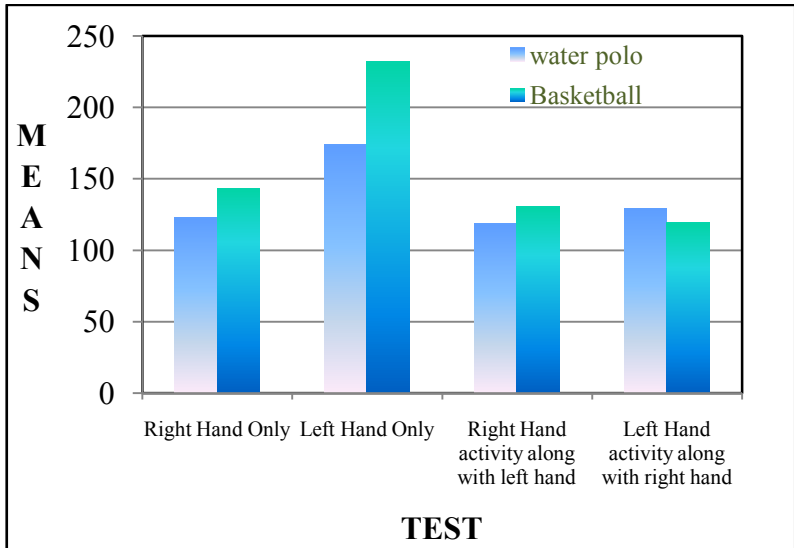


Figure 2 : Comparison of Means for the Data on the Attention Distraction between Water polo and Basketball Players

Conclusion

Recognizing the limitations of the study and on the basis of statistical findings it may be fairly concluded that

- i. Water polo players were found right hand as well as left hand dominant compared to Basketball players.
- ii. No significant Difference was occurred between the two groups while performed multi task activity.

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बलधर्मोपासना

प्राचीन भारत की उज्ज्वल परंपरा

लेखांक ३ रा.

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प्रस्तावना : ऑक्टोबर 2019 के अंक में इस लेख मालिका का प्रारंभ हुआ था. एप्रिल २०२० का अंक केवल ऑनलाईन प्रसारित किया था कारण छपाई खाने पूर्णतः बंद थे. इसी अंक में इस मालिका का दुसरा लेख प्रसिद्ध हुआ था. स्वास्थ्य संवर्धन तथा शारीरिक तंदुरुस्ती के लिये व्यायाम का महत्व, व्यायाम कि परिभाषा, अव्यायाम तथा अति व्यायाम के दुष्परिणाम, व्यायाम करनेके नियम, ऋतुमान परत्वे व्यायाम का प्रमाण, व्यायाम तथा आहार आदी कि वैज्ञानिक जानकारी आयुर्वेदिक ग्रंथोंके आधार से दुसरे लेख में प्रस्तुत कि थी. अभी ऑक्टोबर २०२० के अंक में तिसरा लेख प्रस्तुत हो रहा है. इस लेख में व्यायाम का चिकित्सा के दृष्टी से किस प्रकार प्राचीन व्यायाम शास्त्रीयोंने सोचा था तथा उसे प्रयोगमें लाया था इसकी जानकारी लेंगे.

व्यायाम चिकित्सा

आज के युग में आंतरराष्ट्रीय तथा ऑलिम्पिक क्रीडा स्पर्धाओंके कारण कुछ नई विज्ञान शाखा विकसित हुई है, जिनमेंसे एक महत्वपूर्ण शाखा है क्रीडा वैद्यक (स्पोर्ट्स मेडिसिन) . उच्च स्तर खिलाडीयोंके शारीरिक, शरीर क्रियात्मक तथा मानसिक स्वास्थ्य संरक्षण एवं संवर्धन हेतू तथा खेलते समय चोट आना या अपघात होना इसलिये प्रतिबंधात्मक एवं चिकित्सात्मक प्रबंध करना, आदी विषय इस शाखा के अंतर्गत आते हैं.

प्राचीन आयुर्वेद शास्त्र के अनुसार, नियमोंके अधीन रहकर उचित मात्रा में

व्यायाम करना तथा पौष्टिक आहार और विश्राम लेनेसे शरीर स्वास्थ्य एवं शारीरिक क्षमता बढ़ती है . शनैः शनैः व्यायाम की मात्रा बढ़ाते जानेसे शरीर बलवान एवं सुदृढ़ बनता है. उचित मात्रामे व्यायाम करना लाभदायक होता है, किन्तु व्यायाम का अतिरेक सेवन करनेसे शरीर एवं मन को हानि पहुँचती है. इसी प्रकार व्यायाम का दैनिक जीवन में अवलंब न करनेसे तथा बैठे व्यवसाय में अधिक काल तक व्यस्त रहनेसे भी व्याधियां उत्पन्न होती है.

व्याधियां उत्पन्न क्यों होती है ?

आयुर्वेद शास्त्र की धारणा है की शरीर की वृद्धि तथा सञ्चालन सुचारु रूपसे चलने के लिए तीन प्रमुख घटक जिम्मेदार होते हैं : वात, पित्त एवं कफ. इन्हींके संतुलन से शरीर स्वस्थ एवं सक्रीय रहता है. इनका संतुलन बनाये रखना अवलम्बित होता है अपने आहार, ऋतुमान ,व्यायाम, आदते, नींद, व्यवसाय जैसे बाह्य घटकों पर. ये तीनोंभी घटक -तत्व - हमारे शरीर में विद्यमान होते हैं. इन्हीं किसी एक का प्राबल्य होनेसे शरीर प्रकृति उस प्रबल घटक के नामसे पहचानी जाती है, जैसे की वात प्रकृति, पित्त प्रकृति या कफ प्रकृति. इन प्रत्येक घटकोंके गुणधर्म आयुर्वेद ग्रंथोंमें वर्णित किये हैं. मनुष्य स्वभाव पर इन घटकोंका प्रभाव दिखाई देता है.

जब इन घटकों के संतुलन में बिघाड होता है तब जो दूषित घटक के कारण व्याधि या बीमारी होती है उसे उस घटक के नामसे पहचानी जाती है, जैसे की : वात व्याधि, पित्त व्याधि अथवा कफ व्याधि. प्रत्येक व्याधि की व्याप्ति एवं प्रकार भिन्न होते हैं. उनके लक्षण भी भिन्न होते हैं. इन्हीं लक्षणों के कारण व्याधि का अनुमान होता है. आयुर्वेद में नाड़ी परीक्षा से भी शरीर प्रकृति की पहचान की जाती है. नाड़ी की विविध प्रकारके गतियोंकी पहचान से शरीर प्रकृति की निश्चिती होती है. नाड़ी तरंगोंका आयुर्वेद शास्त्रने सूक्ष्मतासे अभ्यास किया है. केवल नाड़ी परिक्षण से बीमारीका अंदाज किया जाता है.

अव्यायाम (व्यायाम न करनेसे होनेवाली व्याधियां.) :

बैठे व्यवसाय करने से मानसिक थकान का अनुभव आता है, बेपारी वर्ग, दुकानदार, कार्यालयीन कर्मचारी वर्ग, आई टी व्यावसायिक, न्यायाधिकारी आदि

अनेक लोग ताणतणाव में काम करते हैं। मानसिक थकान के कारण वे आलस के शिकार होते हैं। उन्हें कुछ भी शारीरिक श्रम करनेकी इच्छा होती नहीं। व्यायाम से वे परे हो जाते हैं। अधिक काल तक ऐसी स्थिति रहनेसे कुछ शारीरिक शिकायतें शुरू हो जाती हैं। अपचन, अग्निमांघ, बद्धकोष्ठ, कमजोरी अथवा दुर्बलता आदि विकार व्यक्तिको परेशान करते हैं। उचित समय पर इन विकारोंका इलाज न करने पर कफ प्रदूषित होता है और इसके कारण अन्य प्रकार की व्याधियां उत्पन्न होती हैं, जैसे की मूलव्याध, मधुमेह, रक्त चाप का बढ़ना आदि. उपरोक्त सभी बीमारियोंमें चिकित्सा के रूप में व्यायाम तथा योगाभ्यास करने को कहा जाता है.

चिकित्सा में व्यायाम का स्थान :

आयुर्वेद के चिकित्सा शास्त्र में व्यायाम का स्थान निश्चित किया है. इसे हम थोड़ा विस्तार से समझेंगे .:

आयुर्वेद के अनुसार चिकित्सा दो प्रकार की होती है . १. संतर्पण अथवा बृहन . २. अपतर्पण या लंघन.

जिस चिकित्सा के कारण बलवर्धन होता है वह बृहन चिकित्सा और जिसे शरीर को हल्का या दुबला (लाघव या कृष) किया जाता है उसे लंघन चिकित्सा कहते हैं. लंघन के भी दो प्रकार हैं: १. शोधन और २. शमन . शोधन का प्रयोग शरीरांतर्गत दोष को नष्ट करना और शमन का उद्देश्य है: वात, पित्त और कफ इनमेंसे किसी एक दोष का संतुलन बिगड़नेपर - याने दोष की मात्रा अधिक या काम होना - उसे सामान्य स्थिति में लाना. शमन सात विविध प्रकारोंसे किया जाता है: मरुत, पाचन, दीपन, क्षुत तृष्णा, व्यायाम तथा आतप. अन्य प्रकारोंकी अपेक्षा हम यहाँ व्यायाम प्रकार की चर्चा करेंगे. कफ का शरीर में प्रकोप (आधिक्य) होने की स्थितिमें अन्य उपायोंके साथ व्यायाम तथा दौड़ना, कूदना, भ्रमण करना, कुस्ती खेलना तथा शरीर मर्दन (मसाज) करना, आदि उपाय सुझाये हैं. (चरक संहिता विमान ८:१८).

अस्थि मज्जा बिमारी की चिकित्सा में अन्य उपायोंके साथ विशिष्ट ऋतू तथा मात्रामें व्यायाम करनेकी सलाह दी जाती है. मधुमेह की चिकित्सा में आयुर्वेद के अनुसार पीड़ित व्यक्ति को व्यायाम तथा खेलमें - जैसे कुस्ती, घुड़सवारी , भ्रमण, आदि में नियमित रूपसे भाग लेने की सलाह दी गयी है.

प्रवृद्धमेंहास्तु व्यायामनियुद्ध क्रीड़ा गजतुरगरथ ।

पदातिचर्या परिक्रमणान्यस्त्रोपास्त्रं वा सेवेरन ॥ (सुश्रुत. चिकित्सा ११:११-१२.,
चरक चिकित्सा. ६:५०, अष्टांग हृदय चिकित्सा १२:३२;

१२:३६.)

कमर के निचे अंग पर लकवा जाने से जो कमजोरी आती है, उसे कम करने हेतु पानी के अंदर की व्यायाम चिकित्सा पुरस्कृत की है. (चरक.चिकित्सा .२७:५९). चिकित्सा के दृष्टिसे व्यायाम की उपयोगिता और भी आयुर्वेदिक ग्रंथोंमें वर्णित की है. शोध कार्य करने हेतु यह जानकारी उपयुक्त है.

व्यायाम निषिद्धता :

कुछ व्याधियोंमें अथवा विकारोंमें व्यायाम चिकित्सा को निषिद्ध माना जाता है. आयुर्वेद के अनुसार शरीरमें वात वायु का प्रकोप होता है या पित्त की मात्रा आवश्यकता से ज्यादा बढ़ जाती है , ऐसी अवस्था में भारी व्यायाम करना मना किया है. दीर्घ अवधी तक भाषण करने के बाद अथवा अधिक देर तक प्यासा या भूका हो तो उसने शारीरिक व्यायाम टालना चाहिए. (चरक सूत्र.७:३५) बुखार होने पर व्यायाम निषिद्ध है. (वही. चिकित्सा ३:३२) आयुर्वेद में कहींपर भी लड़कियां तथा महिलाओंको व्यायाम करनेसे मना नहीं किया है. नृत्य कला, सामरिक कला, शस्त्र कला, क्रीड़ा, घुड़सवारी इत्यादि कलाओंमें महिलाये निपुण होती थी. अर्थात्, कुछ ऐसी अवस्थाये होती थी जिनमें उन्हें व्यायाम निषिद्ध था. कोई महिला में जब गर्भ धारणा के निश्चित लक्षण दिखाई देने पर उसे व्यायाम करना प्रतिबंधित होता था. किन्तु, गर्भावस्था के सम्पूर्ण काल के लिए व्यायाम पूर्णतः निषिद्ध नहीं था. (सुश्रुत. सूत्र २०:६)

व्यायाम करनेके परिणामोंका इतनी विस्तृत मात्रामे विचार आयुर्वेद शास्त्र ने किया है. व्यायाम करनेके लाभ और न करनेसे अथवा अति करनेसे शरीर को पहुंचनेवाली क्षति इसकी सोच रख कर प्रमाणित व्यायाम , आहार , विश्राम तथा अच्छी नींद लेने का परामर्श हमें आयुर्वेद ने दिया है; और उसीके चलते हमें अपने जीवन की दिनचर्या बनानी चाहिए. हमारे पूर्वज विद्वानोंने हमें यह ज्ञान विरासत में छोड़ा है, जिसका लाभ हमने लेना चाहिए.

अनुसंधान की आवश्यकता

आयुर्वेद शास्त्र प्राचीन होने के कारण उसमें उल्लेखित सिद्धांतोंको विज्ञान की कसौटी पर परखना आवश्यक है, विशेषतः व्यायाम शास्त्र के सिद्धांतोंको आत्मसात करने के पूर्व उन्हें हमारे शारीरिक शिक्षा वैज्ञानिकोंने आधुनिक वैज्ञानिक संसाधनोंके सहारे जांचना चाहिए. चुंकी भारत में प्राचीन कालसे क्रीडा, व्यायाम, शस्त्र विद्या, घुडेस्वारी, बाहुयुद्ध, मुष्टी युद्ध, मल्लयुद्ध आदी अनेक प्रकार कि शारीरिक गतिविधिया प्रचलित थी, स्वाभाविकतः शरीर को चोट आना, शरीर पर घाव लगना, हात, पाव तुटणा, इत्यादी आघातों पर उपचार अथवा चिकित्सा आवश्यक होती थी. इसी लिये ऊस समय चिकित्सा विज्ञान विकसित हुवा था. हाथी, घोड़े पाले जाते थे, उनकी प्रजातियां, उनका प्रशिक्षण, उनकी खुराक, बीमारिया, आदि का ज्ञान निश्चित रूपसे विकसित हुवा होगा. प्राचीन ग्रंथोमे आज भी अश्व आयुर्वेद, गजायुर्वेद जैसे ग्रन्थ उपलब्ध है. प्राचीन व्यायाम शास्त्र भी प्रगल्भ होगा. हमें इस ज्ञान भण्डार को खोजने की आवश्यकता है, जिससे हमारे प्राचीन क्रीड़ावैद्यक शास्त्र का अविष्कार होगा.



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