

YOGA AND MARTIAL WAY: KINSHIP AND APPLICATIONS

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Abstract:

Problem and Aim: To what extent are akin to the way of martial arts and Yoga? Attempt to explain was taken in view of anthropology martial arts (pathway of warrior), quoting special applications. **Method:** Used the Content Analysis and Analysis of Discourse. Sources are thematic publications - literature. In particular, these are statements of experts - practitioners (the great masters and gurus). **Results:** Pointed out affinities and differences. These are two different ways of psycho-improvement and self-realization of an ascetic. Some yogic exercises are incorporated into the training process martial arts. With Budo ways and related road warriors combines Yoga exercises ascetic sense. However, a yogi and a warrior different exercise goals. **Conclusions:** Yoga, though linked to origin and terminology of Hinduism, contains useful exercise in physical education, sports, martial arts and health therapy. This is also the most successfully used (physical exercises, breathing, relaxation).

“Le Yoga est plus célèbre, que connue.” (Prof. Jean Pilozat)
- Yoga is more famous than known.

INTRODUCTION

Mircea Eliade [1948] proposed that Yoga is an “ascetic technique”. It has the advantage of not excluding any school even if it is not necessary to distinguish yoga from other methods. In second hand Arthur Avalon [1913] defined Yoga as the "return to the source", that is, a way back to the place we started from, where everything proceeds.

Yoga is a system of ascetic for the spiritual growth of man, and at the same time grew out of the Hindu philosophical system, therapeutic and educational [cf. Szyszko-Bohusz 1978, 2005; Iyengar 1988; Bar, Gaertner, Flyley 2004]. It comes in different varieties.

In turn, the way of martial arts bears the Japanese name: the Budo. 'Budo' by Nakiri [2015] are martial arts, especially of Japanese origin. It is a part of Japanese cultural heritage. The Budo, as a team of local cultural warriors' traditions (the Bushi culture) includes a variety of disciplines, such as Kendo, Judo, Karatedo, Aikido, Kobudo, Iaido, Kyudo. Separate traditions of martial arts are cultivated in China, Korea, Thailand and other Asian countries of eastern and south-eastern Europe.

“*Budō* is a fundamental concept in the anthropology of martial arts. 'Do' signifies the way / path, the Way of Heaven (Chinese tao, dao, a Korean). 'Bu' Means martial or military, etymologically from "stop the spear" i.e. to stop aggression, to resolve conflict. 1) Originally in Japan, Budo was understood as a synonym of Bushido - the pathway of a warrior. In a narrower sense, it refers to the Japanese tradition of chivalry (I.E, the Bushi culture); hand-to-hand combat, and wielding weapons. 2) The concept Refers, in a broader sense, it is the "way of the warrior" or "a spiritual path of martial arts," and as a group of These cultural traditions throughout the Far East Asia, I.E, martial arts in general. 3) Budo is understood in a narrower

sense it Refer to a group of Japanese martial arts. 4) Budo is further understood as a way to "stop violence", promote moral development, as an educational system, and a path toward improvement and striving for perfection widely understood." [Cynarski, Skowron 2014: 60-61].

In both cases (Yoga and martial ways) operate various schools and organizations in which different "ideologies" operate - usually in line with the preferences of the main master-teacher. In exceptional cases where the master himself practiced Yoga (as Gogen "Cat" Yamaguchi, Grand Master of karate Gojuikai), a school could borrow from Yoga both methods, exercises and ideas.

Elements of Hathayoga (the Yoga bodily exercises) are grown in the school at least 11 countries [Gharote 1990; Augenstein 2003: 44-45]. Yoga practiced systematically favours the development of concentration [Augenstein 2003: 242-244]. Yoga is also used in sport, recreational activity and psychological therapy [Moegling 1986, 2006; Wertz 1991; Duricekova 2007]. As far as Yoga and martial arts of the Far East they are similar?

These are two different ways of psycho-improvement, self-fulfillment and asceticism. As far as they are related or different? Attempt to explain was taken in view of humanistic theory of martial arts and anthropology martial arts (pathway of warrior) [Bolelli 2008; Cynarski 2012].

METHODOLOGY

The Content Analysis and Analysis of Discourse were used [Krippendorf 2004]. Sources are thematic publications - literature. In particular, these are statements of experts - practitioners (the great masters of martial arts and Yoga gurus).

Anthropology of psychophysical development, akin Holistic Pedagogy, also serves as a basis for anthropology ways of martial arts [Szyzsko-Bohusz 1989, 2003]. They included a scientific framework of sociology psychophysical system of self-realization [Cynarski 2011]. How adopted here ontology translates into conceptual language?

'Holism' can be understand here as "Body united with Persons" [Kretchmar 1994: 67-88] and as ontological understanding human as "mind, soul and body" [Lee 2009]. We reject the reductionist approach, on the man. In addition, philosophical reflections of Spencer Wertz remain still topical. He has demonstrated the inadequacy of the concept of 'physical culture', pointing to the examples of physical culture, or rather psychophysical East, like Yoga or Zen, dominated by the stillness and inner concentration. In his reflections on the new paradigm of the theory and philosophy of physical culture upheld on axiology system of self-realization, meditation and the pursuit of harmony, which also applies to martial arts [Wertz 1991].

The "martial arts" we mean: a historic category of flawless methods of unarmed combat fights and the use of weapon combined with spiritual element (personal development, also in its transcendent sphere) [Cynarski, Skowron 2014]. "Ways of martial" arts include certain forms of physical (psychophysical) culture, Which, based on tradition of warrior cultures lead, through training of fighting techniques, the psychophysical improvement and self-realization. At the same time, they are the processes of education and positive ascetics. The positive asceticism corporal combines exercise with conscious self-discipline and is oriented towards moral and spiritual progress [Cynarski 2013b].

RESULTS

I. Kinship

In the colloquial meaning of Yoga it is similar to *taiji quan* and *qigong* [Mantak Chia, Li 1997]. Both are referred to as a soft form of bodily experience [Moegling 1984, 1986, 2006], elements of a set of internal exercise, psycho-physical self, or - more generally - 'Oriental disciplines' [Raimondo 2007]. Elsewhere these disciplines: Eastern dance, Yoga,

meditation, *qigong*, *taiji quan*, and martial arts - are called 'Eastern movement forms' [Brown, Leledaki 2010]. But, do disciplines of internal exercises, not based on movement and practiced often in static positions and concentrating on your breathing, should be called 'movement forms'? Probably it is more appropriate to define them as 'psycho-physical systems of self-realization'. Especially since the martial arts oriented to personal self-improvement (as Budo disciplines) are included in the set designates this concept.

According to the deeper meaning of *karate* and other martial arts they are called Yoga of courage [Tokarski 2011]. In particular, Indian martial arts like Kalaripayattu, are close Hathayoga system, as growing out of the same culture (Hindu) trunk.

As the psychophysical system of self-realization of an ascetic, Yoga and ways of martial arts (Budo school educational systems and related) [Cynarski 2011] are related. Similar, they are relatively universal ethical standards, although much different. For example, there are different varieties of Yoga and different philosophies of martial arts [Zwoliński 1995; Bolelli 2008; Cynarski 2013]. Also, similarity of martial arts medicine and Ayurveda medicine is only a partial [Gharote 1990; Cynarski, Sieber 2015].

However, some exercise, for example, relaxation techniques [Szyszko-Bohusz 1978: 12-16] are deliberately included in the process of training of martial arts. Similarly - many stretching exercises used in Hathayoga [Michalska 1978; Iyengar 1988] are often used in *karate* and related martial arts, too. It is possible, however, that these are not borrowing, but intrinsic tradition of countries of eastern and south-eastern Asia.

II. Differences

Yoga and martial arts are different goals, axiology, understanding the human and spiritual spheres. It is inferred from other religious traditions and philosophical, and directly - another language of description. The purpose of Yoga is to unite with the Absolute and to achieve holiness, or even divinity. In contrast, the way of martial arts shows, as the main objective, the formation of a good man [cf. Sedlak 1972 Szyszko-Bohusz 1978; Iyengar 1988; McFarlane 1990; Maroteaux, Cynarski 2002-2003; Cynarski 2012; Shishida, Flynn 2013].

The ratio of the corporeality is different in the traditional meaning of Yoga, while another in its contemporary applications [cf. Swierzowska 2015]. Today Yoga exercises (in the West, the popular perception) are mainly health and relaxation. Also in the case of a traditional ascetic orientation, exercise the body is there a different purpose than for the 'path of warrior' [cf. Cynarski, Obodyński 2011; Cynarski, Sieber, Szajna 2014].

We can agree that both Yoga and a large part of the martial arts can be described as systems of meditation [Zwoliński 1995; Maliszewski 1996]. However Rajayoga (Royal Yoga) is part of the religious practice of Hinduism, while Budo stems from the tradition of Shinto and Buddhist, but there is not a fragment of a religious practice of any religion. Other martial arts - similar - arise from the tradition of Taoist or Confucian, but operate autonomously in relation to religion exercisers.

Also similarity Budo exercises to Hathayoga does not mean that they are identical. For the yogi's goal of Yoga is to achieve full control over the body, and also over their own spiritual sphere. But for the purpose of exercise for a warrior is - in the first place - better mastery of fighting skills (climbing frames pattern of somatic culture and dominant overall merit of utilitarian). This does not preclude the exercise for the sake of self-improvement, health or other purposes.

DISCUSSION

The impact of Yoga on human practitioner is multidirectional, affecting the efficiency of physical and psychological [Ozdziński 1995; Tomoczky, Rozsa, Nagy 2015]. Similarly, in a comprehensive way, affects the practice of martial arts [Cynarski, Sieber, Szajna 2014]. Physical and mental health components condition in the life quality of students who regularly

practice kickboxing and Yoga, are better developed by kickboxers in physical aspects, and to Yoga students in mental health aspect [Tsos *et al.* 2017; *cf.* Ozdzinski 1995].

On the other hand, we find criticism of Yoga, the ascetic and the educational system. Andrzej Pawłucki writes about the "absurdity of Hathayoga" [Pawłucki 2015: 19-23; *cf.* Pawłucki 2016]. This is due to the adoption of humanistic and personalistic premises anthropological, ontological and axiological. So not every educational concept recommends the application of Yoga. Ways of martial arts, though wrongly accused of causing aggressiveness (not to be confused martial arts with combat sports), but are often accepted regardless of the professed belief. Perhaps this is due to a desire to defend cultural identity *versus* multiculturalism and acculturation imposed on foreign elements, in the context of the crisis of Western identity [*cf.* Szabo, Ward, Fletcher 2016]?

Some authors emphasize the more kinship of Yoga and martial arts [*cf.* Zwoliński 1995; Maliszewski 1996; Moegling 2006; Raimondo, 2007], some other - differences [*cf.* Shishida, Flynn 2013; Cynarski, Sieber, Szajna 2014; Nakiri 2015]. Of course, these are undoubtedly separate cultural phenomena.

CONCLUSIONS

Yoga, though linked to origin and terminology of Hinduism, contains exercises useful in physical education, sports, martial arts and health therapy. This is also the most successfully used (physical exercises, breathing, relaxation). With Budo pathways and related warriors pathways combines Yoga exercises the ascetic sense.

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