INTRODUCTION

Although human is a part of the universe, it recognizes many theories, laws and principles of the universes. Human considers such wisdom of knowledge as philosophy. As a philosophy of life (perhaps the oldest one) it maintains that nature is the only reality worthy of the serious consideration of man, and that man himself is the apex of this reality. Naturalism is a concept that firmly believes that ultimate reality lies in the nature of the matter. Matter is considered to be supreme and mind is the functioning of the brain that is made up of matter. The whole universe is governed by laws of nature and they are changeable. It is through our sense that we are able to get the real knowledge. The senses work like real gateways of knowledge and exploration is the method that helps in studying nature. Basic Concept of Naturalism

The meaning of the name naturalism is strongly implied in the word itself. It is a philosophical paradigm whereby everything can be explained in terms of natural causes. Naturalism, by definition, excludes any Supernatural Agent or activity. Thus, naturalism is atheism. Naturalism is the doctrine which separates nature from God, subordinates spirit to matter and sets up unchangeable laws as supreme.

Naturalism is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but on manipulation of the actual life. Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. The doctrine rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis.

Since both the disciplines i.e., yoga and physical education have scientific basis for educating human to achieve personality through healthy lifestyle, the role of naturalistic thoughts involved in them are of course comparable. Thus, the present study seems to be logical and justified.

Historical perspectives of Naturalism
Although there are different contents and theories of philosophy, since ancient period naturalism appears to have originated in early Greek philosophy. The earliest presocratic philosophers, such as Thales, Anaxagoras or most especially Democritus, were labeled by their peers and successors "the physikoi" (meaning "natural philosopher"). As far as the history of philosophy, naturalism is the oldest philosophy. The first speculations were made by the early Ionian physicists known as the "School of Miletus Thales" who born at Miletus about the year 640 B.C. He was a mathematician, astronomer, and businessman. During the early part of the sixth century B.C., observing water to be such a large constituent of many material and living forms, he decided upon it as the one single substance common to all things. Anaximander, who born in 611 B.C., reveals "The principle of all things is infinite atmosphere, which has a perpetual vitality of its own, produces all things, and governs all things."

Leucippus and Democritus explained the world in a commonsense reeducation of Nature two simple things: empty space and atoms. They assumed that there is and can be such a thing as empty space, a vacuum or void containing nothing. This empty space they considered to be the same as nothing, nonexistence, or nonbeing. About the substance filling empty space, giving us all the things making up the world, they reasoned that it must be constituted by small indivisible units piled one upon another. These hypothetical units they called atoms which were considered to be of an infinite variety of sizes, shapes, and weights. Everything in Nature as we now behold it is the result of atoms moving through space. When the atoms come together in clusters, things come into being; when they move apart, objects dissolve and fall into nonexistence. Even mind and soul are made up of atoms, evolving and dissolving in the same manner. But mind and soul are made of fine, smooth atoms which are perfectly round, similar to the atoms of which fire was supposedly composed.

Hobbes described Nature as motion; and motion he defined as :the privation of one place and the acquisition of another. It is that way of behaving
seen in Nature by which a body can first occupy one spot, then another, and still
another, and so on. Motion is as fundamental as rest; it is not caused by
something other than motion; it is its own cause. If a body is in motion, some
body which is at rest will have to impeded its movement in order for it to come to
rest. Combining these definitions, we have Nature described by Hobbes as an
aggregate of things existing outside of our minds, and therefore evidencing the
reality of a space beyond us, but also an aggregate of things moving from one
place to another in that space which is beyond us. And also that Hobbs seems to
have been more aware of an observer making this description.

The first book of Émile describes the period from birth to learning to
speak. The most important thing for the healthy and natural development of the
child at this age is that he learns to use his physical powers, especially the sense
organs. The teacher must pay special attention to distinguishing between the real
needs of the child and his whims and fancies. Games and other forms of
amusement should be allowed at this age, and the child should by no means be
overtaxed by scholarly instruction at too early an age. They learn through
experience, not through words.

According to Bacon, man would be able to explain all the processes in
nature if he could acquire full insight into the hidden structure and the secret
workings of matter. Bacon's conception of structures in nature, functioning
according to its own working method, concentrates on the question of how
natural order is produced, namely by the interplay of matter and motion.
Similarly, De Sapientia Veterum attributes to this force an "appetite or instinct of
primal matter; or to speak more plainly, the natural motion of the atom; which is
indeed the original and unique force that constitutes and fashions all things out of
matter."

In 20th Century, naturalism finally acquired a distinct name, materialism,
which became the only category of metaphysical naturalism.
Rationale of Naturalism in Yoga and Physical Education

Although naturalism has diverse forms, the *metaphysical naturalism* (also known as ontological or philosophical naturalism) characterizes natural things, forces, and causes involved in activities that lead the human to attend ultimate reality. More specifically metaphysical naturalism rejects the objective existence of any supernatural thing, force or cause, such as are described in various religions and mythological accounts.

According to naturalists, the material and the physical world is governed by certain laws, and man, who is the creator of the material world, must submit to it. It denies the existence of anything beyond nature, behind nature and other than nature. Biological Naturalism is the relevant form of naturalism. It stresses upon the process of evolution and self preservation of any discipline. This theory is very important in the disciplines of yoga and physical education.

This is compatible with (but does not entail) the view that something other than empirical methods might be able to discover supernatural facts.] Contingent Methodical Naturalism entails the belief that, judging from past experience, empirical methods are far more likely to uncover natural facts than supernatural ones. It is generally an ill-advised waste of resources to pursue supernatural hypotheses, but it would not be impossible to confirm them empirically if any were true.

Statement of the Problem

Yoga itself is a philosophy, whereas physical education has its own philosophy. Even though the philosophy of naturalism has been evolved in them since inception, both yoga and physical education are commonly practiced by the community during 18th century. It is based on the assumption that nature represents the wholeness of reality. Nature, itself, is a total system that contains
and explains all existence including human beings and human nature, which are properly shaped through the disciplines of yoga and physical education. Education (i.e., both yoga and physical education) must conform to the natural processes of growth and mental development in human. This root principle, already touched upon, stems from a concern to understand the nature of the child and follows from naturalism conception of the pupil. It is the makeup of the learner that determines the character of the learning process, not the designs of teachers of the learner or there simply will be no learning. According to naturalistic thoughts, education through yoga and physical education must be pleasurable for human. Thus, it is evident that some ingredients of naturalism are deeply present in the disciplines of yoga and physical education for human development. This study entitled, “Quest of naturalism in yoga and physical education”, therefore, has been proposed to be undertaken.