

# KALASH

## The Essence of Yoga



*Chief Editor:*

**Dr. Sapna Nanda**

*Editors:*

**Ms. Anupma Kaushal**

**Ms. Sarghi Kohli**



**GOVERNMENT COLLEGE OF YOGA EDUCATION & HEALTH**  
Sector 23, Chandigarh - 160023  
[www.gcye.edu.in](http://www.gcye.edu.in)

### About the Chief Editor



**Dr. Sapna Nanda** is Principal in Govt. College of Yoga Education and Health, Chandigarh and possesses 36 years of teaching experience. She is an Executive

Member of Indian Dietetic Association, Chandigarh Chapter and Co-editor of half yearly newsletter, Nutrition News "n" Views published by it. She has presented a number of papers in various conferences and published papers in journals of national repute. She has authored a research insight on Psycho-Socio-Physical Dimensions of Adolescent Health Management: Emerging Research and Opportunities published by IGI Global Publications of United States of America. She has co-authored a book on Intervention Strategies for ADHD published by Lambert Academic Publishing, Germany. Besides, three books on Education in Contemporary India and Gender, School and Society by Twentyfirst Century Publications of India as well as five edited books on Human Rights, Quality Concerns in Teacher Education, New Education Policy: Initiatives and Implication, Curriculum Reforms in Teacher Educations and Policy and Regulatory Changes in Teacher Education. She has been anchoring radio and television programmes on Nutrition and Health on local radio and television channels, news-reading on local television channels, Panelist of 'Swacch Bharat Abhiyaan' and 'BetiParao-BetiBachao' Series on Chandigarh Doordarshan in India. Her other professional affiliations include an added member of Faculty of Education, Panjab University, Member of Board of Studies in Health Family Welfare and Population Education, Member of Board of Studies in the Faculty of Education, Panjab University, Chandigarh and Member, Board of Studies in the Faculty of Education, Chandigarh University, Punjab, India.

# **KALASH**

## **THE ESSENCE OF YOGA**

*3rd Edition*

*Chief Editor*

*Dr. Sapna Nanda*

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*Ms. Anupma Kaushal*

*Ms. Sarghi Kohli*

Government College of Yoga Education & Health  
Sector 23, Chandigarh

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## PREFACE

Life is a beautiful gift of God. Life is an equilibrium between health, harmony & happiness. To live in harmony with oneself and environment is the wish of every human. However, in modern times, due to substantial physical and emotional demands that are constantly placed through all the quarters of life, result in disproportion and sufferings. Constant attack of fears, anxieties and misconceptions is the root cause for this im-balance. Sage Patanjali in his ancient treatise on yoga offers permanent solution for all kinds of sufferings. Holistic approach of yoga brings body, mind consciousness and soul into equivalence. Yoga helps to develop a greater understanding of our self, the purpose of life and our relationship with Almighty can be achieved through practices of yoga.



I sincerely appreciate the efforts of all the contributors for their valuable contribution to the third edition of the 'KALASH – The Essence of Yoga'

I feel privileged to present this publication titled 'Kalash – The Essence of Yoga' which is primarily an anthology of articles on Yoga and its allied areas and is a treasure trove of information that will reveal to the readers, the philosophical and metaphysical underpinnings of the subject.

I hope this edition will be a great help to gain knowledge of yoga & Its allied Areas.

*Dr. (Mrs) Sapna Nanda*

*Principal*

*Govt. College of Yoga Education & Health  
Sector 23, Chandigarh*

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In spite of our sincere efforts, there might have crept in some deficiencies in the preparation of this book for which the Authors and Publisher should not be held responsible. However, constructive suggestions for further improvement of this book will be highly appreciated and looked forward in our subsequent editions.

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## ACKNOWLEDGMENT

A very warm welcome to the third edition of the 'Kalash – The Essence of Yoga'. As per the previous two editions this year too, we got an enthusiastic response from the students, faculty and yoga scholars in the form of scholarly articles. Editorial Board feels privileged in presenting this edition with sincere thanks to all the contributors for showing such an overwhelming response. We trust that the shared content will enhance the knowledge and widen the horizon of all the yoga lovers. As this edition comprises articles in Hindi & English language covering the Historical aspects, science behind various yogic practices, management of certain diseases and the latest trends in yoga. Our sincere appreciation also goes to those who have directly or indirectly helped us in the publication of this edition. We hope that this magazine will be valuable to our readers and amplify the horizon of 'ancient Indian heritage of yoga'

*Dr. (Mrs.) Sapna Nanda*

*Mrs. Anupma Kaushal*

*Mrs. Sarghi Kohli*

## DISCLAIMER

*The content in this magazine is the sole responsibility of authors. Advice or suggestions given in this magazine are not intended to replace the services of the yoga experts, yoga gurus, yoga therapists or physician. Nor this magazine provides an alternative to professionals. You should consult physician / yoga expert before adopting any practice. This magazine is a guide to stay fit, neither the author nor the publication shall be liable or responsible for any loss or damage allegedly arising from any information or suggestions in this magazine.*



**Banwarilal Purohit**

*Governor of Punjab  
and  
Administrator  
Union Territory, Chandigarh*



*Raj Bhavan  
Chandigarh.*

*May 30, 2022*

**MESSAGE**

It is a matter of great pleasure that Government College of Yoga Education and Health is bringing out the third volume of college book 'KALASH' on the occasion when we are celebrating Azadi Ka Amrit Mahotsav to commemorate 75 years of India's independence and its glorious history.

India is known for its tremendous cultural power and its richness manifests in a myriad traditions, languages and faiths. One such faith – Yoga having its origin on this revered land is now accepted and followed worldwide not just as an ideology but as a way of life itself. Hon'ble Prime Minister of India has made yoga a key part of India's global outreach, convincing the United Nations to observe 21 June as International Yoga Day and enhanced the awareness about yoga among common public all over the world.

I hope that the book brought out by the college will be valuable and encourage the readers to have faith in and imbibe our ancient Indian Heritage – Yoga.

I extend my best wishes to the Principal, faculty and students of the college for the endeavour.

  
**[Banwarilal Purohit]**



**Dharam Pal, IAS**  
**Adviser to the Administrator**



**U.T. Secretariat, Deluxe Building,**  
**Sector 9-D, Chandigarh-160009**

**D.O. No. PS/AA/2022/943.....**

**Dated : 28.05.2022.....**

### **MESSAGE**

It gives me immense pleasure to learn that Govt. College of Yoga Education and Health is bringing out third volume of its annual college book 'KALASH', a compilation of scholarly articles on various themes related to Yoga.

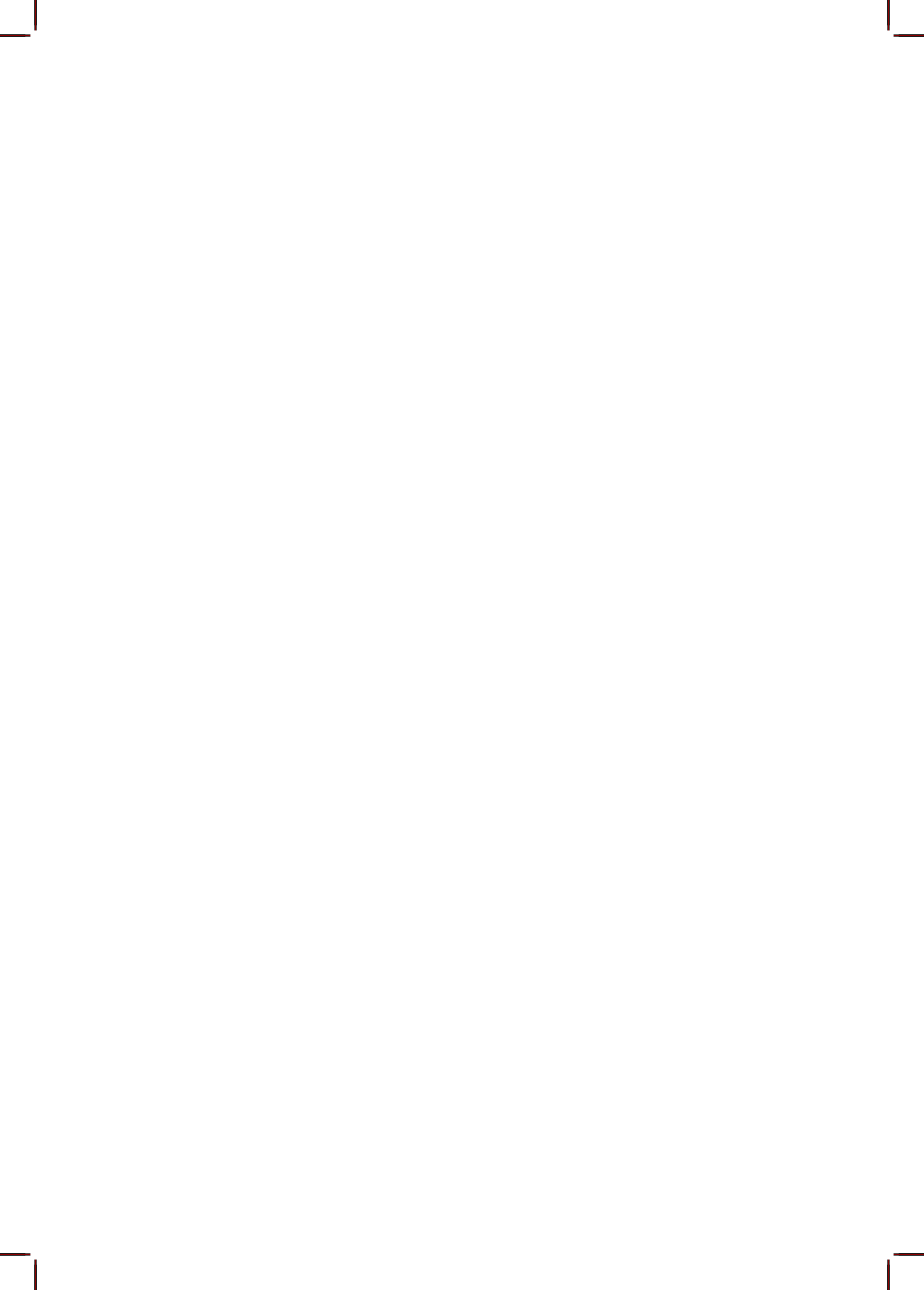
As Yoga continues to grow in popularity around the world, many people see it as a purely physical practice. However, there is much more to this ancient wisdom that can lead to far deeper life-changing benefits. It offers a more comprehensive approach that can dramatically enhance our path to wellness and life fulfillment by creating harmonious blend between body, mind and the spirit, wherein the body controls the actions. The mind controls intelligence and the spirit controls emotion.

I appreciate the devotion and dedication of the college for nurturing and fostering the knowledge of Yoga among all. I am sure this book will help the readers to develop a wide mental horizon and inspire them to lead a meaningful life.

I extend my heartiest greetings and congratulations for this publication and wish that the faculty and students of the college continue their collective endeavour for further promoting Yoga Education.

  
**(DHARAM PAL)**





**Purva Garg, IAS**  
Secretary Education



**Department of Education**  
**Chandigarh Administration**

D.O. No. PA/Secy(Edu)/2022/41

Dated : 07.06.2022



### MESSAGE

I am pleased to know that Govt. College of Yoga Education and Health is coming up with the third volume of its annual college book 'KALASH' a compilation of scholarly articles on various themes related to Yoga.

As Yoga continues to grow in popularity around the world, many people see it as a purely physical practice. However, there is much more to this ancient wisdom that can lead to far deeper life-changing benefits. It offers a more comprehensive approach that can dramatically enhance our path to wellness and life fulfillment by creating harmonious blend between body, mind and the spirit, wherein the body controls the actions. The mind controls intelligence and the spirit controls emotion.

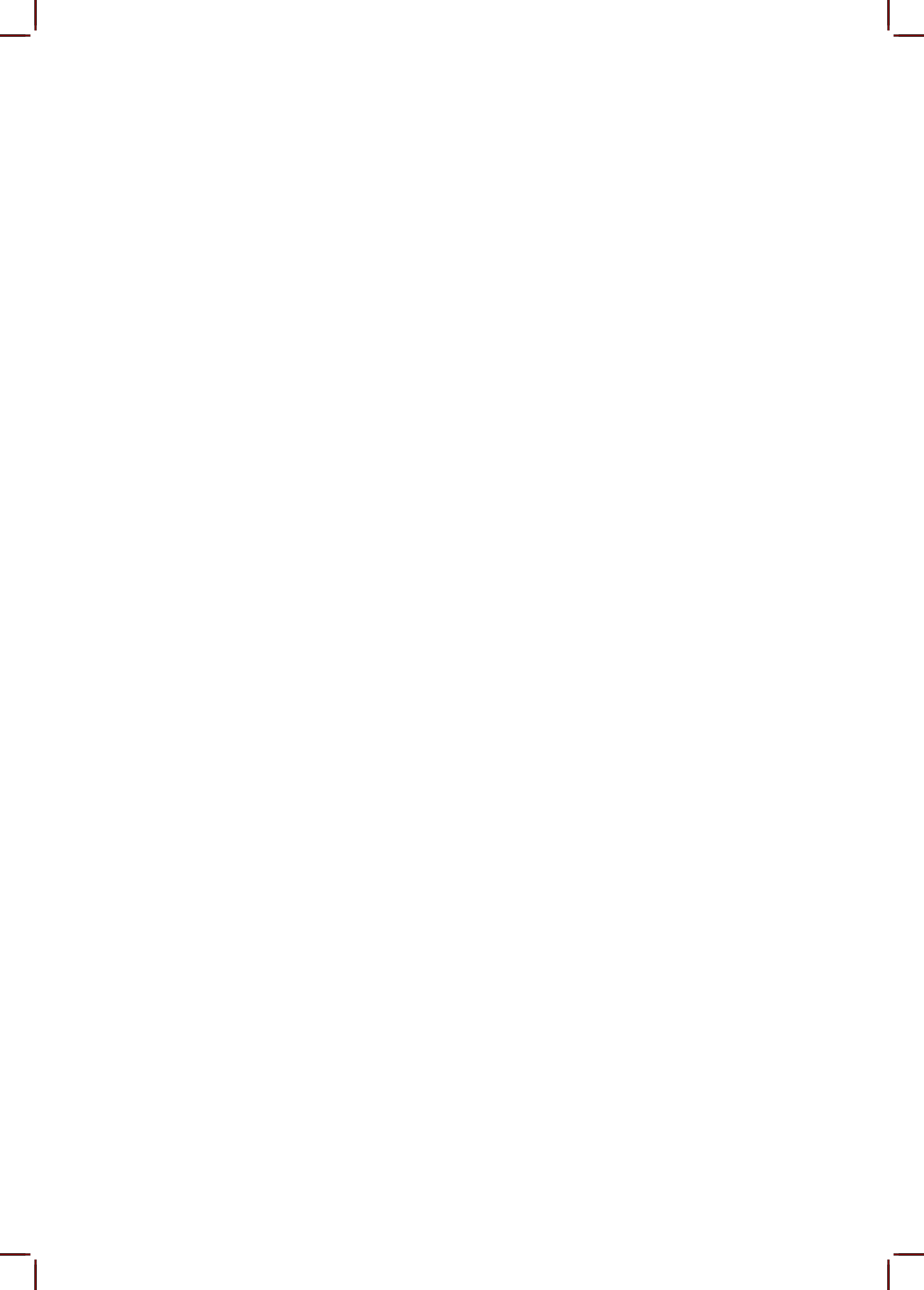
I appreciate the devotion and dedication of the college for nurturing and fostering the knowledge of Yoga among all. I am sure this book will help the readers to develop a wide mental horizon and inspire them to lead a meaningful life.

  
(PURVA GARG)

**Principal**  
**Govt. College of Yoga Education and Health**  
**UT. Chandigarh**

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**Amandeep Singh Bhatti**  
PCS



D.O. NO PA/0nG/2022/03

**Director, Higher Education,  
Chandigarh Administration**

Dated 10.06.2022

**MESSAGE**

I am glad to know that Government College of Yoga Education and Health is bringing out the third volume of College book 'KALASH'.

When we hear word "Health" we often immediately think about our physical well being. Though, physical well being is paramount but mental health is no less important as the balance of these leads us to experience positive feelings and enjoy our happy moments in life. In modern life, it can be a puzzle to meet all the demands leading to continually high stress levels. Thus, it becomes imperative to take the focus off team outwards things and listen to our bodies and feel our emotions and Yoga is an excellent means to a peaceful and harmonious life.

I hereby congratulate and convey my best wishes to the contributors, students, staff and principal of the college for bringing out this commendable piece of work.

**(Amandeep Singh Bhatti)**



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## ANNUAL ACHIEVEMENTS OF COLLEGE

### ACADEMIC ACHIEVEMENTS

The college students shared excellent result in all the courses i.e. B.Ed. Yoga, PGDYT and BCCYE examination for the Session 2020-2021 conducted by PU, Chandigarh. It is worth mentioning the outstanding achievements of College Student:

Class	No of Students	Position in PU	Placed in 1st Division
B.Ed Yoga	20	 <b>Ms. Pooja Heer</b> (Gold Medalist)	20
PGDYT	24	 <b>Dr. Neha Sharma</b> (with distinction)	24
BCCYE	19	 <b>Mr. Amit Kaura</b>	19

### CULTURAL TEAM (LUDDI)

The collage Team gaggged second position in Punjab university zonal youth festival as well as second individual position by Miss. Rupinder Kaur under the able guidance of cultural incharge, Miss Rajwant Kaur.



Sr. No.	Name	Class	Level	Medal
1.	Anjali	PGDYT	<i>Zonal Youth Festival</i>	2 <sup>nd</sup>
2.	Amandeep Kaur	PGDYT		2 <sup>nd</sup>
3.	Rupinder Kaur	PGDYT		2 <sup>nd</sup> / Individual 2 <sup>nd</sup>
4.	Shilpa	B.Ed-IV		2 <sup>nd</sup>
5.	Yashi	B.Ed-IV		2 <sup>nd</sup>
6.	Kirti	B.Ed-IV		2 <sup>nd</sup>
7.	Anjana	B.Ed-IV		2 <sup>nd</sup>
8.	Anu Kumari	B.Ed-II		2 <sup>nd</sup>
9.	Seema	B.Ed-II		2 <sup>nd</sup>
10.	Nivedita	B.Ed-II		2 <sup>nd</sup>
11.	Nishu	B.Ed-II		2 <sup>nd</sup>
12.	Manoj (Singer)	PGDYT		2 <sup>nd</sup>

### MILESTONES ACHIEVED IN SPORTS DURING SESSION 2021-22

Being an education institute the college participated under 'C' division tournament conducted by Panjab University. Here it requires a special mention that our college has total strength of 75 students and with this meagre number of students have brought laurels to the college by winning medals in athletics and team events under the able guidance of overall sports in charges Mrs Anupma Batish (Women) and Mr. Sumant Batish (Men), Mr. Kulwant Singh and Mr. Roshan Lal.

### ATHLETICS

Sr. No.	Name	Class	Level	Game	Medal
1.	Manoj Kumar	PGDYT	<i>Inter College</i>	Long Jump	Gold
2.	Utpal Panwar	PGDYT		200 mtr	Gold
3.	Shabnam	PGDYT		Javelin Throw	Gold
4.	Shivani	B.Ed (Sem-II)		800 mtrs	Gold
5.	Rahul - Manoj Utpal - Shivam	PGDYT		4×100 mtr Relay	Gold
6.	Rahul Yadav	PGDYT		Long Jump	Silver
7.	Samita	PGDYT		100 mtr	Silver
8.	Samita	PGDYT		200 mtr	Silver
9.	Manoj	PGDYT		Javelin Throw	Silver
10.	Dolly Raj	B.Ed-III		800 mtr	Silver
11.	Rahul Yadav	PGDYT		100 M	Bronze
12.	Shivam	PGDYT		High Jump	Bronze
13.	Shivani Sharma	B.Ed-II		Long Jump	Bronze
14.	Dolly Raj	B.Ed-III		400 mtr	Bronze
15.	Urvashi - Samita Dolly - Shivani	B.Ed PGDYT		4x100 mtr Relay	Bronze

**TEAM EVENTS****KHO KHO**

Sr. No.	Name	Class	Level	Medal
1.	Dolly	B.Ed-IV	<i>Inter College</i>	<i>Bronze</i>
2.	Shilpa	B.Ed-IV		
3.	Yashi	B.Ed-IV		
4.	Kinshuk	B.Ed-IV		
5.	Sangeeta	B.Ed-IV		
6.	Anjana	B.Ed-IV		
7.	Diksha	B.Ed-II		
8.	Guljahan	B.Ed-II		
9.	Nishu	B.Ed-II		
10.	Urvashi	PGDYT-II		
11.	Samita	PGDYT-II		
12.	Manisha	PGDYT-II		

**BASKET BALL**

Sr. No.	Name	Class	Level	Medal
1.	Dolly Raj	B.Ed-IV	<i>Inter College</i>	<i>Bronze</i>
2.	Diksha	B.Ed-II		
3.	Shivani	B.Ed-II		
4.	Taniya	B.Ed-II		
5.	Aarti	B.Ed-II		
6.	Nishu	B.Ed-II		
7.	Samita	PGDYT		
8.	Urvashi	PGDYT		
9.	Manisha	PGDYT		
10.	Shabnam	PGDYT		
11.	Rupinder	PGDYT		
12.	Priya Kalyan	PGDYT		

**VOLLEY BALL (MEN)**

Sr. No.	Name	Class	Level	Medal
1.	Harish	PGDYT	<i>Inter College</i>	<i>Silver</i>
2.	Shivam	PGDYT		
3.	Manoj	PGDYT		
4.	Utpal	PGDYT		
5.	Nikhil	PGDYT		

6.	Sagar	PGDYT		
7.	Rahul Yadav	PGDYT		
8.	Nishant	B.Ed-IV		
9.	Yogesh	B.Ed-II		

### **VOLLEY BALL (WOMEN)**

Sr. No.	Name	Class	Level	Medal
1.	Shabnam	PGDYT	<i>Inter College</i>	<i>Bronze</i>
2.	Priya Kalyan	PGDYT		
3.	Priya Luxmi	PGDYT		
4.	Samita	PGDYT		
5.	Manisha	PGDYT		
6.	Urvashi	PGDYT		
7.	Rupinder	PGDYT		
8.	Purva	PGDYT		
9.	Taniya	B.Ed-II		
10.	Shivani	B.Ed-II		
11.	Guljahan	B.Ed-II		
12.	Dooly Raj	B.Ed-IV		

### **BADMINTON (MEN)**

Sr. No.	Name	Class	Level	Medal
1.	Utpal	PGDYT	<i>Inter College</i>	<i>Bronze</i>
2.	Rahul	PGDYT		
3.	Manoj	PGDYT		
4.	Shivam	PGDYT		
5.	Nishant	B.Ed-IV		

### **BADMINTON (WOMEN)**

Sr. No.	Name	Class	Level	Medal
1.	Shabnam	PGDYT	<i>Inter College</i>	<i>Silver</i>
2.	Priya Kalyan	PGDYT		
3.	Jaspreet	PGDYT		
4.	Ashu Rai	B.Ed-IV		

### **TABLE TENNIS (MEN)**

Sr. No.	Name	Class	Level	Medal
1.	Utpal	PGDYT	<i>Inter College</i>	<i>Silver</i>
2.	Nikhil	PGDYT		
3.	Manoj	PGDYT		

4.	Sagar	PGDYT		
5.	Rahul	PGDYT		

### TABLE TENNIS (WOMEN)

Sr. No.	Name	Class	Level	Medal
1.	Shilpa	B.Ed-IV	<i>Inter College</i>	<i>Silver</i>
2.	Anjana	B.Ed-IV		
3.	Shabnam	PGDYT		
4.	Priya Kalyan	PGDYT		
5.	Rupinder Kaur	PGDYT		

### YOGA (WOMEN)

Sr. No.	Name	Class	Level	Medal
1.	Manisha	PGDYT	<i>Inter College</i>	<i>Gold</i>
2.	Anjali	PGDYT		
3.	Amandeep	PGDYT		
4.	Shivani	B.Ed-II		
5.	Taniya	B.Ed-II		
6.	Dolly Raj	B.Ed-IV		

### YOGA (MEN)

Sr. No.	Name	Class	Level	Medal
1.	Rahul Yadav	PGDYT	<i>Inter College</i>	<i>Bronze</i>
2.	Sagar	PGDYT		
3.	Manoj	PGDYT		
4.	Utpal Panwar	PGDYT		
5.	Shivam	PGDYT		
6.	Nikhil	PGDYT		

### OVERALL ACHIVEMENT

P.U.S.C Yoga Trophy 'C' Division  
 Runner's up Trophy of Boys & Girls  
 Overall team won 97 Medals & 3 Trophies

# Re-Engineering the Indian Healthcare System-A Contemporary Call in the Light of Holistic Approach

Sheojee Singh\*

Health and Education are two vital aspects of individual and collective life of man, which are essential for all aspects of human development. But both these aspects have turned into huge systems and have been made almost mechanical to such an extent that the individual feels totally neglected in this system approach. Moreover, the atomistic approach to both healthcare and education has brought a situation of crisis for human existence today. In this essay, an attempt is being made to highlight the urgent need of holistic approach to human health keeping in mind the individual differences and with a conscious, integrative, non-interfering approach to healthcare in India for the greater good of the greater numbers.

1. **Introduction:** Recently a full page write up by a former senior bureaucrat on social media and print media regarding excessive mis-management of healthcare during his emergency treatment by one of the so-called reputed hospitals evoked much criticism and debate regarding the right way of dealing with the patient as well as healthcare. But, the bigger question is-where will the patient go for better treatment? Everyone cannot afford to fly to the US or the UK for good treatment and disturbance in health due to various reasons in day to day life is almost a regular feature in any contemporary society. So, how should we deal with such a situation? What is the way out? On a contemplative note, Nature Cure, Yoga and Ayurveda along with the treasure of home remedies practiced all over the country in one context or the other provide a more robust, dependable and least cumbersome way out of the crisis in healthcare. But, how feasible is it for a medical practitioner trained extensively and exclusively in the western allopathy to practice integrated approach to healthcare? It is really a million-dollar question and needs urgent attention.
2. **Concept of Health and Healthcare from Indian perspective:** Indian thinkers have very thoroughly yet simply defined health as the state of equilibrium in the constituent elements of the body, mind and emotions etc:

सम दोषः समाग्निश्च समधातु मलक्रियः।  
प्रसन्नात्मैन्द्रियमनाः स्वस्थ इत्यभिधीयत।।

This holistic concept of health needs to be understood in the widest possible context for the larger benefit of the greater number of people all over the world. In fact, disease itself is a state of disequilibrium and the most basic function of healthcare management in any system of medicine is and should be to restore the equilibrium and balance in structural and functional dimensions of the individual. This particular approach itself is sufficient enough to bring a radical change in our mind-set towards health and well-being because the focus will shift naturally from *killing the disease causing microbe* to *strengthening the state of balance*-the radical *shift from focus on weakness to focus on strength*.

3. **Contemporary Healthcare System in India and its Challenges:** For the last about 50 years, the trend in healthcare has shifted towards modern science-based system of allopathic treatment and now the situation is such that we have a large network of well-developed centres of healthcare by the name of PHC's and chain of hospitals at various levels as per the need of population. In recent years, the number of hospitals both in public sector as well as private sector has increased at a phenomenal rate in the country leading to relatively easy access of public to high standard of the healthcare facilities. Yet, despite all such seemingly improved statistics, it is an open secret

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that healthcare system in India is itself under extreme pressure and needs emergency treatment on priority basis. Some of the obvious challenges like dismal doctor-patient ratio for the entire population, especially in rural areas, lack of basic facilities at hospitals and other health centres, almost total absence of work-culture among health-professionals at government institutions and exploitative machinery at its worst reported from many of the private healthcare institutions are very common denominators. But, the real challenge is how to reduce the patient load on doctors in general and tertiary or super-speciality healthcare centres like PGIMER's and AIIMS's etc. A simple glance at the statistics showing the number of patients visiting the OPD's of these centres is sure to make some of the wisest analysts confused and awestruck.

4. **How to face the challenges at a time of great transition?-Another Million Dollar Question!** Facing the challenges in healthcare does not seem easy as it is replete with complexities and unending challenges. Pandit, M.P. (1989) says that *right living consists of finding our true centre at each level of our being-the body, the life-dynamism, the soul, the emotional being and the mind; and to develop the capacity of interiorisation (find the true centre) as well as exteriorization (to express and enlarge ourselves)*. Sri Aurobindo (1939) very rightly says, '*All the problems of existence are essentially the problems of harmony.*' In this context, it is pertinent to note that a foreign system of healthcare cannot be successfully transplanted in another country without creating damage both to the patient as well as the patient-care system. We must create viable timely alternatives so that appropriate response to the patient be provided in time at the lower level of the healthcare system, so as to minimize not only the cost of well-being to the individual and society, but also to optimize the effectiveness and efficiency of the tertiary level of the healthcare system. The question of numbers be solved at the appropriate level through more emphasis on and effective implementation of preventive healthcare modalities with professional commitment of the highest level. For example, if a problem like fever or headache or stomach ache is diagnosed and taken care of at an earlier stage with adequate focus on removal of the causative factors and necessary life style and nutritive interventions, the extensive load of patient care at secondary and tertiary levels is bound to get reduced. Moreover, this is feasible only with adequate curricular reforms in medical education wherein the professional training should be in holistic way so as not to focus on one approach in exclusion to all others, but with a view of blending of the best of all functional approaches- making nature cure as the base, ayurveda, homeopathy and yoga as the supplementary and allopathy as the emergency sides of the holistic healthcare respectively. Moreover, education upto high school level must compulsorily focus on simple scientific ways of well-being through right food, right type and amount of exercises and proper rest in daily life.
5. **Holistic Approach to Human Healthcare:** Human beings are not just the physical body, rather mind plays a more active role in keeping the body healthy or otherwise. As Patel(2012) rightly asserts, *Parallel to the advancement in medical science, the healthcare system (especially the doctors and nurses) has become more and more mechanical and stereotype in treating the patients. It deals with a patient as if it is treating a robot. As the system depends more and more on sophisticated diagnostic tests and specialized knowledge, patients tend to loose their identity as human beings.* Roots of the problem can be very well traced in *the industrial mindset* as quoted by Ranade (2009), where the patients are treated as faulty machines and the only pre-occupation of the healthcare system is to remove the fault by hook or by crook without much care for later repercussions. A person goes to the doctor with headache and after examination and tests, the doctor is happy to prescribe a pain-killer and the patient is happy to swallow that pain killer as and when required. Swaminathan (2003) quotes Sharma and asserts, '*Disease is in reality a diminution in the level of health and cure lies in the restoration of health by living the hygienic way.*' This is the basis of holistic healthcare where the root of the disease is seen as one (unity of diseases).

6. **Why is holistic healthcare not being implemented-Some Reflections:** The challenges are many and the system does not have a robust mechanism to deal with changes at various levels. We are acutely short of medical experts in our country and have one of the poorest doctor-patient ratio in the world. This is one of the primary reasons for poor state of healthcare in the country. The second reason is the utter lack of vision and clarity on the part of policy makers regarding the means and methods of well-being for the entire country. The third significant reason to my mind is the extremely low level of awareness among the people in general and the youth in particular about the urgency of a robust healthcare system for the country as part of the policy guideline of the government. The fourth and the most obvious reason is the almost total absence of accountability, sincerity and work-culture in the system towards creating a development-orientation in the country. If we want to bring concrete reforms in the healthcare system of the country, we must address the four quadrants of the system starting with creation of a pool of local and well trained expertise in dealing with day to day challenges in healthcare just like what has been successfully implemented in China, Japan, Germany and Israel, to name a few. Moreover, we must infuse a sense of pride and excellence with vision for a developed nation among the healthcare professionals at all levels.
7. **Need for Re-Engineering the entire superstructure of healthcare in India:** India can and should no longer look to the west only for a better system of healthcare. Time has come now for India to look back to its own robust knowledge system and develop an indigenous model of healthcare suited to the needs and perspective of the country. As Partho writes, *‘In many fundamental and decisive ways, our world is passing through a period of intense churning, almost a civilizational disruption. As a series of crisis erupt all over the planet, disrupting almost all aspects and domains of our collective human existence, from ecology and environment to dwindling food and water resources, from aggressive political governance and international relations to economic wars and meltdowns, from crumbling social institutions to failure of organised religions, from rising urban crime and violence to sponsored global terrorism, we seem to be heading rapidly towards some kind of a planetary catastrophe.* To save the country and humanity from the impending danger of total annihilation, it is imperative to create a robust model of healthcare wherein the individual will not feel either neglected or exploited or deceived as of now, but may feel happy to visit a centre of well being from time to time in order to avoid and minimize the chances of crisis in individual health through health education and preventive healthcare facilities at the local wellness centre (s).
8. **A model for re-engineering the healthcare system for larger benefit:** This model consists of three-tier functional system of integrated healthcare. To start with, Primary Healthcare centres must be converted into Nature cure cum Yoga Wellness Centres, where focus should be on scientific diagnosis and nature-centred, diet and life style reform based treatments being given to the patients as per the needs of the patient and recommendation of the concerned team of experts under guided mode. If the problem seem to be difficult to deal with at this level, then only the concerned patient should be recommended to next level of healthcare system, where Ayurvedic and homeopathic treatments may be provided or the patient may, after due tests and treatments, be referred to tertiary level of healthcare without much delay. Moreover, the medical experts at all the three levels must work in unison and in complete co-operation so as to ensure the best possible and least cumbersome treatment to the patient. This total re-engineering of the healthcare system in the country may bring revolutionary changes in the level of well-being of the masses thereby realizing the vision of ‘सर्वे भवन्तु सुखीनः, सर्वे संतु निरामयाः, सर्वे भद्राणी पश्यंतु माँ कश्चिद् दुःखभागभवेत्’ -in the true Indian spirit leading to overall development of the country in the best possible ways as it is very rightly said: ‘शरीरमाद्यम खलु धर्मसाधानम्’
9. **How sustainable is this model?:** This proposed model is really one of the most sustainable one as it does not involve much extra cost, rather it aims at utilizing the existing infrastructure to the optimum through better networking, supervision, accountability and work-culture rooted in Indian

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knowledge system for the larger benefit of society. It is a well-thought-out system which is most suitable and sustainable in Indian conditions as it is in accordance with the *Swabhava* and *Swadharm*a of India.

10. **What next?** Taking up scientific evidence based researches and case studies with micro-level as well as macro level along with the functional wellness based healthcare system created on the principles of Ayurveda, Yoga and Nature-Cure is the need of the hour for leading India towards a place of pride among the comity of nations. If India is able to show the right way to good health through Yoga Ayurveda, Nature-Cure and Diet as well as life style –reforms, the 21<sup>st</sup> century will surely be the Century of India.
11. **Concluding Remarks:** India has the potential and possibilities to lead the world towards a divine supermanhood as envisaged by Sri-Aurobindo. In his prophetic words, as quoted by Mukherjee (1975), if India is able to develop indigenous approaches to well-being, it will truly create a divine life upon this planet. The result will surely be:

The Spirit shall look out through Matter's gaze  
And Matter shall reveal the Spirit's face.

.....

A Divine force shall flow through tissue and cell  
And take the charge of breath and speech and act  
And all the thoughts shall be a glow of suns  
And every feeling a celestial thrill.

.....

Nature shall live to manifest secret God,  
The Spirit shall take up the human play  
This earthly life become the life divine.

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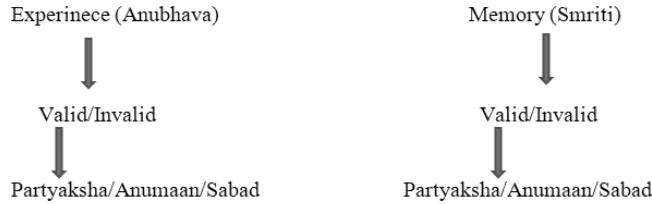
# Knowing the Way to Wisdom through Yoga – A Bird’s Eyeview to Cognition

*Dr. Jasvir Kaur Chahal\**

Knowing has always been on the cards of human mind. The history of mankind is replete with investigation about ‘knowing to know’ or vice versa. We have full-fledged western school of thought about it which broadly divides epistemology into two categories viz. descriptive epistemology and normative epistemology (Yolton, 1965). While descriptive one deals with more of mental functions like perception and inference whereas normative deals with the justification of the claims made in the domain of knowledge. John Locke leads these philosophers in when he clearly details the description of mental processes as : Sensing, perceiving, judging etc. as part of the sensation and reflection.

Knowing usually is associated with fourfold processes. The automatic or paradoxical knowing which is more or less an ‘unselfconscious’ process of responding to the stimuli. Second being our primary awareness which comes with our perceptual process. The third is the reflective knowing resultant of inferential activity of the human mind. The fourth being the extrasensory or the intuitive process in which the senses are not involved. This last out of the four is not palatable to the scientists and therefore there is no room for psi phenomenon and for this reason they are being labelled as paranormal, supernatural and anomalous when the empirical evidencing is being demanded from them. What we fail to understand is that they need paradigm shift in the grasping of the knowledge which is typical to these areas and it is this paradigm shift which was quite freely available in oriental systems of knowledge which includes the systems of knowledge available in Indian diaspora too. Yoga is one of the major types of ‘padattis’ which make these alternative methods of enquiry and experience available to us.

Logic in Indian classical systems of knowledge transcends the boundaries of the mere inference. Each of the ‘Shaddarshnas’ makes available its own system of ‘pramans’. Categorizations about knowing made available by these traditions roughly fall into following labels:



In Yogic system of knowing the classical Yoga of maharishi Ptanjali mentions a lot about this type of knowledge under the domain of mind body relationship. Yoga emphasizes on the development of the whole in order to reach the part as its in the whole that the part resides and vice versa; there are no segments or fragments in knowledge and its attainment. The advocacy is about the perfect equilibrium as only that ‘avastha’ of yogi can be the harbinger of ‘Yoga’.

योगस्थः कुरु कर्माणि सगङ् त्वक्त्वा धनञ्जय ।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

The famous Gita Updesh describes this knowledge gaining technique in tune with Patanjali’s ‘Yoga Darshan’. The journey to this knowledge has to be inclusive of the gross (Sthool) and the subtle

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(Sukshma). On the hinderances in the shape of kleshas viz. avidya, asmita, raga, dvesha and abhinivesha are to be overcome through the juktis of 'Abhyas' and 'Vairagya'. The path to this ultimate attainment of knowledge is not the cup of tea of the meek and the mild; it's a journey to be traversed by the determined and the disciplinarian. The 'Purusha' will be in the pursuit of 'pure consciousness' (prajna). The Antahkaran is the seat for the same; the one which is the confluence of Manas, Buddhi and Ahankara. Its Samyama which will enable the jnani to attain it through the conjoint practice of Dharna, Dhyana and Samadhi. Vivekakhyati (discriminative insight) arises out of it which leads on to this ultimate knowledge which has sattva as its permanent associate guna. The focused mind is a requirement for this cognitive attainment. It's the generation of 'Samapatti' (balanced state) which will create "fusion or entire absorption" (Taimni, 2005). It's this samapatti which will lead to 'nirudh' awastha which will lead to dharma-megha-samadhi via savicara (reflective) and nirvicara (transreflective) samadhis.

It is this cognition which will make one the masters (yogis) who have attained that attainment of self to this constant enlightened state of being where there is no difference between the knowing and doing as the two are seen to be the inseparables. Life becomes a mere Ananda then and its that elixir of life which everyone is seeking knowingly or unknowingly.

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# The Disconnect Between Traditional and Contemporary Practice in Yoga

*Anjali\**

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Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow.

Yoga is a science of right living and, as such, is intended to be incorporated in daily life. It works on all aspects of the person the physical, vital, mental, emotional, psychic and spiritual. The word yoga means 'unity' or 'oneness' and is derived from the Sanskrit word yuj which means 'to join'. The union of apana and prana, one's own rajasa and semen, the sun and moon, the individual soul and the supreme soul and in the same way the union of all dualities, is called yoga.

Yoga has been in a process of evolution (and devolution) which spans more than 5000 years! In these modern times, like everything in our own life, Yoga seems to be changing faster than ever!

In archaeological excavations made in the Indus Valley at Harappa and Mohenjo-Daro, now in modern Pakistan, many statues have been found depicting deities resembling Lord Shiva and Parvati performing various asanas and practicing meditation. These ruins were once the dwelling place of people who lived in the pre-vedic age before the Aryan civilization started to flourish in the Indus subcontinent. According to mythical tradition, Shiva is said to be the founder of yoga, and Parvati,

his first disciple. Lord Shiva is widely considered to be the symbol or embodiment of supreme consciousness. Parvati represents supreme knowledge, will and action, and is responsible for all creation. This force or energy is also known as **kundalini shakti**, the cosmic force which lies dormant in all beings. Yoga arose at the beginning of human civilization when man first realized his spiritual potential and began to evolve techniques to develop it. The yogic science was slowly evolved and developed by ancient sages all over the world. The essence of yoga has often been shrouded in or explained by different symbols, analogies and languages. Some traditions believe that yoga was a divine gift revealed to the ancient sages so that mankind could have the opportunity to realize its divine nature.

Ever since the founding of the East India Company in London in 1600 and the Dutch East India Company two years later, there has been a growing impact of Western secular imperialism upon the age-old religious traditions of India. This has led to progressive undermining of the native Indic value system through the introduction of Western-style (science-oriented and essentially materialistic) education combined with new technologies. This portion of the Yoga is a little similar to the Hatha Yoga, which deals entirely with the physical body; the aim of the latter is to make the physical body very strong. We have nothing to do with that here, because the practices are very difficult, and cannot be learned in a day, and, after all, do not lead to any spiritual growth. Many of these practices placing the body in different postures, but the object in these are physical, not psychological. The Masters of the first period of Modern Yoga, Sri Ramakrishna, and his disciple Swami Vivekananda and Ramana Maharishi were very much in the Vedantik, Advaitik tradition of Adi Sankara. They did not put much emphasis on Asana, Pranayama or other Yogic practices. The second wave of Modern Yoga Masters was also heavily dominated by English speaking, Western educated Indians who were predominately Vedantik, Advaitik, in the tradition of Adi Sankara.

**Traditional view of success with Yoga:** To the ancients, Yoga is a complete system, of which the postures are a small, though quite useful part. The word "Yoga" referred to the whole, not merely one part, which is the postures, or Asana. The entire purpose of Yoga is spiritual in nature, according to the ancient sages. According to the ancient view, the success of Yoga is evidenced by the degree

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to which one experiences realization of the eternal Self, which is beyond the physical body, its maladies, and its inevitable demise. **True:** *Yoga is a spiritual system with a physical component.*

**Modern view of success with Yoga:** According to the modern view, the success of Yoga is evidenced by the state of the physical body and the reduction of physical disease. The relative position of the postures has been elevated, so as to lead people to believe that the word “Yoga” refers to physical postures or Asana, and that the goal of these is physical fitness. The whole and the part have been reversed, terribly misleading and confusing people about the true nature of authentic Yoga. We now have millions of people who totally believe in the Big Lie that Yoga is a gymnastic, exercise or physical fitness program. **False:** *Yoga is a physical system with a spiritual component.*

In modern Yoga narrative Yoga is interpreted in many different ways, from a meditation practice to sports and from being a healing modality to a spiritual path on the other. There is a deep feeling of un-fulfillment from that unfortunately these days the way of how yoga been commonly presented in the world is very much losing its true core and very essence of it by being reversed into just another type of exercise. It has become another fashion as many people are only interested in yoga either because it is very popular or to gain flexibility or to be able to do certain yoga poses - that only touches the surface. The ‘advance yoga’ teachings promoting difficult asana by over displaying those in social media, as though that is the main aim of the ancient thousands of years old discipline. Don’t take me wrong, it is amazing, if we can practice those beautiful asana, but only as long as we feel comfortable within those poses, but surely majority of us not only cannot really do it but also could be very easily injured by practicing that. So in most cases by presenting ‘advanced’ yoga in this way either puts off many people from even trying yoga or pushing into ‘performance’ mode. And that is exactly the point of my struggle here to relate with.

The traditional yoga practice includes the whole spectrum of yogic teachings, like pranayama (breathing exercises), dhyāna (meditation), kriyas (purification techniques), healthy diet, mantras, body locks, mudras and so much more with enormous benefits to our wholeness.

Modern Yoga looks at Yoga as a physical posture practice (asana) while Traditional Yoga looks at Yoga as a practice of spiritual self-realization (moksha). The practice of Modern Yoga begins with the body through the aspect of Asana. Traditional Yoga may not begin with the body and Asana. Modern Yoga is categorized in ‘Yoga styles’ which are different ways of doing asana. Traditional Yoga is categorized in Yoga types which are different orientations towards reaching spiritual self-realization. Modern Yoga mostly requires a Yoga studio or a Yoga centre for training and practice. Traditional Yoga may or may not require the essentiality of an ashram for training and/or practice.

Modern Yoga looks at Yoga as a practice that one does for an hour or so, few times a week, as an exercise or relaxation practice. Traditional Yoga is more of a lifestyle program with rituals and practices to be practiced throughout the day to refine the mind and heart.

Traditional Yoga originates in the initiatory tradition of Guru-Disciple relationship backed by a continuing spiritual lineage. Modern Yoga does not base itself in such a structure. Traditional Yoga originates in spiritual philosophies of Vedas and Tantras. Modern Yoga inspires itself from philosophical systems from around the world. Traditional Yoga works towards gradually moving away from external, sensory, transient world to focus the energy more on the internal, spiritual, permanent truth. Modern Yoga, by and large, does not emphasize on any such specific premise. Traditional Yoga insists on cultivating ethical-moral purity, intense focus, deep faith and unfailing commitment for its practice. Modern Yoga does not insist on these attributes for its practice. A fundamental principle of modern yoga is that you should control your response to pain or discomfort.

Modern yoga includes vigorous movement, often promotes sweating as part of “cleansing”, may involve “stretching” of your tight muscles, and usually emphasizes “challenging” yourself in various ways – just as you would in a work-out. In a modern yoga class, you may regularly push limits of comfort and strength. Even if the teacher tells you to modify poses for discomfort or

physical limitations, the emphasis in a modern yoga class is on pushing, straining, and challenging. The mindset is overcoming limitations with activity and Yoga has largely become popular in western culture due to its numerous benefits including stress relief, increased flexibility, detoxification of the body, and injury prevention/recovery. Depending on the style of yoga, a class can be focused on physical fitness or can have a more meditative focus using some of the traditional background.

Modern day yoga doesn't require one to practice for any kind of spiritual awakening, but it can most definitely be used for that purpose. Traditional yoga, Contemplative Practice Yoga, teaches you to be as comfortable in your body as possible – free from pain or discomfort. This is the goal of traditional yoga. It's not about working out; it's about feeling comfortable and at ease, calm and peaceful, in your body and mind. Traditional yoga poses and techniques differ from modern yoga because our fundamental approach is different. Instead of pushing, straining, controlling or overcoming pain or limitations, we teach you to dissolve them – easily and gently. Traditional yoga teaches you to dissolve (versus overcome) limitations, discomfort, or pain.

There is a significant increase in number of practitioners who want to practice the non yoga asana aspect of yoga. The recent events of covid- 19 has stamped the efficacy of pranayamas and kriyas for improved lung functioning. There has been a sudden increase in the commercialization of yoga too. The practices and knowledge which were offered at free of cost earlier is now one of the highest paying jobs. Surprisingly, the higher the fee is, more successfully (at least financially) and knowledgeable the teacher is considered. Perhaps, it's this commercialization which encourages people to keep manipulating the practice in some way or the other. Trends like Beer Yoga, Snake Yoga etc are a result of such commercial motivation.

The conclusion here is that traditional yogic practices are wonderfully structured to achieve optimum body and mind functioning. These can really help in releasing the full potential of human beings. Every step in keeping the practices alive is very much needed and appreciated, however one needs to be careful that any enthusiasm doesn't take the true nature of the practice away.

So in my humble opinion, the advanced yoga practice could only be called that, if the practice consistently involves the very basics of traditional yoga teachings. It is the only way to stay true to the very core of this beautiful tool - called YOGA, that we are blessed to be passed on to our age from the old wisdom traditions.



# How Yoga Works?

Nishant\*

**Yoga** (Sanskrit: योग, literal meaning ‘yoke’ or ‘union’ pronounced ) is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India and aim to control (yoke) and still the mind, recognizing a detached witness-consciousness untouched by the mind (*Chitta*) and mundane suffering (*Duhkha*). There is a wide variety of schools of yoga, practices, and goals in Hinduism, Buddhism, and Jainism and traditional and modern yoga is practiced worldwide.

Yoga is first mentioned in the *RigVeda*, and is referred to in a number of the Upanishads. The first known appearance of the word “yoga” with the same meaning as the modern term is in the *Katha Upanishad* which was probably composed between the fifth and third centuries BCE. Yoga continued to develop as a systematic study and practice during the fifth and sixth centuries BCE in ancient India’s ascetic and Śramaṇa movements. The most comprehensive text on Yoga, the *Yoga Sutras of Patanjali*, date to the early centuries of the Common Era, Yoga philosophy became known as one of the six orthodox philosophical schools (*Darśanas*) of Hinduism in the second half of the first millennium CE. Hatha yoga texts began to emerge between the ninth and 11th centuries, originating in tantra.

The term “yoga” in the Western world often denotes a modern form of Hatha yoga and a posture-based physical fitness, stress-relief and relaxation technique, consisting largely of the asanas. This differs from traditional yoga, which focuses on meditation and release from worldly attachments. It was introduced by gurus from India after the success of Swami Vivekananda’s adaptation of yoga without asanas in the late 19th and early 20th centuries.<sup>1</sup> Vivekananda introduced the *Yoga Sutras* to the West, and they became prominent after the 20th-century success of Hatha yoga.

Yoga is not only famous in India. The most **recent survey** suggests more than even 20 million Americans practice yoga, making it one of the most popular forms of exercise. Even **Vladimir Putin**, a devotee of “macho sports,” added downward dog to his repertoire.

But is yoga *really* that great for health compared with other exercises? Does it really help improve our response to stress or correct bad posture, as often promised? Maybe our perceptions about yoga are biased. Or maybe, as some critics have pointed out, there are downsides to yoga. Who can forget the **controversial New York Times** story from 2012 suggesting that some people get seriously injured, or even die, on their yoga mats.

## The State of Yoga Science

The **first randomized trial** (or high-quality experiment) on yoga was published in 1975 in *The Lancet*. It showed that yoga was more effective than relaxation for reducing high blood pressure. But that trial only involved 34 participants, and all of them already had high blood pressure, so it is difficult to know whether the effect of the yoga would bear out in a larger trial of healthy people.

Since then, the number of yoga studies has dramatically increased, but the field is plagued by some of the same problems of that early study. Many yoga studies still involve small numbers of participants. Many lack a control group. Many don’t compare yoga to activities we’d be interested in comparing it to. (Ideally, for instance, we’d want to know how yoga measures against another form of exercise or mind-body practice — not, as one study examined, comparing whether it’s better for back pain than giving people a book on how to manage their back pain.)

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What studies do exist are often short term. There are no long-term studies on mortality or serious disease incidence. There are few long-term studies on the potential harms yoga can wreak on the body. “For most conditions,” says **Holger Cramer**, director of yoga research at the University of Duisburg-Essen in Essen, Germany, “the main problem is we don’t have enough evidence yet.”

**Lorenzo Cohen**, chief of the integrative medicine section at MD Anderson Cancer Center, says: “Many papers [on yoga] don’t have enough of an in-depth description of what they mean by ‘yoga.’ What was the level of training of yoga therapists? How did they choose different postures or breathing exercises?”

What’s more, there are so many components in a yoga class, it’s tough to know what might be having an affect on health: If people report feeling better after a class, was that due to the experience of being part of a larger group? Was it the teacher’s style? Was it the breathing exercises? The heat? These factors are difficult to isolate, and some of the ways yoga helps people might be hard for scientists to measure.

### Key studies :

**1975: *Lancet*** — “Randomised controlled trial of yoga and bio feedback in management of hypertension.” This is the first-ever randomized trial on yoga, and it found that yoga was more effective than relaxation in reducing high blood pressure.

**1985: *British Medical Journal*** — “Yoga for bronchial asthma: a controlled study.” This is the first randomized trial on yoga for asthma, and it was one of the first to show the effects of yoga on the inner organs.

**1998: *JAMA*** — “Yoga-based intervention for carpal tunnel syndrome.” This was a well-regarded randomized trial that showed the benefits of yoga for carpal tunnel syndrome compared with wrist splinting and no intervention.

**2005: *Annals of Internal Medicine*** — “Comparing yoga, exercise, and a self-care book for chronic low back pain.” This is the most important trial on yoga for lower back pain and the first really high-quality trial on yoga. Based on this trial, yoga had become increasingly recognized as an effective treatment for chronic lower back pain.

**2013: *Journal of the American College of Cardiology*** — “Effect of yoga on arrhythmia burden, anxiety, depression, and quality of life in paroxysmal atrial fibrillation.” One of the first trials to show that yoga may have an impact on life-threatening diseases such as atrial fibrillation.

**2013: *Journal of Strength and Conditioning Research*** — “Bikram Yoga Training and Physical Fitness in Healthy Young Adults.” This trial showed Bikram yoga can improve strength and flexibility but not aerobic capacity.

**2014: *Journal of Clinical Oncology*** — “Randomized, controlled trial of yoga in women with breast cancer undergoing radiotherapy.” This high-quality trial demonstrated yoga can have benefits for women being treated for breast cancer.

**2015: *Brain, Behaviour, and Immunity*** — “Mind-body therapies and control of inflammatory biology.” A review of the evidence on yoga and other mind-body activities, and their relationship to reducing inflammation.

## Research Backed Benefits of Yoga

The benefits of yoga are different for different people. “Overall, it has components that can help with flexibility, strength, balance, and stability.”

Research has shown it can also help with specific measures of health, like eating habits, weight loss and weight loss maintenance, and cardiovascular health.

A review that looked at the impact of practicing several types of yoga that was published in the *European Journal of Preventive Cardiology* in 2014 found that people who practiced yoga (the researchers included any type of yoga practice in the study) saw improvements across several measures of health, including: weight loss, blood pressure reduction, and lowered LDL (or “bad”) cholesterol.

A meta-analysis published in March 2019 in the *Mayo Clinic Proceedings* found that yoga interventions helped middle-aged people with a body mass index (BMI) of 25 or higher to lower their blood pressure. The benefits were greater when the yoga intervention included breathing techniques and meditation.

And findings from a 2012 National Health Interview Survey found that yoga motivated nearly two-thirds of people to exercise more and 40 percent of people to eat healthier.

### **Detailed Benefits are:**

Mental health problems such as depression, anxiety, stress, and insomnia are among the most common reasons for individuals to seek treatment with complementary therapies such as yoga. Yoga encourages one to relax, slow the breath and focus on the present, shifting the balance from the sympathetic nervous system and the flight-or-fight response to the parasympathetic system and the relaxation response. The latter is calming and restorative; it lowers breathing and heart rate, decreases blood pressure, lowers cortisol levels, and increases blood flow to the intestines and vital organs.

One of the main goals of yoga is to achieve tranquility of the mind and create a sense of well-being, feelings of relaxation, improved self-confidence, improved efficiency, increased attentiveness, lowered irritability, and an optimistic outlook on life. The practice of yoga generates balanced energy which is vital to the function of the immune system. Yoga leads to an inhibition of the posterior or sympathetic area of the hypothalamus. This inhibition optimizes the body’s sympathetic responses to stressful stimuli and restores autonomic regulatory reflex mechanisms associated with stress. Yogic practices inhibit the areas responsible for fear, aggressiveness and rage, and stimulate the rewarding pleasure centers in the median forebrain and other areas leading to a state of bliss and pleasure. This inhibition results in lower anxiety, heart rate, respiratory rate, blood pressure, and cardiac output in students practicing yoga and meditation.

Consistent yoga practice improves depression and can lead to significant increases in serotonin levels coupled with decreases in the levels of monamine oxidase, an enzyme that breaks down neurotransmitters and cortisol. A range of therapeutic approaches is available for the management of depressive disorders, but many patients turn to complementary therapies due to the adverse effects of medication, lack of response or simply preference for the complementary approach. A number of studies demonstrate the potential beneficial effects of yoga interventions on depression, stress, and anxiety.

Improved flexibility is one of the first and most obvious benefits of yoga. With continued practice comes a gradual loosening of the muscles and connective tissues surrounding the bones and joints; this is thought to be one reason that yoga is associated with reduced aches and pains. Yoga helps to build muscle mass and/ or maintain muscle strength, which protects from conditions such as arthritis, osteoporosis and back pain. During a yoga session, the joints are taken through their full range of motion, squeezing and soaking areas of cartilage not often used and bringing fresh nutrients, oxygen and blood to the area, which helps to prevent conditions like arthritis and chronic pain. Without proper sustenance, neglected areas of cartilage will eventually wear out and expose the underlying bone. Numerous studies have shown that asana, meditation or a combination of the two reduced pain in people with arthritis, Carpel Tunnel syndrome, back pain and other chronic conditions. Yoga also increases proprioception and improves balance.

Yoga increases blood flow and levels of hemoglobin and red blood cells which allows for more oxygen to reach the body cells, enhancing their function. Yoga also thins the blood which can decrease the risk of heart attack and stroke, as they are often caused by blood clots. Twisting poses wring out venous blood from internal organs and allow oxygenated blood to flow in when the twist



is released. Inverted poses encourage venous blood flow from the legs and pelvis back to the heart and then pumped through the lungs where it becomes freshly oxygenated. Many studies show yoga lowers the resting heart rate, increases endurance, and can improve the maximum uptake and utilization of oxygen during exercise. Consistently getting the heart rate into aerobic range lowers the risk of heart attack. While not all yoga is aerobic, even yoga exercises that do not increase heart rate into the aerobic range can improve cardiovascular functioning.

While yoga is not a cure for a cancer, nor a definitive way of preventing it, yoga increases physical, emotional and spiritual wellness, and brings about a certain peace, of which many cancer patients desire. Yoga, breathing exercises, and meditation can reduce stress, promote healing, and enhance quality of life for patients with cancer. The growth of tumors and other cancer indicators are exacerbated by stress, thus it is especially important for people with cancer to reduce and manage stress effectively. Several premises exist as rationale for applying yoga-based interventions with cancer patients. Research suggests that yoga can produce an invigorating effect on mental and physical energy that improves fitness and reduces fatigue. Additionally, when practicing yoga, a fundamental emphasis is placed on accepting one's moment-to-moment experiences creating mindfulness and not forcing the body past its comfortable limits. Having this healthy sense of acceptance is especially important for individuals dealing with life-threatening illness as it decreases the stress one experiences from unpleasant symptomology. Initially, cancer patients likely benefit from the poses themselves which are designed to exercise each and every muscle, nerve and gland throughout the body. The postures precisely address the tension, holding, and blockage of energy in any particular joint or organ. As this tension is released, energy flows more readily throughout the body and allows patients to experience a sense of increased well-being and strength as well as a balance of mind, body and spirit.

While stimulation is good, too much taxes the nervous system and yoga provides relief from excess stimulation and the stressors and hectic nature of modern life. Restorative postures, savasana, pranayama, and meditation encourage pratyahara, a turning inward of the senses which enables downtime for the nervous system, the byproduct often being improved sleep. Pharmacological treatment of insomnia is often associated with hazardous side effects such as states of confusion, psychomotor performance deficits, nocturnal falls, dysphoric mood, impaired intellectual functioning and daytime sleepiness, especially in older adults. Therefore, alternative forms of therapy for improving sleep are becoming utilized more frequently. These alternative therapeutic approaches can be generally classified into three categories: behavioral based educative methods (e.g. avoiding caffeine or other stimulants before bedtime), relaxation techniques (e.g. progressive muscular relaxation, yoga, and meditation) and formal psychotherapy. Because of its ability to increase relaxation and induce a balanced mental state, yoga has been studied to evaluate its possible effects on sleep and insomnia.

In summary, stress has a negative impact on the immune system and prolonged exposure increases susceptibility to disease and leads to physical and mental health problems such as anxiety and depression. Practicing yoga and meditation as a means to manage and relieve both acute and chronic stress helps individuals overcome other co-morbidities associated with diseases and leads to increased quality of life. As a non-pharmacological form of treatment, yoga based interventions are an alternative option for the treatment of mood disorders. Further investigation of yoga as a therapeutic intervention in depressive disorders is needed and future studies should seek to identify which of the yoga-based interventions is most effective and what levels of severity of depression are more likely to respond to this approach.

In addition to the effects of yoga on mood disorders and stress reduction, yogic practices are shown to improve cardiorespiratory performance, psychological profile, and plasma melatonin levels and also significantly reduced systolic blood pressure, diastolic blood pressure, mean arterial pressure, and orthostatic tolerance. Furthermore, yoga helps to improve the cardiovascular efficiency and homeostatic control of the body and results in improvements in autonomic balance, respiratory

performance, and overall well-being. Yoga based lifestyle modifications were also shown to aid in regression of coronary lesions as well as to improve myocardial perfusion in patients with CAD. Inevitably, cardiovascular parameters alter as one ages, but these age-related deteriorations in cardiovascular functions are slower in persons who practice yoga regularly as yoga practitioners had lower heart rate as well as lower systolic and diastolic blood pressure than matched controls.

Numerous studies show that asana, meditation or a combination of the two can reduce pain and disability while improving flexibility and functional mobility in people with a number of conditions causing chronic pain. Additionally, in some cases use of pain medication was reduced or eliminated completely. Yoga was also shown to improve gait function and reduce age-related changes in gait among a group of healthy, non-obese elders.

Regarding yoga's effects for cancer patients, results show a decrease in post-chemotherapy-induced nausea frequency, nausea intensity, intensity of anticipatory nausea, and anticipatory vomiting. Additionally, yoga subjects reported decreased anxiety, depression, and distressful symptoms and also showed significantly reduced toxicity scores compared to the controls. Results from another study showed patients experienced significantly lower levels of pain and fatigue, and higher levels of invigoration, acceptance and relaxation following participation in a yoga intervention. Yoga, breathing exercises, and meditation can reduce stress, promote healing, increase energy, decrease adverse treatment effects, and enhance quality-of-life for patients with cancer.

Yoga's ability to increase relaxation and induce a balanced mental state was studied to evaluate its effect on sleep quality and improving insomnia. Regular practice of yoga resulted in a significant decrease in the time taken to fall asleep, an increase in the total number of hours slept, and in the feeling of being rested in the morning. Additionally, yoga had a positive influence on sleep patterns in individuals with lymphoma. Furthermore, participation in yoga classes improved self-reported quality-of-life as well as measures of physical function among an elderly population.

According to Buddhist philosophy the roots of addiction are in the mind and the practice of mindful meditation encourages addicts to accept the basic impermanence of human experience and helps them to develop a detached awareness of thoughts. Yoga and meditation practices exert positive influence on addictive behaviors. Through the practice of yoga, addicts shift from self-inflicted harm and disrespect toward their bodies to more respectful, caring, and loving behaviors. Eating disorders are a specific type of addiction and yoga appears to be beneficial in improving body image disturbances and useful in the recovery from eating disorders. One study found that female yoga practitioners attribute their positive feelings and sense of well-being to yoga practice and report less self-objectification, greater satisfaction with physical appearance and fewer disordered eating attitudes compared to non-yoga practitioners.

The findings of the aforementioned studies examining the psychological and physical outcomes of yoga prove difficult to summarize and draw concrete conclusions due to variation in the research designs, differences in the duration and frequency of yoga classes, and differences in the specific yoga programs and populations being studied. Nonetheless, results for the included studies demonstrate many of the numerous therapeutic effects, benefits and profound healing power of yoga

## **Conclusion**

Still, the quality and quantity of studies has been improving, so we may get better answers soon. There are more researchers conducting yoga therapy studies, and when the smaller trials suggest benefit, that leads to larger, better-designed trials. There is also a move to study the biological outcomes of yoga — how classes affect things like hormone levels —, which will lead us to a more objective picture of what yoga can do for the body.



# Ashtanga Yoga

Kiranjit Kaur\*

In Sanskrit “Ashta + anga” is ashtanga. “Ashta” means Eight and “Anga” is limbs so it means Eight Limb path, Ashtanga yoga is based on Yoga Philosophy of Patanjali. The asanas, Pranayamas or the dharana which we have studied earlier or the yam and niyam are based on the Yoga Sutras of Patanjali. Hence, we will acquaint ourselves with the fundamentals as stated by Patanjali first.

- Background
- Yoga Sutras by Patanjali

## History of Ashtanga Yoga

Yoga has its roots about 5000 years BC as described in Vedic Philosophy and Tantras. Patanjali, a great sage, composed this path into a Darshan (Philosophy) in his Book Patanjali Yoga Sutra. In which he has formulated Yoga as a Eight Limbs or Eight Fold path

Patanjali set out his definition of yoga in the *Yoga Sutras* as having eight limbs (अष्टाङ्ग *aṣṭ āṅga*, “eight limbs”) as follows:

The eight limbs of yoga are yama (abstinences), niyama (observances), asana (yoga postures), pranayama (breath control), pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation) and samadhi (absorption).”

The eightfold path of Patanjali’s yoga consists of a set of prescriptions for a morally disciplined and purposeful life, of which asanas (yoga postures) form only one limb.

## 1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the «don’ts»). The five yamas listed by Patanjali in *Yoga Sutra* 2.30 are:

1. **Ahimsa (अहिंसा):** Nonviolence, non-harming other living beings
2. **Satya (सत्य):** truthfulness, non-falsehood
3. **Asteya (अस्तेय):** non-stealing
4. **Brahmacharya (ब्रह्मचर्य):** chastity, marital fidelity or sexual restraint
5. **Aparigraha (अपरिग्रह):** non-avarice, non-possessiveness

Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything.

## 2. Niyamas

The second component of Patanjali’s Yoga path is niyama, which includes virtuous habits and observances (the “dos”). Sadhana Pada Verse 32 lists the niyamas as,

1. **Shaucha (शौच):** purity, clearness of mind, speech and body
2. **Santosh (संतोष):** contentment, acceptance of others, acceptance of one’s circumstances as they are in order to get past or change them, optimism for self
3. **Tapas (तपस):** persistence, perseverance, austerity, asceticism, self-discipline
4. **Svadyaya (स्वाध्याय):** study of Vedas, study of self, self-reflection, introspection of self’s thoughts, speech and actions

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5. **Ishvarapranidhana (ईश्वरप्रणिधान):** contemplation of the Ishvara (God/Supreme Being, Brahman, True Self, Unchanging Reality)

As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases.

### 3. Asana

Patanjali begins discussion of Āsana (आसन, posture, seat) by defining it in verse 46 of Book 2, as follows.

स्थिरसुखमासनम् ॥४६॥

The meditation posture should be steady and comfortable.

— *Yoga Sutras II.46*

*Asana* is a posture that one can hold for a period of time, staying relaxed, steady, comfortable and motionless. The *Yoga Sutra* does not list any specific *asana*. Āraṇya translates verse II.47 as, “asanas are perfected over time by relaxation of effort with meditation on the infinite”; this combination and practice stops the body from shaking. Any posture that causes pain or restlessness is not a yogic posture. Secondary texts that discuss Patanjali’s sutra state that one requirement of correct posture for sitting meditation is to keep chest, neck and head erect (proper spinal posture).

The *Bhasya* commentary attached to the *Sutras*, now thought to be by Patanjali himself, suggests twelve seated meditation postures: Padmasana (lotus), Virasana (hero), Bhadrasana (glorious), Svastikasana (lucky mark), Dandasana (staff), Sopas Rasayana (supported), Paryankasana (bedstead), Krauncha-nishadasana (seated heron), Hastanishadasana (seated elephant), Ushtranishadasana (seated camel), Samasansthanasana (evenly balanced) and Sthira Sukhasana (any motionless posture that is in accordance with one’s pleasure)

Over a thousand years later, the *Hatha Yoga Pradipika* asanas taught by Shiva, stating four of these as most important: Siddhasana (accomplished), Padmasana (lotus), Simhasana (lion), and Bhadrasana (glorious), and describes the technique of these four and eleven other asanas. In modern yoga, asanas are prominent and numerous, unlike in any earlier form of yoga.

### 4. Pranayama

Pranayama is the control of the breath, from the Sanskrit *prāṇa* (प्राण, breath) and *ayama* (आयाम, restraint).

After a desired posture has been achieved, verses II.49 through II.51 recommend *prāṇāyāma*, the practice of consciously regulating the breath (inhalation, the full pause, exhalation, and the empty pause). This is done in several ways, such as by inhaling and then suspending exhalation for a period, exhaling and then suspending inhalation for a period, by slowing the inhalation and exhalation, or by consciously changing the timing and length of the breath (deep, short breathing).

Pratyāhāra is a combination of two Sanskrit words *prati-* (the prefix प्रति-, “against” or “contra”) and *ahara* (आहार, “bring near, fetch”).

Pratyahara is drawing within one’s awareness. It is a process of retracting the sensory experience from external objects. It is a step of self extraction and abstraction. Pratyahara is not consciously closing one’s eyes to the sensory world; it is consciously closing one’s mind processes to the sensory world. Pratyahara empowers one to stop being controlled by the external world, fetch one’s attention to seek self-knowledge and experience the freedom innate in one’s inner world.

Pratyahara marks the transition of yoga experience from the first four limbs of Patanjali's Ashtanga scheme that perfect external forms, to the last three limbs that perfect the yogin's inner state: moving from outside to inside, from the outer sphere of the body to the inner sphere of the spirit.

## 6. Dharana

*Dharana* (Sanskrit: धारणा) means concentration, introspective focus and one-pointedness of mind. The root of the word is *dhr* (धृ), meaning "to hold, maintain, keep".

Dharana, as the sixth limb of yoga, is holding one's mind onto a particular inner state, subject or topic of one's mind. The mind is fixed on a mantra, or one's breath/navel/tip of tongue/any place, or an object one wants to observe, or a concept/idea in one's mind. Fixing the mind means one-pointed focus, without drifting of mind, and without jumping from one topic to another.

## 7. Dhyana

*Dhyana* (Sanskrit: ध्यान) literally means "contemplation, reflection" and "profound, abstract meditation.

Dhyana is contemplating, reflecting on whatever *Dharana* has focused on. If in the sixth limb of yoga one focuses on a personal deity, Dhyana is its contemplation. If the concentration was on one object, Dhyana is non-judgmental, non-presumptuous observation of that object. If the focus was on a concept/idea, Dhyana is contemplating that concept/idea in all its aspects, forms and consequences. Dhyana is an uninterrupted train of thought, current of cognition, flow of awareness.

Dhyana is integrally related to Dharana, one leads to another. Dharana is a state of mind, Dhyana the process of mind. Dhyana is distinct from Dharana in that the meditator becomes actively engaged with its focus. Patanjali defines contemplation (*Dhyana*) as the mind process, where the mind is fixed on something, and then there is "a course of uniform modification of knowledge". Adi Shankara, in his commentary on *Yoga Sutras*, distinguishes Dhyana from Dharana, by explaining Dhyana as the yoga state when there is only the "stream of continuous thought about the object, uninterrupted by other thoughts of different kind for the same object"; Dharana, states Shankara, is focussed on one object, but aware of its many aspects and ideas about the same object. Shankara gives the example of a yogin in a state of dharana on morning sun who may be aware of its brilliance, colour and orbit; the yogin in dhyana state contemplates on sun's orbit alone for example, without being interrupted by its colour, brilliance or other related ideas.

## 8. Samadhi

*Samadhi* (Sanskrit: समाधि) literally means "putting together, joining, combining with, union, harmonious whole, trance". In samadhi, when meditating on an object, only the object of awareness is present and the awareness that one is meditating disappears. Samadhi is of two kinds, *Samprajnata Samadhi*, with support of an object of meditation, and *Asamprajnata Samadhi*, without support of an object of meditation.

**Samprajnata Samadhi**, also called *savikalpa samadhi* and *Sabija Samadhi*, meditation with the support of an object, is associated with deliberation, reflection, bliss, and I-am-ness .

The first two associations, deliberation and reflection, form the basis of the various types of *Samāpatti*:

- Savitarka, "deliberative": The citta is concentrated upon a gross object of meditation, an object with a manifest appearance that is perceptible to our senses such as a flame of a lamp, the tip of the nose, or the image of a deity. Conceptualization (*vikalpa*) still takes place, in the form of

perception, the word and the knowledge of the object of meditation .When the deliberation is ended this is called *nirvitarka samadhi* .

- Savichara, “reflective- the citta is concentrated upon a subtle object of meditation, which is not perceptible to the senses, but arrived at through inference, such as the senses, the process of cognition, the mind, the I-am-ness, the chakras, the inner-breath (*prana*), the *nadis*, the intellect (*buddhi*). The stilling of reflection is called *nirvichara samapatti*.

The last two associations, *sananda samadhi* and *sasmita*, are respectively a state of meditation, and an object of *savichara samadhi*:

- Sananda Samadhi, *ananda* «bliss»: this state emphasises the still subtler state of bliss in meditation;
- Sasmita: the citta is concentrated upon the sense or feeling of “I-am-ness”.

In terms of Ashtanga yoga, it started back in the 20th century, and it was found that there were a few people who influenced it, including Krishnamacharya, Rama Mohan, Pattabhi jobs, and T.K.U Desikachar. It was Pattabhi who developed the main features of Ashtanga, but it was based on Hatha Yoga. Ashtanga’s goal on benefits is to promote harmony within the individuals, to create a greater view of our own reality. There are many others benefits of the practice of Ashtanga including increase mental clarity Strength, flexibility, decrease stress and balances body and mind. All these benefits come along with Patanjali’s eight limbs of Ashtanga.

## Benefits

Ashtanga yoga is very helpful for our mental and physical health. If we are strong physically and mental health then we have to adjust to society. Many people do yoga for physical benefits. However, yoga is a way of life. It is about the union of body, soul, spirit, and mind. If you want to reap all the benefits and achieve that balance, consider practising one of the oldest forms of yoga, Ashtanga yoga in Poway or neighbouring areas.

In Sanskrit, ashtanga means “having eight limbs or branches (components)”. According to the Yoga Sutras of Patanjali, there is a practice called the Eightfold Path that leads to self-awakening and liberation. Ashtanga yoga, as the name says, outlines all eight limbs of yoga and develops both psychological and spiritual health. It focuses on a predefined sequence of poses that are connected through breath and movement. Take a look at a few amazing benefits this yoga style can bring.

## Physical Strength

Ashtanga yoga focuses on muscle training and develops physical strength. Practising Ashtanga rejuvenates your body, making it stronger, toned, more flexible and controlled.

The opening series includes lots of contortion-esque poses and many of them require core and arm strength. Your stamina and endurance will gradually improve and you’ll have stronger core muscles. Another advantage of Ashtanga is that you can move through the practice at your own pace and level.

## Emotional Benefits

This style of yoga also emphasises emotional and mental flexibility and strength. Asanas can affect not only your muscles and joints but also your emotions and enable purification.

By practising Ashtanga, you will find a balance between feelings and emotions. It will help you deal with emotionally difficult situations, work through the pain and suppressed emotions, and overcome them. The equilibrium in your emotions will cause your organs and your whole body to work more efficiently and you will realise how strongly connected your body and mind are.

## **Mental Benefits**

Ashtanga yoga will keep your body moving in coordination with the breath. Breath awareness is particularly important in this practice. This sort of moving meditation and constant focus on the breath will purify and still your mind, relieve you of stress and allow you to alter patterns of unwanted behaviour.

Ashtanga will bring you back to yourself and keep you centred on a daily basis. This practice teaches us to move beyond our mind, attain inner union and deep realisation. Start practising Ashtanga yoga in Poway and get in a state of being calm, energised, relaxed, and liberated.

## **Spiritual Well Being**

As we already mentioned, there is a set of specific sequences based on the practitioner's skill and experience that every Ashtangi has to follow. Repeating the same poses in the exact order has its purpose and the benefits are not only physical. It awakens your spiritual self.

The first four limbs cleanse your external organs and teach you how to interact with the world around you. The next four limbs focus on withdrawal, cleansing the internal and how you relate to your mind.

You will face your sore spots and work through your challenges until you reach mental clarity and gain a better understanding of the self. Through the practice of postures, focus points and breathing, you will be able to explore the limitless nature of your inner self.

## **Importance**

There are many others benefits of the practice of Ashtanga including increase mental clarity Strength, flexibility, decrease stress and balances body and mind. All these benefits come along with Patanjali's eight limbs of Ashtanga.

Any type of disease can be cured, and all body function will begin to work in synergy. The energy will follow throughout the organs and systems.

Any types of diseases can be cured, and all body functions will begin to work in synergy. The energy will follow throughout the organs and systems.

For example, benefits can be seen on the endocrine systems. Asanas combined with breathing can work and massage different glands and organs increasing their blood supply, this in turn increases the level of oxygen present on the organs improving their functionality.

Another way to promote a balanced system is via practising Pranayamas. Controlling and regulating the breath has many benefits to the overall holistic health.

Pranayama /Prana are the universal principles of energy. Swami Sivananda has pointed out that it is through the power of Prana that the ear hears, the eye sees, the skin feels, the tongue tastes, the nose smells and the organs perfume their respective functions. Furthermore, Prana makes the blood pump from our heart into the arteries and has a great impact on our excretion and secretion function.



# Yoga and It's Types

*Kirti Gupta\**

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Yoga / योग is a Sanskrit word which means 'yoke' or 'union' is a group of physical, mental, and spiritual practices or disciplines which originated in ancient India and aim to control (yoke) and still the mind, recognizing a detached witness-consciousness untouched by the mind (Chitta) and mundane suffering (Duhkha). There is a wide variety of schools of yoga, practices, and goals in Hinduism, Buddhism, and Jainism, and traditional and modern yoga is practiced worldwide. Two general theories exist on the origins of yoga. The linear model holds that yoga has Vedic origins, as reflected in the Vedic textual corpus, yoga is mainly supported by Hindu scholars. According to the synthesis model, yoga is a synthesis of indigenous, non-Vedic and Vedic elements; this model is favoured in Western scholarship.

Yoga is first mentioned in the Rigveda, and is referred to in a number of the Upanishads.] The first known appearance of the word "yoga" with the same meaning as the modern term is in the Katha Upanishad, which was probably composed between the fifth and third centuries BCE. Yoga continued to develop as a systematic study and practice during the fifth and sixth centuries BCE in ancient India's ascetic and Śramaṇa movements. The most comprehensive text on Yoga, the Yoga Sutras of Patanjali, date to the early centuries of the Common Era. Yoga philosophy became known as one of the six orthodox philosophical schools (Darsanas) of Hinduism in the second half of the first millennium. Hatha yoga texts began to emerge between the ninth and 11th centuries, originating in tantra.

The term "yoga" in the Western world often denotes a modern form of Hatha yoga and a posture-based physical fitness, stress-relief and relaxation technique, consisting largely of the asanas. this differs from traditional yoga, which focuses on meditation and release from worldly attachments. It was introduced by gurus in India after the success of Swami Vivekananda's adaptation of yoga without asanas in the late 19th and early 20th centuries. Vivekananda introduced the Yoga Sutras to the West, and they became prominent after the 20th-century success of hatha yoga.

## Hatha Yoga

Hatha Yoga is merely the physical path. Think of it as music genres; if Hatha Yoga is Rock, there are sub-genres such as alternative rock, psychedelic rock, classical rock, etc. within the main genre. The other forms of Yoga would be the remaining major genres such as Indie, Classical, Pop, Electronic and so on. All of these genres are considered music and make a whole. Similarly, all main styles are considered Yoga. Hatha Yoga is unique in that sub-styles within the style were additionally created.

To clarify and expand your horizon to the entire, wonderful world of Yoga, here is a list of all of the traditional styles:

## Raja Yoga

Raja Yoga is Yoga of the mind. It focuses on the intellectual, emotional and intuitive parts of the personality. Its purpose is to awaken hidden potential through true understanding. It requires us to raise the lower mind to the higher mind, from a sensory experience to enlightenment. It is said to bring us to a state of clear awareness and awaken psychic potential. It includes the practice of contemplation and meditation. Ideally, it is paired with and practiced after Hatha Yoga, which prepares the physical body for deep meditation. Raja Yoga is perfect for putting everything into perspective.

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## **Karma Yoga**

Karma Yoga is the Yoga of action. This means the act of giving your time, efforts and kindness or any selfless action without expectations of reciprocation or personal gain. This means acting without the intention of a reward, confirmation or approval. It can be an unnoticed deed, for example, such as cleaning up litter, fixing a fallen sign or saving a drowning insect from the pool simply from the kindness of your own heart. Karma Yoga revolves around doing things for the greater good and is the most humbling of the many Yoga limbs.

## **Jnana Yoga**

Jnana Yoga is the Yoga of knowledge and wisdom. It is the Yoga of self-inquiry and asking questions such as, “Who am I?” without the interference of any previous conditioning or assumptions – To know that we don’t know and look within for all of the answers. In Jnana Yoga our attention is turned towards the Self and we are led to answers intuitively which are known, felt and experienced as truth rather than intellectually “learned.” Ultimately, we recognize and separate from ego and remain as the true Self.

## **Bhakti Yoga**

Bhakti Yoga is the Yoga of devotion and love for the Supreme, God or a Guru. It is characterized by creating a loving, long-lasting personal relationship with the Beloved in whatever form it may take for you. It transcends all religions and is absolutely universal – The power of Love!

## **Mantra Yoga**

Mantra Yoga is the Yoga of primordial sounds that vibrate with the universe. Mantras are Sankrit words and phrases that are spiritually powered. They are repeated (called Japa) and chanted with concentration. This ultimately leads to the dissolving of the outer worlds, which then allows for union with the universe.

## **Tantra Yoga**

Tantra Yoga is the Yoga of energies. The main purpose is to bring the duality of feminine (Shakti) and masculine (Shiva) energies within us together into a state of non-duality and thus achieving perfect union. In some parts of the East, Tantra is looked down upon and not considered a type of Yoga. This is most likely due to the fact that it is often misunderstood, misconstrued and abused. Personally, I have seen it be associated with actions that are not-so-nice and contradictory to the true meaning and purpose of all Yoga. This is not to say that Tantra Yoga should be dismissed – When used with an intention of Truth, it can be very profound. However, without the supervision of a very experienced and pure master, it is not advised.

## **Iyengar Yoga**

In the early twentieth century, world-renowned yoga master B.K.S. Iyengar created a style of hatha yoga focused primarily on achieving precise physical alignment during the execution of poses. At times, especially in the 1970s and 1980s, Mr. Iyengar was likened to a drill sergeant because his teaching style was somewhat strict in its extreme attention to physical positioning. To assist in this positioning, Iyengar yoga students use many types of props, which enable people at all levels of proficiency to go deeper or stay longer in postures with more accurate physical alignment.

Props are becoming more common in classical-eclectic classes as well, but Mr. Iyengar was an innovator in hatha practice because of his insistence on precision with props and his demand that his yoga students be consciously focused in the mind and obediently energetic in the body. As a result, Iyengar teacher trainings can take three or more years to complete, depending upon which level of certification a candidate is interested in reaching with their training; Iyengar has three basic levels of training.

Iyengar yoga places so much emphasis on physical alignment, as Mr. Iyengar believed that it takes most people most of their lives to get the body into its most appropriate physical alignment, that Surya Namaskaras (Sun Salutations) are not performed and pranayama (breath work) is abandoned in the asana classes until students are proficient in their alignment practices. However, certain pranayamas are taught in workshops or as a separate practice altogether. Iyengar yoga also prohibits music and partner work because they are thought to be distractions. Although some find this hatha style to be intimidating, it is generally the safest form of physical practice because of its diligent attention to body alignment.

Even so, many people are uncomfortable with this style because instructors generally do not allow students to go as deeply into a posture as they might like. Instead, instructors insist that students use props and move only as far into a posture as they are able to manage while maintaining the most optimal alignment possible. Given this focus, Iyengar classes disallow baggy clothes because they hide so much of a student's body that the instructor might miss a detail needing adjustment. Of course, each teacher conducts class in her or his own way, but true-blue Iyengar instructors tend to be strict in their teaching styles in order to adhere to Iyengar's exacting guidelines.

## **Ashtanga Yoga and Power Yoga**

Ashtanga means "eight limbs"; in contemporary hatha circles, it also refers to a style of yoga practice introduced by Pattabhi Jois. This dynamic form of hatha yoga involves vigorous flow from posture to posture. More specifically, Ashtanga practice today involves six series, or set combinations of postures, in which practitioners move from one posture to the next without stopping. Generally, however, only the primary (yoga chikitsa) series and the second (intermediate, or nadi shodhana) series are taught in class settings because the remaining four series are quite physically demanding. In fact, those four can be practiced only by persons who have spent considerable time learning and accomplishing them.

Ashtanga yoga was rediscovered in the twentieth century when Pattabhi Jois and his teacher, Sri Krishnamacharya, translated a practice they found outlined in an ancient text called the Yoga Korunta. Krishnamacharya found the manuscript written on leaves in a form of Sanskrit used 5,000 years ago; according to interpreters, the estimated date of its transcription is at least 1,500 years ago. Pattabhi Jois named the practice Ashtanga, based on the second Pada (or chapter) of Patanjali's Yoga Sutras. In the pada, the term ashta-anga (eight limbs) are outlined and the Pattabhi Jois believed the integration of the eight limbs were steps to gradually awaken to Samadhi (Divine Consciousness).

Because many people either did not recognize the term Ashtanga or misunderstood it as referring to raja yoga, the practice was referred to for some time by the term power yoga. In the 1990s, Beryl Bender Birch wrote a book called *Power Yoga* that demystified the practice of Ashtanga for many, and the book still serves as a great reference on the benefits of this style. Unfortunately, however, some confusion persists about Ashtanga and power yoga. Ashtanga is the practice of a set series of postures. In contrast, power yoga classes are generally hybrids that use some of the postures and flow of Ashtanga but are often not true to Ashtanga sequencing. The practice of power yoga continues to be brought alive by innovative modern yoga teachers, such as Baron Baptiste and Bryan Kest.

In this book, the term Ashtanga refers to the dynamic series of postures rediscovered by Pattabhi Jois and Sri Krishnamacharya. Many Ashtanga classes use abridged versions of these original series because a hatha class is often only one hour long and the students are often of mixed ability.

In practicing either Ashtanga or Iyengar yoga, one sees (and feels!) both the physical and the mental distinctiveness of the chosen style. At the same time, the two approaches share common ground since their founders - Pattabhi Jois and B.K.S. Iyengar, respectively - are contemporaries who had the same mentor in Sri Krishnamacharya. In fact, at first glance, it may seem surprising that two such different styles could be traced back only one generation to the same root. However, Sri Krishnamacharya was known to teach each student according to his or her personal needs. Table 1.1 illustrates the differences between these two styles of hatha yoga in mental focus and physical components.

## **Vinyasa Yoga**

Another style of hatha yoga involves the practice of linking Surya Namaskaras (Sun Salutations) or similar postures between poses. Practitioners repeat each pose in the sequence before going on to the next one; after adding each new pose, they do a vinyasa- a flowing movement linked with the breath. Most vinyasa teachers use variations of poses and sequencing to create a smooth flow from pose to pose rather than simply stopping one posture and starting again. The word vinyasa refers to the flowing or linking of poses in synchronization with the breath.

Variations of Sun Salutations are the vinyasas that link other poses together in Ashtanga yoga. However, vinyasas do not have to be vigorous; in fact, they can be slow and gentle as one pose flows easily and softly into another, similar pose. The key is to connect poses with the breath.



# Hatha Yoga and it's Teaching

*Shilpa\**

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Yoga is ancient science of health and wellness bestowed by the seers and sages of India for the welfare of the humanity. This is one of the most ancient systems of Psychosomatic training known for the human beings. Yoga has been great art and science of healthy living even though it is one of the six systems of Indian philosophy.

Positive health is an important means of leading meaningful life filled with happiness and inner harmony. The principles and practices of Ashtanga Yoga of sage Patanjali is great contribution to lead such a life. They encompass the aspects of the human personality on account of our Social behavior, personal traits like intellect and emotions as well as the harnessing the potentiality of the mind and body for a state of homeostasis or perfect equilibrium condition.

The teaching of Hatha Yoga such as the practice of Asana contribute for the physical and mental health, steadiness and feeling of well being and keeps an individual free from diseases of the mind and body. These techniques are rich in the purification of the mind and body and their mechanisms have been very useful to preserve and promote the health of the practitioners of yoga.

The practice of yoga is also great means alleviating the sufferings of the human life through the proper knowledge and understanding the connections of the afflictions and their influence. It is the path of self realization too.

The current paper focuses on the preventive, promotive and curative aspects of Yoga as natural health care measures which are really in great demand for the strength and support of the modern health care system. The regular practice of yoga is an antidote for the many of the psychosomatic and lifestyle disorders of the modern life with the revival of the traditional heritage along the lines of the sustainable approach.

## Health and Wellness

Health is one of the basic human needs and the good health is an important contribution for the quality of human life experience. Our ancient vedic scriptures have shown the importance of the good health by keeping the fit body in which it says "Sharir Madhyam Khalu Dharma Sadhanam" (1) which means body is means of achieving the great objectives of meaningful life. These objectives are called as chaturvidha purushartha in Indian scriptures. We can see the importance of good health in this sutra of Charakasamhita.

Dharmarth Kam Mokshanam Arogyam Mulamuttamam Rogastasya apahartha sreyasojeevitasya cha (2) in which it echoes that in order to accomplish the Dharma, Artha, Kama and Moksha health is important and disease become the obstacle to the progress. These concepts are pivotal to the productivity of the individual either in the personal or professional life which depends a lot on the state of the health in terms of physical efficiency and mental concentration.

International Health Conference in New York on 19 June - 22 July during the year 1946 brought the idea of health definition, accordingly, World health organization (3) in 1948 defines the same as "Health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity."

Ayurveda the ancient science of health in India contributes the prominent significance to view the health on holistic perspectives which covers much deeper aspects of the health definition of WHO. We shall see the more profound definition comprising the spiritual dimensions of the health including the physical and mental health concepts in the sutras of Sushruta Samhita,

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Sama dosha sama agnischa sama dhatu mala kriyaaha| Prasanna atma indriya manaha swastha iti abhidheeyate || (4)

This says that,

The equilibrium condition of Three doshas (vata, pitta and Kapha) Digestive fire, all the body tissues & components (Dhatus) as well as all the excretory functions along with a pleasant mind, controlled senses and spirit contribute for the health.

## **Wellness Health Care System and its Challenges**

Health care systems around the world are dealing with Great Spirit to provide the best possible health solutions at the same they are facing the challenges of the modern life in which we can see the rise of psychosomatic diseases such as hypertension (5) which are due to the chronic stressful situations, improper lifestyle and a lack of physical activity. The incidents of the mental sickness are heavily affecting the physical health conditions.

## **Holistic Health View of Philosophical Foundations of Yoga**

The schools of yoga which are the philosophical foundations(6) of the realization of the higher aims of life through their methods. The collective experiences of these processes help in the stability of the emotions, improved intellect as well as the efficient functional abilities of different systems of our body which encompass the connection of the body, mind and spirit.

## **Role of Hatha Yoga and its Curriculum in Health and Wellness**

Hatha Yoga is the science of the purification of the mind and body, Hatha means a balance between two forces of energy which represented as physical and mental energy. The channelization of the energy takes place through the subtle energy channels called as nadis and they contribute the flow of the energy in the form of energy centers which are called as chakras. These are the vital forces and places in our body encompassing the entire human spectrum from gross to subtle experiences. The concept of disease is deeply established in the blockages of the energy in the nadis which are mainly due to many of the imbalances on account of psychosomatic disturbances experienced by an individual in his daily life on account of various stressful factors encountered in the external environment of his surroundings either in the personal or professional life. In order to bring about such harmony in the mind and body to enjoy the good health the practice of Hatha yoga curriculum will be of great help. Ancient classical texts explain different techniques, Hatha pradeepika on of the well known texts in on the subject explains the following practices.

## **Asanas – Body Postures**

The practice of Asana is considered as the foremost practice among the Hatha yoga sadhana. The stable and comfortable body posture is called as asana. The regular practice of asana is going to bring the health, steadiness and a feeling of well being.(7) These poses are broadly divided into cultural and meditative categories. The proper growth and strength of the body result from the different poses. They have wide range of therapeutic values in order to heal the internal disorders of the system. Isometric movements are involved in these poses which help in optimum stretch of the muscles and best possible range of joints motion without the risks of exhaustion and muscle fatigue. The description of the diet is also explained in the second part of the Ist chapter with a purpose to inculcate conducive eating habits for the yoga practice .This is known as “mithahara” (8) or controlled diet for the successful practice.

## **Pranayama – Control of Prana / Breath**

The 2nd Chapter of Hatha Pradeepika explains about the pranayama technique. The controlled regulation of the speed of the respiration through the regulated inhalation, exhalation and retention of the breath either internally or externally is called as Pranayama which helps in improving the length of the breath and making it subtle. There are eight classical pranayama techniques. These practices remove the barriers responsible for the blockages in the nadis and bring the purification. Most of the mental sickness and distractions of the mind are attributed to disturbed flow of prana. Hence, the pranayama practice help a lot in harnessing the harmony through the balanced flow and bring the best possible mental health. The effect of steadiness in the breath results in to the steadiness of the mind. This is useful in the regulation of the senses control as well as attaining the one pointedness of the mind. This entire experience of the pranayama will develop the capacity of concentration.

## **Shatkarmas – 6 Cleansing Techniques**

Cleansing techniques play significant role in the removal of toxins in the body which are resulting on account metabolism. The balance on tridosha is an important contribution of shatkarmas for the good health and wellness. These gross impurities are also exposing some risk factors for health and proper blood circulation as well as joint range of motions. Body cleansing is brought about by the practice of the shatkarmas or six purificatory techniques. These are very important from the point of view of physical and mental health. These techniques are also highly valuable in healing internal disorders. There are six main groups of shatkarmas or yogic cleansers as follows(9).

1. Neti: nasal cleaning, including jala neti and sutra neti.
2. Dhauti: cleansing of the digestive tract.
3. Nauli: abdominal massage.
4. Basti: colon cleaning.
5. Kapalabhati: purification and vitalisation of the frontal lobes.
6. Trataka: Blinkless gazing

## **Mudras – Psychic Gestures and Bandhas – Energy Locks**

These are the special practices in Hatha yoga to channelize the pranic force in a controlled and sustainable manner. The guidance and discipline is an important factor in the successful practice of bandhas and mudras. The 10 mudras of Hatha pradeepika reveal the great wisdom to acquire the control on the pranic force to maintain the vitality. Vital points of the body such as navel region and pelvic floor health are improved by the practice of these techniques.

## **Meditation Techniques**

Practice of meditation is one of the best things to inculcate for the good mental health. It is an effective antidote beat the stress and its influence on the mind and body of the routine life. The harmony of the mind and body result from meditation practice which is useful in better neuro muscular coordination, concentration, memory and other cognitive capacities.(10) This is an important technique to be brought in the practice of yoga as therapy in the modern health care system.

## **Raja Yoga, the Royal Road of Positive Health.**

Raja Yoga is the royal road for achieving the positive health through structured sequential practices of eight limbs as explained by sage Patanjali in his Patanjala Yoga Sutras. The effects of these

different limbs are going to bring the reduction of the impurities and one can attain the higher wisdom for the peace and harmony in life which mainly applied in the reduction of the ignorance. The eight limbs of Ashtanga Yoga(11) begin with the lessons of Non-violence which and other principles necessary to bring the harmony between the self and the society as well as the development of the personal qualification through the set of personal observances . These eight limbs are;

- 1) Yama are known as codes of restraint, abstinences, self-regulations
- 2) Niyama are called as observances, practices, self-training
- 3) Asana is Stable and comfortable body posture
- 4) Pranayama is controlled expansion of breath and prana or its regulation.
- 5) Pratyahara is the process of withdrawal of the indriyas (the senses)
- 6) Dharana is process of concentration
- 7) Dhyana is practice of meditation which is an unbroken flow of the awareness
- 8) Samadhi is the ultimate state of Yoga which is reached through the meditation



# Concept of Panch Prana and its Work in Our Body

Manish Kumar\*

**Abstract:** In the Yoga Shashtra, Concept of Prana vayu is described widely. Prana vayu is the basis of Human existence. It is said to be the main source of energy in our body. Prana vayu is the lifeline or our body and all the functions of our body can be performed with the help of balanced flow of different prana vayu in our body. Concept of Pancha Prana is described in Yoga along with its sub Pranas and every individual Prana Vayu has its own different work in the body.

**Key Words:** Yoga Shashtra, Prana vayu, Pancha Prana

## Introduction of Prana

The energy of the cosmos that exists in the physical body is known as prana. It is this energy that is manifest in all matter, and the same that flows within the body to keep every organism alive and active. The word prana in yogic parlance can mean

Prana=Vital life force; Prana=vital air-Vayu; and also Prana= prana-the same word applies to the Vayu that flows in the chest to thorax region.

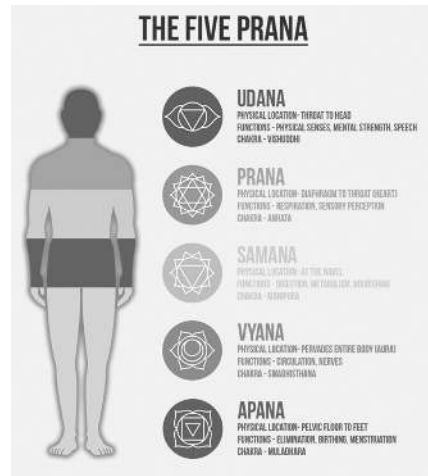
The Yoga vashistha 3:17 says that this divine vital air, prana, does everything in the body: much like a machinist performs the actions of the machine.

As per yogic physiology, this vital air-prana Vayu is divided into five major and five sub types in the body.

The yoga tradition describes five movements or functions of prana known as the vayus (literally “winds”)—prana vayu (not to be confused with the undivided master prana), apana vayu, samana vayu, udana vayu, and vyana vayu. These five vayus govern different areas of the body and different physical and subtle activities. When they’re functioning harmoniously, they assure the health and vitality of the body and mind, allowing us to enjoy our unique talents and live life with meaning and purpose. Our life force, prana, divides itself into five vayus, each governing different functions and aspects of being.

The five major Prana Vayu in the body: they are called the Panch Prana. These are classified according to their location and functions in the body:

- 1. Udana:** governs the area above the neck and is responsible for all the sense organs. It governs thought and consciousness; harmonises and activates the limbs and all their associated nerves, ligaments, muscles and joints. It is the reason we can maintain an erect posture. It is associated with the element of ether, space.
- 2. Prana:** Prana Vayu is upward flowing from the chest to the thorax. This governs the Lungs, larynx and chest region: it is that force by which breath is drawn into the body. It is associated with the element of Air.
- 3. Samana-** the sideways flowing Vayu from the navel to the diaphragm. It is responsible for all digestive and metabolic functions including the circulatory system and governs the heart,



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liver, small intestine, stomach, pancreas and their secretions. It is associated with the element of Fire.

4. **Apana:** the downward flowing Vayu which located from the navel to the mooladhara- the base plexus. This is responsible for all excretory, reproductive functions and governs the large intestine, kidneys, anus and genitals. It is associated with the element of water
5. **Vyana:** pervades the whole body, regulates and controls all movement and coordinate the other prana vayus. It is the reserve force for the other pranas. It is associated with the element of Earth.

In yogic anatomy, there exist five vital sheaths (kosha) that encompass the body: the pranas are part of the pranamaya kosha and termed as the pranic body. Lifestyle has a huge impact on prana and the pranic body reflects it. The physical body works to maintain homeostatic balance, sustained and supported by prana.

Yoga Vasishtha (712-720) explains that imbalance in prana affects digestion and hence, the physical body to create disease. Disease can be psychosomatic (arise in mind and affect the body) or somatopsychic (arise in body and affect the mind). Yogic physiology differentiates between the body (annamaya kosha) and prana (pranamaya kosha) to clearly indicate that the body-mind complex is dependent on prana. Free flow of prana through the Nadis (energy channels of the body) nourishes the muscles, nerves, cells, organs and all parts of the body to enhance vitality, dynamism and overall well-being.

At its heart, hatha yoga is more than just flexibility or strength in postures; it is the management of *prana*, the vital life force that animates all levels of being. Prana enables the body to move and the mind to think. It is the intelligence that coordinates our senses, and the perceptible manifestation of our higher selves. By becoming more

Attentive to prana—and enhancing and directing its flow through the practices of hatha yoga—we can invigorate the body and mind, develop an expanded inner awareness, and open the door to higher states of consciousness.

## The Five Upa-Pranas

The five Upa-Pranas regulate important functions in the human body.

1. **Naga - Burping:** Removes blockages of Prana and Apana and prevents gas formation in the digestive system. Constant suppression of Naga can lead to Cardiac Arrhythmia. Other functions include triggering of the vomit reflex due to indigestion and dissolving blockages of Samana Prana.
2. **Kurma - Blinking:** This Upa-Prana functions in the area of the eyes, controlling opening and closing of the eyelids. The energy of this Upa-Prana is active when we are awake and is revitalised when we sleep. Kurma protects the eyes from the penetration of dust and foreign bodies etc. Disturbance of this Upa-Prana causes uncontrolled blinking and twitching of the eyelids. The practice of Trataka provides balance and strength to Kurma, as does the chanting of OM, placing warm palms over the eyes and Asanas where the head is bent forward.
3. **Devadatta - Yawning:** The function of Devadatta is similar to that of Samana Prana. Yawning expels gas, reducing tiredness after eating. Certain foods such as grains, onions and garlic cause fatigue. Many Yogis only eat vegetables and some milk products in order to sustain their level of vitality and thereby reduce lethargy.
4. **Krikala - Sneezing:** Clears blockages in the respiratory system. Sneezing can also ease headache as it releases energy blockages in the head and neck. A sneeze should not be suppressed, as this may affect vertebrae in the cervical spine. In folk tales it is said that he who sneezes loudly and strongly, has a long life. Weak sneezes indicate weak vitality.

- 5. Dhananjaya - Opening and Closing of Heart Valves:** Dhananjaya resides close to the Heart. It influences the whole body and in particular the muscles of the heart by opening and closing the heart valves. Cardiac Arrhythmia and even Heart Attack may occur due to a serious disturbance of Dhananjaya.

Prana itself is totally pure and neutral, just as the spring-water of a river is clear and clean. In its course, the river picks up many substances which change the quality of the water. Exactly the same occurs with Prana. Prana flows into the body clean and pure, but how it departs depends upon the individual - on their lifestyle, their inner qualities and feelings, the type of food consumed and the environment and company in which one lives. The quality of the Prana that radiates from people impacts on both the surrounding environment and the individuals themselves.

The level of vitality existent in the blood and individual cells determines the condition of the human body.

The more cells that die, the weaker one becomes, and the quicker one ages. When the flow of Prana is restricted, the result is the same. The flow of Prana is affected by the worries we create for ourselves. The more we feel disheartened or depressed, the weaker the flow of Prana, leaving us more susceptible to illness, and the aging process occurs more rapidly. On the other hand, those who are balanced and content radiate vitality, and their strength reaches out to touch fellow human beings. Therefore, we should always endeavour to radiate positive Prana.

The Prana that we radiate (our “vibration” or “aura”), is clearly perceptible to others. The type of aura depends upon the purity of our thoughts and feelings, and also our internal Biorhythm and physical state of health. Mental unrest, inner tension and illness are clearly seen in the aura, as is a harmonious balance of body, mind and soul.

It is most advantageous for others, and ourselves to cultivate positive, confident, trusting and good thoughts. Above all else, negative, self-destructive and hostile thoughts are most harmful to us. With such a mental attitude we poison ourselves. That is why Yoga aspirants always endeavour to keep their thoughts and feelings pure and positive. The practice of meditation and Mantra maintains pure Prana and the practice of Pranayama increases our capacity to store Prana.

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# Ancient Yoga Principles helping Medical Science

## “Subconscious Mind : A Book of Life”

*Namrata Ganda\**

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The system of self control practiced for centuries by the yogis of India may well be the answer to medical complaints that doctors have been unable to cure.

Doctors call it ‘Biofeedback’ and its key is ‘Patient, heal thyself’. Researchers have found that with initial aid of sensitive machines, patients can control certain automatic or involuntary body functions previously thought to be uncontrollable. The principle is mind over matter.

Doctors and Scientists working in Britain, America and Europe say that some illness connected with the Heart, Brain, Muscle groups and Circulatory Systems can be overcome, if not cured completely, by Biofeedback.

Although research is incomplete, it is believed that Biofeedback stems from our ability to control Alpha brain –waves and electrical impulses from the lymphatic system just below the cortex.

Alpha waves, discovered in 1935, normally occur only when our eyes are closed, or sometimes when we stare into the distance. The brain normally produces only beta waves, but alpha waves have a much slower frequency than beta and *generally cause the body and nervous system to slow down and relax.*

### **Heartbeat Stopped**

Many years ago, British doctors in India sent back reports that yoga followers could perform amazing feats, including stopping their heartbeat and walking on burning embers with no apparent injury.

The reason was that Yogis had obtained extraordinary control of their bodies and mind by exercise and mental discipline. In doing so they had apparently learned to control alpha and beta waves-although they would not have known them under such names.

Like yoga techniques, therefore, Bio-feedback is concerned with control of the Autonomic System-that part of our nervous system which operates without conscious control, like the system controlling breathing, heartbeat and blood pressure.

### **My Hands are Warm**

In 1910, the German hypnotist Johann Schultz found that when he taught patients self hypnosis by talking themselves into a relaxed state, he had surprising results. For instance, when they repeated the phrase ‘My hands are warm’ their hands did in fact grow warmer.

In 1964 American doctors confirmed Schultz’s early experiments, wiring up volunteer housewives to instruments which monitored skin temperature. The wives were then asked to relax and feel their hands getting warmer. Clearly and indisputably the instruments registered and increase in heat in their hands.

This was a highly important experiment because it had now been scientifically proved that autonomic system could be controlled, if only in one small way.

Since 1964, however, doctors have made spectacular advances. The technique had been extended to the treatment of insomnia, anxiety, blood pressure and asthma and experiments are already being conducted on the relief of epilepsy, stroke, paralysis and pains in the back, migraine and tension headaches.

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The essential part of such treatment is the ‘backfeed’. This means that patients must be able to ‘tune in’ to the particular body function over which they are trying to win control. Once the patient can see his heartbeats or brain waves recorded on an electric meter, or can hear them as a fluctuating tone, he is on his way to controlling them.

Asthmatics, for example, are sensitive to such irritants as dust, pollen and fumes—but a lot of their trouble stems from their own Nervous tension. An asthmatic patient is treated in a soundproof room and wired to an instrument called an Electromyograph. If he is relaxed, he hears only a slow clicking.

But he is then told to visualize dust, flowers or whatever causes his attacks. Usually he grows tense at the very thought of these things, and the machine clicks faster and faster until the patient knows he is on the verge of a full- scale attack. All caused by tension.

When he learns that this tension is his enemy, he can learn to control it by listening to the clicks and trying to slow them down. Later he can dispense with the machine altogether and by his own efforts lead a fuller, happier life.

## **Subconscious Mind is Book of Life**

William James, the father of American psychology, said that the power to move the world is in your subconscious mind. Your subconscious mind is one with infinite intelligence and boundless wisdom. It is fed by hidden springs and is called the Law of life. Whatever you impress upon your subconscious mind, the latter will move heaven and earth to bring it to pass. You must, therefore, impress it with right ideas and constructive thoughts.

Whatever thoughts, beliefs, opinions, theories or dogmas you write, engrave or impress on your subconscious mind, you will experience them as the objective manifestation of circumstances, conditions and events. What you write on the inside, you will experience on the outside. You have two sides to your life, objective and subjective, visible and invisible, thought and its manifestation.

Your thought is received as a pattern of neural firings in your cerebral cortex, which is the organ of your conscious reasoning mind. Once your conscious or objective mind accepts the thought completely, it is transmitted to the older parts of the brain, where it becomes flesh and is made manifest in your experience. It accepts your verdict or the conclusions of your conscious mind as final. This is why you are always writing on the book of life ,because your thoughts become your experiences, the American philosopher, Ralph Waldo Emerson, said ,”Man is what he thinks all day long”.

Indeed it is a concept of mind over matter where mind at the subconscious level can be trained to overcome certain disease and ailments. There have been numerous researches to substantiate these claims and many renowned writers like Dr Wayne dyer and Louise Hay have been privy to phenomenal experiences at the subconscious level. Louise Hay even went to the depth of explaining the role of subconscious in autoimmune diseases and cancers.

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# Yoga – A Journey of the Self Through the Self to the Self

Dr. Sapna Nanda\*

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*“To study the Way is to study the self. To study the self is to forget the self.*

*To forget the self is to be enlightened by all things.*

*To be enlightened by all things is to remove the barriers between one’s self and others.”*

*(Dogen, 2002)*

In verse 6.20 of the **Bhagavad Gita**, a passage is translated as “**Yoga is the journey of the self through the self to the self.**” While there may be some uncertainty on what each of these selves really are, it’s widely accepted as understanding that yoga is a lifelong process of learning oneself in order to return to the truest form of oneself.

We were all born with a true self within us. The place where we are most at peace is the most our authentic self. Somehow through various events of life, we may come to lose sight of this true self. We may find ourselves feeling lost and unconnected. One way back to this true self is through our practice of Yoga i.e. through our breath resulting in connection and strength of body, mind and soul.

To know your true inner self is to know your purpose, values, vision, goals, motivations and beliefs. Not what you have been told by others, but **what you have discovered for yourself.** Knowing your inner self requires a high level of introspection and self-awareness. If you have clarity of at least half of what is listed above, you probably have quite a high level of self-awareness. At the same time, the process of self-discovery never ends — it’s a life-long journey.

In many pieces of writing regarding the practice of yoga, the word ‘**self**’ is written with a small ‘s’, it refers to ourselves in this physical form, our ego and who we consider ourselves to be on a daily basis. When the word ‘**Self**’ is with a capital ‘S’, this is likely to refer to **the true self, Atman, or the divine within us.**

Patanjali’s Yoga Sutra says: “**Study thy self, discover the divine**” II.44

It is beyond doubt to say that the more one realizes what one is not, the closer one comes to realizing who or what one truly is. By studying ‘the self’ and recognizing one’s habits and thought processes, one realizes how much of what one can do and think is far from who one really knows one is.

When one listens to the ego, one often does things that don’t always align with one’s true beliefs or intuition. The ‘I’ or small ‘self’ is mostly concerned with survival instinct which usually entails getting what it wants in all situations and proving that it is indeed ‘the best’ despite what consequences that might have. The small ‘self’ judges, criticises, fears, conditions, doubts and is essentially the cause of the **chitta vrittis**, or ‘fluctuations of the mind’.

Learning about who we are through the process of mental clarity is introduced in the second verse of the Yoga Sūtra – **yogaś-citta-vṛtti-nirodhaḥ** – often translated as that Yoga is the cessation of the fluctuations of the mind. This means that one finds Yoga (wholeness, union, connection to the Self) once the mind finds ease and stillness. Stilling the mind and observing the thoughts and emotions from a place without judgement cultivates an environment in which healing processes can take place. It enables to unravel and resolve emotional and physical expressions of repressed experiences or the parts of the identity in which one hides, shames or has friction with. By taking a step back and not directly identifying with everything that goes on in the mind, one can create a stronger connection to the Self and accept all parts of the smaller self.

By paying attention to or studying the ‘self’, one becomes more aware of the things one does that harm him and also those which serve him and bring closer to that process of ‘yoking’ or ‘uniting’ with the true Self.

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Life is a winding road and one never knows where it might end up. What changes may take place in life. What doors may open or close. Plans are made and changed or cancelled every day. Looking to the future is like looking through the frosted glass. One may see some shapes and colours but the picture is never clear. In embracing this uncertainty and letting go of attachments to what one thinks should be, one can allow oneself greater freedom and a straighter path back to oneself. Living with freedom in all walks of life, health and harmony shall be the main objectives of Yoga practice. Yoga also refers to an inner science comprising of a variety of methods through which human beings can realize this union and achieve mastery over their destiny.

Practicing and teaching yoga helps to expand the body and mind which, in turns, expands the self-awareness. Many yogis take a look at their life choices with a fresh pair of eyes. They begin to see through a different lens marked by love and appreciation for self. It is believed that yoga asana practice is form of self-love. The practice of unconditional love and acceptance of one's self is encouraged. A steady yoga practice assists with letting go of depression, anxiety, stress and a host of other things that do not serve the body-mind-spirit. This helps to explore their relationship with the physical and emotional body and how these bodies are nourished.

Yoga has a way of making seemingly imperfect pieces beautiful. This fresh perspective leads some yogis in new directions or simply arms them with more happiness and gratitude to continue on the same path. Others turn that fresh lens inward and find more gratitude for their bodies, unique experiences and upbringing. They begin to appreciate all of the things that make them special and wonderful.

Yoga is all personal. It is intimate. It is hard work on one's own self. Yoga helps learn one more about oneself each and every day. We accept who we are and what we are capable of. We have learnt not to rush the process or the practice of yoga. In case one is new to yoga, no matter where one is in one's life's journey or yoga journey, one is exactly where one needs to be right now.

There are so many quotes about yoga being not about the destination but the journey or the lesson lies not in the pose but on the way into it; but the truth is that sometimes clichés exist for a reason. Sometimes, like in these examples, there is an inherent truth that simply can't be ignored. There is nothing that lifelong learning can bring about greater understanding and heightened awareness. Since we are all seeking, in one way or another, the connection between ourselves and our world, how could the journey into yoga bring us anything but exactly what we need?

Through this journey, one discovers the beautiful truth that one is whole and complete exactly how one is. The practice of yoga and the practice of life are one in the same. It's simply a *practice*. None of it perfect, all of it perfect.

## **Conclusion**

A while back, Jen and Megan shared with everyone their personal journeys to a yoga practice. Because though we all share the same value of a yoga practice being vital to our well-being, we all made it here in the different ways. Some of us grew up practicing yoga. Some of us have just recently found it. Some of us sought it out on our own and some of us were brought along for the ride by a loved one. However you got here, know that the decision to begin practicing could possibly have been one of the best decisions of your life. And that's no hyperbole!

No one is guaranteed anything in this life but if we are fortunate enough to make it to old age, we will have been given a gift that not everyone receives. And having gratitude and reverence for each day of our life and all it brings us—lessons both beautiful and difficult—will make our journey through life ever the greater.



## अष्टांग योग में यम तथा नियम की सकारात्मकता

स्वेता शर्मा, डॉ. राकेश गिरि\*

### सारांश: -

योग सदा से ही भारतवर्ष की अमूल्य निधि रहा है। योगसूत्र के प्रणेता महर्षि पतंजलि ने प्रथम पाद के द्वितीय सूत्र में योग को परिभाषित करते हुए कहा है कि **योगश्चचित्तवृत्तिः निरोधाः**। (1/2) अर्थात् चित्त की वृत्तियों का निरोध ही योग है। आज जब हम विश्व की ओर दृष्टिपात करते हैं तो हम पाते हैं की पाश्चात्य विद्वानों द्वारा केवल भौतिक जगत की सम्पदाओं को खोजने का ही प्रयास किया गया है, जैसे कभी तो समुद्र की गहराइयों, तो कभी जंगल, पर्वत तथा अन्तरिक्ष की गहराइयों को ही खोजते पाए जाते हैं। लेकिन मानव के मन की गहराइयों को जाननेका प्रयास वे नहीं करते अर्थात् मन की गहराइयों के विषय में वे लगभग शून्य से हो जाते हैं। कहने का तात्पर्य यह है कि उनके पास ऐसा कोई साधन नहीं है जिससे वह यह पता लगा सके कि आज सभी भौतिक संसाधनों को प्राप्त कर के भी मानव का जीवन इतना दुखमय क्यों है? इसका तात्पर्य यह हुआ कि मानव अपने जीवन का प्रयोजन और लक्ष्य दोनों ही भुलाए बैठा है। परन्तु मानव जीवन के विषय में भारतीय विद्वानों का जवाब एकदम स्पष्ट है, तभी तो याज्ञवल्क्य ऋषि द्वारा कहा गया है:-

इस संसार में आकर मनुष्य को आत्म दर्शन, आत्म श्रवण एवं आत्मसाक्षात्कार करना चाहिए। यदि मनुष्य अपने जीवन में आत्म साक्षात्कार नहीं करता तो वह महाविनाश की ओर जाता है। आत्म दर्शन, आत्म श्रवण एवं आत्म साक्षात्कार हेतु अष्टांग योग में आठ अभ्यास वर्णित हैं जिनके पालन के द्वारा मनुष्य अपने जीवन को सकारात्मक रूप से यापन कर आत्म साक्षात्कार कर सकता है।

**संकेत अक्षर: - योगसूत्र, महर्षि, पाद, योगश्च, चित्त, वृत्ति, निरोधा, आत्म दर्शन, आत्म श्रवण, प्रयोजन, अष्टांग, यापन।** वर्तमान समय में मानव अनेक समस्याओं से घिरा हुआ है और वह इन समस्याओं से छुटकारा पाना चाहता है परन्तु बिना योग अभ्यास के यह सम्भव नहीं है। महर्षि पतंजलि द्वारा अष्टांग योग के अंतर्गत योग के आठ अंगों का वर्णन किया है जो इस प्रकार हैं: -

### यमनियमासन - प्राणायामप्रत्याहार - धारणाध्यानसमाधायो - अष्टवंगानि। (2/29)

वर्तमान समय में योग का बहुत प्रचार प्रसार राष्ट्रीय ही नहीं अपितु अंतरराष्ट्रीय स्तर पर भी हो रहा है। योग के द्वारा मनुष्य अपना शारीरिक, मानसिक, बौद्धिक ही नहीं बल्कि आत्मिक विकास भी कर रहा है। योग के द्वारा व्यक्ति विशेष का ही नहीं अपितु समाज और समग्र राष्ट्र का भी विकास होता है। अष्टांग योग के अंतर्गत आठ अंगों में यम तो सभी अंग महत्वपूर्ण हैं परन्तु यम नियम का महत्व अत्याधिक है क्योंकि यम नियम ही योग के आधार स्तम्भ हैं। स्वामी विवेकानन्द जी द्वारा अपनी पुस्तक में यम नियम के बारे में स्पष्ट रूप से लिखा है कि यम नियम चरित्र निर्माण के साधन हैं इनको अपनाए बिना किसी भी तरह की साधना सिद्ध नहीं हो सकती।

हमारे चित्त अनेकों प्रकार के मलों से भरे हुए हैं इन मलों को दूर करने हेतु यम एवं नियमों का पालन आवश्यक है। अशुद्धियों के समाप्त होने के पश्चात् ही मनुष्य के जीवन में ज्ञान का उजाला होता है, जिसके फलस्वरूप हमे आत्मसाक्षात्कार होता है।

यम पांच हैं जो कि सामाजिक आचार संहिता कहलाते हैं यथा: अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह। नियम भी पांच प्रकार के हैं जिन्हें व्यक्तिगत आचार संहिता कहते हैं यथा: शौच, सन्तोष, तप, स्वाध्याय और ईश्वर प्रणिधान। इसलिये मानव उत्कर्ष हेतु इनका पालन करना योग साधकों का ही नहीं अपितु सभी मनुष्यों का परम कर्तव्य है।

### अहिंसा की अवधारणा

अहिंसा का अर्थ होता है किसी भी प्राणी को हानि न पहुँचाना। नकारात्मक मनोवृत्ति जैसे काम, क्रोध, लोभ, मोह आदि वशीभूत हो मन वचन और कर्म से किसी भी प्राणी को शारीरिक मानसिक पीड़ा पहुँचाना इत्यादि सब हिंसा ही है तथा इससे बचकर चलना ही अहिंसा है। महर्षि व्यास जी द्वारा अहिंसा को समझाते हुए कहा गया है कि सर्व काल में सर्व प्रकार से सब प्राणियों की चित्त से भी किसी प्रकार का द्रोह न करना ही अहिंसा है। अहिंसा सभी यम तथा नियमों का मूल है, अहिंसा के साधन तथा सिद्धि के लिए ही सभी यम तथा नियम हैं। महर्षि पतंजलि कहते हैं कि अहिंसा की सिद्धि के पश्चात् उस साधक के समीप आने पर सभी प्राणी अपना वैर त्याग देते हैं।

### सत्य की अवधारणा

सत्य का तात्पर्य है कि मन, वचन और कर्म से सत्य का आचरण करना। प्रत्येक व्यक्ति को ऐसे वचनों का प्रयोग करना चाहिए, ऐसे वचनों का प्रयोग करना चाहिए जो सभी के हित में हों। महर्षि व्यास द्वारा सत्य को परिभाषित करते हुए कहा गया है कि जैसा देखा गया है, जैसा

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सुना गया है, जैसा अनुमान किया गया है उसी के अनुरूप मन, वचन तथा कर्म का रहना सत्य का आचरण कहलाता है। हर प्रकार की परीक्षा करके सब प्राणियों के हित के लिए सत्य का आचरण कहलाता है। इसीलिए मनु महाराज कहते हैं कि:-

**सत्यंब्रूयात्प्रियं ब्रूयात् ब्रूयात्सत्यं प्रियं।**

अर्थात् सत्य बोलो, प्रिय बोलो, परन्तु वह सत्य न बोलें जो प्रिय न हो अर्थात् सत्य को गीठा करके बोलें, कटु करके न बोलें। सत्यानन्द सरस्वती अपनी पुस्तक ऋग्वेदादिभाष्यभूमिका में लिखते हैं किसे आचरण का फल है कि जब मनुष्य निश्चय करके केवल सत्य का ही आचरण करता है तब वह जो-जो योग्य काम करता है और करना चाहता है उसमें सफल हो जाता है।

### अस्तेय की अवधारणा

यह तीसरा यम है। दूसरे की वस्तु पर अनुचित रूप से अधिकार करना स्तेय कहलाता है। इस प्रकार की मनोवृत्ति का परित्याग करना ही अस्तेय कहलाता है। रिश्वत लेना, वस्तुओं में मिलावट करना, दुकानदारों का जो वस्तुओं का उचित मूल्य है उससे अधिका मूल्य में वस्तुओं का बेचना भी स्तेय कहलाता है। मन में तृष्णा होना ही अस्तेय का सबसे बड़ा कारण है इसीलिए व्यक्ति को तृष्णा का परित्याग कर अस्तेय का पालन करना चाहिए।

### ब्रह्मचर्य की अवधारणा

ब्रह्मचर्य का अर्थ है ब्रह्म अर्थात् परमात्मा, चर्य का अर्थ हुआ विचरण करना। परमात्मा का सदैव ध्यान रखना ही ब्रह्मचर्य है। महर्षि दयानन्द सरस्वती जी ने ब्रह्मचर्य के बल पर ही अद्भुत शारीरिक, मानसिक एवं आत्मिक शक्ति प्राप्त की थी। ब्रह्मचर्य का पालन करके ज्ञान शक्ति बढ़ती है और साथ ही शरीर मन और बुद्धि का विकास होता है।

### अपरिग्रह की अवधारणा

अपरिग्रह पाँचवाँ यम है जिसके अनुसार सिर्फ आवश्यक वस्तुओं का ही संग्रहण किया जाना चाहिए। यदि व्यक्ति लोभवश आवश्यकता से अधिक वस्तुओं का संग्रह करता है तो यह परिग्रह कहलाता है। यदि मनुष्य अपनी आवश्यकताओं को सीमित करे तो वह अपरिग्रह का पालन कर सकता है। जिस तरह यमों का अनुपालन जरूरी है उसी प्रकार नियम भी व्यक्ति अनुशासन के लिए अत्यन्त आवश्यक हैं। जिस तरह यमों की संख्या पाँच है उसी प्रकार नियमों की संख्या भी पाँच है, यथा:-

### शौच की अवधारणा

शौच का तात्पर्य शुद्धिकरण से है। यह शुद्धिकरण बाह्य और अभ्यान्तर दोनों प्रकार की होती है। बाह्य शौच के अंतर्गत शरीर के अंगों को शुद्ध रखना यौगिक क्रियाओं द्वारा शरीर को स्वस्थ एवं निरोगी बनाया जाता है। अभ्यान्तर शौच के अंतर्गत मन से नकारात्मक वृत्ति जैसे ईर्ष्या, लोभ, घृणा, अभिमान आदि को सकारात्मक वृत्ति जैसे मैत्री, करुणा आदि के द्वारा दूर करना ही अभ्यान्तर शौच के अन्तर्गत आता है।

### संतोष की अवधारणा

अपने पुरुषार्थ या सामर्थ्य के अनुसार जो भी मिले तथा जिस अवस्था में मिले उसी में प्रसन्नचित्त बने रहना ही संतोष है। आज जब हम समाज की ओर दृष्टिपात करते हैं तो सामाजिक असन्तोष का कारण अपनी इच्छापूर्ति के लिए मानव भ्रष्ट कार्यों को करने के लिए तत्पर है। इस असन्तोष से ही आज मानव समाज ग्रस्त है। यदि मानव को संतोष चाहिए तो उसे अपने मन से तृष्णा को निकालना होगा। तृष्णा ही असन्तोष का मूल कारण है। कहा जाता है कि संतोष ही परम सुख है।

### तप की अवधारणा

द्वंदों को सहना ही तप है। जैसे सर्दी-गर्मी, भूख-प्यास, मान-अपमान आदि द्वंदों शारीरिक कठिनाइयों को सहना ही तप है। जब योगी शरीर, वाणी एवं मन से उचित रूप से तप करने से व्यक्ति शारीरिक, वाचिक एवं मानसिक रूप से सुदृढ़ होता है।

### स्वाध्याय की अवधारणा

स्वाध्याय का अर्थ शास्त्रों का अध्ययन करना तथा ज्ञानी पुरुषों के कथनों का अनुशीलन करना। स्वाध्याय का तात्पर्य स्वयं के अध्ययन से भी है। स्वयं का चिन्तन करना ही स्वाध्याय है। आत्म चिन्तन से मनुष्य को उत्तम कार्य करने में सहायता प्राप्त होती है।



### ईश्वर प्राणिधान की अवधारणा

ईश्वर का ध्यान तथा अपने सभी कर्मों को ईश्वर को समर्पित कर देना ही ईश्वर प्राणिधान कहलाता है। परमात्मा की भक्ति विशेष तथा समस्त कर्मों को ईश्वर को समर्पित कर देना तथा लौकिक फल न चाहने से समाधि की प्राप्ति होती है। महर्षि पतंजलि ने योग दर्शन में ईश्वर के ध्यान को योग का सर्वश्रेष्ठ विषय के रूप में स्वीकार किया है। ईश्वर प्राणिधान के अनुपालन से संसार के बीज अविद्या आदि क्लेशों का क्षय होता है। सभी नियमों में ईश्वर प्राणिधान को मुख्य रूप से महत्वपूर्ण माना है।

### यम नियम की सकारात्मकता

यम नियम योग के सभी अंगों में सबसे महत्वपूर्ण स्थान रखते हैं। यम नियम का पालन किए बिना कोई भी योग का अधिकारी नहीं बन सकता। विभिन्न अध्ययनों से यह भी प्रमाणित हुआ है कि यदि व्यक्ति अपने जीवन में सकारात्मक विचारों को अपनाए तो वह व्यक्ति जीवन की प्रतिस्पर्धा में आगे निकल जाता है और जो व्यक्ति अधिक योग्य होने पर भी नकारात्मक सोच रखता है वह जीवन की प्रतिस्पर्धा में पीछे रह जाते हैं। सकारात्मक सोच से अभिप्राय ऐसे चिंतन से है जिसमें मनुष्य जानता है कि अच्छे और बुरे दोनों पक्ष होते हैं किन्तु उसे श्रेष्ठता पर बल देना है और निषेधात्मक पक्ष को स्वयं पर प्रभावित नहीं होने देना है। कहा भी गया है कि एक नकारात्मक सोच वाला व्यक्ति हर अवसर पर परेशानियाँ और कठिनाइयाँ ढूँढ लेता है, इसके विपरीत एक सकारात्मक सोच वाला व्यक्ति आशावादी होने के कारण कठिनाइयों में भी अवसर ढूँढ लेता है। इस आधार पर हम यह कह सकते हैं कि योग ग्रंथों में वर्णित यम तथा नियम मनुष्य में सकारात्मकता, आशावादिता, सुख, प्रसन्नता, आत्मविश्वास जैसे गुणों की वृद्धि करते हैं। अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह, शौच, सन्तोष, तप, स्वाध्याय, ईश्वर प्राणिधान आदि यम नियमों का पालन कर समाजिक जीवन के कल्याण के साथ वैयक्तिक जीवन को भी उत्कृष्टता प्रदान करते हैं। यही नहीं यम तथा नियमों के सिद्धान्तों का वर्णन भी महर्षि पतंजलि ने योग सूत्र में किया है। सर्वप्रथम महर्षि पतंजलि यम के सार्वभौमिकता का वर्णन करते हैं। यमों को समय, जाति, काल के अपवाद के बिना पालन किया जाता है तो वह महाव्रत कहलाते हैं। इसी प्रकार यदि यमों के पालन में मनोविकारों के कारण बाधा उत्पन्न हो तो प्रतिकूल वृत्तियों का चिन्तन करना चाहिए। महर्षि पतंजलि द्वारा यमों के पालन में आने वाली बाधाओं की मात्र और प्रकृति का भी वर्णन प्राप्त होता है। यथा: -

**वितर्का हिंसादयः कृतकारितानुमोदिता लोभ क्रोध  
मोहपूर्वकामृदुमधयादिअधिमात्र दुस्वज्ञानअनंतफलाइति प्रतिपक्षभावानं। (2/34)**

नकारात्मक विचार या कुविचार यथा - हिंसा जो स्वयं के द्वारा की गयी हो या दूसरों से कराई गई हो अथवा उसका समर्थन करना यह सभी बाधाएँ लोभ, क्रोधा और मोह के कारण उत्पन्न होती हैं। यह लोभ, क्रोधा और मोह की भावना हल्की, मध्यम और तीव्र भी हो सकती है। यह सोचना प्रतिपक्ष की भावना है कि ऐसे नकारात्मक विचारों से असीम दुःख और अज्ञान की प्राप्ति होती है। प्रतिपक्ष की भावना से सकारात्मक मनोग्रंथि का निर्माण होता है, जिसके फलस्वरूप यम तथा नियम के पालन में मनुष्य को कोई कठिनाई नहीं होती। आधुनिक परिपेक्ष्य में सुव्यवस्थित जीवन शैली हेतु यम नियम का पालन सभी के द्वारा अनुपालनीय है। भारतीय दर्शन सदा से ही सकारात्मक चिन्तन हेतु सामाजिक तथा वैयक्तिक आचार विचार की विशिष्टता के द्योतक हैं। जो मनुष्य को सदैव सकारात्मक चिन्तन की प्रेरणा देते हैं।

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# Taittiriya Upanishad: An Insight into Holistic Approach to Personality

Sunil Sharma<sup>1</sup>, Rajit Sharma<sup>2</sup>

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## 1 Introduction

The glory of Upanishads from Vedanta constitutes the treasure of Indian knowledge. This rich treasure from yester years has been come from great Sages and Rishis. Millions of aspirants have drawn inspiration and guidance from the Upanishads. The grandeur of wisdom from Upanishads includes all that which was needed to sustain life. Upanishads are the super conscious experiences of Atman by several rishis and they form the foundation of Sat-Chit-Anand. Out of this grand repertoire of knowledge, Taittiriya Upanishad is counted among ten Upanishads. Taittiriya Upanishad is dialogue between Mahrishi Bhrgu and his grand disciple Varuna. It systematically describes the human psyche and effect of education on the man-making process. It is difficult to encompass the totality of the wisdom contend in these Upanishads, in the limited word, however it is worth mentioning the detailed description of personality in Taittiriya Upanishad.

In our daily lives, we encounter people with different personality traits. The personality traits are the stable features of the behaviour of an individual recurring in different situations. Personality includes all the special qualities people have that make them different from each other. These include: charm, energy, disposition, attitude, temperament, cleverness, and all feelings and behaviours they exhibit. Personality consist of reasonably stable patterns of thoughts, emotions, and behavior that distinguish one person from another. Hence, Personality and its development constitute a major concern for psychology and human behaviour.

The concept of personality has been described in detail by the Indian sages of ancient times. Bhagvad Gita provides comprehensive models of highly developed Human potential. It emphasizes on the concept and involvement of Sithprajanya- the complete and wholesome human being, the perfect Yogi. The Upanishad dwarfs on the concept of Panch-koshas theory of personality. Taittiriya Upanishads described in detailed the Panch-koshas personality.

## 2 Five Sheaths of Human Existence (Panch-Koshas Theory)

The koshas are an ancient concept that first appeared in the *Taittirya-Upanishad* c. 2500-1500 BCE. This concept helps in discriminate among the final boundaries of the complete Self. In the *Taittirya-Upanishad*, in Brahmananda Valli, explained five dimensions of the human personality, which are described in detail. A complete model of physio-psycho-socio-spiritual model of human nature is deftly described. In simple language, the kosha means layer or body. Layers imply that each dimension exists separately from the others, yet there exist as a whole. The Sanskrit term kosha (also, Kosa) is referred to as “sheath”, one of five (or seven) coverings of the Atman or Self according to Vedantic philosophy. According to the Kosha system in Yogic philosophy, the nature of being human encompasses gross as well as certain aspects that function as one holistic system. The Kosha system refers to these different aspects as layers of subjective experience transformed into timeless objectives of Sat-Chit-Anand. Layers range from the dense physical body to the more subtle levels of emotions, mind and spirit. These are:

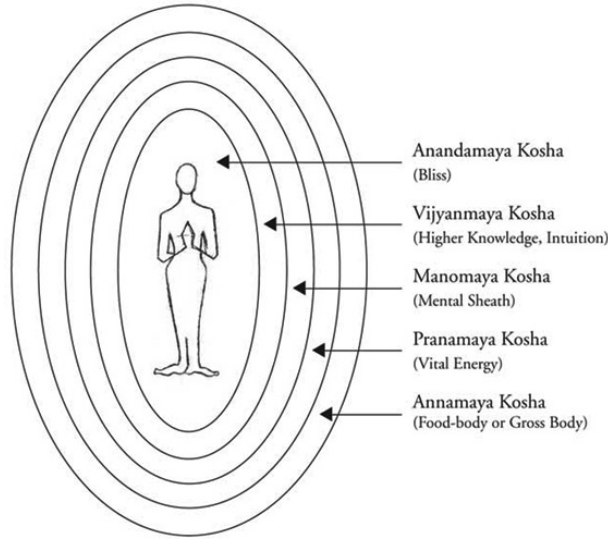
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1. **AnnamayKosh or Food Sheath (Outermost of the Panchakoshas)**
2. **PranmayKosh or Vital Air Sheath or the Life force**
3. **ManomayKosh or Mind as distinctly different from intelligence Sheath**
4. **VigyanmayKosh or Intellect Sheath**
5. **AanandmayKosh or Bliss Sheath (ceaseless joy not connected with body or mind and the innermost of the Panchakoshas)**
  - **ChittaKosh or spiritual wisdom**
  - **Sat Kosh or the Final state of merging with the Infinite.**

[Desikachar, K. (2005)]



[Source: santoshachdeva.com]

The ultimate goal of the human life is to move from the AnnamayKosh to anandmayakosha through the awaking and integrating journey through panamaya , manomaya and vigyammayakoshas. Most of the times human being remain in the manoamayaKosh only. Very few, rather personalities move into the AnandamayKosh, a state of Blissful being, ChittaKosha (spiritual wisdom) and Sat Kosha (the final state of merging with the Infinite). It means astate of being which is to be soul centred rather than being body centred or mind centred. Along with these there are two more Koshas which are inherent in the Atman,

- **Chitta Maya Kosha** : Body of consciousness.
- **Atma Maya Kosha** : Body of Pure Spirit

## 2.1 AnnamayKosh (Food Sheath) - Outermost of the Panchakoshas

अन्नाद्धै प्रजाः प्रजायन्ते । याः काश्च पृथिवी श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।  
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।  
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।  
 अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् ।.....

(Taittiriya, II. 1)

The outermost of the koshas is called the sheath of food, or Annamayakosha. This is the gross, physical body. This is the sheath of the physical self, named from the fact that it is nourished by food. AnnamayKosh is matter in the form of physical body sustained by intake of food. It includes five organs of perception (sight, hearing, smell, taste, touch), and the five organs of action (prehension, locomotion, articulation, excretion, procreation). This sheath has the most dense and slow vibrational frequency. This body cannot exist without contact with the other koshas. Personality of the individual i.e., physique as well as traits depend on the condition of annamayakosha, the formation of which continues life after life. The physique in the next birth is decided by the state of annamayakosha of earlier births.

Ancient Hindu wisdom proves that man, his personality and destiny (fate) are determined in his subtle bodies, which he brings from previous births. AnnamayaKosh is materialistic realization of the Supreme. Living through this layer man identifies himself with a mass of skin, flesh, fat, bones, and filth. This is considered as cage of flesh and blood in terms of spiritual world. Purification, Refinement and development of annamayakosha is possible through the methods of: Upavas (fasting), Physical Asanas, Tatvashudhi (Inner Purification) and Tapashcharya (Practice of austerity). Freeing our soul from the attachment and identification with the food sheath (Annamayakosh) or physical body is the first objective of spirituality. All medicines prescribed in modern (western) medicine (allopathic medicine) act on this Kosh. Thus western medicine is extremely superficial and rarely acts on the root cause of major issues (disease) that are generated or settled in thekoshas.

## 2.2. PranmayKosh (Vital Air Sheath)

.....अन्योऽन्तर आत्मा प्राणमयः ।

तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।

अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥१॥

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।  
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।

तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् ।.....

(Taittiriya, II. 2)

PranmayKosh (the life force) is the pranic sheath composed of prana, the vital principle or the life force that holds together the body and the mind. Its physical manifestation is the breath. As long as this vital principle exists in the organisms, life continues. Vital energy, Prana which according to its location, movement and purpose has been divided into five major and five minor components. Yogic literature mentions the presence of 72,000 pathways along which the Prana moves in human body. These pathways cannot anatomically be seen but the existence of some of them seems to have been proved indirectly by using acupuncture needles tipped with radioactive phosphorus. The pathways have been named as Nadis in Yoga. These 72,000 Nadis interconnect the energetic centres, or chakras in human body. Even though the form of this sheath is subtle, it is very similar to the form of the physical body. Nadis are astral tubes that carry pranic currents. They cannot be seen with the naked eye. They are not the ordinary nerves, arteries and veins. Three of them are important - Ida, Pingala, and Susumna. Susumna is the most important because Kundalini passes through this Nadi only. The kundalini system consisting of 72,000 nadis and the Sushumna, Ida and Pingala are the locations of PranmayKosha. Coupled with the five organs of action (hands, feet, organ of speech, organs of evacuation and the organ of generation.) it forms the vital sheath. Supreme Lord in the

living symptoms or life forms. Acupuncture, reiki and magneto-therapy seem to be working on this Kosh. Homeopathic medicines in moderate potencies (extremely high dilutions) also act on this Kosh.

1. **Prana** (in breath) – affects faculty of perception: the functioning of the five senses.
2. **Apana** (out breath) – affects faculty of excretion: eliminates, “throws out” or evacuates the wastes of the body.
3. **Samana** – affects faculty of digestion; digests food received by the stomach.
4. **Vyana** – affects faculty of digestion; distributes digested food to different parts of the body through blood stream.
5. **Udana** – affects the faculty of thought-absorption: takes in fresh knowledge.

### 2.3. ManomayKosh (Mind Sheath)

.....अन्योऽन्तर आत्मा मनोमयः ।  
 तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
 तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः ।  
 आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।  
 तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् ।.....

(Taittiriya, II. 3)

Manomayameans composed of manas or mind: Thinking, feeling and willing. The minds along with the five sensory organs : taste (tongue), smell (nose), vision (eyes), hearing (ear), and touch (skin), is said to constitute the manomayakosa or “mind-sheath”. It is the cause of diversity. Man’s bondage is caused by the mind, and liberation, too, is caused by that alone. The ManomayaKosh is the mental faculty that receives all the sensory inputs, interprets them as good or bad and desires the good. This Kosha is much more powerful than the preceding two Koshas and governs them and is, in turn, governed by the two Koshas superior to it. It is thus central to human existence. Many modalities of treatment like aroma, music, color, placebo therapy, and shamanism work in this Kosh. Homeopathic medicines in the higher potencies also influence this Kosh.

### 2.4. VigyanmayaKosha (Intellect Sheath) or GyanamayaKosh

.....अन्योऽन्तर आत्मा विज्ञानमयः ।  
 तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
 अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः ।  
 सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥  
 विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे ।  
 ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा ।  
 सर्वान्कामान् समश्नुत इति । तस्यैष एव शरीर आत्मा ।  
 यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् ।.....

(Taittiriya, II. 4)

Vijnanamaya means composed of vijnana, or intellect, the faculty which discriminates, determines or wills. It is the sheath composed of more intellection, associated with the organs of perception.

This knowledge sheath cannot be the supreme self for the following reasons; it is subject to change, it is insentient, it is a limited thing, it is not constantly present. A large part of this Kosh is in the realm, of the unconscious and is a major repository of information. The feeling of 'me' and 'mine', and the faculty of intelligence and reasoning constitute the fourth or VigyanmayaKosh. When one closes the eyes and relaxes during meditation, the functioning of the ManomayaKosh becomes minimum. The VigyanmayaKosh comes in the front and gets active. In the final stages of meditation, the intellect becomes stable and mind becomes still and this is called Samadhi. Meditation when used as a therapeutic tool works in the VigyanmayaKosh. All sorts of reasoning and counselling (psycho-therapy) also act on this Kosh

## 2.5. AanandmayKosh (Bliss Sheath) - Innermost of the Panchakoshas

.....अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः ।

प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

(Taittiriya, II. 4)

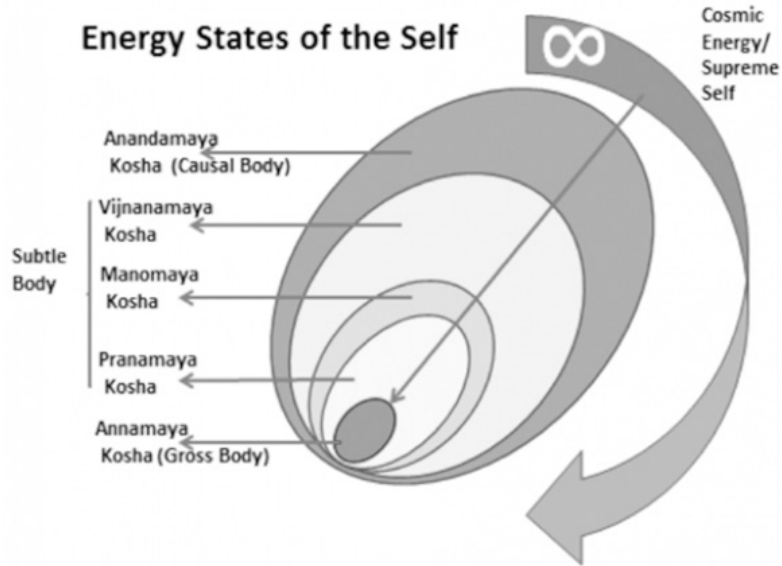
The fifth or the AnandmayaKosh is the innermost Kosh in close proximity of the Soul. In Advaita Vedanta the Anandamayakosha is the innermost of the five koshas (Panchakoshas) or "sheaths" that veil the Atman or Supreme Self. Unlike the next three more outer koshas, it constitutes the karanasharira or causal body. It is associated with the state of dreamless sleep and samadhi. The Anandamayakosha or "sheath made of bliss" (ananda) is in Vedantic philosophy the most subtle or spiritual of the five levels of embodied self. Anandamaya means composed of ananda, or bliss. Bliss or ceaseless joy not connected with body or mind. Anandamaya, or that which is composed of Supreme bliss, is regarded as the innermost of all. This kosha is a reflection of the three divine qualities of the Soul, namely Sat, Chit and Anand. Sat means that it believes in truthfulness and its eternalness. Chit means that it is alive and conscious and can therefore interact with various situations in an appropriate way. This characteristic separates the living and the non-living. Anand means that it is everjoyful-full of pleasure in itself. It does not need any outside stimulus to be cheerful, though if they are present the effect is only compounded. Being joyful is a prominent characteristic of this Kosh. Since the Soul itself is a non-doer of anything, its qualities are manifest through this innermost Kosh. The bliss sheath normally has its fullest play during deep sleep: while in the dreaming and wakeful states, it has only a partial manifestation. The blissful sheath (anandamayakosha) is a reflection of the Atman which is bliss absolute. ChittaKosh (spiritual wisdom) and Sat Kosh (the final state of merging with the Infinite). Development of all the seven sheaths fully is necessary for man's complete spiritual evolution.

## 3. Summary of Panch Kosha

In the contemporary times, quite a few interpretations of koshas philosophy have been offered by the western school of thought also. The western psychological perspective, which has so far remained limited to the grossest horizons is now trying to expand to the subtlest zones of human existence.

The Indian philosophy has offered a complete cure and consideration to entire human existence on the basis of this PanchKosha philosophy. In India, Vedanta has never been separated from the daily routine life, be it the Ayurveda or the Grammar or the SaundryaShastras. In fact, Purushartha has remained the guiding spirit for the Indian approach to life, Taittiriya being no exception to this

general rule. The following is the detailed explanation of how the entire personality works as a Holistic unit.



[Source: Hinduism.stackexchange.com]

Body	Kosha	Functional Division	Gunas	Types	Actions	Gross Body	Treatment
Sthulah Sharira	Annamaya Kosha (Matter)	Anatomical (Organic Body)	Tamas	Labour class	Eating, drinking and full of lazy.	Parts of the Body	Upavas , Physical Asanas, Tatvashudhi and Tapashcharya
Sukshma Sharira	Pranamaya Kosha (Vital Air)	Physiological (Energy Body)	Rajas	Sports Person	Stable mind person.	10 Organs (Jnana & Karma Indriyas)	Acupuncture, reiki and magneto-therapy
Sukshma Sharira	Manomaya Kosha (Mind)	Psychological (Psychic Body)	Rajas	Philosopher, writer	Help people	6 Organs ( 5 jana -indriyas& Mind)	aroma, music, color, placebo therapy, shamanism
Sukshma Sharira	Vigyanamaya Kosha (Ego And Intellect)	Cognition (Intellectual Body)	Satva	Sage, Scientists	Seeking Knowledge	6 Organs (5 Jnan- indriyas& Mind)	Meditation, Psycho-therapy
Karmic Sharira	Anandamaya Kosha (Centre Of Conciousness)	Unconscious Personality (Body of Joy, Pure Conciousness)	Satva	Self awareness, Self realisation	State of Blissful Being.	6 Organs (5 Jnan- indriyas& Mind) + karma	Prayer • Meditation: Samadhi - absorption • Service for the greater good

- SthulahSharira is a Gross Body.
- SukshmaSharira is a Subtle/Astral Body.
- Karmic Sharira is a Causal Body.

#### **4. Educational Implications of Panch-Koshas Theory**

Personality development moves from Annamaya kosha to the pure consciousness gradually removing all the five covers that mask it. Regular eating habits, right kind of food, all types of exercises and games, jogging, running, walking and Asanas facilitate the development of Annamaya Kosha. Pranayam and breathing exercises improve the quality of Pranamaya Kosha. For the development of Manomaya Kosha study of good literature including poems, novels, essays and articles is useful. All the activities that challenge one's intellect develop Vijnanamaya Kosha. These activities include debates, problem-solving, study-techniques, small research projects, evaluation and appreciation of books and interviewing eminent persons. All these activities go beyond the tiny self and give an opportunity to identify with the fellow beings-the community members, the country and the whole world. This facilitates the development of Anandamaya Kosha. It is this complete human being which is the subject of concern in Taittiriya Upanishad through the detail description and nourishing the Panch-kosha.

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# Pranayama: Its Understanding and Benefits

Vivek Mahajan\*

## Abstract

Yoga is an ancient discipline designed to bring balance and health to the physical, mental, emotional and spiritual dimensions of the individual. Pranayama being its essential limb is a boon to the mankind. This article is an attempt to illustrate benefits of Pranayama in today's stressful life by referring to classical texts of Yog.

## Introduction

Pranayama is fourth limb of eightfold path of Yoga elucidated in Patanjali Yoga Sutras.

Verse 49 of Chapter 2 of Patanjali Yoga sutras is reproduced here under:-

*तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ।*

which means that when the asanas (third limb of eight limbs) are accomplished, pranayama follows. Here it implies that asanas are to be mastered after achieving perfection in the first two limbs i.e. Yama & Niyama of Ashtanga Yog.

Verse 1 of Chapter 2 of Hath Yoga Pradipika is reproduced hereunder:-

*अथासने द्रढे योगी वशी हितमिताशनः ।  
गुरुपदिष्टमार्गप्राणायामान्समभ्यसेत् ॥*

which means that the Yogi having perfected himself in the Asanas should practice Pranayama according to the instructions of his guru, with his senses under control, conforming to a beneficial and moderate diet.

## Meaning of Pranayama

The word Pranayama is composed of two roots i.e.

**prana:** vital energy or life force

**ayama:** extension or expansion

Ayama here means expansion of the dimensions of the prana. Prana is not breathing but it is more subtle than air. It is the force which exists in all things whether animate or inanimate.

The practices of pranayama work mainly with pranamaya kosha, one of the five bodies or sheaths as per yogic physiology. The pranamaya kosha is made up of five major pranas which are collectively known as the pancha, or five, pranas: prana, apana, samana, udana and vyan. Pranayama practices establish a healthy body by removing blockages in the pranamaya kosha, enabling an increased absorption of prana. Once the mind has been stilled and prana flows freely in the nadis and chakras, the doorway to the evolution of consciousness opens, leading the aspirant into higher dimensions of spiritual experience. In The Science of Pranayama, Swami Sivananda writes, "**There is an intimate connection between the breath, nerve currents and control of the inner prana or vital forces**". Prana becomes visible on the physical plane as motion and action, and on the mental

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plane as thought. Pranayama is the means by which a yogi tries to realize within his individual body the whole cosmic nature, and attempts to attain perfection by attaining all the powers of the universe.

## Understanding Pranayama as per Patanjali Yoga Sutras & Hath Yog Pradipika

One can argue that as per definition mentioned in Yog sutras, only mastering the asanas will make one qualify for Pranayama. however it is not the case. Most importantly for aspiring yogis, one cannot expect to bypass the previous limbs i.e. yamas and niyamas and expect to be able to fix the mind in the serious and prolonged meditation of the subsequent limbs of yoga.

Without cultivating the yamas and niyamas, the mind will not manifest the requisite state of sattva without which there can be no meditation and thus no serious practice of yoga, as defined by Patanjali. It is the rajas and tamas that provoke the thoughts, tendencies or urges contrary to the yamas and niyamas and it is clear that the higher goals in yoga (meditation and Samadhi) cannot be attained while Rajas and Tamas are prominent in the citta.

On similar lines, for achieving state of meditation (seventh limb of yoga) mastery on Pranayama, Pratyahaar (fifth limb of yoga) and Dharana (concentration-sixth limb of yoga) is a must.

Pranayama is regulation of the incoming and outgoing breaths. Actually pranayama is referred to three types of breath suspension in verse referred above i.e. gati vicchedah: rechaka, where breath is suspended after exhalation; puraka, where breath is suspended after inhalation; and kumbhaka, the simultaneous suspension of both.

As per first word contained in subsequent verse of yoga sutras, i.e. verse 50,

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।

Pranayama manifests as external, internal and restrained movements of breaths. The text vrittis वृत्तिः here is referred to as movement, turning or revolving of breath in addition to churning of thoughts. The movement, vritti, of breath is to be ceased in the pranayama practice. Many pranayama techniques utilize kumbhaka, breath retention, to establish control over the flow of prana, calming the mind and controlling the thought process. One needs to increase duration of breath restraint so that these intervals become more and more prolonged and movement of air is totally suspended.

From verse 51 of yoga sutras, suppression of breath for long intervals of time is to be mastered; that is fourth type of pranayama known as **kevala kumbhaka**. This type of suspension takes place gradually with prolonged effort. In such a state, the body is being maintained by the internal circulation of prana rather than any external flow of breath.

As per the fourth and final verse on Pranayama mentioned in yoga sutras,

ततः क्षीयते प्रकाशावरणम् ।

which means that covering of illumination is destroyed; here covering of illumination refers to the *karmas* which are all recorded in the *citta* as *sanskaras* which make a person forget the true nature of the *purusha* and engross him in the sense objects. Pursuing these sense objects, additional *karma* is produced and thus the mind remains further trapped and entangled in this net of action and reaction. In this sense it is *karma* that sustains ignorance, the covering of knowledge, the misconception that the body and senses are the true self. With rigorous practice of Pranayama, knowledge shine unobstructed and person is able to know his true self which is the goal of the Pranayama.

As per verse 2 of Chapter 2 of Hath Yog Pradipika,

चले वाते चलम् चित्तम् निश्चले निश्चलम् भवेत् ।

योगी स्थाणुत्वमाप्नोती ततो वायुम निरोधयेत् ॥

which means that when the energy wanders i.e. is irregular, the mind is unsteady, but when the energy is still so is the mind still and the Yogi obtains the power of stillness. Therefore the energy should be restrained. **The goal of Pranayama is immediately indicated: quieting the thoughts.** The stoppages, caused by impressions, in turn cause a whirl or vortex of energy, called vritti's. These whirls expand and cause thoughts. The Pranayama exercises clear out the congestion in the energy channels, so there don't need to be any more interrupting thoughts. The phrase "and the Yogi obtains the power of stillness" means that the ensuing harmony or Sattva can be used as a necessary basis for further steps towards Yoga.

So we have seen that with the practice of Pranayama, stillness of mind and sense of well-being is achieved. This quieting of thoughts not only helps the individual in advancing spiritually, but also it has been observed that individuals overcome numerous physical as well as mental disorders when pranayama is practiced along with yogasanas and following specific yogic regimes.

## Benefits of Pranayama on Human Well-Being

The techniques of pranayama reverse the process of drainage of energy caused due to lifestyle irregularities, stress and strain on the body. The basic reason for this depletion of energy is due to disturbance of the pranas which leads to disease of the particular organ or organ dysfunctionality. The whole body is nourished by an extra supply of oxygen. Carbon dioxide is efficiently expelled and the blood is purified of toxins. The brain centers are stimulated to work nearer to their optimum capacity.

Numerous benefits are associated with regular practice of Pranayama however some of them are discussed below.

### Hypertension & Stress Levels

With practice of specific pranayamas, symptoms of stress are greatly reduced. The heart rate and blood pressure is normalized. As per study carried out by Prashanth Shetty, BNYS, MSc, PhD and others [2], it has been concluded that Sheetal and Sheetkari pranayamas reduced Systolic Blood Pressure (SBP) in adults of southern Indian descent with Hypertension (HTN).

Sheetali and Sheetkari Pranayamas are the pranayamas that induce cooling effect on the body as well as mind. It affects important brain centers associated with biological drives and temperature regulation. It cools and reduces mental and emotional excitation, and encourages the free flow of prana throughout the body. It induces muscular relaxation, mental tranquility and may be used as a tranquillizer before sleep. It gives control over hunger and thirst, and generates a feeling of satisfaction.

### Improved Lung Function

Slow, forceful and rhythmic breathing of pranayama strengthen our lungs allowing us to receive more oxygen each time we inhale and release more toxins each time we exhale. As per study carried out by P.Shyam Kartik & others [3], it has been observed that with practice of pranayamas such as Bhastrika, Nadi Shodhan, Bhramari etc. coupled with Suryanamaskar, Kapalbhathi kriya & Om chanting, various parameters of lungs i.e. Vital capacity (VC), Tidal volume (TV), Expiratory Reserve volume (ERV), Breath holding time (BHT), 40 mm endurance, Peak expiratory flow rate (PEFR) show significant increase resulting in improved pulmonary functionality.

With practice of Pranayamas, strength of expiratory as well as inspiratory muscles is enhanced which results in improvement in lung function.

Bhastrika Pranayama is a bellows type breathing in which one breath forcefully and rapidly and thus, exercises inspiratory as well as expiratory muscles. In yog kriya Kapalbhathi, short powerful

strokes of exhalation in quick succession with contraction of abdominal and diaphragmatic muscles train the subject to make full use of diaphragm and abdominal muscles in breathing. It also helps in removal of secretions from bronchial tree, clearing up respiratory passages and the alveoli making room for more air. Nadi Shodhan Pranayam stimulates the calming centres of the brain thus making an individual feel more relaxed and give him stability.

Due to the proper working of lungs, vital energy flows to maintain the normal homeostasis of the body and thus it helps in prevention, control and rehabilitation of many respiratory diseases.

## **Improved Sleep Quality**

Deterioration in sleep quality adversely affects the overall health of the individual be it physical, mental or emotional. Repetitive episodes of upper airway obstruction during sleep is associated with fragmented sleep, daytime sleepiness, snoring and increased cardiovascular risk.

People suffering from obstructive sleep apnea (OSA) are greatly benefitted with practice of Pranayama like Bhramari, Ujjayi etc. These breathing techniques actually decreased snoring in the individuals and reduced episodes of daytime sleepiness [4].

Patients with history of snoring and mild to moderate degree of obstructive sleep apnea were included in a study [5] carried out to evaluate effects of pranayamas along with specific yogasanas. It was found out that Yoga exercises appreciably lessen OSA severity and snoring symptoms and show potential as a promising treatment options for these conditions.

In study carried on school students, it was observed that Short-Term Practice of Bhramari Pranayama had positive effect on Sleep Quality and Perceived Stress in School Students [6].

Bhramari Pranayam is a breathing technique in which, in a comfortable sitting position, after taking a deep breath in, one breathes out making a humming sound of a bee. Eyes are kept closed in this breathing technique. Ears are also to be kept closed with index finger. Sound of a bee should preferably be a high pitched.

Ujjayi Pranayam is a technique that focuses on breathing (both inhalation & exhalation) through nose and tightening throat to make a sound similar to a light snore.

## **Improved Cognitive Function**

Cognitive functionality of an individual refers to one's ability in learning, thinking, reasoning, remembering, problem solving, decision making and attention. It has been observed that anxiety and stress levels are responsible for cognitive impairment of the individuals which are otherwise not suffering from any other diseases. With practice of pranayamas, working memory, reasoning skills and cognitive flexibility are greatly improved.

In a study carried out by Vivek Kumar Sharma and others [7] on participants reporting good health but undergoing healthcare courses, Slow and fast pranayamas are beneficial for stress reduction and for improving cognitive functions, but fast pranayama has additional effects on sensori-motor performance (i.e. faster auditory and visual Reaction Time).

Slow pranayams include Nadi Shodhan & other breathing techniques (Pranava & Savitiri) and fast pranayamas include kapalbhati and others breathing techniques (Kukkriya).

## **Conclusion**

From the foregoing, it has been seen that not only Pranayama helps individual advance in his spiritual journey but also numerous physical & mental conditions of the individual are resolved which are due to lifestyle irregularities and present day stressful living.

## **Acknowledgements**

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## Rubber Neti [Modern form of Sutra Neti]

*Anjana Sharma\**

You all probably already know about Shatkarma or Shatkriya. The Shatkarma is a set of 6 preparatory practices used by ancient yogis to purify the body internally, thus prepare them for higher practices of asana & pranayama.

The term *Shatkarma* is originally taken from the Sanskrit language, which has 2 root words: *Shat & Karma*. *Shat* means “Six” & *karma* here is referred to as “Action performed to achieve some desired results”. Shatkarma also called Shatkriya as it’s the Hindi translation of the term *Shatkarma* (*Karma* = Kriya).

The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati (Sequence according to Hatha Yoga Pradipika). These are called the six actions.

The sequence of 6 practices of Shatkarma according to **Gheranda Samhita** is a little different. Here Shatkarma sequence is: Dhauti, Basti, Neti, Nauli, Trataka and Kapalabhati

**But today we will be discussing about Neti, specifically Rubber Neti.**

**So, what is Neti? What kind of Neti are there? And what is Rubber Neti? And how to perform Rubber Neti? I will be answering all of those questions.**

### Meaning of Neti Kriya

**Neti** (Sanskrit: नेती *netī*) is an important part of Shatkarma (sometimes known as Shatkriya), the yogic system of body cleansing techniques.

**“The technique of nasal cleansing, which is one of the important components of the yogic shatkarmas is known as Neti Kriya. It cleans the sinuses, ease the headache, tones up the optic nerves and thus improves sight.” - Hatha Yoga Pradipika 2.30**

Neti derives its origin from the ancient Indian culture. The Vedic scriptures elaborate various literary facts about spirituality and yogic practices, Neti is found to be the one among them. The Upanishads and Avadhuta Gita constitutes an analytical description of Neti.

Neti is a Sanskrit expression which means “Neither this” or “Not this”. In the context of the purification process, it relates to the removal of the toxin. It implies, “No Toxins”.

Kriya means completed action i.e., to do something. In the yogic culture, kriya depicts the action to achieve some clearly defined goals or outcomes. It includes various breathing control measures and physically doing actions.

### Types of Neti:

There are mainly **4 types of Neti kriya** described and implemented in the yogic means used for cleansing of nasal cavities. They are as follows:

1. **Jal Neti** – It is a technique of nasal cleaning with the use of saline water.
2. **Sutra Neti** – In this type of Neti Kriya, a roll of thread dipped in beeswax and then used for the nasal cleaning.
3. **Dugdha Neti** – This technique is similar to the Jal Neti in which warm milk is used instead of warm saline water.
4. **Ghritha Neti** – It is a technique of clearing the nasal passages with the help of warm ghee.

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What is Sutra neti? Sutra here means a soft cotton thread and neti is a process of cleaning and purifying the nasal passages. Unlike Jala neti where water is used to cleanse the nostrils, in sutra neti a waxed soft cotton thread is used for nasal cleansing.

Traditionally, a cotton thread was specially prepared as neti sutra by dipping it in melted beeswax for making it stiff enough to be able to move through the narrow nasal passage and come out of the mouth unhindered. Several strands of the thread are twisted together before dipping it in the beeswax.

The ideal thickness of the neti sutra was around 4 mm, and it was supposed to be 36 to 45 centimeters in length.

Today, the availability of a rubber catheter has done away with the waxing process as a rubber catheter lubricated with saliva or ghee or sweet almond oil can easily perform the same functions as the waxed sutra neti cotton thread.

**Thus, the RUBBER Neti is modern type of Sutra Neti.** Rubber neti is mastered first then Sutra neti is practiced by individuals these days and it is also advised to do so.

Catheter sizes 4, 5, or 6 can be successfully used as neti sutra for most of the individuals though its size depends on the individual nasal passage.

One end of the sutra (Rubber or cotton) needs to be inserted into one of the nostrils and pulled out from the mouth, both the ends are held with the hands and slow, light to & fro movement is created by alternately pulling and releasing each end of the sutra. This movement of the thread or catheter creates enough friction against the wall of the nasal passage to be able to dislodge any nasal congestion causing material, like booger, off it, this clears the nose of any blockages in the process.

### **Sutra Neti - How often? When to do?**

- It should be done once a week or at the most twice a week for both nasals
- With the catheter, the practice of sutra neti will take around 5 minutes, whereas with the thread it takes around 10 minutes
- It's better done first thing in the morning before one begins one's day

### **Sutra Neti Precautions:**

- Do not combine it with any other kriya, in case planning to do Jala neti the same day do it before or after sutra neti
- It's better to master jala neti before attempting sutra neti
- Do not play with the neti sutra, catheter, only use it for doing sutra neti after which clean it properly before storing it at a clean place
- Never use force to push the thread, catheter into the nasal passage to avoid injuring the sensitive inner lining of the nostrils, owing to the involvement of sensitive inner nostrils and throat the beginners must attempt sutra neti only under a competent teacher
- Sutra neti is best done on an empty stomach, keep a gap of some 4 hours after the meals before doing it
- The neti sutra used must be properly cleaned and disinfected before use to avoid any nasal infections later on
- Perform Rubber neti before doing asanas and pranayamas as open nasal passages will benefit both these processes, all standing and sitting asanas can be done immediately after doing Rubber neti, only forward bending asanas must be done after a gap of around 15-20 minutes after doing it
- Avoid tilting of the head backward while doing Jala neti
- In case the deviation of the septum present is severe and is blocking the movement of the neti sutra or catheter through it do not force it in, keep trying gently till it is able to pass through
- Cotton thread as neti sutra is more beneficial than the catheter in practicing sutra neti

**Sutra neti Contraindications - When not to do Rubber neti:**

- In case of chronic bleeding in the nose.
- Presence of any issues of the ear canal or ENT issues.
- Avoid sutra neti in case cataract or any retinal issues in the eye are present.
- Presence of any infection in the sinuses.
- Presence of nasal ulcers.
- Though it benefits the conditions of nasal polyps, and severe malformation of the nasal septum one must consult a doctor before attempting sutra neti in case these conditions are present.

**Sutra Neti Steps/Procedure (Rubber Neti):**

1. Slightly wet the neti sutra, cotton thread, or the catheter by dipping it into Ghee or Sweet almond oil.
2. Get into any comfortable body position; sitting or standing, Sutra neti can also be done in a squatting position and mentally relax the whole body
3. Tilt the head slightly back, and insert the narrow end of the neti sutra into any of the nostrils (usually the nostril which is free of any obstructions is inserted first) by carefully avoiding its contact with the outer half of the inner nose to avoid any irritation
4. Push the thread, catheter straight in while twisting it slightly, keep the head tilted back, make sure the tip of the sutra remains pointed downwards while it is pushed inside the nostril, the neti sutra should never be inserted with its end pointed upward
5. As the thread reaches the back of the throat it will bend down with the throat, keep inserting it further down, now insert two fingers (middle and index preferably) into the mouth and grab the thread in the throat and gently pull it out through the mouth, the ends of the thread, catheter must remain a few inches out of the nose as well as the mouth
6. Hold both the ends of the neti sutra firmly with both hands and move it simultaneously in and out of the mouth and the nose using the motions of the hand not more than 8 - 10 times in one session, the eyes may water a little which is normal
7. Breathing must be done through the mouth while doing the sutra neti procedure
8. Remove the thread, catheter by pulling it out of the nose, repeat with the other nostril

**Advantages - Sutra Neti Benefits:**

- It opens the nasal passage for improved breathing and is the best yoga kriya for nasal cleansing or for removing nasal congestion
- It is a very effective remedy for all nose related issues like a sinus infection, blockages in the nasal passage etc.
- It is good for throat related issues like tonsilitis, it is always included in the yoga procedures for the benefit of throat
- If practiced over a period of time it strengthens the lining of the nasal passage and the sinus glands which can heal rhinitis, certain allergies, and some types of asthma
- It helps stimulate the nerves and muscles of the eyes imparting strength to them and benefits the eyesight, it also enhances the working of the tear glands and ducts, it is an important technique of Yoga for eyes health
- Rubber net / sutra neti is good for everything above the shoulders; ears (improves hearing, shoulders, thyroid etc.) Yoga for ear's health is incomplete without sutra neti
- It enhances the sense of smell by strengthening the brain cells in the corresponding brain region, it helps rejuvenate the cells of the entire brain



- Sutra neti strengthens the immune system of the body
- It improves blood circulation in the related region
- It balances the flow of air in both the nostrils
- It activates the Ajna Chakra located between the eyebrows
- It helps keep nasal infections like coughs and colds away by correcting the deviated septum condition (bone outgrowth) which causes these infections
- It benefits by improving the concentration ability of the mind
- Sutra neti helps by making one more aware of the working of one's body by creating self-awareness
- Rubber neti, sutra neti has been found to remedy different forms of headache in some cases, it is used with other techniques of yoga for relieving headache with satisfactory results
- Regular practice of sutra neti can heal one of insomnia and make one more alert, and awake during the day time
- Practice sutra neti for curing premature greying of hair
- It is a potent memory booster as well

### Evidence-Based Benefits of Neti in General:

Various studies and articles describe its therapeutic effects on relieving various symptoms. According to a paper published in the Journal of Traditional Medicine and Clinical Naturopathy, Neti is suggested as one of the best procedures for relieving allergic rhinitis and sinusitis.

A study was conducted in Karnataka, to assess the effect of yogic kriyas on Sinusitis. A total number of 20 subjects and 20 controls were selected. They were taught yoga therapies. After a follow up of 5 months, it was found that subjects were relieved from sinusitis.

A literature survey elaborates various benefits and effects of Neti on the human body.

The mode of action of Neti also summarized in this study.

1. **Mechanical action:** removal of dust, foreign particles, and allergens with the flow of water.
2. **Osmotic action:** the salt used in Jal Neti has an anti-swelling effect on the nasal mucosa.
3. **Thermal action:** the warm water usually near 42°C proves to be bactericidal and prevents the infection from rhinovirus.
4. **Neurovegetative action:** It stimulate the receptors and also have effects on vagal responses. It is proved to be beneficial in the treatment of Bronchial Asthma.
5. **Psychological action:** unwanted and disturbing feelings are alleviated. A relaxed state of emotional stability is achieved.

### Advanced Practice of Sutra Neti:

The advanced practice of sutra neti begins from the stage of the basic technique, as explained above, where the two ends of the neti sutra are left coming out of one nostril and the mouth respectively. Gently insert the end of neti sutra which is coming out of a nostril into the other nostril and as it bends down the throat pull it out of the mouth with the help of the middle and the index finger.

Now both the ends of the sutra stay emerged out of the mouth. Now loosen the hard twisted ends of the thread to separate its individual strands. Insert push the loose strands of the two ends of the neti sutra into each other to merge them together and again twist the joint to add strength to it. now the entire thread has become a closed circular loop. For this advance practice only the cotton thread as prepared in wax can be used as it is not possible to form a joint of the free ends of the rubber catheter. In case the joint - where two ends are merged together- appears thick cut off some of the strands so that it can easily pass through the nasal passages.

Now slowly slide the thread through the nostrils for the joint to move inside the mouth and emerge out of one of the nostrils till it reaches in between the entrances of the two nostrils. Now disconnect the joint, the neti sutra now remains inserted in one nostril and emerged from the other nostril, it is no longer passing through the mouth. Hold both the free ends with the fingers of the respective hands and make to and fro sliding motions with it, lightly scrubbing then insides of both the nostrils. Pull the sutra from one end and remove it from the nose to end the practice. In case any discomfort is felt while doing so discontinue the practice immediately

### **Spiritual Dimension of Neti Kriya:**

The benefits and effects of Neti are far beyond being just physical. As it is a component of hatha yoga, it also reflects the metaphysical effects.

The procedure of performing Neti is not just about the flow of water/milk/thread/ghee inside the nasal cavity, but it is the flow of energy.

**Ajna Chakra** or the third-eye chakra also activated through its consistent practice.

This Shatkarma has been used by various yogis of ancient India to improve their concentration and meditation.

With pollution rise in the environment, the chances of getting allergic and encountering health-related problems have become quite common. “Prevention is better than cure” has always been advocated. By inculcating these practices in our daily life, we can not only avoid these issues but can improve the quality of our lives multi folds

### **Conclusion**

Neti Kriya is a non-pharmacological modality for treating various health-related problems. It not only limited to the physical benefits but has a positive impact on psychological and spiritual health also. It is easy and feasible to perform once learned attentively.

Hatha Yoga Pradipika describes it as one of the important Shatkarma playing a significant role in the purification of the body. It was practiced by eminent yogis.

So, taking some time out for oneself from the hectic schedule and adapting the habit of yogic therapy is the need of the hour. It can help you to maintain an equilibrium between the essentiality and spirituality in Life.



# कुंडलिनी विज्ञान का महत्व

चेतना नेगी\*

हमारे प्राचीन ऋषि-मुनियों ने योग विज्ञान पर अनेक ग्रंथों की रचना की। चुकी वे आत्म-विज्ञान की पराकाष्ठा पर पहुंच चुके थे अतः उनका ध्यान प्राणीमात्र की तरफ उनके जीवन के उठान के लिए गया। उन्होंने उस चौतन्त्र्यत्व को प्राप्त करने के अनेक मार्ग बताए। साधकों ने उन मार्गों को अपनाया और उस लक्ष्य तक पहुंचे भी।

योग विज्ञान की कई शाखाएँ हैं। प्रत्येक शाखा का अपना अलग महत्व है। प्रत्येक शाखा का विजयन विशुद्ध रूप से प्रयोग पर अंतिम बिंदु तक पहुंचता है। इस योग विज्ञान की एक उच्चतम शाखा भी है जिसका नाम है “कुंडलिनी विज्ञान”।

कुंडलिनी जागरण के अनेक उपाय समय-समय पर विकसित हुए। चाहे वे लकड़ी की छैनी से कपाल में छेद करके शक्ति जगाने की बात हो या जड़ी बूटियों के प्रयोग द्वारा। कुंडलिनी विज्ञान पर विस्तृत चर्चा इस प्रकार है: -

## मूलाधार चक्र: -

इसका मूल स्थान गुदा-द्वार से दो अंगुल ऊपर और लिंग स्थान से दो अंगुल नीचे चार अंगुल विस्तार का मूलाधार चक्र पेरिनियम में अवस्थित है। कई शास्त्रों में इस स्थान को कंद कहा है जहाँ कुण्डलिनी सर्पिणी की तरह साढ़े तीन आटे (लपेटे) मारकर बैठती है। षट्चक्र निरूपण में लिखा है कि मूलाधार स्थित त्रिकोण के भीतर स्वर्ण के समान भूलिंग है जिस पर कमल-तंतु के समान ब्रह्मा द्वार को अपने मुख से ढंके हुए विद्युत् एवं पूर्ण चंद्रमा की आभायुक्त अतिसूक्ष्म कुण्डलिनी शक्ति सो रही है।

मूलाधार चक्र सुवर्ण वर्ण में चार पंखुड़ियों वाला कमल दल है। इसका रंग गहरा लाल है। इसके मुख्य देवता चतुर्भुज ब्रह्मा हैं और देवी डाकिनी हैं। इसकी प्रत्येक पंखुड़ियों में वं, शं, षं, सं, मंत्रक्षर लिखे हैं। इस कमल दल के बीच में वर्गाकार पृथ्वी तत्त्व है जिसका वर्ण स्वर्ण के समान पीला है। जो चमकदार अष्ट शूल युक्त है। उस वर्गाकार का बीज मंत्र लं है जो कि ऐरावत हाथी पर सवार है। कमल दल की कर्णिका के बीच में मुलायम, अत्यंत सुंदर और विद्युत् के समान चमकता हुआ लाल रंग का त्रिभुज है जिसे कामरूप भी कहते हैं। इस त्रिभुज का सिरा नीचे की ओर है। इस त्रिभुज के अंदर रहने वाली देवी को त्रिपुर सुंदरी एवं इस त्रिभुज को शक्ति पीठ भी कहा गया है। इस त्रिकोण के अंदर स्वयंभू लिंग है। जिसका रंग धुँए के समान श्याम वर्ण है और सर्पिणी रूपी कुंडलिनी उस लिंग के चारों तरफ लिपटी हुई है।

हठ योगानुसार जैसे पुरुष कुँजी (चाबी) से दरवाजा खोलता है उसी प्रकार योगी हठ योग के अभ्यास से सुषुम्ना के मार्ग से होता हुआ मोक्ष मार्ग को प्राप्त कर लेता है। सुषुम्ना के उर्ध्व शिखा के मध्य में परमात्मा स्थित है। उस सुषुम्ना मार्ग के द्वार को मुख से आच्छादित करके कुण्डलिनी सोती है। वही कुण्डलिनी मूख के लिए बंधन है और योगीजनों के लिए मोक्ष का द्वार है।

## स्वाधिष्ठान चक्र: -

यह द्वितीय चक्र मूलाधार से लगभग दो अंगुल ऊपर एवं नाभि के कुछ नीचे स्थित है। इसमें पद्म छः दल युक्त सिंदूरी रंग का है। दलों पर मंत्र- वं, भं, मं, यं, रं और लं लिखे हुए हैं। उसके बीच में अर्द्ध चंद्र है। यह क्षेत्र श्वेत (उज्ज्वल) है। इसके अंदर वरुण बीज वं है जो कि मगर के वाहन पर विराजमान है। इसका तत्त्व हल्का नीला जल है। उस बीज मंत्र के बिंदु पर गरुड़ पक्षी पर भगवान विष्णु बैठे हुए हैं एवं उनके हाथों में क्रमशः शंख, चक्र, गदा और पद्म हैं। उनके पीले वस्त्र हैं। देवी शाकिनी हैं, जो श्याम वर्ण हैं। जिनके एक नासिका छिद्र से रक्तधारा बहती रहती है। इस चक्र का सम्बंध प्रजनन करने वाले अंग, भावना, दोनों पैर एवं कुटुंब बढ़ाने की इच्छा से है। यदि चक्र विकार-ग्रस्त है, तो उपरोक्त अंगों पर प्रभाव पड़ता है। म गोरख पद्धति में लिखा है कि इस स्वाधिष्ठान चक्र की सगुण या निर्गुण ज्योति-स्वरूप आत्मा को नासिका के अग्रभाग पर दृष्टि करके ध्यान करने से साधाक आनंद की अवस्था को प्राप्त करता है।

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इस चक्र के ध्यान से और भी कई अन्य लाभ मिलते हैं। जैसे शरीर निरोगी हो जाता है। संसार का भय नहीं रहता। मन शांत होता है। ईर्ष्या और राग-द्वेष का क्षय होता है। शरीर कात्तवान बनता है। प्रखर वाणी होती है। प्रजनन सम्बंधी अंग विकसित और सुचारु होते हैं।

अतः स्वाधिष्ठान चक्र का ध्यान अवश्य करना चाहिए। सौंदर्यलहरी में लिखा है कि कुण्डलिनी की आराधना करने वाला व्यक्ति अपने सफल सार्थक जीवन की आभा सब ओर फैलाता है। व्यक्तित्व हिमालय जैसा धावल-निर्मल बनता है। उदारता और सम्पन्नता बढ़ती है। अपनी प्रखर प्रतिभा के कारण वह दुष्टता के सर्पों को गरुड़ की तरह परास्त करने में सफल होता है।

### मणिपुर चक्र: -

शरीर के केंद्र स्थल-नाभि मूल में स्थित यह अग्नि तत्व चक्र दश कमल दलयुक्त होता है। स्वर्ण रंग की दसों पंखुड़ियों पर क्रमशः डं, ढं, णं, तं, यं, दं, धं, नं, पं, फं लिखा हुआ है। इस पदमके अंदर लाल रंग से रंजित उल्टात्रिभुज है। जिस पर बीज मंत्र रं लिखा है। इसका बीज वाहन भेड़ (मेढ़ा) है। इसके प्रमुख देवता रुद्र हैं और शक्तिदेवी लाकिनी है। यह चक्र मणि की भांति चमकदार है। अग्नि का केंद्र है। यह आत्मिक औरभौतिक शरीर का प्राण केंद्र है तथा चैतन्यता और शक्ति से प्रदीप्त है तथारुद्र ग्रंथि का निवास स्थान है। यह सूर्य का (ताप) केंद्र है। जिस कारण व्यक्ति की जीवन रक्षा होती है।

14 से 21 साल की आयु मणिपूरक चक्र से प्रभावित रहती है। इससे प्रभावितव्यक्ति प्रसिद्धि, यश तथा नाम की प्राप्ति के लिए तत्पर रहता है। चूंकि यह सूर्य का केंद्र है अतः यह हमारे उदर-प्रदेश से सम्बंधित अंगों का सुचारु रूप से संचालन करता है। चक्र के विकार ग्रस्त हो जाने से पाचन तंत्र से सम्बंधित रोग होते हैं। रक्त-विकार, हृदय-विकार तथा मानसिक विकार उत्पन्न होता है। शरीर आलस्य, सुस्ती और निराशा से भर जाता है। अतः मणिपूरक करने से कई अन्य लाभ भी प्राप्त किए जा सकते हैं। जैसे मधुमेह नहीं होता। चक्र का ध्यान कर उपरोक्त रोगों से बचा जा सकता है एवं इस चक्र का ध्यान पाचन तंत्र, डायफ्रॉम, बड़ी आँत, छोटी आँत एवं सम्पूर्ण उदर-प्रदेश को लाभ मिलता।

### अनाहत चक्र: -

यह चक्र हृदय चक्र भी कहलाता है। और इसका स्थान हृदय-प्रदेश में ही है। यह बारह दल से युक्त नील वर्ण (बंधुक पुष्प) का चमकदार पदम है। जिसके प्रत्येक दल में कं, खं, गं, घं, ङं, चं, छं, जं, झं, ञं, टं और ठं अक्षर लिखे हुए हैं। इसके मध्य में षट्कोणाकृति (दो त्रिभुज एक-दूसरे के विपरीत अवस्था में) है जिसका धूम्र वर्ण का वायुमंडल है। इसका बीजमंत्र यं है। जो कि वायु बीज को इंगित करता है। यह काले मृग (हिरण) पर स्थित है। वायु बीज के बिंदु के मध्य त्रिनेत्रे ईशा हँस के समान हैं। जिनके दो हाथ वरदान और अभय मुद्रा प्रदान करते हुए हैं एवं इसकी देवी काकिनी है जो कि स्वर्ण वर्ण की चतुर्भुजी है। त्रिकोण के मध्य बाण लिंग है। जिसके सिर पर अर्द्धचंद्र और बिंदु है। इसके नीचे दीपक की लौ जैसा हँस के समान जीवात्मा है।

इस चक्र का सम्बंध वक्षःस्थल, हृदय, रक्तवाहिनियाँ एवं श्वसन संस्थान से है। चक्र के विकार ग्रस्त होने से हृदय रोग, श्वास की बीमारी (दमा), मानसिक व्याधियाँ आदि हो सकती हैं। इस चक्र के जागृत होने पर उपरोक्त व्याधियों में लाभ प्राप्त होता है। आध्यात्मिक लाभ के रूप में दया, करुणा, क्षमा, आत्मिक आनंद आदि की शक्ति प्राप्त होती है।

### विशुद्धि चक्र: -

चक्र का स्थान कण्ठ प्रदेश है। यह सोलह दल से युक्त पदम जिसकारंग बैगनी मिश्रित धूम्रवर्ण युक्त है और जिसकी पंखुड़ियोंपर षोडशमात्र के सोलह स्वर हैं।

अ, आ, ई, ई, उं, ऊं, ऋ, ॠ, ए, एं, ऐ, ओं, औं, अं, अः जो कि लाल रंग में चमकते हैं। इस कमल के अंदर श्वेत वृत्त है। उस वृत्त के मध्य त्रिकोण है। जिसके अंदर चंद्र मंडल है। उस चंद्र मंडल के बीच श्वेत वर्ण का श्वेत आभूषण से युक्त एक हाथी है। जिस पर नभ बीज हं है। उस बीज मंत्र के अंक में भगवान शिवअर्द्धानारीश्वर रूप में विराजमान हैं जिनके पाँच मुख और दस भुजाएँ हैं। इसके चक्र की देवी साकिनी हैं जिनकी स्थिति हड्डियों पर है जो कि श्वेत वर्ण, चार भुजा, पाँच मुख, त्रिनेत्र औरपीला वस्त्र पहने है।

गोरख संहिता के अनुसार इस कंठ स्थान में दीप ज्योति समान कातिमान विशुद्धि चक्र में नासिका के अग्रभाग में दृष्टि स्थिर करके सगुण, निर्गुण या ज्योति स्वरूप आत्मा के ध्यान करने से योगी अमर होता है। विशुद्धि चक्र के ध्यान करने से साधक भूख-प्यास के बिना कई दिनों तक रह है। आत्म-चिंतक, विचारक एवं दार्शनिक हो जाता है। वाणी प्रखर हो जाती है। कंठ-प्रदेश में टपकने वाले अमृत रस का पान किया जा सकता है, जिसके कारण साधक कातिवान, तेजस्वी, होकर कई आध्यात्मिक लाभ प्राप्त कर सकता है। परंतु इस चक्र के विकार ग्रस्त होने से कंठ विकार हो सकता है। स्मरण शक्ति का क्षय एवं कई प्रकार के मानसिक विकार हो सकते हैं

### आज्ञा चक्र: -

यह चक्र दोनों भौहों के बीच स्थित होता है जो कि द्विदल पद्म कहलाता है। इसको तीसरा नेत्र की भी संज्ञा दी गई है। इन पद्म दलों का रंग श्वेत प्रकाशमय है। इन दो दलों में हं और क्षं वर्ण चमकते हैं। ध्यान की गहराइयों में साधक आज्ञाचक्र द्वारा पारलौकिक अनुभव प्राप्त करता है। इस बीज कोष के अंदर लिंग-रूप में श्वेतवर्ण शिव योनि के अंदर ज्योति के अनुरूप प्रकाशमान हो रहे हैं। वहीं बीजमंत्र ॐ प्रकाशित हो रहा है। उस प्रकाश से ब्रह्म नाड़ी दृष्टिगोचर होने लगती है। त्रिभुज जो कि कुल शक्ति रूप में अवस्थित है। इस चक्र के प्रमुख देवता रूपी भगवान शिव हैं एवं देवी हाकिनी है जिसका वर्ण सफेद है। छह मुख रक्त वर्ण के हैं। प्रत्येक मुख में तीन-तीन नेत्र हैं। इनकी छः भुजाएँ हैं जो कि श्वेत वर्ण के पद्म पर विराजित हैं।

साधकों में इस चक्र का बहुत महत्व है क्योंकि ध्यान की अनेक अवस्थाओं में इस चक्र की उपयोगिता अधिक है। इस चक्र के जागरण से साधक दिव्य ज्ञानी, दिव्य दार्शनिक दूसरों के मनोभावों समझने की शक्ति, भविष्य ज्ञान, भूतकाल एवं विचारों के संप्रेषण करने की दक्षता प्राप्त हो जाती है। यही आज्ञा चक्र रूपी बिंदु आत्मा के उत्थान का द्वार माना जाता है।

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यह चक्र दोनों भौहों के बीच स्थित होता है जो कि द्विदल पद्म कहलाता है। इसको तीसरा नेत्र की भी संज्ञा दी गई है। इन पद्म दलों का रंग श्वेत प्रकाशमय है। इन दो दलों में हं और क्षं वर्ण चमकते हैं। ध्यान की गहराइयों में साधक आज्ञाचक्र द्वारा पारलौकिक अनुभव प्राप्त करता है। इस बीज कोष के अंदर लिंग-रूप में श्वेतवर्ण शिव योनि के अंदर ज्योति के अनुरूप प्रकाशमान हो रहे हैं। वहीं बीजमंत्र ॐ प्रकाशित हो रहा है। उस प्रकाश से ब्रह्म नाड़ी दृष्टिगोचर होने लगती है। त्रिभुज जो कि कुल शक्ति रूप में अवस्थित है। इस चक्र के प्रमुख देवता रूपी भगवान शिव हैं एवं देवी हाकिनी है जिसका वर्ण सफेद है। छह मुख रक्त वर्ण के हैं। प्रत्येक मुख में तीन-तीन नेत्र हैं। इनकी छः भुजाएँ हैं जो कि श्वेत वर्ण के पद्म पर विराजित हैं।

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इस चक्र को संगम भी कहा जाता है। क्योंकि मूलाधार से गंगा (इड़ा) जमुना और सरस्वती (सुपुम्ना) अलग-अलग प्रवाहित होकर इसी स्थान में मिलती हैं और यहीं पर तीनों मुख्य नाड़ियों का विलय भी होता है। इस चक्र के क्षतिग्रस्त होने से मानसिक बीमारियों का भय हमेशा बना रहता है। अतः सावधानीपूर्वक गुरु निर्देश में सैद्धांतिक रूप से इस चक्र का ध्यान कर साधक को अपना जीवन धन्य करना चाहिए।

### सहस्त्र चक्र: -

सिर के ऊपरी भाग में अवस्थित उच्चतम चेतना का केंद्र है। सहस्र दल वाले पूर्ण चंद्र के समान श्वेत वर्ण वाला अधोमुखी पद्म है जिसमें संस्कृत के सभी वर्ण सूर्य जैसी किरणों की काति वाले देदीप्यमान रूप से सुशोभित हैं। इस

सहस्र दल में बीस घेरे हैं जिसके प्रत्येक घेरे में पचास दल हैं। इसमें विसर्ग ब्रह्मरंध्र के ऊर्ध्व भाग में है। यह सम्पूर्ण शक्तियों का केंद्र स्थल है। इस पद्म के बीज कोष में प्रकाशमान शिवलिंग है जो कि आध्यात्मिक ऊर्जा का प्रतीक है। वह अपनी महाशक्ति के साथ विराजमान है। इसका तत्त्व तत्वातीत तत्त्व बीज विसर्ग है और तत्त्व बीज - गति बिंदु है। इसका यंत्र शुभ वर्ण का पूर्ण चंद्र है।

इस परमात्मा रूपी सहस्रार की सिद्धि से असम्प्रज्ञात समाधि की अवस्था प्राप्त हो जाती है। यहाँ पहुँचने पर साधक की चित्त वृत्ति लय को प्राप्त हो जाती है। यहाँ की स्थिति निर्विकल्पता या निर्विकार रूप है। अतः साधक सहज समाधि की अवस्था को भी प्राप्त होता है। साधक को यहाँ उस दिव्य ज्ञान की अनुभूति होती है जिसमें अनंत ज्ञान, अनंत दर्शन, अनंत सुख और अनंत शक्ति का चरण प्रारंभ होता है।

सहस्रार चक्र के विकार ग्रस्त होने से व्यक्ति को शारीरिक और मानसिक अवस्था का ज्ञान नहीं रहता है। अतः क्रमशः धैर्यपूर्वक चक्रों की अवस्थिति को समझते हुए पूर्ण सावधानी पूर्वक योग्य गुरु के सन्मुख रहते हुए साधकगण अपने मार्ग पर अग्रसर हों।



# Dhauti Kriya

Kinshuk\*

## 1. Introduction

Cleansing practices are part of most indigenous health systems, be it *Yoga*, Naturopathy, Ayurveda, or Chinese Medicine. In *Yoga*, six cleansing practices are described in the *Hatha Yoga* tradition, which are known to balance the constitution of an individual. These six cleansing practices in *Yoga* are known as *Shatkarma* or *Shatkriya*, which are said to promote health and well-being by purifying the whole body. *Hatha Yoga Pradipika* (ch: 2, v. 21 and 22) of Swatmarama recommends the practice *Shatkriya* prior to practice of *pranayama* (yogic breath regulation). The *Shatkriya* techniques include *dhauti* (internal cleansing), *basti* (yogic enema), *neti* (nasal cleansing), *trataka* (concentrated gazing), *navli* (abdominal massaging) and *kapalabhati* (frontal sinus cleansing) [1]. Although several health benefits of *Shatkriya* are narrated in *HathaYoga* texts, there is a lack of comprehensive literature on scientific studies in the subject matter. Thus, the current review was undertaken to summarize the scientific evidence on the physiological and therapeutic effects of the *Shatkriya*.

### 1.1. Traditional References for *Shatkriya*

There are four major texts of *Hatha Yoga* tradition viz. *Hatha Yoga Pradipika*, *Gheranda Samhita*, *Shiva Samhita* and *Hatharatnavali*. Among them *Gheranda samhita* and *Hatha Yoga Pradipika* describe the purification of the body, with reference to six variants of the cleansing procedures [1,2]. *Gheranda Samhita* has an elaborate description of the sub-types and benefits of the *Shatkriya*. *Hatharatnavali*, which is the latest among the *Hatha Yoga* texts, narrates eight variants of cleansing techniques [3]. However, the six cleansing techniques described in the *Hatha Yoga Pradipika* of Swami Swatmarama are most popular among the *Yoga* practitioners. The main objective of *Shatkriya* is to balance the three humours (*tridosha*) in the body, mucus (*kapha*), bile (*pitta*) and wind (*vata*) [1].

Though there are a few similarities in the cleansing procedures described in *Yoga* and *Ayurveda* (such as *basti* and *vamana dhauti*), the yogic cleansing methods are unique for multiple reasons. The yogic cleansing is done by the practitioner himself under the guidance of *Yoga* teacher and without administration of any medicine.

## 2. Methodology

A comprehensive literature search in PubMed, PubMed Central, and Google Scholar databases was carried out for the keywords “*shatkriya*, *shatkarma*, *dhauti*. yogic stomach wash, *basti*, yogic enema, *neti*, yogic nasal cleansing, nasal irrigation, *trataka*, yogic visual concentration, *navli*, yogic abdominal massage, *kapalabhati*, yogic frontal sinus cleansing, high frequency *Yoga* breathing”. The search yielded a total number of 665 references from the year 1976 till April 2020 for the above-mentioned keywords. Experimental and quasi-experimental studies and case reports in English, with yogic cleansing techniques as an intervention were included in the review. The studies that had combination of *Yoga* practices were excluded. After applying the inclusion and exclusion criteria and removing the duplicates, a total of 37 studies were selected for the final review. The studies are presented based on the cleansing techniques.

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### 3. Summary of Scientific Evidence on Yogic Cleansing Techniques

#### 3.1. Dhauti

A literal meaning of *dhauti* is internal cleansing. Four major forms of *dhauti kriya* as described in the *Gheranda Samhita* viz. *antar* (internal), *danta* (teeth), *hrid* (cardiac) and *moola shodhana* (purification of the anus) [1,2]. The most popular forms of *dhauti* include *vamana dhauti*, also known as *kunjala kriya*, *vastra dhauti* and *shankha prakshalana*. *Kunjala kriya* includes drinking warm saline water and voluntarily inducing vomiting to clear the contents of stomach. In *vastra dhauti*, the practitioner swallows a soft cotton cloth of about 2 m length and 4 cm width and removes the same. The practice of *shankha prakshalana* includes drinking warm saline water and passing it in the bowels by inducing peristalsis through certain postures [1]. It aids in reducing ailments of the digestive system like constipation, biliousness, indigestion, chronic gastritis, reflux acts. It even helps to reduce accessory organ ailments of digestive systems like torpid liver, sluggish pancreas, urinary elimination, renal complaints, and dyspeptic condition. Indirectly it strengthens the heart and respiratory systems like cough, asthma, tonsillitis and teeth problems. It even benefits in arthritis, diabetes, and loosening of weight [4].

##### 3.1.1. Effects of Dhauti on Respiratory System

A study was conducted to assess the effect of *kunjala kriya* on the pulmonary functions in healthy volunteers. The authors found the practice to play a role in enhancing pulmonary functions along with increased vagal tone. These findings were based on the increase in slow vital capacity, forced inspiratory volume along with a reduction in expiratory reserve volume and respiratory rate. The findings also indicate a possible increase in endurance of the respiratory muscles, decreased airway resistance, better emptying of lungs, which may play a role in restrictive lung disorders [5].

##### 3.1.2. Effect of Dhauti on Bowel Health

A recent randomized controlled study done on 60 healthy individuals, demonstrated beneficial effects of *laghu shankha prakshalana* in bowel health. Thirty volunteers who received the intervention once in a week for 4 weeks demonstrated better scores in the Cleveland clinic constipation scale. The control group showed no significant change during the follow-up period [6].

##### 3.1.3. Effect of Dhauti In Chronic Low Back Pain

A self as controlled study was conducted in 40 in-patients, randomly assigned to receive *laghu shankha prakshalana* and back pain yogic special technique on specific days. Assessments were performed before and immediately after the sessions. Pain and disability were assessed using Oswestry disability index, state anxiety using the state subscale of Spielberger's state and trait anxiety inventory, spinal flexibility, and straight leg raising tests using Leighton type goniometer and caliper type goniometer respectively. Both *Yoga* sessions were found to beneficial to the patients, but the magnitude of change was higher following the *laghu shankha prakshalana* session. Thus, *laghu shankha prakshalana* practice was found to reduce pain, disability, anxiety, and help to increase in flexibility [7].

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# Meditation – An Overview

*Dolly Raj\**

The history of meditation goes back many thousand of years into antiquity itself. As part of the system of Yoga the principles were or divinely received by 'Rishis'( illumine sages of India) a means of self selvation, allowing man a path back to union again with his divine creator, GOD.

Archaeology sites in the valley in India and relatable to 3000 BC, reveal figures in a meditation posture used in the system of Yoga

5th and 6th centuries BC meditation formed in taoist China and Buddhist India

3rd century piotinus and Saint augustine discuss 'spiritual exercises' however its not attractive to Christian followers

8th century Japanese Buddhism emerges, followed by Jewish meditation in the middle ages, sufisim in 11th and 12th century and Christian meditation in 12th through 16th century

According to 'BUDDHA' - "

'Meditaion brings wisdom :lack of Meditation leaves ignorance. Know well what leads you forward and what holds you back, and choose the leads you to wisdom".

According to 'PATANJALI YOGA SUTRA' , "MEDITATION" is the seventh step towards spiritualism, and the eighth step begin the samadhi-union with creator."

According to 'Osho' - "the essence of meditation is just witnessing the body, mind and feelings without judgment. He further adds, the modern man, of eastern or western origin has changed so much that new methods are needed."

## Meditation

Meditation is a practice of concentrated focus upon a sound, object, visualization, the breath, movement, or attention itself in order to increase awareness of the present movement, reduce stress, promote relaxation, enhance personal and spiritual growth.

According to' J. Krishnamurti'-Meditation is hard work. It demands the highest form of discipline which comes through constant awareness, not only of the things about you outwardly, but also inwardly. "

## Meditaion Techniques

- Focus on breathing
- Focus on sound
- Focus on a thought
- Focus on sensual objects
- Focus on sensory perception
- Imagery
- Soul meditation

## Meditation Practice

- choosing a place and atmosphere
- sitting posture
- time of meditation
- importance of consistent practice
- Mental attitude\_  
bare attention, or neutral witness
- pure moment to a moment awareness or mindfulness non judgmental inner listening, equanimity

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## Methods of Meditation

- |                     |                                     |
|---------------------|-------------------------------------|
| 1: jain dhayana     | 12: yoga nidra                      |
| 2: preksha dhyana   | 13: nyas                            |
| 3: vipashyana       | 14: mrutyu dhyana                   |
| 4: patanjali dhyana | 15: kayotsarega                     |
| 5: anapan sati      | 16: tratak                          |
| 6: smriti upashthan | 17: suryasamyam                     |
| 7: spand dhyana     | 18: adarshdhyana                    |
| 8: mantra dhyana    | 19: swaminarayan dhyana             |
| 9: nabhi dhyana     | 20: arup dhyane                     |
| 10: swapna dhyana   | 21: sahaj dhyana                    |
| 11: nidra dhyana    | 22: hoo dhyana (dynamic meditation) |

Jain meditation (dhyāna) has been the central practice of spirituality in Jainism along with the Three Jewels. Jainism holds that emancipation can only be achieved through meditation or Shukla Dhyana. According to Sagarmal Jain, it aims to reach and remain in a state of “pure-self awareness or knowership.” Meditation is also seen as realizing the self, taking the soul to complete freedom, beyond any craving, aversion and/or attachment. The practitioner strives to be just a knower-seer (Gyata-Drashta).

Preksha dhyana is a technique of meditation for attitudinal change, behavioural modification and integrated development of personality. It is based on the wisdom of ancient philosophy and has been formulated in terms of modern scientific concepts.

Vipassana is a gentle-yet-thorough technique of meditation. According to Dhamma organisations it is an observation-based, self-exploratory journey that focuses on deep interconnection between the mind and body, which is realised through disciplined attention to the physical sensations.

- Mantra meditation, literally means revealed sound means a sound or combination of s which develop spontaneously in mantra meditation, specific sounds are repeated (japa) to achieve a meditative state.
- AUM, is a word, is a beautiful and wonderful mantra as it has a resonance which immediately transports one self into a meditative state.
- TRATAKA to (gaze steadily) has been followed by most religious systems including Christianity and sufism.

In TRATAKA, a steady gaze is performed on an object.

“VIPASANA MEDITATION”-it is usually done in a course of 10 days, when the participants refrain from reading, writing, and even talking. Set aside 15 minutes. Find a quiet place. Sit down cross legged on the floor or a chair with a straight back. Become aware of your breath. Take a mental note of whatever feelings you are experiencing. Open your eyes slowly after 10 to 15 minutes and get any great insights in your first see. Try to be aware of your senses and emotions and their impact on you.

## Scientific Research on Meditation

A study of Harvard University and Massachusetts general hospital in 2005 showed that a group practicing meditation for approximately 40 minutes a day had measurably thicker tissue in the prefrontal cortex, an area of the brain important for cognitive emotional processing and well being.

## Specific Basis

Meditation affects brain cells specifically in our limbic nervous system (base of brain), which controls:

- Metabolism,
- Blood pressure,
- Respiration,
- Heart rate and
- our emotions.
- Endorphins and Enkephalins (pleasure giving hormones) are secreted.
- A fact-
- 60% to 80% of visits to health care professionals are related to stress.

Patients who respond poorly to medication and surgeries respond extremely well to mind body approaches - such as meditation.

- lowers oxygen consumption
- Decreases respiratory rate
- Increases blood flow
- Slow the heart rate, leads to a deep Level of relaxation.
- decrease blood pressure in people who have normal or mildly elevated pressure
- lowers levels of blood lactate (associated With anxiety)
- Therefore calms, heals, resolves Asthma, ADHD, addictions, anxiety, depression, migraines, chronic Pain

### **Meditation Obstacles**

- Fear of the unknown
- Perceived lack of time
- Perceived lack of ability
- Perceived lack of discipline
- An active mind
- Judgment
- Frustration.

### **Research**

Migraine headache sufferer experience a 32% reduction in frequency or severity of migraine.

Psoriasis lesions heal 4 times faster with ultraviolet photo therapy along with meditation.

Chronic pain relaxation techniques are very effective in lessening the suffering.

Cancer treatment :Meditation alleviates the suffering of chronic pain and allows people undergoing chemo to better manage pain and side effects.

In surgery :

- prior to it, meditation and relaxation leads lesser anxiety, patients blood pressure is lowered, they bleed less and surgery takes less time.

### **Meditation Helps Students**

- Time management
- Assist with addictions
- Mindful eating and body satisfaction
- Developing a deeper sense of compassion and forgiveness for others.
- Athletic performance
- stress reduction and performance
- Enhance immune system

Can Meditation be Adapted to Modern life?

Yes, it can. Meditation can be practiced within the confines of our everyday life in the world, but the difference is that we add time daily for meditation and try to become more ethical so as to accelerate our progress. We do our best at our family obligations, earn honest livelihood, and try to help others. While doing all this we keep our eyes on the spiritual journey and the spiritual values of life.

## Benefits of Meditation

While it is a trending topic these days, meditation is an ancient practice that is only now becoming widely popular for its many benefits. Over the last few decades, the scientific benefits of meditation have been studied by numerous clinical and research groups around the world. To varying degrees, systematic reviews and meta-analyses have found evidence of the physiological benefits of meditation.

### 1. Meditation Reduces Stress and Anxiety:

People around the world have been turning to meditation to release stress, as research has shown that that spending regular, accurate time in meditation can reduce stress and anxiety. This in turn alleviates stress-related ailments such as high blood pressure, insomnia, chronic pain and fatigue, while reducing the risk of diseases aggravated by stress, such as heart disease, digestive disorders and headaches.

### 2. Meditation Increases Immunity:

Meditation also increases resistance to disease and improves recovery time after surgery and illness. These health benefits of meditation are attributed to the fact that meditation helps slow down the brain waves to a state of calm, which allows the body to also become calmer and more relaxed.

### 3. Meditation Reduces Pain:

Many medical centers and hospitals now offer classes on meditation to reduce stress, eliminate certain illnesses, and improve health outcomes in patients. Meditation can heal our physical body by healing our mind and our emotional state. By becoming absorbed within, we divert our attention from feeling the effects of illness. There is a healing power of the Divine that we can tap into when we shift our consciousness from the physical body to our spiritual side. We can rise above physical pain by connecting with the power within in meditation.

### 4. Meditation Relaxes the Body:

We receive more rest in meditation than the same amount of time spent in sleep. Why? In sleep, we dream. We may have good dreams or stressful ones. The sleeping body may react to dreams as if awake. We may toss and turn in sleep. In meditation, though, the body and mind are still. There are no stressful thoughts or dreams in meditation to which we can react. Thus, it is a time of peace for our body.

### 5. Meditation Calms the Mind:

Meditation is a way to eliminate the lack of balance caused by mental stress. By spending time in meditation, we create a calm haven to restore equilibrium to our mental functioning. Researchers who record brain activity find that our brain waves measure from 13–20 Hz when we are involved with stressful situations at work, driving in traffic, or in a fight-or-flight mode. In meditation, brain waves register between 5-8 Hz, a state of deep relaxation. In meditation, stress levels are reduced. The mind becomes calm, and, in turn, calms the body. Through meditation, we bring about healing of our mental state. We can then function more effectively and peacefully in this world.



# Incorporating Mudras in Your Daily Life

*Shabnam\**

## 1. An Introduction to Mudras

The term Mudra has many meanings and owes its origin to the Sanskrit language where the word mudra is translated as 'gesture' or 'attitude'. The word Mudra itself could signify a gesture, a seal, or even a symbol. In the context of this article, however, going with its Sanskrit definition, mudras signify a sacred hand gesture or position which is used for relaxation, rituals, and meditation.<sup>1</sup>

The way that these mudras work is by stimulating certain areas of our body/consciousness involved with our breathing which in turn influences the flow of energy in our bodies and leads us to an awakening. By intentionally channeling our energy we allow stuck energy in our body to travel through our nadis more freely. Thus, a body-mind energy connection is reached which creates balance and restores the energy levels of our body. These mudras can be therapeutic and soothing, so much so that they can change one's moods and increase vitality. There are hundreds of Mudras that can be put into practice, some of which are considered more significant and powerful than others. Simultaneously, many mudras are significant to only certain practices, where a handful of these mudras are put to use repeatedly in different ways.

Most commonly paired with hatha yoga and especially kundalini yoga, mudras can also be paired with pranayama, tai-chi, affirmations, visualization, and even meditation. Another significant usage of mudras is seen in classical dance forms such as Bharatanatyam, Kathakali, and Odissi.<sup>2</sup> These dance forms don't just use hands for mudras but also eye and body movements. Indian deities are also often depicted in such mudras, each of them symbolizing a different emotion, virtue, or strength. While its roots are embedded in some cultural texts, mudra techniques are a practice which is totally compatible with any philosophy, ideology, or belief. All that an effective mudra practice requires is regularity of practice, and along with it a wholesome diet, good eating habits, and a healthy lifestyle.

## 2. The Different Types of Mudras

The yoga mudras can be roughly categorized into five groups, which are:

- a. **Hasta or Hand Mudras:** Hand mudras are meditative mudras performed by one's hands, and they redirect energy that is emitted from your hands back into your body. Some examples include Chin Mudra and Jnana Mudra which make meditation practices far more powerful.<sup>3</sup>
- b. **Mana or Head Mudras:** Head mudras utilize the eyes, ears, nose, tongue, and lips. These techniques are an important part of Kundalini Yoga. Examples include Shambhavi Mudra and Kaki Mudra.
- c. **Kaya or Postural Mudras:** Postural mudras, like the name suggests, are based on one's posture. Physical posture is combined with breathing as well as concentration here. Some examples are Prana Mudra, and Yoga Mudra.
- d. **Bandha or Lock Mudras:** Lock mudras combine both mudra and bandha. They charge one's body with energy which goes on to prepare one for their kundalini awakening. Some examples include Maha Mudra and Maha Vedha Mudra
- e. **Adhara or Perineal Mudras:** Perineal mudras redirect energy from your lower centers to the brain. Some examples are Ashwini Mudra and Vajroli Mudra.

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### 3. How are Mudras Performed?

Mudras can be practiced in combination with meditation and breathing techniques to guide the flow of energy through the body. It requires time to become sensitive about the impact of these mudras.

To practice, one needs to sit in a comfortable meditation position either in Sukhasana (easy pose), Vajrasana (diamond pose), or Padmasana (lotus pose).

It is vital to prepare one's hands before performing these mudras to experience the sensations. The first step is to rub one's hands for a good 20 to 30 seconds to get the circulation going. One will feel warmth rising out of your hands from the friction, indicating activation of all the nerve endings in the hands, stimulating each cell linked to various organs.<sup>4</sup>

Place one's hands onto your lap with palms facing up; in the serene and quietness of nature, try to quiet thoughts to feel the tingling or pulsating sensations in hands and in body. Stay in this position for at least 15 seconds.

Then press fingers in particular patterns to perform various mudras and apply enough pressure to feel the energy flow.

### 5. Some Mudras for General Well-being

#### 1. Gyan Mudra (Mudra of Knowledge):

**Method:** Touch the tip of the thumb to the tip of the index finger, with the other three fingers stretched out.

**Specialty:** As it is a mudra of knowledge, it enhances the knowledge. The tip of the thumb has centers of pituitary and endocrine glands. When we press these centers by index finger the two glands work actively.

**Time duration:** There is no particular time duration for this mudra. You can practice by sitting, standing or lying on bed whenever and wherever you have time.

**Benefits:** Increases memory power and sharpens the brain o Enhances concentration and prevents Insomnia

If we practice it regularly, it will cure all psychological disorders like Mental, Hysteria, Anger and Depression



#### 2. Vayu Mudra (Mudra of Air):

**Method:** Keep the index finger on the base of the thumb and press with the thumb keeping the other three fingers extended and relaxed.

**Specialty:** It prevents all the diseases that occur due to the imbalance of the air.

**Time Duration:** The practice of this mudra for 45 minutes reduces the severity of the disease in 12 to 24 hours. For better results practice it for two months.

**Benefits:** It helps with Rheumatism, Arthritis, Gout, Parkinson's disease and paralysis. It is also useful for Cervical Spondylitis, paralysis to face and catching of nerve in neck



#### 3. Apana Mudra (Mudra of Digestion):

**Method:** The tips of the middle finger and ring finger touch the tip of thumb while the other two fingers are stretched out.

**Specialty:** It plays an important role in our health as it regulates the excretory system.

**Time Duration:** Practice it daily for 45 minutes, but practice for longer time yields more benefits.

**Benefits:** It regulates diabetes

It cures constipation and piles

It helps excreting the normal waste regularly



#### 4. **Varuna Mudra** (Mudra of Water):

**Method:** Bend the little finger of your right hand until the tip touches the ball of the right thumb. Then place the thumb of the right hand on it. With the left thumb press the little finger and thumb lightly while the left hand gently encircles the right hand from below, covering the back of the right palm.



**Specialty:** This Mudra is very good to get rid of the excess mucous that collects in the stomach or lungs. A mucous overload is normally associated with over-stimulated nerves and by people who are too conscious of their responsibility. In their perception, they believe that they are saddled with every responsibility and it works on their bodies in the form of mucus accumulation.

**Time Duration:** It has no specific time duration and one can practice it according to their time.

**Benefits:** It retains clarity in blood by balancing water content in the body

Prevents the pains of Gastroenteritis and Muscle Shrinkage

#### 5. **Prana Mudra** (Mudra of Life):

**Method:** Bend ring finger and little finger and touch the tip of the thumb with their tips, keeping the remaining two fingers stretched. This Mudra can be done with both hands.



**Specialty:** As it is the mudra of life, it improves the power of life. Weak people become strong. It reduces the clamps in blood vessels. If we practice it regularly, we will become active.

**Time Duration:** Half an hour a day or three times a day for fifteen minutes.

**Benefits:** It improves immunity

Improves the power of eyes and reduces eye related diseases

It removes the vitamin deficiency and fatigue

## 5. Benefits of Mudras

### I. Facilitates Healing

- Our scriptures say that the first symptom of our body being afflicted by a disease is that of our energy, or prana levels, getting low. This is a symptom, and sometimes the cause of lowered immunity which invites disease into the body.
- Thus practicing Prana Mudra increases the Prana in our body,<sup>5</sup> thereby enabling it to automatically heal itself. So, anytime one feels his/her energy lowering, just practice this for some time and you'll feel the prana jump right back up.
- Moreover, with the regular and proper practice of the Mudra, you'll feel more profound changes in your body, letting it get rid of any other ailments that you may have had. Some of the ailments that Mudra can help in healing include:
  - High blood pressure, joints instability, ulcers
  - Heightened sensitivity and burning in stomach and throat
  - Skin rashes, aging skin, acidity

### II. Eye Benefits

- Eyes are one of the most important organs of the body that has to be protected and taken care of from birth till death.
- Performing certain mudra revitalizes the nerves that are related to your eyes and rejuvenates the cells. Mudras can be done to get relief from eye pain, redness in the eyes, for rectifying eye-sight and even bringing it back to normal.

### III. Other General Benefits

- Our body experiences cramps and leg pain because there is blood accumulated in those areas which restrict proper flow. Practicing mudras removes the impurities in the blood, enhancing the flow and richness of it and bringing excellent healing benefits.
- Practicing Mudra can greatly improve one's body's immune system and it also stabilizes one's mind. Many times, some psychosomatic issues like impatience, irritability, weakness, and mental fatigue bring problems in the physical body as well. Mudras turns these issues into positivity, enthusiasm, delight, joy, and happiness.
- Mudra's relaxing and rejuvenating effect on the mind improves your awareness, focus, and productivity, thus helping one perform better in any task he/she takes up.
- The relaxation effect of the mudra decreases nervousness and helps improve one's confidence.
- Mudra also brings more balance and stability to the mind, thereby curing any sleeping or eating disorders you may have been afflicted with.
- Practicing Mudras also reduces, and sometimes removes, any deficiencies caused by a lack of essential vitamins (A-K).

## 6. Incorporating Mudras in Your Daily Life

While mudras are generally performed either in combination with or after asana and pranayama, there are no hard and fast rules around introducing mudras into your day to day life. Even performing mudras while you're waiting in traffic or simply watching television are all legitimate ways to perform mudras. When it comes to incorporating mudras in your daily life on a more serious level, the way to do this is quite similar to making any other lifestyle changes like exercise, food habits, sleeping routine, diets, etc. Simple warm up exercises like limber ups with folded hands also construe as mudras. When you add easy affirmations such as *I feel fulfilled and connect myself with the powers of Heaven and Earth*,<sup>6</sup> the mudra is made even more powerful. Add to that mindful breathing such as rhythmic inhaling and exhaling, you will add even more power to your mudra practice.

Essentially, all that you need to be able to perform mudras is a state of mind that is looking to create a body-mind energy connection through these age-old gestures that are predominantly performed by your hands. Mudras make yoga even more accessible not only because they're so easy to perform, but also because they're so agreeable with any and every philosophy there is in the world. An undemanding yoga practice, mudras are truly one of a kind. All they require is a bit of effort and a habit to come back to these relaxing hand gestures every now and then.

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## Why Pranayam is Must?

*Rahul Yadav\**

It is comprised of two words (Prana, ayam) which means (Energy, control). The control or regulation for pranayama. Pranayama is the ancient practice of controlling your breath. You control the timing, duration, and frequency of every breath and hold.

The goal of pranayama is to connect your body and mind. It also supplies your body with oxygen while removing toxins. This is meant to provide healing physiological benefits.

Pranayama involves different breathing techniques. Such as ujjayi ,Bhramari , Anulomvilom etc. It always begin with inhalation and exhalation .This will strengthen the lungs, balances nervous system and preparing the body to work on breath retention.

These breathing exercises can be practiced in many ways. For instance, you can do them while perform yoga asanas. You can also practice them while meditating or on their own.

The practice may be used for purification, achieving liberation, focussing the mind, steadying the body or as an adjunct to other techniques such as mantra chanting and meditation.

Pranayama also features as the fourth limb of Patanjali's ashtanga system, the prominent eight-limbed path of yoga. According to Patanjali's Yoga Sutras, pranayama is a preparatory practice, required prior to the more advanced techniques of *pratyahara* (withdrawal of the senses), *dharana* (concentration) and *dhyana* (meditation), leading to the ultimate stage of samadhi (enlightenment).

In yoga, prana is symbolized by the breath, a tool through which it can be controlled, manipulated and moved. For thousands of years, yogis have developed techniques to work with this energetic system through the practice of pranayama, as a means of cultivating balance and wellness in body and mind.

Pranayama uses deliberate control of the breath in order to extend and expand vital life force energy. Not only does pranayama have the potential to steady the mind, but the practice has far-reaching physiological benefits such as increased heart rate variability, improved oxygen saturation and overall re-balancing of the nervous system.

Although prana operates within the subtle body known as the *pranamaya kosha* (a complex network of channels and vortices distinct from the physical body) it penetrates and impacts all five *koshas* or sheaths of the self.

Prana is believed to travel along pathways called *nadis*. While there are said to be 72,000 of these channels within the pranamaya kosha, pranayama tends to focus on three primary nadis; *ida*, *pingala* and *sushumna*, corresponding with the left, right and central line of the body respectively.

These channels converge at various energetic vortices known as chakras, and energetic locks (*bandhas*) and seals (*mudras*) can be used in addition to pranayama as a means of moving, locking and sealing prana.

The *Hatha Yoga Pradipika* is one of the first texts to give detailed descriptions of pranayama techniques, including *suryabhedha*, *ujjayi*, *sitkari*, *sitali*, *bhastrika*, *bhramari*, *murcha* and *plavini*, each with their own specific benefits. The *Gheranda Samhita* later added *sahita* and *kevali* to this list. The four discernable stages of Pranayama are:

1. *Puraka* (inhalation)
2. *Antara Kumbhaka* (the mindful pause after inhalation)
3. *Rechaka* (exhalation)
4. *BahyaKumbhaka* (the mindful pause after exhalation)

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Kumbhak or breath retention is considered to be a more advanced technique, not to be practiced until the practitioner has mastered other forms of pranayama.

Best time to practice pranayama is early in the morning and on an empty stomach. Ideally, it would be practiced outdoors, but only if you live in a place with good air quality. Some will recommend these breathing exercise with different types of mudra while others will say to simply relax. Give each a try until you find what works for you.

## **1. Nadi Sodhana**

Sometimes referred to as alternate nostril breathing, this breathing practice is great for balancing the energy in the body.

Start in a comfortable seated position. Use the right thumb to close the right nostril. Take a deep breath in through the left nostril. Imagine the breath traveling up through the left side of the body. Pause briefly.

Next, use the ring and pinky fingers of the right hand to close the left nostril as you release the right nostril. Exhale through the right nostril imagining the breath coming down the right side of the body. Pause at the bottom of the exhale.

Keeping the left nostril closed, inhale through the right nostril. Then, use the right thumb to close the right nostril as you release the left. Exhale through the left nostril and pause gently at the bottom of the exhale.

This completes one round. Repeat this alternating pattern for several more rounds, visualizing the breath coming in and out of the body.

## **2. Ujjayi Pranayama**

I would say this pranayama is one of the most used in yoga classes today. It is the foundational breath used in the ashtanga vinyasa style of yoga.

The ujjayi pranayam is meant to mimic the sound of ocean waves. This rhythmic sound can help you focus your mind and link your movements to the sound of your breath.

Begin by breathing through the mouth. Constrict the back of the throat, as if you are trying to fog up a mirror. Next, close the mouth and continue to breathe through the nose with the throat still constricted.

The sound of the breath can keep the mind from wandering during meditative practices.

## **3. Kapalabhati Pranayama**

You may also hear this pranayama referred to as 'breath of fire'. The purpose of this breath is to build heat in the body and raise your vibrational pranic energy.

The easiest way to understand how to do this breath is to open your mouth and begin to pant like a dog. You will exhale forcefully and the inhale will come naturally. Focus on the exhalation.

Now, close your mouth and continue the breath through your nose. Imagine your diaphragm moving in and pushing the breath out.

This is a very powerful pranayama, so it may not be best for everyone. For example, if you are pregnant, menstruating, have high blood pressure or are recovering from a recent heart attack. In any special cases, it's best to seek the advice of a medical professional first.

## **4. Bhramari Pranayama**

When I was taught this technique, it was referred to as the 'humming bee breath'. This gives you a good idea of what the breath should sound like.

In this pranayama, your eyes and ears will be closed. Use your thumbs to close the ears and the first two fingers to cover the eyes. Keeping the mouth closed, take a deep breath in. Then, exhale with a chant of ‘om’.

The humming sound and vibrations created by the chanting have a natural calming effect on the mind and body. Bhramari can be used to calm anxiety and relieve stress.

## **5. Sheetli Pranayama**

Sit in a comfortable position. Close the eyes and relax the body. Put the tongue on the lower lip and make a roll with the tongue. Inhale deeply through the mouth. Hold the breath for as long as possible. Close the mouth and slowly exhale through the nose.

This is one round. You can start by doing 2-3 rounds of breath, and gradually make your way up to 15 rounds.

## **6. Bhastrika Pranayama**

Otherwise known as the ‘bellows breath’, this is very similar to kapalabhati. The main difference is that, with bhastrika, both the inhale and exhale are forceful.

Begin in a comfortable seated position. Take a deep breath in and breathe out forcefully. Immediately, breathe in with the same force. Inhale and exhale repeatedly, using the diaphragmatic muscles.

Do ten cycles of breath to complete one round. Continue for two more rounds, pausing in between rounds.

## **7. Viloma Pranayama**

Viloma is a great pranayama for beginners. It can be done sitting or lying down.

Begin by inhaling to a third of the lungs capacity, then pause for two to three seconds. Inhale another third and pause again. Next, inhale until the lungs are filled. Pause briefly before repeating this pattern on the exhale.

This is a great pranayama that helps calm the mind and relax the nervous system.

## **8. Dirga Pranayama**

Dirga is also referred to as the three-part breath because you are actively breathing into three different parts of the abdomen. This attention to the different parts of the body can help focus the mind.

You can do this exercise with sitting upright or lying on your back. I prefer lying down though. When you are lying on the ground, it’s easier to feel the breath moving through the different parts of your body.

Start by breathing into the belly and watch it expand with the breath. When the belly is full, draw in more breath expanding into the rib cage. Then, sip in just a little more air and let it fill the upper chest.

On the exhale, start from the upper chest. Release the breath allowing the heart center to sink back down. Then, release the breath from the rib cage. Finally, let the air go from the belly and draw the navel back towards the spine.

Continue at your own pace for about 10 breaths.

## **9. Chandra Bedhan**

The left side of the body is associated with lunar energy, so this technique has a cooling effect on the body.

Sit in a comfortable seated position with the back straight and shoulders relaxed. Close your right nostril with your right thumb and inhale through the left nostril. Then, close the left nostril with your right index and middle fingers and exhale from the right nostril.

This is one round. You can repeat for 10–20 rounds. Breathing through the left nostril stimulates the lunar energy which is cooling and calming in nature, so this is best to be done in the summer.

## 10. Surya Bedhan

Also known as right nostril breathing, this pranayama stimulates the solar energy in the body which is warming and energizing.

Sit in a comfortable seated position with the back straight and shoulders relaxed. Close your left nostril with your right index and middle finger and inhale through the right nostril. Then, close the right nostril with your right thumb and exhale from the left nostril.

This is one round. You can repeat for 10–20 rounds.

## Benefits of Pranayama

The benefits of pranayama have been extensively researched.

According to scientific studies, pranayama may benefit your health in a variety of different ways. Let's look at seven of these benefits in more detail.

1. **Decreases stress:** In a 2013 Study Trusted Source , pranayama reduced perceived stress levels in healthy young adults. The researchers speculated that pranayama calms the nervous system, which improves your Stress Response. Another 2013 Study Trusted Source found similar benefits. Individuals who practiced pranayama experienced less anxiety before taking a test.

The authors of the study linked this effect to the increased oxygen uptake during pranayama. Oxygen is energy for your vital organs, including your brain and nerves.

2. **Improves sleep quality:** The stress-relieving effects of pranayama may also help you sleep. In Clinical Study Trusted Source, a technique known as Bhramari Pranayam was shown to slow down breathing and heart rate when practiced for 5 minutes. This may help calm your body for sleep.

According to a 2019 study, pranayama also improves sleep quality in people with obstructive sleep apnea. Additionally, the study found that practicing pranayama decreased snoring and daytime sleepiness, suggesting benefits for better quality rest.

3. **Increases mindfulness:** For many of us, breathing is automatic. We do it without giving it much thought at all.

But during pranayama, you need to be aware of your breathing and how it feels. You also practice focusing on the present moment, instead of the past or future. This is known as mindfulness.

In 2017 study trusted source, students who practiced pranayama displayed higher levels of mindfulness than those who didn't. The same students also showed better levels of emotional regulation. This was associated with the calming effect of pranayama, which supports your ability to be more mindful.

The researchers also mentioned that pranayama helps remove carbon dioxide and raises oxygen concentration, which fuels brain cells. This may contribute to mindfulness by improving focus and concentration.

4. **Reduces high blood pressure:** High blood pressure, or hypertension, is when your blood pressure reaches an unhealthy level. It increases the risk for some potentially serious health conditions like heart disease and stroke.

Stress is a major risk factor for high blood pressure. Pranayama can help minimize this risk by promoting relaxation.

In a 2014 Study Trusted Source, participants with mild hypertension received antihypertensive drugs for 6 weeks. Half the participants also received pranayama training for 6 weeks. By the end of the study, the latter group experienced a greater reduction in blood pressure.

This effect, according to the study authors, is likely due to the mindful breathing of pranayama. When you concentrate on your breathing, it can help calm your nervous system. This, in turn, may help reduce your stress response and risk of hypertension.

5. **Improves lung function:** As a type of breathing exercise, the slow, forceful breathing of pranayama may strengthen your lungs.

One 2019 study determined that 6 weeks of practicing pranayama for 1 hour a day could have a significant effect on lung function. The practice improved multiple parameters of lung function, according to pulmonary test results.

According to the authors of the study, pranayama may be a useful lung strengthening tool for many lung conditions, including: Asthma, Allergic Bronchitis, for recovery from Pneumonia and tuberculosis

6. **Enhances cognitive performance:** In addition to benefiting your lungs, pranayama may also enhance your brain function.

A 2013 Study Trusted Source found that 12 weeks of slow or fast pranayama improve executive function— which includes your working memory, cognitive flexibility, and reasoning skills.

The study also found that pranayama has the ability to improve your perceived level of stress and your reaction time.

Additionally, the study found that fast pranayama was associated with better memory auditory and sensory-motor performance.

According to the researchers, these benefits are due to the stress-lowering effects of pranayama. The increased oxygen uptake, which energizes brain cells, likely plays a role as well.

7. **Reduces cigarette cravings:** There's evidence that yogic breathing, or pranayama, could decrease cravings in people who are trying to quit smoking

In a 2012 study, just 10 minutes of yogic breathing caused a short-term reduction in cigarette cravings.

A recent study found that mindfulness-based yoga breathing decreased the negative effects associated with smoking withdrawal.

The bottom line

Pranayama, or breath control, is a main component of yoga. It's frequently practiced with yoga postures and meditation.

The goal of pranayama is to strengthen the connection between your body and mind.

According to research, pranayama can promote relaxation and mindfulness. It's also proven to support multiple aspects of physical health, including lung function, blood pressure, and brain function.

If you haven't practiced pranayama before, you may want to join a yoga class or find a teacher who can teach the proper technique for these breathing exercises.

## Complications of Yogic Breathing

The practice of *Pranayama* is generally considered safe and we could find only one case report reporting an adverse effect of yogic breathing during our review of literature. A case of spontaneous

pneumothorax caused due to a Yoga breathing technique called *Kapalabhati* was reported. A review also denoted cases of rectus sheath hematoma and pneumomediastinum due to practice of unspecified *Pranayama*.

## Conclusion

*Pranayama* or yogic breathing practices were found to influence the neurocognitive abilities, autonomic and pulmonary functions as well as the biochemical and metabolic activities in the body. The studies in the clinical populations, show the effects of yogic breathing in modulating cardiovascular variables in patients with hypertension and cardiac arrhythmias, relieving the symptoms and enhancing the pulmonary functions in bronchial asthma, as an ancillary aid to modify the body weight and symptoms of pulmonary tuberculosis, to enhance mood for patients withdrawing from cigarette smoking, to reduce the reaction time in specially abled children, to manage anxiety and stress in students, to modulate the pain perception, improve the QoL and sympathetic activity in patients with diabetes, reduce the cancer related symptoms and enhancing the antioxidant status of patients undergoing radiotherapy and chemotherapy for cancer. Thus the cost effective and safe practices of yogic breathing could aid in prevention and management of various non-communicable diseases. They may also play a role in management of communicable diseases such as pulmonary tuberculosis.

The limitations of the current review include limiting the search to free online databases, which might limit the access to actual research work done in the field. Also, the current review is limited to narration of the current available scientific literature on yogic breathing and no attempt was made to establish the statistical validity of the data presented in the literature.

Overall, we found the practice of yogic breathing safe, when practiced under guidance of a trained teacher. Though several studies are available elucidating the effects of yogic breathing, they lack methodological rigor. Considering the positive effects of yogic breathing, further large scale studies with better methodological designs to understand the mechanisms involved with yogic breathing are warranted.



# Comparative aspects of Shatkarma (Purificatory Processes) in Texts of Hathapradipika & Hathatatvakaumudi

Mr. Anant Sharma\*

## Historical Background of Selected Yogic Texts : Hathapradipikā of Svātmārāma. (H.P)

Svātmārāma in Hathapradipika text bowed to Lord Shiva. Then moving forward, he had described the book. Hathapradipika is the Adi-Acharya of the pure Hatha-Yoga tradition. Hatha-Yoga and Raja-Yoga are two sides of the same coin i.e. both physical and mental activities . Physical activity is predominant in Hathayoga while mental aspect is important for spiritual experiences in Raja Yoga. It has described six (6) Satkarma (purificatory processes) : *Dhauti, Basti, Neti, trataka, nauli & trataka*. This text, published critically by Kaivalyadhama (First Ed. 1970), is the result of the scrutiny of more than 100 Manuscripts of Hathapradipika. The 5th Chapter which has been added in their publication is based on their research and study of Manuscripts and it provides a documentary proof and principle of therapeutic application of Yogic practices. Readers of this text will find unambiguous presentation of 4 Limbed Yogic practices viz. 15 Asanas, (including 6 purificatory processes) 8 Kumbhakas, 10 Mudras and 4 types or stages of Nādānusandhana. The name of Hathapradipika is different, viz. –“Hatha Yoga Pradipika” but Svātmārāma has given the name Hathapradipika. Svātmārāma did not systematically represent any one philosophical idea. The text serves the purpose of handbook of authentic Hathayoga practices. Yoga was more useful for the society as much as today.

**The time of Hathapradipika-** Dr. P. K. Gode has considered the time of Hathapradipika between 1360 and 1650 AD. The poet Kavya Kaal Kalpana has considered its creation as 1631 AD.

Swatmaram has described Nityanath as a mahasiddha. Dr. Farquhar has given the initial limit of creation of Hathapradipika on 1350 A.D. The oldest manuscript of Hathapradipika in the National Library Calcutta is dated to 1668 AD accordingly, which is 66 years older than the oldest manuscript referred to by Dr. Gode. “

## Hathatatvakaumudi (HTK)

### **A Treatise on Hathayoga by SUNDARADEVA**

*Editor-in-chief Dr. M. L. Gharote*

Sundaradeva calls his treatise of hathayoga as Hathatatvakaumudi which means ‘Light on the Principles of hathayoga’. The contents of the text are divided into 56 chapters for which he uses the term ‘udyota’.

Hathatatvakaumudi is such a text which is not known to many. This is a text composed by a very versatile Sanskrit scholar, an Ayurvedic physician and a practical student who has studied extensive literature on yoga. We have undertaken to bring out the critical edition of this text for the benefit of the yoga community.

Almost all the topics of Hatha Yoga like Asana, Prāṇāyāma upto Nādānusandhāna in addition to concept of Chāyāpuruṣa etc. are described in the minutest of details. There are several unique practices & many varieties of Nadiśuddhi which are in aid to standard Hatha practices, which are

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described for the first time in this text. *Before the practice of asana, pranāyāma and further yogic practices some special purificatory processes are recommended which include - It describes eight purificatory processes (Ashtkarma) include additional practices , cakri, gajakarani, and two forms of nauli as antar nauli and bāhya nauli..* This is a new information for the readers.

Similarities and differences between the two texts :

- Svātmārāma's HATHAPRADIPIKA text, says “ I bow to the Almighty who taught the lore of Hatha Yoga, which is held in high esteem as if it were a flight of steps for him (the aspirant) who looks forward to climbing the highest peak of Rajayoga (spiritual achievement). Sundaradeva's text HATHATATVAKAUMUDI says “as the self through enlightenment, is t̄sa the ādinātha, (full of) peace and Bliss. Both talk about spiritual growth and mentioned means to achieve that goal.
- H.P. has mentioned 5 Chapters & HTK. Has mentioned 56 Chapters. Chapter related to Shatkarma has mentioned in second 2nd chapter of H.P., in HTK it's in chapter eight 8th about Ashtkarma.
- Both chapters' talks and prescribed significant practices to overcome specific disorders arisen and seen commonly in this modern time.
- Jalavasti / Basti.- (HTK) Streamline the body constitution, brings poise to internal sense organs, offers brightness, stimulates digestion & completely removes the chronic disorders of the spleen and abdomen.
- Trataka - Cures all eye diseases and lethargy and improve concentration.
- Cakrikarma (HTK) – Overcomes diseases like - piles, Spleen disorders, remove the impurities and enhance the (gastric) fire.
- Gajakarni (HTK) - cleansing of stomach by stimulating and raising the apanavāyu.
- Kapalabhati – destroys all diseases caused by phelgm & and digestive power.

### Comparative aspects of Shatkarma(Purificatory Processes) in Texts of Hathapradipika & Hathatatvakaumudi.

Sr. No.	Satkarma / Ashtkarma	Similarities	Additional Information
1.	Dhauti (HP)/ Dhautikarma(HTK)	Removed 20 types of khapa disorders, cough, asthma, skin diseases & spleen disorders.	No additional information w.r.t. techniques and benefits.
2.	Basti(HP)/Vastikarma(HTK)	Overcomes disorders of other glands, dropsy originated from others disorders of Vata, Pitta(yellow bile) & kapha(phelgm).	(HTK) – Jalavasti . Streamline the body constitution, brings poise to internal sense organs, offers brightness, stimulates digestion & completely removes the chronic disorders of the spleen and abdomen.
3.	Neti (H.P) / Netikarma (HTK)	Perfect vision and soon destroys multitude of diseases of the region above shoulders.	(HTK)- Insert a smooth sheaf of cotton, approximately 23 cms. Length in the nose and pull it out through mouth. This is known as dhauti too, which cures the disorders of the mouth and shines the forehead. As in (HP)- it's 9 inches of thread mentioned, known as Neti.



4.	Trataka(HP)/(HTK)	Cures all eye diseases and lethargy & kept secret.	No additional information w.r.t. techniques and benefits.
5.	Nauli (HP)/(HTK)	Overcomes intensifies weak(gastric) heat, restores(good) digestion etc. Brings a feel of well-being and completely destroys all disorders & diseases.	(HTK)- It mentioned 2 forms of Nauli 1. Bahyanauli ( same as HP) 2. Antara Nauli ( with same technique but clockwise and – anti-clockwise quick rotation of abdomen. While keeping the shoulders bent forward. This mudra brings joy as it mentioned.
6.	Kapalabhati (HP)/(HTK)	Destroyer of disorders caused by phelgm.	(HTK)- it mentioned 2 forms of Kapalabhati. <b>Note:</b> <i>Here kapalabhāti requires the use of alternative nostrils. This can be done in two ways:</i> 1) By closing the right nostril with the right thumb, inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb, exhale rapidly through the right nostril. Repeat this process to the capacity. Then practice inhalations and exhalations through the nostrils interchanged. Close the left nostril with the last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. brahmananda, the commentator of hathapradipikā describes this process used in bhastrikā prāṇāyāma. 2) With the other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left. Again inhale through right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

7.	Cakrikarma (HTK)/ Not mentioned in (HP)	Technique :- Open the anus and insert ( the finger) and rotate it all around so long as the anus get fully open. This is CHAKRIKARMA.	Benefits:- Overcomes – piles, Spleen disorders, remove the impurities and enhance the (gastric) fire.
8.	Gajakarni (HTK)- Not mentioned in (HP).	Technique :- One regularly vomits out with great force the contents of the stomach by stimulating and raising the apanavāyu by inserting a stalk of castor leaf in the throat. This is mastered through gradual practice. The great munis like garga etc. call this gajakarani.	No additional information w.r.t. techniques and benefits

### Objectives

1. Prevention of diseases and management of it.
2. Higher practices for physical and mental stability.
3. Balancing of Dhatus (Vat, pitta, kapha)
4. Cleansing of Nadis.
5. For the preparation of Asanas and Pranayama.
6. For cleaning and purification of the internal organs of body.
7. For mental, physical and spiritual health.
8. For the treatment of diseases.
9. To get rid of the feces produced by normal metabolic activities in the body of yoga practitioners, so that sadhna is not disturbed.

Both texts deals with the purificatory processes Shatkarma & Ashtkarma which is needed for healthy health and activation of vagus nerve , endocrine system which resulting chemical secretion in glands or organs of human body & including specific breathing patterns too for purification of lungs (detoxification) by releasing carbon dioxide and other bad air , which resulting vital organs to work well in any kind of environmental change and make them stronger, Leading body and mind towards the cleansing, balancing, strengthening and acquiring self-healing process.

**Note:** Here raising the *Apāna Pavana* means voluntarily bringing about antiperistalsis. This verse explains the Kriya known as *Gajakarani*, though this Kriya is not included in the list given in verse of text *Hathapradipika*. This verse is found in nearly all the manuscripts and printed texts.

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# Mushrooms: The Unparalleled Adaptogen

Namrata Ganda\*

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Adaptogens are a buzzword in the Wellness World popping up everywhere. Adaptogens are trending now, yes, but it was all in the way back in 1947 when a scientist in the Soviet Union coined the term “Adaptogens”. Adaptogens are rooted in traditional Ayurvedic and Chinese Medicines and were used in Europe as early as World War II. Adaptogens are non-toxic plants that are marketed as helping the body to resist stressors of all kinds whether physical, chemical or biological.

The body’s stress response is complex and involves multiple bodily system including the Hypothalamic-Pituitary-Adrenal Axis (HPA Axis). This is the body’s main stress response system. The primary function HPA axis is to release Cortisols which activate the stress response. Adaptogens primarily work by influencing the HPA axis and other key mediators of stress response. By doing so, they enhance resistance to stress and promote recovery and Homeostasis or stability in the body.

Researchers have discovered that certain plants and fungi including Mushrooms have adaptogenic properties. Did you know in Ancient India and China, mushrooms were given the Moniker of the Elixir of life and deemed the food of the Gods? Today pharmaceutical companies Microbiologist and Cancer Researchers are constantly studying Mushrooms for the many medicinal powers they possess. Some benefits of this Magical Super food Mushrooms are:

1. **Mushrooms are Rich Source of Vitamin D:** There are only few foods that contain Vitamin D and Mushrooms are one of them. These contain Vitamin D2 which once ingested converts into Vitamin D3 which is essential for bone health, boosting immunity, metabolism and helping produce Sex Hormone.
2. **Mushrooms are also known as Diabetic Delight :** Mushrooms are rich source of high soluble fibres Beta-Glucan which is beneficial for those with diabetes and high BP. The fungi in mushrooms affect Gut Microbes to trigger a chain reaction that manage blood sugar levels and also they have low GI.
3. **Mushrooms have Anti-Cancerous Properties :** Several scientific journals and upcoming medicinal research backs its benefits. These show a link between Mushrooms and Reduction of Cancer invasion and formation of Tumours and Metastatic Cancers. It is highly anti-inflammatory food. It doesn’t give tumours the fuel to work.
4. **Mushrooms can protect against DNA damage to certain extent:** Science also labels Mushrooms as Anti- bacterial. As immunomodulators, when our immune system is compromised ,these can benefit. Mushrooms are immunity boosters in managing the side effects of Chemotherapy and Radiation. Since these treatments can damage Stem cells and DNA. It repairs the damaged tissue.
5. **Mushrooms are Heart-Friendly:** The beta glucans, Vitamin B3 (Niacin) and poly saccharides in mushrooms also improve Heart Health. Niacin helps to reduce LDL and boost HDL.
6. **Mushrooms boost Brain Health:** The “Internal Journal of Microbiology” reveals how mushrooms have been used over the years to contribute to prevention of Alzheimer’s, Parkinson’s and Brain Strokes. These are rich in antioxidants like Ergothioneine and Glutathione that reduce oxidative stress, improves brain capacity and boost memory. “Choline“ is another essential nutrient in mushrooms that regulates function like forming Cell Membrane and aiding communication between Neurons.
7. **Mushrooms can be Go to food for those trying to lose weight:** These are low in calories, fat and have high water, protein and fibre content. They also contain Copper, Potassium, Selenium, Glutathione and Vitamin C.

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- 8. Mushrooms are used as an Ingredient in Face Serum:** They work as natural moisturizer, hydrates skin, has anti-aging properties also gives acne free and soft skin. Pharmaceutical companies today are studying them and using their extracts in nutraceutical and pharmaceutical drugs.

These are only a few of the many benefits that fungus offers. There are many varieties of edible Mushrooms are available which elevate our health. Some varieties of Mushrooms are:

## Varieties of Mushrooms

1. **Chaga :** It is often used in Eastern European Traditional folk Medicine. The phenolic component in Chaga makes it a powerful tool to fight free radicals to reduce cell oxidation and help skin to glow. It is also used as an Antiviral against the Flu and has been shown to boost and rebalance the immune system.
2. **Cordyceps:** This Mushroom act as a “Fountain of Youth” by increasing the antioxidants Glutathione Peroxidase and Superoxide Dimutase while decreasing Lipid Peroxidation activity which contributes to signs of ageing. They do wonders to rebalance hormones and help restore energy for those struggling with adrenal fatigue.
3. **Lion’s Mane:** Its Neuroprotective properties are second to none and perfect choice for alleviating brain fog and enhancing Cognitive functions due to its amount of Nerve Growth factors which protect and regenerate brain tissue.
4. **Maitake:** It contains chemicals that might help fight tumours, stimulate the immune system and improve Glucose Tolerance and Blood Sugar in case of Diabetes.
5. **Oyster :** It contains Anti Cancer Properties and also defend against Neurodegenerative diseases. It can soothe inflammation and aid in healing inflammation related to Health Problem such as Heart diseases.
6. **Reishi :** Multiple studies have proved Reishi ability to lower blood sugar and also helps to improve symptoms associated with diabetes such as kidney problems, Neuropathy and Poor wound healing.
7. **Shiitake:** Packed with B Vitamins, it supports optimal brain health and healthy Adrenal Function. This mushroom also has powerful Antimicrobial properties and Cholesterol lowering abilities.
8. **Turkey Tail :** It is good choice for patients suffering from Small Intestinal Bacterial Overgrowth(SIBO) and Candida Yeast Overgrowth.

Mushrooms have been there since long and shall be there for long times to come, as more and more studies and researches comes to light. Scientists say that at this point we have only scratched the surface and there is lot to the credit of fungi as a group. We can surely believe the interesting times to come as more research is around and hopefully find lot better answers to fight the dreaded diseases that are prevalent in modern times with the help of these unparalleled Adaptogens.

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# Goat Milk: Superfood for Dengue

*Bharti Goel<sup>1</sup> and Dr. Sapna Nanda<sup>2</sup>*

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## Introduction

As the monsoon season approaches, a slew of diseases emerge, with dengue fever being the most dangerous. Dengue fever is a major introducing public health problem in India and around the world, infecting thousands of people each year and for which there is currently no effective treatment (1). Dengue fever is a viral infection transmitted to humans by *Aedes* mosquitoes, with 50 to 100 million cases occurring annually and characterised by a high fever. The increasing urbanisation of populations is failing to control the mosquito vector's spread of this disease. Currently, approximately two and a half billion people live in areas where viral transmission of one of the four serotypes of dengue virus can occur (2). A person may experience a variety of symptoms ranging from mild to severe, such as flu-like illness, severe joint pain, headaches, and so on, but the most common cause is a mosquito bite, which causes a significant reduction in blood platelet count. There is no need to be concerned because, in severe cases, the fever can last for more than 10 days and can cause internal bleeding from the nose and gums. If the platelet count falls below 20,000 and there is significant bleeding, platelet transfusion should be administered. A healthy diet can help prevent dengue fever. To begin, the most important thing to do is to eat a healthy or balanced diet that includes everything from fruits and vegetables to whole grains and eating at the right time to eating the right foods. To prevent from dehydration high oral fluid is prescribed (3). Second, a diet rich in essential vitamins and nutrients is required for a rapid recovery in the increase of blood count.

## Composition of Goat Milk

Goat milk is essential in one's diet because it enhances platelet production and combats selenium deficiency. Goat milk and milk products aid in the digestion and metabolic utilisation of numerous minerals, including iron, calcium, phosphorus, and magnesium (4). Goat's milk is naturally high in vitamins (A, D, B1, B2, and B12), minerals (calcium, phosphorus, magnesium, Selenium, zinc, and iodine), protein (Selenoprotein), and fatty acids. Goat milk contains five major proteins:  $\alpha$ -lactalbumin,  $\beta$ -lactoglobulin,  $\kappa$ -casein,  $\beta$ -casein, and  $\alpha$ s2-casein (5).

## Role of Selenium in Dengue

Selenium (Se) is also known as selenoprotein and is one of the most important micronutrients that is found in approximately 25 proteins. It is also known as Selenoprotein, and it is one of the most important proteins found in goat milk. Selenoproteins, which have antioxidant properties, work as enzymes to protect the body from cellular damage caused by the production of oxygen by-products. Selenium levels in goat's milk are 27% higher than in other milk types. Selenium is an essential mineral for the proper functioning of the body's immune system, as well as a key component in the fight against viruses. Selenium has an anticlotting effect, whereas thrombotic or pro-clotting effects are primarily observed as a result of the Selenium deficiency. Haemorrhagic

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effects in animals are mainly associated with the extreme dietary Selenium deficiency which is never seen in humans (6).

## Effect of Goat Milk for Prevention of Dengue

Goat milk is primarily prescribed to dengue patients to maintain body fluid balance because transfusion of platelets from outside is not always possible. In reality, goat milk is a very safe product that is naturally homogenised. Goat milk is easier to digest than cow milk because it contains fewer protein molecules than cow milk and fat molecules in goat milk have thinner, more fragile membranes that are half the size of those in cow milk (7). In terms of global milk production, goat milk ranks fourth after cow, buffalo, and sheep milk. Despite the fact that goat milk production accounts for 2.16 percent of total world milk production. It is written in Indian scriptures, according to Ayurvedic practitioners, it is written in Indian scriptures that goat milk aids in the quick recovery from dengue fever because it is light and easy to digest. Dengue fever patients have lowered immunity, which can be improved by consuming goat milk, which contains immunoglobulins.

### Here are a few pointers to consider in diet other than Goat Milk :

What to eat in Diet	What to Prevent in diet
<ul style="list-style-type: none"> <li>● Coconut water, orange Juice, ORS (Oral Rehydration Solution), leuk warm water instead of cold water, Home made soups e.t.c.</li> <li>● Spinach, Broccoli, Other green leafy vegetables</li> </ul>	<ul style="list-style-type: none"> <li>● Spicy foods</li> <li>● Junk food</li> <li>● carbonated, alcoholic, and caffeinated beverage</li> <li>● fried foods and Oily foods</li> <li>● Tea</li> </ul>
<ul style="list-style-type: none"> <li>● Papaya Leaves, tulsi, Ginger, giloy, Ashwangdha</li> <li>● Orange, amla, apple, kiwi, chiku, pomengranate,</li> <li>● Turmeric, Methi, Aajwain,</li> <li>● Fibre Rich Foods such as Daliya, oats, Foxtail millet, Pearl millet, Sago, semolina e.t.c</li> </ul>	

## Conclusion

Goat milk and milk products are extremely beneficial in the treatment of dengue fever because they directly modulate the human immune system. As a result of this article, it is possible to conclude that goat milk and its products can be used to treat dengue fever.

**Lastly, Non-vegetarian food is a strict “No”. Replace your cows milk to Goat Milk.**

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## Medicinal Properties of Colors

*Samita Ahuja\**

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The original powders of Holi are called gulal and made from dried plants and bhasmas. They were designed to give people protection at the end of kapha season, as the heat and depletion of Adana-kala set in. In the weeks before Holi, people would prepare for the joyous festival by preparing powders from flower petals and leaves to which they had access. The festival was a place to share powder, to share medicine.

1. Neem gave shades of green and is a potent antibacterial and antifungal.
2. Turmeric gives shades of orange and yellow and appears gold on brown skin; it is a powerful antimicrobial and anti-inflammatory drug used in thousands of formulations.
3. Dried hibiscus flowers gave red and yellow and cool the pitta in the body, especially for those with chronic skin disorders and liver issues.
4. Dried grapes that are sweet and astringent give yellows and beiges, reds and purples; grapes are a wonderful source for improving vision, cooling the body and relieving thirst, detoxifying from too much alcohol, removing bad taste in the mouth, and relieving cough, fever, asthma, throat soreness, and injuries in the lungs. Scholars read the AstangaHrdayaSutrasthana chapter 6, sloka 115-116 for details on the properties of fruits, especially grapes to be eaten at this time.
5. Beetroot gives deep red-purples and pinks and is a great aid to cardiac issues.
6. Amla gives yellow-green and is in season during the weeks before Holi, allowing time to dry in the sun and be powdered.
7. The brilliant red of kumkum comes from a powder made from turmeric with chun (slaked lime) which turns the yellow into rich red. When used sparingly, it is great for reducing fat buildup and swelling under the skin.
8. The bael fruit, also known as bilva, gives a light green from its peel. It is a powerful calming agent for the gut.
9. Eggplant gives royal purple and is an astringent to pull excess moisture out of the skin.
10. Palash flowers, dried and crushed, give bright red-orange and clean the blood.
11. Chrysanthemums give pink, purple, yellow and are soothing.
12. Marigold is red, yellow, orange and is the source of calendula, a powerful anti-inflammatory.
13. Reds are found in red sandalwood, radishes, dried pomegranate skin, saffron, mehendi. Chickpeas and gram flour give off-white.
14. Mustard is yellow-green and heats up the skin to melt away old thick phlegm.
15. Rose petals cool the heat of skin ailments.

### Awesome Aloe Vera

Aloevera the green cactus looking like plant that sits out in our garden is a miracle herb which has got numerous antiviral and antibacterial property.

It has the ability to help treat everything from constipation to Diabetes.

Aloe Vera can be used in winters as well as summers.

Seven Amazing Reasons to drink Aloevera juice everyday:

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*\*PGDYT Student, Govt. College of Yoga Education & Health, Chandigarh*

## Benefits of Aloe Vera

1. **Hydration:** Drinking alovera juice daily is the best way to prevent or treat dehydration. Aloe vera juice is an excellent way to keep your liver healthy.
2. **Improves skin health:** Aloe vera is a rich source of antioxidants and vitamins and it neutralizes the effects of U.V rays, repairs your skin from existing U.V damage, helps prevent fine lines and wrinkles.
3. **Helps Treat Heartburn:** Aloe Vera juice can be more effective in treating heartburn than other medications. It is also used to treat gastric ulcers.
4. **Boosts Immunity:** Aloe Vera juice helps reset your body from being in an acidic state to an alkalinized state. An acidic environment is where you harbor disease, so a more alkalinized state means a healthier, stronger immune system.
5. **Relieves Constipation:** Drinking Aloe Vera juice helps increase the water content in your intestines. If you are constipated then try taking Aloe Vera juice daily.  
The juice also helps people having irritable bowel syndrome (IBS).
6. **Rich in vitamins:** Aloe Vera juice contains important vitamins and minerals like Vitamin B12, C, E and folic acid. Its anti-inflammatory properties help reduce inflammation and promote healing.
7. **Helps Control Blood Sugar Levels:** Aloe vera juice also known as “GHRITKUMARI” has traditionally been a part of many Ayurvedic medicines.  
It provides complete nourishment to the body

## How to Use :

Aloe vera drink should ideally be consumed on an empty stomach. 20ml should be mixed with a glass of water. You can even try mixing equal quantities of aloe vera juice with tulsi (holy basil), amla (Indian gooseberry), and giloy (heart-leaved moonseed) juice.





- **SATTVA:** It is a state of equanimity that yogic practices aim to cultivate. A diet that is abundant in sattvic food which will promote a calm heart and a clear mind. Sattvic foods are generally fresh vegetables, whole grains and beans, mild healing spices, and other mildly sweet fruits and vegetables.
- **SAUCHA:** It is the practice of purity and cleanliness. One of the simplest ways to promote saucha is to remove or reduce impurities in your body by only eating organic foods, which are free of chemicals.

### How to follow the yogic diet?

Following are some points through which one can take proper yogic diet:

#### ➤ **One should take satvic diet.**

There are 3 qualities (gunas) of all thing in nature and those are:

- Raja - Hot and spicy
- Tam – Slow, lethargic and bland
- Sattva – Purity and harmony

These three qualities are present in all things, but in different amounts, making one quality dominant.

#### ➤ **Eat seasonal food**

It consists of whole, fresh, seasonal foods and organic, locally grown foods, and as close to their natural state as possible. Try to grow your own vegetables in a garden or container, shop at farmers' markets, or buy directly from local farmers. Avoid processed and packaged items, even if they are organic.

#### ➤ **Vegetarian diet**

Nuts, dairy products, leafy greens, and legumes are full of high-quality protein. Their main residue is cellulose, which is inert, and does not pollute the body. It is readily digestible, utilized by the body quickly and efficiently.

#### ➤ **Free from chemicals**

Choose organic when available, and avoid caffeine, tobacco, alcohol, and artificial sweeteners. These substances are not healthy for the body and alter the mind, making it more difficult to concentrate on the Divine.

Avoid processed foods, artificial sweeteners, caffeine, alcohol, and tobacco to move towards a healthier lifestyle and to create purity in the body and mind.

#### ➤ **Fresh food must be consumed**

Always prepare a fresh meal. Frozen, prepared, packaged and left-over foods should be avoided, only taking in the freshest and the best.

#### ➤ **Eat at regular interval and allow space between meals**

Except for the first meal of the day, it's important to allow at least five hours between your meals. This allows our system to fully digest from our last meal. When we eat at regular intervals, our meals will taste better, and we will be less likely to overeat. It would be best if we ate only when we are truly hungry and not because of stress or boredom.

#### ➤ **Eat two hours before asana practice and sleep**

Avoiding food two hours before exercise or sleep helps the body function at its best capacity. Energy for digestion should not be taken away for the purpose of exercise. Ensuring proper time for digestion before sleep helps to keep the mind clear.

Thus, the hormones produced during sleep can be utilized efficiently to repair tissue damage and fight infection, which is ideal, instead of for digestion.

➤ **Fasting**

The concept of fasting should be considered in the context of a yogic diet. Fasting is the practice of abstaining from food and/or drink for a period of time. The purpose of fasting is to cleanse the body, seek a spiritual goal, or express devotion to a chosen deity. The yogis recommend choosing one day each week to fast. A fast can be strict, not allowing anything to enter the body but we can drink water and fruit juices. Keep in mind that the goal of our fast is to purify the body and mind.

➤ **Emphasis healing herbs and spices**

Herbs like turmeric, cardamom, cinnamon, ginger, fennel, mint, basil, cumin, parsley, cilantro, and black pepper offers many benefits to your body, including aiding digestion, alkalizing the blood, increasing mood, reducing anxiety, and promoting cleansing and healing.

➤ **Eating with positive attitude towards the food**

Your attitude towards your food is more important than the food itself. Yoga teaches you to eat food with love and gratitude as we intake food from our mother earth and we must honor that.

In this mindful thinking helps that is when we develop peace of mind about food, we can start to learn how to eat mindfully, control how much to eat, and understand what is our body needs to maintain balance and health. Being mindful of what we eat can lead to weight loss, a healthier heart, a calm mind, and a longer life.

## Nutrients

Nutrients are the compounds in food that provide us with energy that facilitates repair and growth and helps to carry out different life processes.”

These nutrients are the substances used by an organism to survive, grow, and reproduce.

There are two types of nutrients:

- (i) **Macronutrients:** Those nutrients which are required by the body in large amounts are called Macronutrients. These nutrients provide energy to a living being for the function of the metabolic system. They provide massive energy has it is converted used to obtain energy. Macronutrients include fats, proteins, and carbohydrates.
- (ii) **Micronutrients:** Those nutrients which are required by the body in small amounts are called Micronutrients. These nutrients provides essential components for metabolism to be carried out. They also build and repair damaged tissues in order to control the body process. Micronutrients include calcium, iron, vitamins, iron, minerals and vitamin C.

## Important Nutrients in Food

There are several nutrients that cannot be synthesized by the body and have to be taken externally through food. These are vital for the proper functioning of the body. The important nutrients and their functions include are:

- (i) **Carbohydrates:** It is one of the main sources of energy for human beings. It comprises of three types of carbohydrates and they include fibre, sugar, and starch. They are usually low calories and thus help in maintaining a healthy diet.
- (ii) **Calcium:** It is a mineral that is vital for building strong bones and teeth. In very fewer quantities it is also needed to our nerves, muscles work and heart. Sources of calcium include pudding, milk, yoghurt, tofu, canned fish, and fresh leafy green vegetables. Lack of calcium leads to a disease called Osteoporosis.
- (iii) **Cholesterol:** It is essential for the brain, nerves, and development of cells. It plays an important role in the forming of enzymes and hormones. Foods include cheese, milk, chicken, beef, and fish.

- (iv) **Fats:** It is one of the most important sources of calories. One gram of fat consists of 9 calories. It is almost twice of calories that we get from carbohydrates and proteins. Fat is usually found in foods that we use in cooking, as spreads on bread and it also found in snacks, pastries.
- (v) **Iron:** It is a constituent of our red blood cells. Its function is to carry oxygen from our lungs to organs, muscles, and cells. Food sources include spinach, soybeans and other leafy vegetables.
- (vi) **Protein:** They are made of amino acids. We can obtain protein in foods such as nuts, lentils, beef, rice, chicken, beef etc.
- (vii) **Sodium:** Foods like milk and fresh vegetables contain sodium. Lack of sodium might lead to high blood pressure.

## Functions of Nutrients

The important functions of nutrients include:

- They are the main source of energy for the body.
- They help in building and repairing body tissues.
- Increases the absorption of fat-soluble vitamins.
- Helps in the synthesis of collagen.
- Provides proper structure to the blood vessels, bones and ligaments.
- They also help in maintaining the homeostasis of the body.

## What to Eat and Avoid Before Doing Yoga Practices?

- (i) Avoid high-fat foods and animal proteins that take a long time to digest.
- (ii) Choose complex carbs, whole grains, and plant-based proteins to provide energy.
- (iii) Low glycemic index foods, such as yogurt, fruit, and fresh veggies will give energy for longer periods.
- (iv) Stay away from high glycemic index foods like sugar and processed foods, which can cause a crash and burn feeling in the middle of your practice.
- (v) Take a multivitamin made from premium & organic vitamins with your pre-workout meal to ensure that your body has all the nutrients it needs for muscle function and recovery during and after your workout.

## Nutrients that Support Yoga Journey and Boosting up the Intake of Nutrients

1. **Potassium:** Potassium is key because it helps the body maintain proper hydration levels. It also prevents muscle cramps and bloating. Bananas, avocados, and prunes are great sources of potassium. But you should ensure that it's included in your daily multivitamin since many people are deficient.
2. **Fiber:** Fiber supports weight loss, and it's also important for preventing bloating. It also helps you feel fuller, longer and regulates blood sugar levels. Fresh fruits and vegetables are great sources of fiber and they're a good choice for your yoga practice. They also provide hydration and natural sugars that can give you more energy with refined sugar or caffeine. Oatmeal is another great source of fiber that's perfect for a pre-workout meal that provides lasting energy.
3. **Magnesium:** Magnesium can be found in every cell in the human body. It is essential for regulating the central nervous system and for healthy cognitive function. Magnesium plays a key role in converting food to energy and fighting depression and chronic stress. For yoga

practitioners, it's also important for reducing inflammation and supporting muscle function. You can eat green leafy vegetables, dark chocolate, and fatty fish. But it should also be included in your daily supplement as many people are deficient in it.

4. **Vitamin E:** Vitamin E also plays a key role in fighting inflammation, but it also improves joint flexibility. In general, it strengthens the immune system and lowers the risk of heart disease and some types of cancer. Eating leafy greens, avocados, walnuts, other nuts, and seeds, and by including it in your daily supplement regimen.
5. **CoQ10:** The body does produce its own CoQ10, but production dwindles with age. This antioxidant is essential for cell regeneration and overall cellular health. Increasing your stores of CoQ10 may support anti-aging, improve fertility, and possibly prevent heart failure and some types of cancer. For yogis, CoQ10 is especially helpful because it reduces muscle fatigue and protects the cells from oxidative stress. Boost your intake by eating fatty fish, organ meats, and cruciferous veggies like kale and broccoli.
6. **Omega-3 Fatty Acids:** If you're on a plant-based diet or don't eat a lot of fish, there's a good chance you're not getting enough Omega-3 fatty acids. Omega-3s are necessary for bone, brain, and heart health, as well as reducing inflammation and joint pain and stiffness. Consider adding a flaxseed, fish oil, or algae supplement to your daily routine to increase your intake.
7. **Vitamin B12:** Vitamin B12 is necessary for many crucial body processes, including neurological function, nerve cell function, and energy production. Common signs of B12 deficiency include headaches, fatigue, depression, and heart palpitations. Yoga practitioners will want to pay attention to their B12 levels because deficiencies can also cause issues with balance.

## Diet Plays Main Role in Yoga

- Practicing yogasana helps to release tension without exertion and gives rise to sense of stability in an individual's life. It not only influences our stability but it also makes our CNS (central nervous system) strong through our sensory organs.
- Practice of pranayama focuses on the breathing techniques of air going inside and outside. During inhalation and exhalation, there are 5 sheaths of human pranic body called panchkoshas which flows at different-different region of our body and thereby activating our body's nervous system.
- Cleansing of internal organs known as Shatkriya helps in the purification of body. It cleanses various organs like oesophagus, small intestine, colon, bladder, nasal cavity and these work on ANS (Autonomous Nervous System).
- Recitation of mantras helps in the good activation of brain even in relaxed or resting position.

**Rock salt :** It is rich in potassium and known to be have tranquilizing effect on nervous system.

**Oils and fats :** They are aromatic substances and volatile oils helps in digestive process without irritating membrane of gastro-intestinal tract.

Eg = Ghee, Bread, etc.

## Conclusion

Every individual must take proper diet at proper interval of meal and must have proper 5 hours of sleep. He / she must always perform yoga's asana, pranayama, shatkriya, mantras reciting and meditation as these are beneficial for their mental, physical, emotional and social development. If these are done with proper methods and techniques, one's life can becomes easy instead of stressful life.



# Healthy Food for Healthy Living

*Rishabh Bhardwaj\**

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We all eat food. But do you know why we eat food at all?

A food is something that provides nutrients. Nutrients are substances that provide:

- energy for activity, growth, and all functions of the body such as breathing, digesting food, and regulating body temperature;
- materials for the growth and repair of the body, and for keeping the immune system healthy.

Foods give us nutrients to grow and be active & healthy, so that we can move, play, work, think and learn.

But when it comes to the selection of foods to eat, it's not that simple. In fact, there are several factors which influence what we buy and consume. And there are many reasons for this besides hunger. Personal taste, family preferences, cultural influences, emotional reasons, health concerns, societal & peer pressures, convenience, cost, and variety of the consumables, all come into play when we choose what to eat.

The dream country, the United States, enjoys one of the most plentiful food supplies in the world. But with abundance comes overeating and, ultimately, weight gain and related health problems. While Indian food, in spite of its diverse cuisine, is popular for its wholesome, fragrant spices and delicious taste around the world, obesity and diabetes is still a concern for India.

While surveys report that we're more interested in diet and health than ever before, the above-mentioned numbers are still going up.

India is known as the 'Fruit Basket of the World.'

Although critics tend to blame merely the growing inclination towards western food, there is much more wrong with the modern Indian diet.

According to research, in India, 43 percent of people with normal BMI (Body Mass Index) are metabolically unhealthy. This means a large number of people are living in this mirage thinking that they aren't overweight or unhealthy. In a study published in 2019, the metabolic health was defined using these five criteria:

- Your blood pressure should be ideally less than 120 over 80 mm Hg
- You should not have pre-diabetes or type-2 diabetes
- Your triglyceride levels should be less than 1.7 millimoles per liter
- Your good cholesterol (HDL) should be greater than 1 millimoles per liter.
- For men, waist circumference should be less than 90 cm and for women, it should be less than 85 cm.

Notably, this implies that even if your BMI is ideal, if you have excess fat around your body or any of the above-mentioned parameters, you are probably not as healthy as you may think.

Indian diet's become awful nowadays: More than 65 percent of Indian diet calories come from consuming carbs, and most of them are not from the best quality of carbohydrates. These poor quality carbs include a lot of sugar, flour-based products, snacks loaded with starch, loaves of bread, and white rice. Also, an average Indian consumes at least 15 teaspoons of sugar in the form of fruit juices, sweets, sugar-laden drinks and snacks. While one does not need any amount of sugar to stay healthy, the World Health Organization has drawn the upper limit on five teaspoons of sugar per day. This simply means, Indians are consuming 3-4 times more sugar than they should.

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Along with that, 70 per cent of Indian adults have poor muscle health characterized by lower muscle mass and body protein content. And low intake of protein and a sedentary lifestyle are some of the reasons for this condition.

Then what is balanced nutrition?

Water is an important component of nutrition. Fats, proteins, and carbohydrates are all required. Maintaining key vitamins and minerals are also important to maintaining good health. For pregnant women and adults over 50, vitamins such as vitamin D and minerals such as calcium and iron are important to consider when choosing foods to eat, as well as possible dietary supplements.

The balanced diet includes a lot of natural foods. A sizable portion of a healthy diet should consist of fruits and vegetables, especially ones that are colored ones. Whole grains, such as whole wheat and brown rice, should also play a part in your diet. For adults, dairy products should be non-fat or low-fat. Protein can consist of beans, lentils, legumes, and soy products such as tofu, as well as unsalted seeds and nuts.

Good nutrition also involves avoiding certain kinds of foods. Sodium is used heavily in processed foods and is dangerous for people with high blood pressure. One should avoid it because it attracts water and adds to the volume of blood in the body.

Fried food, solid fats, and trans fats found in processed foods can be harmful to heart health. Refined grains (white flour, white rice) and refined sugar (table sugar, high fructose corn syrup) are also bad for long-term health, especially in people with diabetes. Alcohol can be dangerous to health overall; there's no problem in the world for which \*only\* alcohol is the solution. So, there's no reason one should start or continue consuming it.

Even if you are getting enough to eat, if you are not eating a balanced diet, you may still be at risk for certain nutritional deficiencies. Also, you may have nutritional deficiencies due to certain health or life conditions, such as pregnancy, or certain medications you may be taking, like that of blood pressure, etc. People who have had intestinal diseases or had sections of intestines removed due to disease or weight loss surgery also may be at risk for vitamin deficiencies. Alcoholics are also at high risk of having nutritional deficiencies. One of the most common nutritional deficiencies is iron deficiency 'anemia.' Other nutritional deficiencies that can affect your blood cells include low levels of vitamin B12, folate, or vitamin C.

The foods you eat do more than fill your belly — they also provide the body the nutrients it needs to thrive. What you eat can affect how you feel today as well as how you feel years from now.

Some foods can deplete your energy, impair your digestive system, and raise your risk of health problems. Other foods fuel your body's natural disease-fighting abilities. For example,

- Phytates, which are present in grains and beans, may reduce iron's bioavailability.
- Ascorbic acid, or vitamin C, can enhance the bioavailability of nonheme iron.

As we all know, the standard North American diet is focused more on packaged and ultra-processed foods.

This dietary pattern is typically calorie-dense and nutrient-poor and this standard of less whole, plant-based foods is likely more responsible for inadequate nutrition leading to various deficient conditions.

One more thing that is regularly in trend is Cholesterol.

People think having cholesterol in the body is harmful. Contrary to the belief, our bodies need a small amount of cholesterol. But many people have too much, especially the "bad" kind, or LDL cholesterol. That can happen if you eat too much saturated fat, found mainly in foods from animals. If your LDL level is too high, plaque can build up in your heart's arteries and lead to heart disease. The "good" cholesterol, HDL, helps clear LDL from your blood.

The vegetable seed oils used for cooking in the Indian households including the sunflower oil, canola and soybean oil are not exactly healthy. We can swap them with desi ghee, coconut oil and

extra virgin oil. Since these oils remain quite stable even after they are heated up, they make for a healthier alternative to the vegetable oils that become toxic after heating. Although science has a different view about them; Because they are mostly made of saturated fats which can spike up the cholesterol levels, this factor may prove them not good for people with heart diseases. Ghee is, in fact, more concentrated in fat, as its water and milk solids have been removed.

If you have switched to a Vegan or Vegetarian diet, it is important that you include more vegetables in your daily meals rather than white rice, bread or other flour-based products. Since protein deficiency seems to be more common in vegetarians, closely monitor your protein intake for the day and include pulses, lentils, chickpeas, paneer (cottage cheese) and spinach.

You can also switch to balanced diet in routine by adopting these habits:

1. Consume fresh, seasonal produce. whole, fresh, seasonal foods and organic, locally grown foods, and as close to their natural state as possible. You can grow your own vegetables in a garden or container, shop at farmers' markets, or buy directly from local farmers.
2. Avoid chemicals and stimulants wherever possible. You should avoid processed foods, artificial sweeteners, caffeine, alcohol, and tobacco to move towards a healthier lifestyle and to create purity in the body and mind.
3. Eat with mindfulness and a positive attitude. Mindful eating can help you avoid mindless munching or bingeing, helping you focus on what you're grateful for, as well as what you're eating. Being mindful of what you eat can control how much you eat, which can lead to weight loss, a healthier heart, a calm mind, and a longer life.

### **Some Diecatry Tips for Healty Living**

1. Go handy for portion size. One serving of fresh fruit is about the size of your fist. And a snack of nuts or serving of cooked vegetables, rice should fit in your cupped hand.
2. A bowl of oatmeal for breakfast is a smart choice. It fills you up, making it easier not to overeat at lunch. The fiber also curbs LDL cholesterol. Whole grains aren't just for breakfast. You've got plenty of options to try later in the day, such as brown or wild rice, popcorn, and barley.
3. A handful of almonds, pecans, pistachios, walnuts, or other nuts is a tasty treat. They are high in healthy monounsaturated fat, which lowers LDL "bad" cholesterol but leaves HDL "good" cholesterol alone.
4. Keep the portion small, so you limit fat and calories. And avoid those covered in sugar, chocolate, or a lot of salt.
5. Cutting out fast food is not an easy game. But we'll have to start some day from somewhere. So why not today? Firstly, stop buying fast food (prepared & ready-to-eat), and remove all the stock you bought in your ration. Just eat something healthy whenever you crave junk. You can replace them with healthy alternatives. And lastly, just intend to only eat junk whenever you're with some special people. I personally only eat out when I'm with my friends or cousins (I don't meet them regularly, but every month or two).
6. Be smart when you eat out. Restaurant food can be loaded with saturated fat, calories, and sodium. Even "healthy" choices may come in supersize portions. To avoid wandering,
  - Choose broiled, baked, steamed, and grilled foods, and not fried.
  - Get sauces on the side.
  - Ask for half of your meal to be boxed up before you get it.
7. Avoid carbonated and soft drinks, instead, drink water. Avoid packed and processed foods (remember, not all processed foods are bad for us). Avoid fruit juices, instead, go for whole fruits (especially citrus ones).

You need some fat in your diet, but probably less than you think. Plus, the type of fat matters. Unsaturated fats, like those found in canola, olive, and safflower oils, lower LDL “bad” cholesterol levels and may help raise HDL “good” cholesterol. Saturated fats, like those found in, full-fat dairy, butter, and palm oil, raise LDL cholesterol.

Beans and whole grains such as brown rice, quinoa, and whole wheat have more fiber and don’t spike your blood sugar. They will lower cholesterol and make you feel full longer. Other carbs, like those found in white bread, white potatoes, white rice, and pastries, boost blood sugar levels more quickly so you feel hungry sooner, which can lead you to overeat.

By adopting some of these healthy dietary habits, you not only do good to yourself because you eat good, but also consume less of food, and indirectly, wasting less, means more food for all, less greenhouse gas emissions, less pressure on environment, and increased productivity and economic growth.



# Ayurveda's Tridosha

Nivedita Chand\*

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## Introduction

*A healthy person smiles and laughs, is cheerful and happy. Health is a gift from Mother Nature, the power behind life. Health is your birthright, not disease. It is as natural to be well as it is to be born.*  
-Swami Sivananda

Ayurveda means “Science of Life”, and is comprised of a vast body of information about healthy living and treating disease.

Originally written in Sanskrit, Charaka, Sushruta and Vagabhata are the authors of three main classical Ayurvedic scriptures that is Indian Medicine and Ayurveda, Sushruta Samhita (for inventing and developing surgical procedures) and Ashtangasangraha (compilation of 8 branches of Ayurveda) respectively.

## Ayurveda and Yoga

Ayurveda and Yoga are two sister sciences that both come from the same philosophy.

Ayurveda focuses primarily on the goal of dharma (living the right way).

*Ayurveda is the knowledge of happy and unhappy, a good and bad life, and that which contributes to those four aspects(Dharma, Moksha, Artha and Kama).*  
-Charaka

While Yoga focuses primarily on the goal of Moksha (enlightenment).

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*Yoga is a pure determined force that moves us toward the mysterious and secret, and connects us with the wonderfulness of existence, of being and of all life itself.*

*-Lord Krishna in Bhagavad Gita*

## Ayurveda and the Body

According to Ayurveda, there are four aspects of the body that need to be kept in balance in order to maintain good health -

<b>1 Doshas</b>	Energies	1. Vata 2. Pitta 3. Kapha
<b>2. Dhatus</b>	Tissues	1. Plasma 2. Blood 3. Muscle 4. Skin 5. Fat 6. Bone 7. Nerve tissue and bone marrow
<b>3. Malas</b>	Waste	1. Urine 2. Stool 3. Sweat
<b>4. Agni</b>	Fire	Digestive fire

Ayurveda teaches that the central principle of health is balance. Each of the four components must be in harmony- neither too strong nor too weak- for the body remain healthy. Also to maintain the flow of Prana(life energy) in the body.

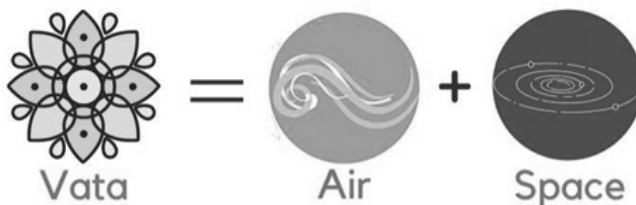
## The Three Doshas

The Doshas are energies that pervade the body and mind, each with different functions. All three of them are present in everybody, but some specific dosha is greater than the other ones.

Each dosha is made up of two of the five elements which are the building blocks of all matter.

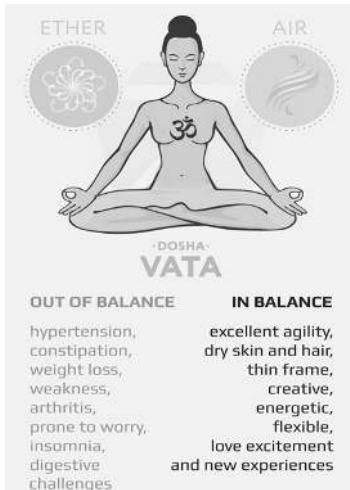
### 1. Vata Dosh –

It is made up of the elements AIR and ETHER.



It is the force of all movement and circulation in the body.

It is mainly present in the colon.



*Characteristics of Vata Dosha*

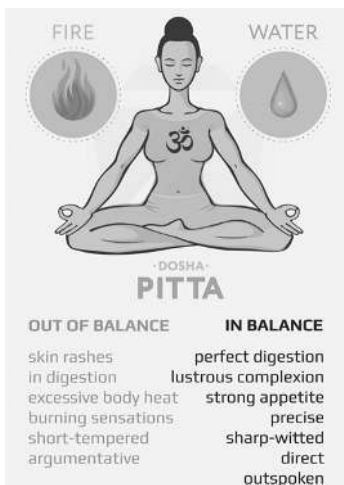
**2. Pitta Dosha**

It is made up of the elements FIRE and WATER.



In the body, pitta is the source of TRANSFORMATION and provides internal heat.

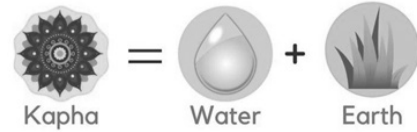
It is mainly located in the stomach and small intestine.



*Characteristics of Pitta Dosha*

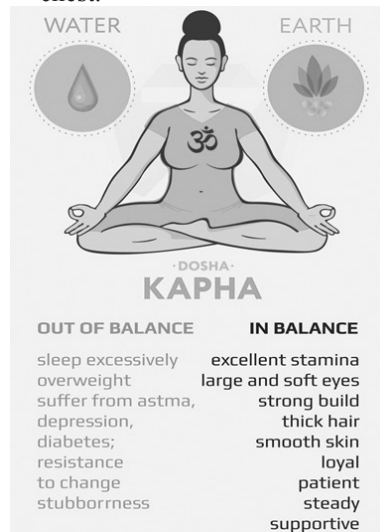
**3. Kapha Dosha**

It is the dosha of the elements EARTH and WATER.



It gives the body SUBSTANCE, strength, cohesion, lubrication, cooling and immunity.

It is mainly located in the stomach and chest.



*Characteristics of Kapha Dosha*

**Conclusion**

The three Doshas namely Vatha, Pitha and Kapha may change their proportional balance as a result of a variety of factors, such as lifestyle, diet, activities, mental/ physical stress, which mainly occur due to a lack of understanding of our own bodies. When change takes place in our body and is pre-clinical in its development stage, it may take some time before signs and symptoms appear. Very often, when change occurs, disease may take a path along the inherited weak areas of the individual so one should be extra careful during the change of season to avoid the consequences of imbalance of the tridosha's.



# The Concept of Tridosha

Oshin\*

The universe, i.e., whatever matter or non-matter there is, is made up of the five elements. In that essence, akasha and maruta make up the vata dosha. Vahni and jala make up the pitta dosha. And udaka (jala) and prithvi make the kapha.

1. **Vata:** made up of the lightest two elements i.e., space and air, vata is the lightest of all the doshas. It is dry, light, rough, harsh, cold, fine and fast-moving. In fact, all movement in the body depends on it. Therefore, it performs the function of steering the other doshas, dhatus and malas as and when required.

“पित्तः पंगु कफः पंगु पंगवो मलधातवः।  
वायुना हि यत्र नियन्ते तत्र गच्छन्ति मेघवतः॥” [1]

i.e., Pitta is lame, kapha is lame, and so are the malas and dhatus, as they cannot move on their own and need vata's support to get moved and circulated. Wherever they have to move, grow or get eliminated, they depend on vata for that, and they are able to do that via vayu only, just like the clouds move with the wind.

**Subtle forms of Vata:** Vata takes different names and forms as it performs different duties in the body. It resides in the respiratory tract as prana, as it is then vital for life. It performs peristalsis throughout the GIT. When moving the ingested food into the stomach, it is called samana, and when moving the digested contents through the intestines, while allowing nutrient absorption and waste separation, and finally eliminating waste, tissue urine from the bowel, uterus, and urethra respectively, it is called apana. The somatic vata that is responsible for small scale metabolism in the whole cellular network of the body, thus allowing blood circulation, locomotion and neuromotor function, it is called Vyana. The motive force working in the very core of our body, along the spine, working for the central nervous system is udana.

**Doshic Vata:** the manifested form of vayu, i.e., vata is more of material nature and is found in the physical bodies of organisms. Vata makes an organism just like vata: light, dry, rough, quick, fickle, and so on. When fruits of vata-dominant plants are eaten, the dietary vata can cause drying up of kapha and/or an increase in pitta. These results may or may not be desirable, depending upon the diagnosis of the individual. People of dominant vata body in a healthy state are creative, quick, moody, skinny physique, have dry hair and skin, and are likely to develop flatulence, arthritis, mood swings, anxiety, depression, neuropathy, hormonal imbalances and all digestive issues. Vata is responsible for thought process, speech and expression. A trapped vata in the body gives rise to pain and discomfort in that particular region where it is trapped, for example, migraine, sinus pain, joint pain, pelvic pain, abdominal pain, painful defecation, constipation, menstrual cramps, painful intercourse, and painful nerve-spine junctions. People with vata-dominant body can easily be identified as skinny in normal conditions and having fat torso and thin limbs in pathological conditions.

2. **Pitta:** made up of medially heavy elements, fire and water, pitta is heavier than vata and lighter than kapha dosha. It inherits heat, sharpness, moisture, pungency, fluidity, expansiveness, mobility and penetrating properties from fire and water. It is responsible for all the heat in the body, therefore being called 'agni' at times.

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\* Yoga Therapist

**Subtle forms of pitta:** starting at the cellular level, all metabolic functions in the body are performed by pitta. It provides the body with the energy to carry out metabolic reactions. The most prominent form of pitta is the digestive fire, that resides in the stomach in the form of HCl. It is also where the acidic (or sour, pungent) nature of pitta is explicitly in action. Metabolism in the body is comparable to combustion in the physical world. Like combustion consists of fuel, oxygen and optimum temperature to occur, metabolism also requires fuel (food), vata and optimum pitta to occur. If there is not enough food present compared to pitta, it will start consuming up the body tissues. This can be understood by relating to how the people with a high rate of metabolism keep losing weight if they don't consume enough food. This assertion is supported by the following extract about viparita karani mudra from the *Hathayoga Pradipika* of Swatmarama:

“नित्यमभ्यासयुक्तस्य जठराग्निविवर्धिनी...  
...अत्याहारो यदि भवेदग्निर्दहति तत्क्षणात् ॥” [2]

Upon regular practice (of this mudra) the digestive fire increases, therefore dietary portion sizes should be increased for the practising sādḥaka.

“कट्वम्लतीक्ष्णलवणोष्णहरीतशाकसौवीरतैलतिलसर्षप मद्यमत्स्यान्।  
अजादिमांसदधितक्तकुलत्थकोलपिण्याकहिंगुलशुनाद्यमपथ्यमाहुः ॥” [3]

Bitter, sour, pungent and hot foods, green leafy vegetables like mustard greens, oils and oily seeds, alcohol, fish, mutton, other meats, curds-yogurts, buttermilk, horsegram, weeds, asafoetida, garlic, etc. are contraindicated for a sādḥaka. Why have so many items been contraindicated despite them being nutritious? Upon looking deeply into that, we can learn that the foods that have aphrodisiac effect in direct or indirect way, or provoke the digestive fire and do not nourish the dhatus, have been listed as prohibited items. This dietary recommendation is in line with the previous mentioned extract, as the essence of both of these is that aggravation of pitta should be avoided for yoga seekers, especially the non-adepts. In one of his discourses Osho has mentioned that consumption of certain food items disturbs the natural sattva of the yogi, the sattva being of different magnitude for every person, it just decreases from whatever value or level it was at. He explains this by giving examples of how rajasic people like Mahavira and Buddha (they were princes and had been living royal lifestyles with all luxuries) had to resort completely to a sattvic or plant-based diet and lifestyle in order to enhance their innate level of sattva.

**Doshic pitta:** the pitta as a dosha manifested in organisms makes the organisms just like itself – hot, quick, radiant, highly metabolic, and lean. When foods of pitta dominance are consumed, the body's natural digestion is enhanced greatly and this digestion doesn't limit itself to just the gastrointestinal tract – then all cells and tissues metabolise water, nutrients and wastes quickly. Pitta is most notably found in certain herbs, seasonings and spices, such as ginger, garlic, chilli, pepper, cumin, asafoetida, mustard, etc. The foods that aggravate pitta are used as in the default form to cut out kapha, and in tempering etc. to pacify vata. Although these properties are generic and individual results may vary depending upon the person's response. People with pitta dominance in their body have a lean, muscular physique (that doesn't store much body fat), radiant skin, thin & fine hair, and quick behavioural responses as characteristic qualities in a state of health. In aggravated condition pitta is responsible for anger, urinary tract infections, gastrointestinal ulcers, chronic diarrhea, chronic GERD, hypertension, acne, skin disorders, bleeding disorders, severe photosensitivity, tendency to develop oral sores and dental degradation, hot flushes and overall systemic inflammation.

3. **Kapha:** the heaviest dosha by weight and density, kapha is made up of the heaviest elements i.e., water and earth. From them it inherits heaviness, smoothness, moistness, wetness, coolness,



stickiness, stability, slow movement, density and congestive properties. It is therefore responsible for all solidity, stability, smoothness and stickiness in the body. Kapha has a very important role to play in the first line of defence of immune mechanism in our body.

**Subtle forms of Kapha:** kapha is present as the lubricating medium in the protoplasm of each and every cell of an organism. Kapha in the form of lipids is crucial for cholesterol metabolism in animals and for absorption, energy storage and epidermal structure of plants. All the liquid content and moisture of the human body (and in essence all organisms) can be attributed to kapha. Kapha is responsible for lubrication or articular surfaces in the body; therefore, facilitating locomotion. It is present in the form of mucosal lining at all the orifices of the body, thus acting as a lubricant; and when required, the immune system causes excess secretion of kapha that blocks the entry of foreign particles, infectious substances and microbes. Kapha is also present in our body in the form of fatty acids which have important role to play in cell and tissue constitution, metabolism, hormonal responses and neurotransmission of signals. The cerebro-spinal fluid responsible for healthy functioning of the brain is also a form of kapha.

**Doshic Kapha:** the first instance in our lives when kapha manifests itself in the form of a dosha is to facilitate conception i.e., fertilization or the union of male and female reproductive cells. Kapha in the form of amniotic fluid is extremely important throughout the foetal development as it provides a medium for foetal locomotion, nutrition and respiration, uterine temperature regulation and ambient shock absorption to protect the foetus from environmental shocks. For these reasons kapha is preserved during pregnancy and kapha accumulating diet is given to pregnant women.

Foods with kapha accumulating properties are naturally sweet, complex, smooth, cooling, nourishing, filling and heavy. People with a kapha dominant body have a broad, well-defined skeletal frame, and the legs are strong and stable. They are slow, steady, consistent, patient, passionate, thoughtful, submissive, content and forgiving. They also find it very easy to gain and store fat in their body. In healthy conditions this fat distribution is uniform in the extremities and the rest of the body. In pathological conditions these individuals are more likely to develop lethargy, sluggishness, respiratory congestion, asthma, systemic fluid retention, obesity, diabetes, vision defects and in some cases cerebrospinal oedema (which can be fatal).

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3. Hathayoga Pradipika; 1/59



# Nutritional Benefits of Coconut Water

*Urvashi\**

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## Introduction

According to RENOWNED YOGA EXPERTS, fruits are a fresh and healthy option for your post workout meals. Here are the fruits you should eat like water-melons, oranges, bananas, coconut water, beetroot etc.

**Here, what does coconut water has to do with yoga?**

## Coconut Water

“In recent years, coconut water has become quite and trendy beverage”. Coconut water has a nutty and sweet taste. It contains easily digested carbohydrates in the form of sugar and electrolytes.

Coconut water is a clear liquid in fruit’s centre that is lapped from young and green coconuts. It should not be confused with higher fat coconut milk or coconut oil.

Coconut water has fewer calories, less sodium, more potassium than soft drinks. **Most unflavored coconut water contains:**

**Calories -5.45 calories.**

**Sugar- 1.3 grams.**

**Potassium- 61 milligrams.**

**Sodium- 5.45 milligrams.**

## Yoga

Yoga is an ancient and complex practice, rooted in Indian philosophy.

It began as spiritual practice but now a days, has become popular as a way of promoting physical and mental well-being. Yoga is a mind and body practice. **Yoga has practiced:**

- Physical postures (Asanas)
- Breathing techniques (Pranayama)
- Meditation (Dyana)

Yoga has derived from the **Sanskrit** word **YUJ** which means to **Yoke or to control**.

## Yoga & Coconut Water: A Match Made in Tropical Heaven

When losing a whole lot of sweat during yoga sweat sesh, sometimes water just does not cut it when it comes to rehydrating! Sweating is a good thing and means that body is working hard, we just have to make sure that we are replacing the Salt and Minerals and Electrolytes that can be lost in the process. That is what coconut water is one of our all-time favourite beverages. So Coconut water is one of the reasons that we are excited to intake.

## Precautions

Coconut water is **likely safe** for most adults when consumed as a drink. (It might cause fullness or stomach upset in some people. But this is uncommon.)

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- In large amounts, Coconut water might cause potassium levels in the blood to become too high.
- It might lead to kidney problems and irregular heartbeat.
- Avoid use of coconut water in Pregnancy and Breast-feeding.
- Cystic fibrosis.
- Low blood pressure.

### **Benefits**

- Rehydrates the body.
- Provides energy and carbohydrates for energy.
- Reduces any dizziness or headaches.
- Lowers blood pressure.
- Replenishes electrolytes.
- Promotes weight-loss.
- Balance PH levels.
- Normalises blood sugar levels.
- Taste Delicious.
- Reduce stress and muscle tension.

### **\*Good for Digestive and Urinary Health**

- It includes stomach flu.
- Dysentery.
- Indigestion.
- Constipation.
- Intestinal worms.
- And also beneficial for those suffering from dehydration cause by digestive issues including vomiting and diarrhea.
- Bladder infections.
- And Malfunctioning kidneys.
- Prevent urinary tract infections and kidney stones.
- It reduces bloating and nausea.

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3. Anheyer D, Klose P, Lauche R, et al. Yoga for treating headaches: a systematic review and meta-analysis. Journal of general internal medicine. 2020
4. Kelly Alexander.



# Health Benefits of Mango

*Nikhil Ahuja\**

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Mango also called the king of fruits, is one of the most popular fruits across the world. Mangoes are rich in nutrients like vitamins, minerals and antioxidants. It also contains traces of magnesium, manganese, selenium, calcium, iron, and phosphorus which are very important for our body. This tropical fruit is refreshing, juicy and delicious and it has some great nutritional benefits.

## Health Benefits of Mango

- **Aids in digestion:** Mango plays a prominent role in eliminating problems such as indigestion and excess acidity. The dietary fibre in it helps lowering the risk of heart disease, type 2 diabetes.
- **Supports eye health:** Mango contains nutrients that support eye health. It is also a good source of vitamin A, which supports eye health.
- **Improves Hair and skin health:** Mango contains vitamin C, which gives your skin its elasticity and prevents sagging and wrinkling. The vitamin is essential for making collagen- a protein that gives structure to your skin and hair. It also provides vitamin A, which promotes hair growth and the production of sebum, which moisturize your scalp. Apart from vitamins A and C, mango is high in polyphenols, which function as antioxidants. These antioxidants help protect hair follicles against damage from oxidative stress.
- **Promotes gut health:** The flesh of mango contains prebiotic dietary fibre, which helps feed good bacteria in the gut.
- **Boosts Immunity:** Mangoes are rich in beta-carotene, a powerful carotenoid. This helps to enhance the immune system and helps it to counter bacteria and toxins. An average sized mango contains up to 2/3rd of the daily recommended intake of vitamin C. The powerful antioxidant helps boost immune system and prevents cold/flu.
- **Helps in managing weight:** Mangoes, when eaten in moderation, could also help in weight loss. The phytochemicals in the mango skin act as natural fat busters.
- **Eating Mango During Pregnancy:** Mangoes are rich in iron, vitamin B6, vitamin A, vitamin C, potassium and folic acid which are essential nutrients for pregnancy. Also, mangoes are rich in fiber, which maintains the digestive health and prevents constipation.



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# Alternative/Traditional System of Medicine

*Jaspreet Kaur\**

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India is known for its traditional medicinal systems— Ayurveda, Siddha, and Unani. Medical systems are found mentioned even in the ancient Vedas and other scriptures. The Ayurvedic concept appeared and developed between 2500 and 500 BC in India .The literal meaning of Ayurveda is “science of life,” because ancient Indian system of health care focused on views of man and his illness. It has been pointed out that the positive health means metabolically wellbalanced human beings. Ayurveda is also called the “science of longevity” because it offers a complete system to live a long healthy life. It offers programs to rejuvenate the body through diet and nutrition. It offers treatment methods to cure many common diseases such as food allergies, which have few modern treatments. However, one should be aware that Ayurvedic nutrition is not a “magic bullet” system but requires the full participation of the patient to succeed. It is an interactive system that is user-friendly and educational. It teaches the patient to become responsible and self-empowered. Ayurveda is not a nutritional system for those seeking an escape or excuse to further abuse their body or mind. It is a system for empowerment, a system of freedom, and long life. Food is the major source for serving the nutritional needs, but with growing modernization some traditional methods are being given up (Table 1). Hence, the modern food habits are affecting the balanced nutrition . There is an ever widening gap in nutrient intake due to which normal life is no longer normal. However, affluence of working population with changing lifestyles and reducing affordability of sick care, in terms of time and money involved, are some of the forces that are presently driving people towards thinking about their wellness.

## Medicinal Plants Used in Alternative/Traditional Medicines

Alternative medicines are being used by about 60 percent of the world’s population. These medicines are not only used by the rural masses for their primary health care in developing countries but are also used in developed countries where modern medicines dominate . The Indian subcontinent is a vast repository of medicinal plants that are used in traditional medical treatments. The alternative medicines in the traditional systems are derived from herbs, minerals, and organic matter, while for the preparation of herbal drugs only medicinal plants are used. Use of plants as a source of medicine has been an ancient practice and is an important component of the health care system in India. In India, about 70 percent of rural population depends on the traditional Ayurvedic system of medicine. Most healers/practitioners of the traditional systems of medicine prepare formulations by their own recipes and dispense to the patients. In the Western countries, approximately 40 per cent of people are using the herbal medicine for the treatment of various diseases. This interest in traditional medicines is growing rapidly due to the attention being given to it by the governmental agencies and different NGO’s comprising of general public and researchers as well as the increased side effects, adverse drug reactions, and cost factor of the modern medicines. India is the largest producer of medicinal plants. There are currently about 250,000 registered medical practitioners of the Ayurvedic system, as compared to about 700,000 of the modern medicine. In India, around 20,000 medicinal plants have been recorded; however, traditional practitioners use only 7,000–7,500 plants for curing different diseases. The proportion of use of plants in the different Indian systems of medicine is Ayurveda 2000, Siddha 1300, Unani 1000, Homeopathy 800, Tibetan 500, Modern 200, and folk 4500. In India, around 25,000 effective plant-based formulations are used in traditional and folk

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medicine. More than 1.5 million practitioners are using the traditional medicinal system for health care in India. It is estimated that more than 7800 manufacturing units are involved in the production of natural health products and traditional plant-based formulations in India, which requires more than 2000 tons of medicinal plant raw material annually. More than 1500 herbals are sold as dietary supplements or ethnic traditional medicines. Alternative medicines are being used by those people who do not use or cannot be helped by conventional medicinal system. Some common medicinal plants having nutraceutical potential and their primary use in traditional medicine. Expanding Complementary and Alternative (CAM) Approaches More than 80 percent of people in developing countries cannot afford the most basic medical procedures, drugs, and vaccines. Among wealthier populations in both developed and developing countries, complementary and alternative practices are popular although proof of their safety and effectiveness is modest. Evidence-based research in Ayurveda is receiving larger acceptance in India and abroad. The National Center for Complementary and Alternative Medicine has been inaugurated as the United States Federal Government's lead agency for scientific research in this arena of medicine. Its mission is to explore complementary and alternative healing practices in the context of rigorous science, support sophisticated research, train researchers, disseminate information to the public on the modalities that work, and explain the scientific rationale underlying discoveries. The center is committed to explore and fund all such therapies for which there is sufficient preliminary data, compelling public health need and ethical justifications. Complementary and alternative practices are adjuncts or alternatives to Western medical approaches. Economic factors influence user behavior. Although social, cultural, and medical reasons account for most of the appeal of traditional.

### **Nutraceuticals an Evolving Alternative Approach**

Nutrition is a fundamental need. Various risk factors related to health result from an imbalance in nutrition. These imbalances in India are widely prevalent leading to adverse outcomes. A certain section of the population consumes diet which does not provide sufficient calories, let alone sufficient nutrients. In India, nearly 20% of the total population and 44% of young children (below 5 years of age) are undernourished and underweight. On the other hand, there is a huge population that is nourished in calorie intake but not in terms of nutrient intake. This segment would typically include lower middle to upper class population with sufficient purchasing capacity but probably less awareness about their nutrient requirements, leading to imbalanced nutritional uptake. In fact, in our population about 30% in urban and 34% in rural areas consume more than the recommended number of calories with higher than recommended levels of dietary fats and could be the largest contributor in making India the future cardiovascular and diabetes capital of the world. The third population segment, which is about 80 million, consumes nutrients and calories more than those recommended for the lifestyle they have opted for. The main risk factors in developing countries like India are related to nutrition and contribute to nearly 40% of total death and 39% of total disease burden. The main leading risk factors in developing countries [2] are shown in Figure 1. According to WHO report, India has the largest burden of cardiovascular diseases and largest number of diabetes patients in the world. The number of cardiovascular diseases patients in Brazil, Russia, China, and India are 4.1, 11.8, 24.5, and 28.9 million, respectively. Likewise the numbers of diabetes patients in same countries are 4.6, 4.6, 20.8, and 31.7 million, respectively. An estimate of the cost of productivity lost on account of mortality due to nutrition-related disorders was estimated to be 0.85% of the GDP in 2004 and is expected to increase up to 1.2% for India's GDP by 2015. Nearly 340 million people, 30% of the population in urban areas and 34% of the population in rural areas, consume calories more than the norms. Even in the population that shows 0 2 4 6 8 10 12 14 risk factors (%) Deaths attributable to 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 Figure 1: Risk factors related to nutrition— 1: underweight, 2: unsafe sex, 3: blood pressure, 4: unsafe water,

sanitation and hygiene, 5: cholesterol, 6: tobacco, 7: indoor smoke from solid fuels, 8: low fruit and vegetable intake, 9: zinc deficiency, 10: iron deficiency, 11: vitamin A deficiency, 12: physical inactivity, 13: alcohol, 14: overweight, and 15: unsafe healthcare injections. sufficient calorie intake, the micronutrient consumption is not at desired levels. While the intake of calorie-rich foods may be high, micronutrient-rich foods are being consumed in low proportions. As a result, significant micronutrient deficiencies exist in urban as well as rural areas [35]. Hence, the requirement of external intervention, that can supplement diet to help prevent nutrition-related disorders and promote wellness over treatment of various diseases, has become a necessity, and such products are known as nutraceuticals. A nutraceutical is a food or food component that claims to have health benefits, including treatment and prevention of disease. Nutraceuticals, an emerging concept, can be broadly categorized as products which are extracted from natural sources (nature-like) or manufactured synthetically (man-made), which supplement the diet to provide nutrition over and above regular food and help prevent nutrition-related disorders. Nutraceuticals, foods or food components that help in prevention or treatment of disease, are made from herbal/botanical raw materials. They do more than just supplement the diet. They, as was pointed out, help with disease prevention and treatment. Theoretically, the appeal of nutraceuticals is to accomplish treatment goals without side effects. The nutraceutical industry is rapidly growing (7%–12% per year). With extensive anecdotal data on exciting health results, nutraceuticals promise significant contributions to disease prevention. The global nutraceuticals market is estimated at 117 billion US dollar of which India's share is a meager 0.9%. United States and Japan are key markets for nutraceutical consumption. Indian nutraceuticals market is about 1 billion USD which is increasing day by day. Globally, this market is expected to reach 177 billion USD in 2013. The dietary supplements category is expected to be the fastest growing product category globally [2]. **Herbal Medicines** in Dietary Supplements Dietary supplements and herbal remedies are popular complementary or alternative products for people. These are the supplements that are intended to supplement the diet and 4 Evidence-Based Complementary and Alt.

## Conclusion

Although some uncertainty exists about the safety, effectiveness, and cost-effectiveness of CAM methods, expanding their use, where reasonable evidence of their effectiveness and good evidence of their safety exists, might yield health, social, and economic benefits [35]. For example, improving the information and services provided in local pharmacies, that are the primary source of treatment for many ailments in rural areas, might serve as an effective substitute for allowing unregulated use of conventional medical treatment. Thus, expanding CAM would require significant investment of time and resources if it is to be done appropriately and have an impact on population health. An important role exists for CAM. However, more evidence is needed before CAM approaches can be broadly integrated into national health systems for diseases for which they have promise. Also, numerous nutraceutical combinations have entered the international market through exploration of ethnopharmacological claims made by different traditional practices. To truly consume a healthy diet, the vast majority of the diet must be composed of health-promoting foods and nutraceuticals but disease-promoting foods or junk food must be avoided. Ninety percent of the daily diet should be made up of nutrient rich plant foods, whose calories are accompanied by health-promoting phytochemicals, vegetables, fresh fruits, beans and legumes, raw nuts, seeds, and avocados, starchy vegetables, and whole grains. These foods or nutraceuticals construct a health-promoting, disease-preventing diet with protective substances. The rich nutrient food intake will provide maximum protection against not only infections, asthma, and allergies but also against heart disease and cancer in adulthood.



# Beat the Heat through Diet and Yoga

*Dt. Manisha Arora\**

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Almost our whole nation is in the grip of summer heat. With the mercury shooting so high as more than 40 degrees Celcius. It is a time to be cautious about your health and beat this scorching heat. As the heat wave warnings are constantly rolling out by most state governments and central government, life doesn't stop and time waits for none. We cannot stop with our daily life functioning but we can most definitely protect and prepare our body in this weather. One needs to be at their best and feel great as our body is completely drained off with all the essential nutrients. This intense heatwave may cause several harmful impacts on our health starting from dehydration, diarrhea, Gastrointestinal disorders, food poisoning, heatstroke, etc. As far as nutrition health during summers is concerned the healthy gut microbiome, i.e., the community of microorganisms living in the gut is of utmost importance due to their essential role in a healthy metabolism, energy levels, digestion, and much more.

To avoid getting adversely affected by the heat, keep a few preventive measures in mind. So now, we must maintain gut health by incorporating healthy habits.

1. Hydration is the key. Dehydration weakens your immune system. Drink plenty of water, at least 8-10 glasses every day. Carry a steel or glass bottle with you whenever you go outside. Include homemade vegetables and fruit juices, shikanjavi, Kaanji, coconut water, chaas, lassi, infused water, etc. Avoid caffeinated sugary drinks like coffee and cold drinks, which are well known to dehydrate the body later.
2. Reduce the portion size. As big meals take longer to digest, plus hot weather does not allow to load up with too many foods in one go. So have small, frequent, and light meals and calm your gut.
3. Stay away from spicy and fried foods. These increase the metabolism, thereby raising your body temperature. It is preferred that home-cooked, easily digestible meals like khichri, uttapam, Dalia steamed rice with dhuli dal, poha, idli, etc should be consumed.
4. Nature's gift for summers. Have seasonal, fresh, juicy fruits and vegetables like mangoes, watermelon, muskmelon, cucumber, lauki, tinda, kaddu, zucchini which doesn't tax your digestive system and provide much needed hydration and have abundant vitamins and minerals.
5. Enhance your Immunity with superfoods. Summer signal the start of hot and hazy days. Skin allergens, stomach infections are prevalent. So guard your body with inclusion of superfoods. Include soaked nuts, herbal tea, lemon tea, coconut water, fresh, colorful salads, jau ka sattu, chane ka sattu, aampana, jaljeera, rose water, curd, chia seeds or sabja seeds smoothies, gond katira, Brahmi, Khus-Khus, Bael sharbat, dhanian pudina chutney, kairi Ki chutney etc., which not only give a cooling effect but are full of antioxidants, prebiotics, probiotics and possess anti-inflammatory properties too.
6. Mindful eating is a kind of meditation. Jaisa Ann, Waisa tan, Taisa hi mann, Yoga, like intellect eating, is a practice of compassion and self-observation. It relaxes our minds, improves our quality of life, and helps us attain wellness. This power allows us to dive in and listen to our body and tell us what and how to fuel it according to weather, season, and physical condition. Apart from burning calories, it curbs emotional eating and enables one to eat healthily, improving metabolism and better digestion. So one needs to practice yoga asanas every day to get the maximum benefits. certain practices of yoga are very effective. One should do under expert guidance keeping in view the health status. Pranayama are effective like shitali Pranayam, shitkari pranayama, chandra bhedi Pranayama, Ujjayi Pranayama Bramari Pranayama and Aum chanting mansik Jap are quite effective.



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# Yogic Mangement for Sciatica

Shikha Mankotia\*

**Sciatica is a shooting pain** radiating along the course of the sciatic nerve which runs **from the lower back to the buttock** through the back of the thigh into the lower leg and the foot.

**Sciatica** pain usually affects one side of the body and sometimes it is called as **lumbar radiculopathy**.

Sciatica is nerve pain from an injury or irritation to the sciatic nerve, which originates in our buttock/gluteal area. The sciatic nerve is the longest and thickest (almost finger-width) nerve in the body. It's actually **made up of five nerve roots**: two from the lower back region called the **lumbar spine** and three from the final section of the spine called the **sacrum**. The **five nerve roots come together** to form a **right and left sciatic nerve**. On each side of your body, one sciatic nerve runs through your hips, buttocks and down a leg, ending just below the knee. The sciatic nerve then branches into other nerves, which continue down your leg and into your foot and toes.

True injury to the sciatic nerve “sciatica” is actually rare, but the term “sciatica” is commonly used to describe any pain that originates in the lower back and radiates down the leg. What this pain shares in common is an injury to a nerve – an irritation, inflammation, pinching or compression of a nerve in your lower back.

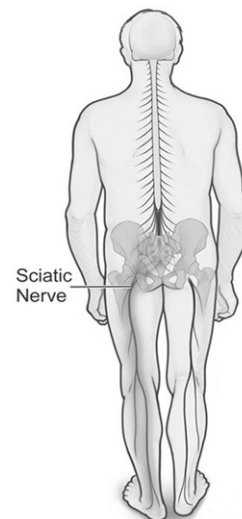
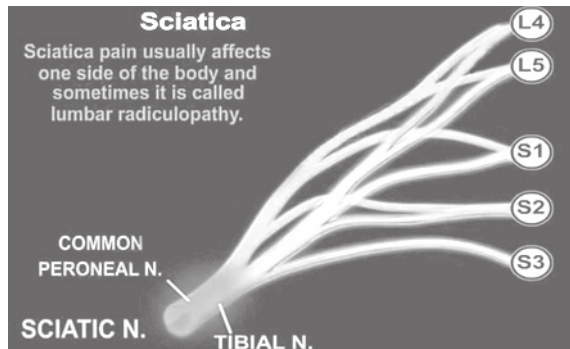
Sciatica is a **very common complaint**. **About 40% of people in the U.S.** experience sciatica sometime during their life.

## About Sciatica Nerve:

- It is 2cm wide
- It is **longest and thickest nerve** in the body.
- Formed by anterior rami of **spinal nerve L4 – S3**.
- The anterior branches of these five spinal nerves meet and converge in the posterior pelvic region to form a single large nerve. The sciatic nerve then descends posteriorly and leaves the pelvis through the greater sciatic foramen
- Nerve of the lower limb.
- It contains fibers from both the **posterior and anterior divisions** of these spinal nerves.
- The sciatic nerve arises in the **lumbosacral region**.

## Anatomy of Sciatic Nerve:

- Exits pelvis via the greater sciatic foramen.
- It descends through the posterior aspect of the thigh.



\* Yoga Therapist

- Before entering the popliteal fossa, the nerve terminates by splitting into two large terminal branches: **the tibial nerve and common fibular** (peroneal) nerve.

### Branches of Sciatic Nerve:

**Tibial division of sciatic nerve:** formed by anterior divisions of spinal nerves L4 – S3.

- **Innervates:** Semitendinosus
- Semimembranosus
- Long head of biceps femoris
- Ischial part of adductor magnus

**Common fibular division of sciatic nerve:** formed by posterior divisions of spinal nerves L4 – S3.

- **Innervates:** short head of biceps formis.

### Function of Sciatic Nerve:

The main **function** of the sciatic nerve is **to provide sensory and motor supply to the skin and muscles of the thigh, leg and foot**

### Two Common Causes of Sciatica:

**Lumbar disc herniation :** The sciatic nerve root is irritated.

Sciatica is the most common symptoms of the lumbar disc herniation.

**Piriformis syndrome :** The sciatic nerve is compressed by the piriformis muscle.

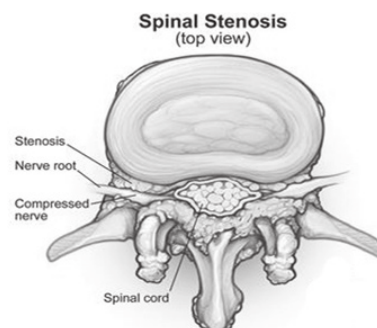
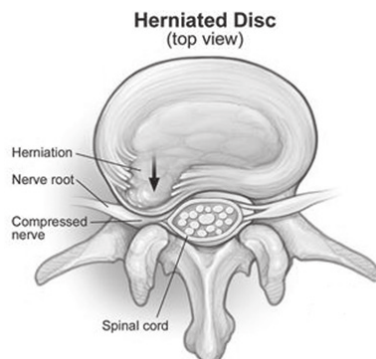
Piriformis syndrome can cause sciatica like symptoms and this needs to be Differentiate from sciatica that is caused by herinated disc.

### Other Causes of Sciatica Include:

- **Lumbar spinal stenosis** – Narrowing of the spinal cord in the lower back. Spinal stenosis is also called lumbar spinal stenosis. It's characterized by the abnormal narrowing of your lower spinal canal. This narrowing puts pressure on your spinal cord and your sciatic nerve roots
- **Spondylolisthesis** – a condition where a disk slips forward over the vertebra below it.
- **Tumors within the spine** – these may compress the root of the sciatic nerve.
- **Infection** – ultimately affecting the spine.
- **Other causes** – for instance, injury within the spine.
- **Cauda equina syndrome** – a rare but serious condition that affects the nerves in the lower part of the spinal cord; it requires immediate medical attention.

### Iatrogenic Causes:

- Direct surgical trauma
- Faulty positioning during anaesthesia
- Injection of neurotoxic substances
- Tourniquets
- Dressings, casts or faulty fitting orthotics
- Radiation



## Symptoms of Sciatica

The symptoms of sciatica include:

- Moderate to severe pain in lower back, buttock and down your leg.
- Numbness or weakness in your lower back, buttock, leg or feet.
- Pain that worsens with movement; loss of movement.
- “Pins and needles” feeling in your legs, toes or feet.
- Loss of bowel and bladder control (due to cauda equina).

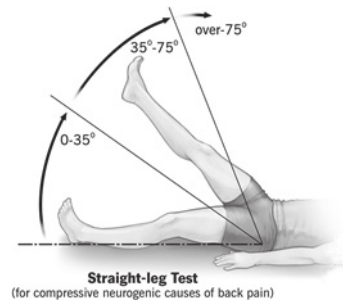
It affects only one side of the body. It is self resolving in 4 – 6 weeks, sometimes it can take more time.

## Clinical Tests for Sciatica :

A few examples of clinical tests for sciatica include:

**Straight leg raise (SLR) test :** This test includes the patient lying on his/her back and lifting one leg at a time with the other leg flat or bent at the knee. A pain encountered while lifting the affected leg usually indicates sciatica.

**Slump test :** This test includes the patient seated upright with hands behind the back. The patient bends (slumps) forward at the hip. The neck is bent down with the chin touching the chest and one knee is extended to a degree possible. If pain occurs in this position, sciatica may be present.



## Medical Imaging Tests for Sciatica

Medical imaging tests used in diagnosing the cause of sciatica include:

- **Magnetic resonance imaging (MRI)** An MRI scan allows the doctor to visualize the sciatic nerve, surrounding soft tissues, and facet joint capsules. Tumors, facet joint inflammation, and herniated discs affecting nerve roots may also be seen on MRI scans.
- **Discogram** A discogram test may be helpful in determining abnormalities in an intervertebral disc. A contrast dye injected into the tissues may allow abnormalities in the disc, such as bulging or herniation to be seen on a medical imaging scan (such as computed tomography scan).

## Risk Factors for Sciatica

- **Have an injury/previous injury:** An injury to your lower back or spine puts you at greater risk for sciatica.
- **Live life:** With normal aging comes a natural wearing down of bone tissue and disks in your spine. Normal aging can put your nerves at risk of being injured or pinched by the changes and shifts in bone, disks and ligaments.
- **Are overweight:** Your spine is like a vertical crane. Your muscles are the counterweights. The weight you carry in the front of your body is what your spine (crane) has to lift. The more weight you have, the more your back muscles (counterweights) have to work. This can lead to back strains, pains and other back issues.
- **Lack a strong core:** Your “core” are the muscles of your back and abdomen. The stronger your core, the more support you’ll have for your lower back. Unlike your chest area, where your rib cage provides support, the only support for your lower back is your muscles.
- **Have an active, physical job:** Jobs that require heavy lifting may increase your risk of low back problems and use of your back, or jobs with prolonged sitting may increase your risk of low back problems.

- **Lack proper posture in the weight room:** Even if you are physically fit and active, you can still be prone to sciatica if you don't follow proper body form during weight lifting or other strength training exercises.
- **Have diabetes:** Diabetes increases your chance of nerve damage, which increases your chance of sciatica.
- **Have osteoarthritis:** Osteoarthritis can cause damage to your spine and put nerves at risk of injury.
- **Lead an inactive lifestyle:** Sitting for long period of time and not exercising and keeping your muscles moving, flexible and toned can increase your risk of sciatica.
- **Smoke:** The nicotine in tobacco can damage spinal tissue, weaken bones, and speed the wearing down of vertebral disks.

### Management:

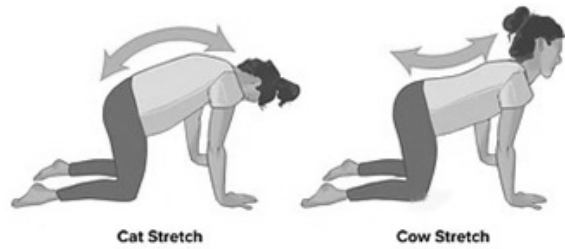
- Exercises and stretches
- Pain killers.

### Yoga Therapy Management (Asanas)

- **Child's Pose (Balasana) :** Child's Pose is a wonderful way to tune into and relax your body. It lengthens and stretches your spine, promoting flexibility and openness in your hips, thighs, and lower back.
- **Downward-Facing Dog :** This forward bend helps bring your body into alignment, relieving pain and tightness. Downward-Facing Dog promotes strength in your entire body while helping to correct imbalances.
- **Half Moon Pose (Ardha Chandrasana) :** Half Moon Pose strengthens, stabilizes, and balances your body. It increases flexibility, relieves tension, and stretches your spine, glutes, and thighs.
- **Cobra Pose (Bhujangasana) :** This soothing pose strengthens and stretches your spine, promoting circulation and flexibility.
- **Locust Pose (Salabhasana) :** This pose strengthens your spine, glutes, and thighs. It stabilizes your core and lower back. It also promotes circulation and flexibility in your hips.
- **Knees-to-Chest Pose/Wind-Relieving Pose (Pawanmuktasana) :** The knees-to-chest pose helps stretch out the muscles in your lower back and your piriformis, a pear-shaped muscle located deep in the buttock.
- **Reclined Pigeon Pose (Supta Kapotasana) :** Doing Pigeon Pose on your back helps support your lower back and puts less pressure on your hips. Reclined Pigeon Pose stretches your glutes and hips as well as the piriformis muscle.
- **Bridge Pose (Setu Bandha Sarvangasana) :** The bridge pose helps strengthen your lower back and thighs.
- **Half Lord of the Fishes Pose (Ardha Matsyendrasana):** This twist stretches and lengthens your spine, relieving pain and tension. Feel the movement from this twist starting in your lower back.



- **Legs-Up-the-Wall pose (Viparita Karani)** : This is the ultimate restorative pose, allowing your body to rest, relax, and recover.
- **Cat-cow pose:** The cat-cow pose (also called the cat-dog pose) improves the forward and backward bending of the lower back, improving your spinal flexibility, posture, and balance.



**Precautions while performing yoga :**

If you take sedative medication(s) or have a medical condition that causes your ligaments and joints to be more flexible than normal (hypermobile), yoga must be avoided or practiced under the guidance of a therapist.

Yoga can be an effective, low-impact way to find sciatica relief. Often, a particular pose may help one person, but it may not work for others. You may need to try out different poses to find the most effective yogic stretch for relief from your sciatica.



# Stress and its Management through Yoga

Seema Pal\*

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Stress is not just a word but in today's time, it has become a main reason for becoming a root cause of various disorders and problems in people and it cannot be said that the stress experienced by elder are harsh and by a child is less impactful. Stress affect everyone and it does not discriminate people on the basis of caste, class, colour, creed. Stress is a natural feeling which is very normal in every person's life. In small amount stress can be good because it motivates a person to do much better than before in his life. Its motivates a person to work hard and do his best. For example during exam in school students feeling stress is normal which helps them to cope up with challenging situations.

But if you are feeling very stressed and cannot manage stress it can lead to mental health problems such as depression and anxiety.

## Stress in Students

Students are exposed to various kinds of stress factors which is in psychological terms called stressors. When a person undergoes chronic stress he not only get affected at mental level but also at social, physical, emotional and economic levels. Their ability to learn and memorize and their academic performances are interfered. Which gives results to various **symptoms** of stress as given below:

- Irritation
- Anxiety
- Worry all the time
- Poor health
- Difficulty in concentration
- Nail biting
- Shortness of breath

All these symptoms are very dangerous to students depending upon their intensities. Many studies have shown that stress can take the place of any problem in future. In students life these days when maximum time at school and if school becomes an another factor of . It will become a matter of concern not only for the student but also for the schools education institute and colleges

## Causes of Stress in Students

1. **Homework:** Homework are given to students so that students can recap what is taught in schools. But too much of homework can leads to lots of burden, less active learning and can stop them to become more creative.
2. **Overscheduling:** Its is a simple case of time poverty too much to do but there is no much time to do it. Places in top universities demand good academic results and has become more competitive. They want all well rounded students. For this the students have to participate in wide range of activities. Which is resulting in exhaustion, irritability, sleeplessness.
3. **Parental pressure:** Parents having high academic expectations of their children can improve their grades, placing too much pressure on their child to constantly meet these expectations can have negative consequences on overall well-being and grades.
4. **Family environment:** Families are not perfect. All the imperfections your family may have can lead to an overload of stress. Some of the issues faced by families, that can create stress for students, include divorce, family finances, and poor communication. All this not only affect students mental state but also hampers development and growth.

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5. **Career problem :** A person with good career is always respected in society. This prestige becomes a mechanism for students to achieve high ends .but problem is that most of the students don't know what they want to do in their lives and increasing unemployment is also giving them stress because job aspirants are more than its creation.

### Why Stress Management is Important:

- To have a balanced life .
- To be happier, healthier and efficient.
- If we manage our stress our relationship will be more healthy.
- Stress management helps a person to be resilient toward different pressures of life.
- It is important so that the anxiety in students can be reduce.
- It reduces negativity of thoughts.

### Yoga and Stress Management

Yoga is a integrative approach given by Indian society to everyone. The word yoga is derived from the Sanskrit word “yuj” which means “ to join” or “ to unite”. Yoga brings physical and mental body together so that there is peacefulness in mind and body. So, we can say that yoga works upon both physical and mental levels. This can help a person to relax and manage anxiety and stress.

Yoga has many styles, forms and intensities. Hatha yoga, in particular, may be a good choice for stress management. But most people can benefit from any style of yoga — it's all about your personal preferences.

The major components of yoga which helps to reduce stress.

- **Poses:** Yoga poses, also called postures, are a series of movements designed to increase strength and flexibility. Poses range from simple to difficult. In a simple pose, you might lie on the floor while completely relaxed. Every pose in yoga need concentration which diverts the mind to other objects which divert the attention of the stressors in your life
- **Breathing:** Controlling your breathing is an important part of yoga. Yoga teaches that controlling your breathing can help you control your body and quiet your mind. Just focusing on your breathe leads to calmness in your whole body. This also makes a person to draw his senses inside (pratyahar in yogic terminology).
- **Meditation or relaxation:** In yoga, you may incorporate meditation or relaxation. Meditation may help you learn to be more mindful and aware of the present moment without judgment. Meditation is best remedy that anyone can have to manage stress. Relaxation by doing yog nidra has proved to a good remedy for post traumatic stress disorders.

### The Health Benefits of Yoga

The potential health benefits of yoga include:

1. **Yoga for Stress reduction:** A number of studies have shown that yoga may help reduce stress and anxiety. Yoga can enhance your mood and overall sense of well-being. Yoga might also help you manage your symptoms of depression and anxiety that are due to difficult situations.
2. **Yoga to Improved fitness:** Practicing yoga may lead to improved balance, flexibility, range of motion and strength. This will keep your mind diverted and you will get lesser time to worry about other things especially for students.
3. **Management of chronic conditions by yoga:** Yoga can help reduce risk factors for chronic diseases, such as heart disease and high blood pressure. Yoga may also help manage low back pain, neck pain and menopause symptoms. Yoga might also help relieve symptoms of several chronic conditions, such as pain, chronic obstructive pulmonary disease (COPD), asthma, arthritis and insomnia.

### Management Techniques of Yoga :

- **Diet:** Diet plays a very important role in stress management . Someone has well said that “**jaisa ho Ann, waisa bne mann**”. Students diet affects the working of the body in yogic terms there are three categories of diet i.e satvik, rajasik and tamasik. It is recommended that a student must eat satvik food so that they become happy and healthy.
- **Shatkriya:** These are the six techniques of cleansing the inner body so that a happy soul can reside in a healthy body. Shatkriyas like jal neti, kapalabhati are good for stress because it reduces tension and make a person feel relaxed
- **Asanas:** There are number of asana which helps a person to keep calm and reduce stress and provides relaxation to whole body. For example – shanshank asana, makarasana, vajrasana, padamasana, shavasana etc.
- **Pranayama:** It is not only inhaling in and exhaling out of air but it is expansion of vital force (prana) that is present in every person. Pranayama has a great effect on mental level it calms the nervous system and stablises the various point of brain. For managing stress pranayamas like : Bhamari, sheetli- sheetkari  
Are very beneficial.
- **Meditation and relaxation:** Yog nidra as a technique of relaxation can be used . OM chanting is also very effective

### Conclusion

Stress being a normal emotion is now a days is becoming very serious problem in students. There are number of reasons that is affecting the life od students . As a student this age is full of development and growth at various levels. For a human being to be happy and successful in life a healthy body and peaceful mind plays a important role . But due to hectic day students are becoming more prone to psychological disorders and their capabilities are decreasing due to stress . To manage stress yoga is a best path because it works upon the total well-being of a child.

At last, from above article we can conclude that if in school curriculum we add few hours for yoga it will benefit all the students and it will also keep them in contact will there values and culture.

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# Tongue – Indicator of Health and Disease

*Bimal Kanta\**

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Greek physicians like Hippocrates and Galen considered different characteristics of the TONGUE are the important indicator of health and disease.

Tongue is a muscular and glandular structure work as a SENSE ORGAN. It has small projections called Papillae have taste bud. It senses sweet, salty, sour and bitter taste. Tongue also used to form words for speaking, its external extension or projection of the body interne.

A careful observation of state of tongue i.e. Its color and shape gives a physician an insight into their health condition of patient as explanted below.

1. It has normally a light red color, indicating a strong vital energy of a person.
2. Vitamin B2 deficiency gives magenta color of the tongue with soreness and fissures of the lips.
3. Pail tongue is the indicator of **severe anemia**.
4. “Dryness of tongue” is indicator of diarrhea, heat exhaustion and salvation.
5. A white coating or white sports are indication of **oral thrush**. A yeast infection that develops inside the mouth is common in infants and elderly people denture wearers or people with weaken immune system.
6. Red colorations of the tongue is the indicator of some inflationary changes or vitiated **pitta**.
7. Leukoplakia ie. White patches on mouth and tongue who are addicted to Tobacco.
8. Strawberry like red bumpy appear due to high fever (Scarlet fever).
9. Canker sores on the tongue are indicator of stress which will be healed in a week or two.
10. Black spot with hairy growth are the indicator of **worm infestation**.
11. Oral lichen planus is the network of raised white lines on the tongue similar to lace.
12. **Cyanotic** tongue indicated some heart related problem.
13. Cracks on tongue are the indicator of glossitis or digestion related problem.
14. In dental problem back of tongue became white.
15. In liver related problem, tongue gets slightly elongated.
16. In TB tongue get red and dry.
17. Lack of movement of tongue indicates nervous weakness.
18. Excessive moistens indicates mouth sores, cancer, tumors and may be denture problem in elder.

This is primary and traditional method as the indicator of disease. Doctor Allen advice everyone should check their tongue on daily bases especially in morning, any discoloration, lumps, sores or pain should be monitored and evaluated by a medical professional is these symptoms on the tongue do not go away with in two weeks.



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\*Yoga Therapist

# Herbs for Health

*Kamla Dewan\**

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Herbs are the plants which are used as medicines botanically a herb is plant with a non-woody stem which dies down after flowering in common usage however the term applies to all plants whose leaves, stem, roots, flowers, fruits, seeds have medicine uses.

Herbs can cure many diseases including some that other systems of medicine cannot. The trend these days through out the world is to use Herbal preparations as they have no or minimal side effects. They have cured diseases where modern synthetic/ allopathic medicines have failed as it has been evident during the corona out break recently where ayurvedic medicines & kadhas were found to be effective in the treatment of COVID-19.

Mother nature has endowed us beautiful resources not only for our survival but also for maintenance of good health now I would like to emphasise the benefits of common herbs which are easily available for out health your garden can be your pharmacy for minor problems.

## 1. Tulsi:- Holy Basil (Sacred Basil)

### Botanical Name – *Ocimum Sanctum*

It enjoys a sacred place in our homes and temples. It stands as a model for hindu culture since ancient times. It is used in the pujas and offered to Lord Vishnu & Lord Krishna.

**Part Used:** whole plant, leaves, roots & seeds.

**Uses:** it has number of benefits.

- (i) It purifies the air and kills bacteria's, viruses and germs.
- (ii) The leaves are used to bring down fever.
- (iii) Fresh juice of Tulsi is given in cough cold.
- (iv) Used for the control of Malaria, infections, insecticide, Mosquito repellent.
- (v) Its improves memory & students use it during examination to retain memory.
- (vi) It is an immunity Booster (Adaptogen) which is the need of the time during COVID-19 infection.
- (vii) It has anti-cancer effect.
- (viii) Tulsi oil can be used to relieved ear-ache and also repels mosquitoes.

Lots of scientific studies have revolved its anti spasmodic, anti-stress and antimicrobial activity, useful in respiratory disorders.

Tulsi is indeed a Green Doctor.

## 2. Neem:- Nimba (Margo)

### Botanical Name – *Azadirachta indica*

It is one of the important medicinal plant from ancient times.

Its status as national tree is hustified because of its medicinal and commercial value.

It is also known as the village pharmacy. Rural population use it for many purpose.

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**Part Used:** Root, Stem bark, Stem, Leaves fruits, seeds.

**Uses:** Each and every part of Neem is used and is an all-in-one herb. It has health and beauty benefits.

- (i) Neem leaves are used for the treatment of diabetes and skin diseases 8-10 leaves eaten every morning controls diabetes.
- (ii) It has anti-bacterial, anti-fungal, apply Neem oil mixed with coconut oil for insect repellent property. (Insecticide).
- (iii) Fresh twigs are used to clean teeth & bad breath and is a very good mouth freshener.
- (iv) It has anti-inflammatory and anti-arthritis activity.
- (v) It has immune-stimulant activity.
- (vi) It has agricultural usage as bio-manure, bio pesticide and insecticide and is in vogue in organic farming.
- (vii) It has anti-stress and antiseptic property.

### 3. Aloe:- Ghrit Kumari

#### Botanical Name – Aloe Vera

It is one of the most abundantly growing cactus plant. It is used extensively by folk and urban people. It is one of the most common ingredients in Herbal Cosmetics and an economical medicinal plant. It is extensively used by the beauticians for skin care hence can be a wonderful friend of damsels for its property. “Glow with Aloe”

**Part used:** Leaf Juice, Gel, Pulp.

**Uses:**

- The gel of leaf is used in skin diseases.
- Healing
- Sun Burns
- Swellings
- Thermal Burns
- Juice of Aloe is given orally for general debility (physical weakness)
- Eczema & other skin disorders, cosmetic etc.
- Menstrual Irregularities
- Loss of appetite
- Acidity
- Constipation
- Haemorrhoids (Piles)

Aloe Vera has attained such a reputation that it is used as health food and natural cosmetic all over the world.

### 4. AMLA:- Indian Goose Berry

#### Botanical Name – Phyllanthus Emblica

It is a “SUPER FOOD” and wonder herb/Plant Amla has been used in traditional medicine and is considered as Rasayana (Tonic) and for Rejuvenation.

It is the richest Natural source of Vitamin-C Vedic literature mentions Amla as best among fruits. It grows abundantly in India.

**Part Uses:** Fruit, Bark & root.

**Uses:**

- (i) It is used in Diabetes as it reduces blood sugar levels.
- (ii) Equal quantities of Amla powder and Jamun seed powder is a useful remedy for diabetes.

- (iii) It is an anti-oxidant and rich source of Vitamin-C
- (iv) Good for eye sight & eye disorders.
- (v) Very good Hair tonic. Also used for premature grey-hair. Amla fruit and shoe flower (Hibiscus) & iron rust are made into paste and applied externally on hair.
- (vi) It is an Immunity Booster.
- (vii) The fresh juice of Amla is laxative & also valuable for several oilments.
- (viii) It is an ingredient of TRIPHALA. (whic contain Amla, Harar and Bheda) used for constipation.
- (ix) It is said to cure wrinkles of skin.
- (x) It is a Liver Tonic.

## 5. ASHWAGANDHA (Asgandh Root)

### Botanical Name- Withania Somnifera

This herb is the most popular medicinal herb and has attracted worldwide attention for its curative effect for centuries it is known for its aphrodisiac property and for its efficacy in male infertility. It has Immuno-Modulatory property and has been used to increase immunity during COVID-! (times recently. It is a super herb.

**Part Used:** Root

#### Uses:

- It has anti-stress activity (adaptogen).
- It is a brain tonic and improves general alertness. It reduces anxiety.
- It is used in Insomnia (sleeplessness) ¼ tsp. of powder of Ashwagandha root taken with milk at night induces sleep.
- It has anti-inflammatory activity and has analgesic (pain relieving) effect used in arthritis (Joint pains)
- It has anti-ulcer 7 anti-tumor effect also used in cancer.
- Boosts our immune system

By virtue of its amazing uses it is referred to as Indian Ginseng.

## 6. TURMERIC (Haldi)

### Boatanical Name – Curcuma Longa

It is a super herb/spice as is the yellow gold. It has been used by the ayurvedic and unania practitioners in india since ancient times as a tonic and blood purifier. Its importance has been recognised in the whole world. It is the most important spice used in our kitchen.

**Part Used:** Rhizomes (underground stem).

#### Uses:

- It is anti-inflammatory and analgeric commonly used for pain relief.
- It is a very useful intestinal antiseptic. Especially in chronic diarrhoea it can be taken mixed in buttermilk (Lassi) or wither.
- It is used in cough & cold & can be taken with honey & black pepper.
- It is a blood thinner and is useful in heart problems & circulatory problem.
- Turmeric in combination with ajwain is useful for colds & cough in children.
- It is an effective remedy for bronchial Asthma. A teaspoon of turmeric powder with milk or warm water is very effective.

- It is useful in the treatment of skin diseases, & used in cosmetic creams for fair complexion as (turmeric cream) face pack.
- It is a sacred herb used in auspicious events & pooja.

These are just few Herbs that have been explained and there are many of them which have so many curative properties.

The popularity of Natural drugs all over the world in recent years is an indication of their significant contribution to modern medicines. They have cured diseases where modern synthetic drugs have failed are beyond the reach of poor nations.

Recently WHO – Global Centre for traditional Medicine in Jamnagar, Gujarat, India has been set up. Our prime minister Sh. Narendra Modi has laid the foundation stone of this centre. The primary objective of WHO-GCTM is to harness the potential of traditional medicine from across the world through modern science and technology and improve overall health of the communities world over.

Under the guidance of our Prime Minister Sh. Narendra Modi the knowledge of Yoga, Ayurveda and other traditional medicines is being shared with the world and it has become useful for well-being of all global citizens.



# Yogic Management of Depression

Kriti\*

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## What is Depression?

IT is a common and serious medical illness that negatively affects how you feel the way you think and how you act. Fortunately, it also treatable. Depression causes feelings of sadness and loss of interest in activities you once enjoyed. It can lead to a variety of emotional and physical problems and can decrease your ability to function at work and at home. In grief, positive emotions and happy memories of the deceased typically accompany feelings of emotional pain. In major depressive disorder, the feelings of sadness are constant.

People experience depression in different ways. It may interfere with your daily work, resulting in lost time and lower productivity. It can also influence relationships and some chronic health conditions.

- Depression Symptoms can:
  - Feeling sad or having a depressed mood
  - Loss of interest or pleasure in activities once enjoyed
  - Fatigue or loss energy
  - Depressed mood
  - Being angry or irritable
  - Loss concentration
  - Feeling worthless or guilty
  - Difficulty thinking, concentrating or making decision
  - Thoughts of death or suicide
- What Causes Depression?
  - Family problem
  - Early childhood trauma
  - Illness and health issue
  - Losing your job
  - Stress at work

**Depression Is Different From Sadness:** Sadness is a human emotion that all people feel at certain times during their lives. Feeling sad is a natural reaction to situations that cause emotional upset or pain. There are varying degrees of sadness. But like other emotions, sadness is temporary and fades with time. In this way, sadness differs from depression.

Depression is a longer-term mental illness. It impairs social, occupational, and other important areas of functioning. Left untreated, symptoms of depression may last for a long time.

Keep reading to learn more about the differences between depression and sadness

- **Symptoms:** When you're sad, it may feel all-encompassing at times. But you should also have moments when you are able to laugh or be comforted. Depression differs from sadness. The feelings you have will affect all aspects of your life. It may be hard or even impossible to find enjoyment in anything, including activities and people you used to enjoy. Depression is a mental illness, not an emotion.
  - changes in sleeping or eating patterns
  - difficulty concentrating
  - loss of interest and enthusiasm for things which used to provide pleasure
  - feelings of deep, unwarranted guilt
  - feelings of worthlessness
  - constant thoughts about death

You may have some of these symptoms if you are sad, but they shouldn't last more than two weeks. Suicidal thoughts are a sign of depression, not sadness.

- **Risk Factors:** Depression can occur in both men and woman of any age. Depression affects people across all ethnic groups and socioeconomic backgrounds. There are several risk factors for depression. But having one or more risk factors doesn't mean you'll become depressed.

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- **How Depression Effects Physical Health:** People with depression may experience appetite changes, which can cause unintended weight loss or gain. Medical experts have associated excessive weight gain with many health issues, including diabetes and heart disease. Being underweight can harm the heart, affect fertility, and cause fatigue.
  - **Physical Symptoms of Depression**
    - **Chronic pain:** People with depression may experience unexplained aches or pains, including joint or muscle pain, breast tenderness, and headache a person's depression symptoms can worsen because of chronic pain.
    - **Weight gain or loss:** People with depression may experience appetite changes this can cause unintended weight loss or gain.
    - **Heart disease:** Depression can reduce a person's motivation to make positive lifestyle choices. Their risk of heart disease increases when they eat a poor diet and have a sedentary lifestyle.
    - **Inflammation:** It is unclear whether depression causes inflammation or chronic inflammation makes someone more vulnerable to depression. More research is necessary to understand the link between the two.
    - **Trouble sleeping:** This condition can leave them feeling exhausted, making it difficult to manage both physical and mental health.
- **How Depression Effects Mental Health:** Depression is a mental disorder that affects your mental health. The emotional symptoms of depression can be mentally devastating and also mental debilitating as well. Depression can lead to serious consequences by affecting the following systems of the
- **Using Yoga to Relieve the Symptoms of Depression:** More studies are using randomized controlled trials to look at the relationship between yoga and depression. Randomized controlled trials are the best ways to verify study results. According to the Harvard Mental Health Letter, recent studies suggest that yoga can:
  - reduce the impact of stress
  - help with anxiety and depression
  - be a self-soothing technique similar to meditation, relaxation, and exercise
  - improve energy

Yoga is a physical exercise that involves different body poses, breathing techniques, and meditation. The therapy may help with depression and your symptoms, such as difficulty concentrating or loss of energy. Many people use yoga therapy to manage:

- mental and emotional problems, such as stress, anxiety, or depression
- conditions and disorders, such as ongoing low back pain
- chronic or long-term pain
- overall health and well-being

You can find yoga classes at fitness studios, hospitals, and local community centers. The classes can be gentle or challenging, depending on the style.

- **Yoga For Depression Effective Poses**

- |                    |                |
|--------------------|----------------|
| • Sethu Bandhasana | • Yttanasana   |
| • Halasana         | • Savasana     |
| • Pranayama        |                |
| • Nadi shodana     | • Suryabhedhan |
| • Kapalbhathi      | • Sheetal      |
|                    | • Sheetkari    |



# Yogic Management for Prolapse

Kiran Sharma\*

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A Few people are aware of Prolapse and its alternatives available to help it or correct it. Prolapse is generally displacement of a part or organ of the body from its normal position usually downward or outwards. Pelvic organ prolapse doesn't get talked about much. Apart from surgical interventions there are various yogic mechanisms which are designed to reintegrate the pelvic structure. One reason is that women often feel shame or confusion about the condition or its treatments and a lot of women have never even heard of it. There is certainly a role that yoga can play in the management of reproductive organ prolapse, but there are also some poses, movements and breathing methods that could potentially exacerbate the condition.

The prolapse happens when one or more pelvic organs (the vagina, uterus, bladder, urethra, small intestine, and rectum) drop from their normal position. It's caused by a weak pelvic floor, the collection of muscles, ligaments, and connective tissues that hold these organs in place. When a pelvic organ drops, it may bulge into another organ. In some cases, the organ may bulge out of the vagina. Women may accidentally leak urine or bowel contents (stool), or their vagina may make noises during exercise. These symptoms and others can be isolating. Some women don't seek treatment until they start having serious problems with bladder, bowel etc.

The Pelvic organ prolapse affects almost 1 in 4 women in their 40s and 1 in 3 in their 60s. By the time women reach their 80s, Pelvic organ prolapse affects half of all women. It's often caused by changes during pregnancy and childbirth that weaken the pelvic floor. But women who have never given birth can have Pelvic organ prolapsed too.

**The symptoms** are such as Uneasiness in abdomen and lower portion of the waist, a feeling of something pressurizing the downward and urinating frequently etc.

**Causes :** The causes for prolapse such as overeating, gas, chronic constipation, lack of exercises, other diseases and negligence at the time of delivery. It can also be due to aging, changes in hormones with menopause, obesity, wearing tight cloths, diseases that weaken connective tissue, including genetic disorders, pelvic floor injuries, continual coughing caused by smoking or lung disease, very high-impact exercise or jobs that require heavy lifting, ongoing constipation and straining during bowel movements.

**The Yogic exercises to correct or help to reduce or cure the prolapsed** like regular practice of asanas, mudras & bandhas. The patient may find his/her condition becomes more manageable and may fully correct itself but do not expect immediate or miracles results. There are few yoga practice for prolapse.

- **Asanas:**

1. Slightly elevate hips during Legs up the Wall pose (Viparita Karani), Supported Bridge pose (Setu Bandha Sarvangasana), Reclined Cobbler's pose (Supta Baddha Konasana), Supported Shoulder stand (Salab asana Sarvangasana, Vajrasana, Shashankasana, Sputa Pawanmuktasana, Jhulana lurhakanasana,
2. It is important to ensure you are breathing effectively and not holding your breath in all your yoga poses, and in all your activities of daily living.
3. Mountain pose, Tadasana and modified Powerful pose (Utkatasana) with a block between the thighs, ensuring proper postural alignment.

- **Pranayama (breathing methods)** that are meant to calm the nervous system would be beneficial for addressing anxiety that sometimes causes you to hold tension in the pelvic area.

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\*AYUSH Instructor



Nadi Shodana (alternate nostril breathing), Abdominal-Diaphragmatic breathing (Belly Breath) and Bee's breath (Bhramari) and Ujjayi may be useful.

- **Mudra & Bandha** All the mudra can be practiced which is most relevant to your specific condition as guided by yoga therapist such as ashwini mudra, Vajroli mudra etc. The Bandha are mool bandha & uddiyana bandha.

The constipation can be removed by naturopathy by putting wet mud pack on abdomen and anus before going to sleep a piece of cloth soaked in sun charged oil from green bottle should be inserted into the anus and also 8 doses of 50 gms of the mixture of equal quantities of sun charged water from green & dark blue bottle should be taken daily.

#### **The poses or activities to avoid in your practice:**

1. Poses that tend to unfavorably increase the intra-abdominal pressure such as Boat (navasana), Four-Limbed Staff pose (Chaturanga Dandasana), Plank pose (on elbows or hands) or variations of these poses.
2. Uddiyana Bandha forcibly and considerably increases the intra-abdominal pressure and can exacerbate prolapse.
3. Depending on the severity of the prolapse, forward bending poses with the legs abducted (wide apart), may induce an increased downward pressure in the pelvic cavity such as Garland pose (Malasana), Wide-Legged Forward bend (Prasarita Padottanasana), Extended Child's Pose (big toes are touching, heels and knees are wide apart, and arms extending forward).
4. Power or flow yoga transitions where there is jumping. Repeated jumping consistently increases the downward force.
5. Breath Holding. It is very important to know that If any yoga pose is too challenging for you or causes you to strain and hold your breath, then this can cause an increase in the intra-abdominal pressure, worsening your prolapse.
6. Avoid Kapal Bhati Pranayama (vigorous abdominal contractions during breath method).
7. Avoid activities such as heavy lifting or "pushing" (as in constipation). Lifestyle choices forcing yourself to take several trips to & fro and nutritional changes may be helpful.

The Women should work with an urogynecologist or pelvic floor specialist to match treatment with their needs and wishes. And if Pelvic organ prolapse isn't bothering then you may not need any treatment at all and seeking a health care professional who can help you accurately activate these muscles before you start engaging them in your yoga practice. It is extremely important to keep the perineal area strong & active. You can begin to strengthen to rejuvenate it through specific yoga practices which will help you to integrate & balance the energies responsible for physical emotional, mental & spiritual well-being so that you again become healthy, happy. This article is not intended to act as medical advice, nor to diagnose or replace your current treatment.

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# Therapeutic Impact of Yoga and its Ability to Improve Quality of Life

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## Introduction

A 3,000 years old practice, yoga, is currently viewed in the Western world as a comprehensive way to deal with wellbeing and is characterized by the National Institutes of Health as a type of Complementary and Alternative Medicine. “Yoga” comes from a Sanskrit root “yuj” and that implies association, or burden, to join, and to direct and focus one’s consideration. Normal act of yoga advances strength, perseverance, adaptability and works with qualities of kind disposition, empathy, and more prominent discretion, while developing a feeling of smoothness and prosperity.

Yoga is a type of psyche body wellness that includes a mix of strong movement and an inside coordinated careful spotlight on consciousness of oneself, the breath, and energy. Four fundamental standards underlie the lessons and practices of yoga’s recuperating system. The primary rule is the human body is a comprehensive substance involved different interrelated aspects indivisible from each other and the wellbeing or sickness of any one aspect influences different aspects. At the point when the individual has a positive brain state mending happens all the more rapidly, though if the psyche state is negative, recuperating might be delayed. Yoga reasoning and practice were first depicted by Patanjali in the exemplary text, Yoga Sutras, which is broadly recognized as the definitive text on yoga. Today, many individuals distinguish yoga just with asana, the actual act of yoga, yet asana is only one of the many devices utilized for mending the individual; just three of the 196 sutras notice asana and the rest of the text examines different parts of yoga including cognizant breathing, contemplation, way of life and diet changes, perception and the utilization of sound, among numerous others.

In Yoga Sutras, Patanjali frames an eightfold way to mindfulness and illumination called ashtanga, which in a real sense signifies “eight limbs”. The eight limbs are included moral standards for carrying on with a significant and deliberate life; filling in as a remedy for moral and moral lead and self-control, they direct consideration towards one’s wellbeing while at the same time recognizing the profound parts of one’s tendency. Any of the eight limbs might be utilized independently, however inside yoga reasoning the actual stances and breathing activities set up the brain and body for contemplation and otherworldly turn of events. In light of Patanjali’s eight limbs, a wide range of yogic disciplines have been created. Each has its own method for forestalling and treating illness. In the Western world, the most well-known parts of yoga rehearsed are the actual stances and breathing acts of Hatha yoga and reflection. Hatha yoga upgrades the limit of the actual body using a progression of body stances, developments (asanas), and breathing methods (pranayama). Yoga is perceived as a type of psyche body medication that incorporates a person’s physical, mental and otherworldly parts to further develop parts of wellbeing, especially stress related sicknesses. Proof shows that pressure adds to the etiologic of coronary illness, malignant growth, and stroke as well as other ongoing circumstances and infections. Because of the way that pressure is embroiled in various illnesses, it is fundamentally important to remember a concentration for stress the executives and decrease of pessimistic profound states to lessen the weight of sickness. As support rates as a main priority body work out schedules, for example, yoga keeps on expanding, it is significant for medical care experts to be educated about the nature regarding yoga and the proof of its numerous helpful impacts.

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## Method

To find research studies and mediations that inspected the remedial impacts of yoga, data sets were looked through Google Scholar by means of college internet browser. At first, the accompanying catchphrases were placed into the data set through the high-level hunt choice: “yoga,” and “remedial impacts.” This search was led to get general data with respect to yoga’s restorative impacts in the current writing. Hence, a subsequent pursuit was led utilizing the accompanying catchphrases or careful expressions, “hatha yoga,” “remedial impacts of yoga,” “stress,” “uneasiness,” “despondency,” “torment,” and “persistent sickness.” The accompanying standards were utilized for remembering reads up for this survey: (1) the article must be peer checked on, (2) distributed between the years 1990 and 2010, (3) the mediation needed to integrate some type of yoga as well as reflection, and (4) impacts of yoga on some results were estimated.

The articles depicting intercessions that used yoga as a way to accomplish some wellbeing results were picked for additional consideration. Every one of the articles picked were then completely perused and checked on. The articles picked incorporate a wide range of the advantages, application, and helpful impacts of yoga.

## Results

Psychological wellness issues like depression, uneasiness, body pain, and sleep deprivation are among the most widely recognized purposes behind people to look for treatment with corresponding treatments.

One of the fundamental objectives of yoga is to accomplish quietness of the brain and make a feeling of prosperity, sensations of unwinding, worked on self-assurance, further developed effectiveness, expanded mindfulness, brought down peevishness, and a hopeful point of view toward life. The act of yoga produces adjusted energy which is essential to the capacity of the invulnerable system. Yoga prompts a restraint of the back or thoughtful region of the nerve centre. This hindrance improves the body’s thoughtful reactions to distressing boosts and re-establishes autonomic administrative reflex instruments related with pressure. Yogic practices restrain the regions liable for dread, forcefulness and fury, and invigorate the compensating delight focuses in the middle forebrain and different regions prompting a condition of rapture and joy. This hindrance brings about lower tension, pulse, respiratory rate, circulatory strain, and cardiovascular result in understudies rehearsing yoga and reflection.

Further developed adaptability is quite possibly the earliest and most clear advantages of yoga. With proceeded with training comes a progressive relaxing of the muscles and connective tissues encompassing the bones and joints; this is believed to be one explanation that yoga is related with decreased a throbbing painfulness. Yoga assists with building bulk or potentially keep up with muscle strength, which safeguards from conditions like joint inflammation, osteoporosis and back torment. During a yoga meeting, the joints are taken through their full scope of movement, pressing and drenching areas of ligament not frequently utilized and bringing new supplements, oxygen and blood to the area, which assists with forestalling conditions like joint inflammation and persistent agony without legitimate food, disregarded areas of ligament will ultimately break down and uncover the basic bone.

Yoga increments blood stream and levels of haemoglobin and red platelets which takes into account more oxygen to arrive at the body cells, improving their capacity. Many examinations show yoga brings down the resting pulse, increments perseverance, and can work on the most extreme take-up and usage of oxygen during exercise. Asanas, and Pranayama in yoga can decrease pressure, advance mending, and upgrade personal satisfaction for patients with disease. The development of growths and other disease pointers are exacerbated by pressure, in this way individuals with disease

must diminish and oversee pressure actually. A few premises exist as reasoning for applying yoga-based mediations with malignant growth patients. Research recommends that yoga can create a stimulating result on mental and actual energy that further develops wellness and lessens weakness. The sensory system and yoga give help from overabundance excitement and the stressors and furious nature of current life. Helpful stances, savasana, pranayama, and contemplation support pratyahara, a turning internal of the faculties which empowers personal time for the sensory system, the side-effect frequently being further developed rest. Pharmacological treatment of a sleeping disorder is frequently connected with perilous secondary effects, for example, messes, psychomotor execution shortages, night time falls, dysphoric state of mind. hindered scholarly working and daytime languor, particularly in more seasoned grown-ups. Subsequently, elective types of treatment for further developing rest are becoming used all the more regularly. These elective remedial methodologies can be by and large arranged into three classes: conduct based educative techniques formal psychotherapy. In light of its capacity to increment unwinding and prompt a fair mental state, yoga has been considered to assess its potential impacts on rest and a sleeping disorder. Various examinations demonstrate the way that asana, contemplation or a mix of the two can diminish torment and handicap while further developing adaptability and practical versatility in individuals with various circumstances causing persistent torment. Furthermore, at times utilization of torment drug was decreased or wiped out totally. Yoga's capacity to increment unwinding and incite a reasonable mental state was contemplated to assess its impact on rest quality and further developing sleep deprivation.

As per Buddhist way of thinking the underlying foundations of fixation are in the psyche and the act of careful reflection urges fiends to acknowledge the fundamental temporariness of human experience and assists them with fostering a separated consciousness of contemplations. Dietary problems are a particular kind of enslavement and yoga has all the earmarks of being helpful in further developing self-perception aggravations and valuable in the recuperation from dietary problems. One investigation discovered that female yoga professionals' property their good sentiments and feeling of prosperity to yoga practice and report less self-generalization, more prominent fulfilment with actual appearance and less disarranged eating mentalities contrasted with non-yoga experts.

The discoveries of the previously mentioned examinations analysing the mental and actual results of yoga demonstrate hard to sum up and make substantial determinations because of variety in the exploration plans, contrasts in the span and recurrence of yoga classes, and contrasts in the particular yoga projects and populaces being considered. In any case, results for the included examinations exhibit large numbers of the various remedial impacts, benefits and significant recuperating force of yoga.

## **Discussions**

Yoga offers a compelling strategy for overseeing and diminishing pressure, uneasiness and misery and various investigations exhibit the viability of yoga on mind-set related messes. As of now, treatment for uneasiness and misery includes generally mental and pharmacological mediations; mind-body mediations are turning out to be progressively famous as a way to diminish pressure in people. Yoga ought to be considered as a correlative treatment or elective technique for clinical treatment in the treatment of stress, tension, melancholy, and other mind-set problems as it has been displayed to make a more prominent feeling of prosperity, increment sensations of unwinding, work on self-assurance and self-perception, further develop effectiveness, better relational connections, increment mindfulness, lower crabbiness, and empower a hopeful point of view.

Modern medicine has the ability in many cases to heal physical diseases and alleviate psychological disorders, it is argued that a purely medical approach is far less effective in healing the emotional, intellectual, and personality layers of the human entity. The discipline of yoga offers

individuals a timeless and holistic model of health and healing and although it may not result in the complete elimination of physical diseases and/ or adverse conditions from the body it offers a holistic path of healing.

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## समस्या कष्टार्तव की : समाधान योगा का

कृष्णा दग्दी<sup>1</sup>, डॉ. राकेश गिरी<sup>2</sup>

### परिचय: -

आधुनिक वैज्ञानिक युग में तकनीकी विकास ने मानव को अनेक सुविधाएं प्रदान की हैं, किंतु मनुष्य की सामान्य जीवन शैली को अव्यवस्थित कर दिया है। अनियमित दिनचर्या तथा आहार - विहार से शरीर का संतुलन बिगड़ गया है, अनियमित जीवन शैली के दुष्प्रभाव छात्रों और महिलाओं के मासिक धर्म की समस्या कष्टार्तव पर भी हुआ है, कष्टार्तव महिलाओं की आम समस्या है जो आज उनके जीवन का एक अंश बनता जा रहा है।

मासिक धर्म प्रत्येक स्त्री के जीवन चक्र का एक महत्वपूर्ण हिस्सा है, मासिक धर्म चक्र के दौरान एक महिला हार्मोन परिवर्तनों की एक श्रृंखला से गुजरना प्रारंभ कर देती है। मासिक धर्म स्त्रियों में एक स्वाभाविक क्रिया है। मासिक धर्म या में नाचे की शुरुआत मासिक धर्म संबंधी विकारों की पहचान है 75: लड़कियों को मासिक धर्म से संबंधित समस्याओं का अनुभव होता है। यूनिसेफ के अनुसार प्रत्येक माह दुनिया भर में लगभग 1.8 बिलियन स्त्रियों को मासिक धर्म होता है, परंतु फिर भी प्रथम महावारी के पूर्व इस विषय में कहीं लड़कियों को इसकी पूर्व जानकारी नहीं होती है अतः समाज में महिलाओं की मासिक धर्म की समस्याओं की अवहेलना की जाती है।

कष्टार्तव महिलाओं एवं लड़कियों की मासिक धर्म से जुड़ी एक समस्या है जो प्रतिमाह महिलाओं को मासिक धर्म के पूर्व तथा दौरान होने वाले दर्द से हैं मासिक धर्म के दौरान व पूर्व गर्भाशय में असहनीय पीड़ा होना तथा इस असहनीय पीड़ा के कारण सामान्य क्रियाकलाप में भी बाधा उत्पन्न होने लगती है।

2019 - 21 एन.एफ.एच.एस - 5 के आंकड़ों के अनुसार भारत में माहवारी के दौरान सुरक्षा के स्वच्छ तरीकों को अपनाने वाली 15 से 24 वर्ष की आयु की औरतों का प्रतिशत ग्रामीण क्षेत्रों में लगभग 77.3 से 57.6 के मध्य हैं जो पूर्व की तुलना में ठीक है परंतु अब भी अज्ञानता तो इस विषय को लेकर हैं। NGO Dadra की स्पॉट ऑन रिपोर्ट : भारत में मासिक धर्म स्वास्थ्य और स्वच्छता में सुधार - के अनुसार माहवारी की अस्वच्छता के कारण रीप्रोडक्टिव ट्रैक्ट इनफेक्शन की घटनाओं में 70% वृद्धि हुई है, भारत में अभी भी छात्रएं मासिक धर्म के कारण पूरे वर्ष 20 फीसदी बार विद्यालय में अनुपस्थिति रहती है

### कष्टार्तव: -

कष्टार्तव को सभी मासिक धर्म की शिकायतों का सबसे आम लक्षण माना जाता है और किसी अंतर्निहित कारण की अनुपस्थिति या उपस्थिति के आधार पर इसे प्राथमिक और माध्यमिक में वर्णित किया जाता है, सामान्यतः माध्यमिक कष्टार्तव एक मौजूदा आंतरिक पेल्विक विकृति से जुड़ा है। प्राथमिक कष्टार्तव को दर्दनाक अवधि या मासिक धर्म के में ऐंठन के रूप में जाना जाता है जो मासिक धर्म के दौरान दर्द का कारण बनता है ।

विकासशील देशों में किसी भी अन्य स्त्री रोग संबंधी शिकायतों की तुलना में यह बीमारी का अधिक बोझ है । ऋतुस्त्रव को निचले पेट में एक गंभीर दर्दनाक ऐंठन तथा कमर दर्द के रूप में परिभाषित किया जाता है, इसके कुछ अन्य लक्षण भी हैं जैसे सिर दर्द, मतली, उल्टी, दस्त और कपकपी मासिक धर्म के ठीक पहले या उसके दौरान होने वाली सभी घटनाएं होती हैं।

कई महिलाओं के लिए एक दुर्बल करने वाली स्थिति होने के कारण स्वास्थ्य संबंधी गुणवत्ता पर इसका बड़ा प्रभाव पड़ता है जीवन का कार्य उत्पादकता और स्वास्थ्य देखभाल आदि। एक महिला को प्रत्येक माह मासिक धर्म की पीड़ा सहन करनी पड़ती है, पिछले कुछ दशकों में यह समस्या अधिक व्यापक हो गई हैं, ऋतुस्त्रव के साथ अन्य कई शारीरिक व्याधियों व भावनात्मक समस्याओं को सामान्य माने जाने लगा है। सामान्य सर्दी खांसी के समान ही कष्ट पूर्ण मासिक धर्म का दर्द है परंतु चिकित्सा शास्त्र की पहुंच एक समान ही सीमित है।

### कष्टार्तव के कारण: -

अभी तक चिकित्सा शास्त्र में इस प्रकार के दर्द का मूल कारण का पता नहीं लग पाया है परंतु इसे हार्मोन के असंतुलन का कारण बताया है। शरीर में प्रोजेस्ट्रोन की अधिकता होने के कारण ऐंठन के साथ दर्द होता है जबकि शरीर में ओएस्ट्रोजन की अधिकांश से रक्त आकृति कष्टार्तव की समस्या उत्पन्न होती हैं। डॉक्टर एलिजाबेथ कोनेल के अनुसार गर्भाशय में ऐंठन का कारण प्रोस्टोमैलैन्डिस की अधिकता भी हो सकती है अन्य कारण विकृत जीवन शैली, पारिवारिक इतिहास, तनाव , मोटापा आदि ।

अमेरिका के डॉक्टर कैथेरिया डाल्टन ने प्रमाणित किया है कि कष्टार्तव की समस्या का एक ही कारण नहीं है बल्कि इसके कई कारण हो सकते हैं।

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<sup>2</sup>प्रोफेसर डॉक्टर राकेश गिरी गुरुकुल कांगड़ी समविश्वविद्यालय हरिद्वार

**यौगिक समाधान: -**

इस समस्या के साथ चुपचाप समझौता कर हम यह भूल गए हैं कि स्थिति इसके विपरीत भी हो सकती हैं, महावारी में होने वाली पीड़ा किसी भी अन्य दर्द के समान है जो इस बात की ओर संकेत करता है कि महिलाओं के शरीर में किसी वस्तु की कमी है। इस कष्ट को मूक जानवर की तरह सहन नहीं कर लेना चाहिए, योग द्वारा हम सकारात्मक रूप से आर्तव क्लेश को दूर कर सकते हैं। यौगिक जीवन शैली, योगाभ्यास यौगिक आहार और विभिन्न योगाभ्यास महिलाओं को स्वयं को मजबूत बनाने और सकारात्मक स्वास्थ्य विकसित करने में मदद करते हैं, इस प्रकार उन्हें मासिक धर्म के दर्द व तनाव का बेहतर तरीके से सामना करने में सक्षम बनाते हैं

**यौगिक युक्ति: -**

- योग अभ्यास (षट्कर्म, आसन, प्राणायाम, योग निद्रा)
- आहार

**षट्कर्म: -**

षट्कर्मों का अभ्यास शरीर में त्रिदोषों (वात - पित्त - कफ) को संतुलित करने के लिए तथा शोधन के लिए किया जाता है। कष्टार्तव में जलनेति व कुंजल प्राणायाम के लिए शरीर को तैयार करने हेतु लाभकारी है तथा लघु शंख प्रक्षालन अत्यधिक लाभकारी है मासिक धर्म में क्योंकि कब्ज पेल्विक दर्द और ऐठन को बढ़ा देता है।

**आसन: -**

आसन ग्रथियों एवं आंतरिक अंगों की मालिश करते हैं और उन पर दबाव डालते हैं जिससे जमा हुआ अशुद्ध रक्त बाहर चला जाता है शुद्ध रक्त का संचरण का अवसर मिलता है। मासिक धर्म की समस्या में उन आसनों का अभ्यास उपयुक्त हैं जिनसे मूलाशय, गर्भाशय आदि अंगों की मालिश हो तथा पुष्ट करें, गर्भाशय की ओर रक्त के संचार में वृद्धि करें अर्थात् जो बस्ती प्रदेश तथा रीड की हड्डी के निचले स्तर पर प्राण उर्जा के प्रभाव में सक्रियता लाते हो जैसे उष्ट्रासन, मार्जरी आसन, व्याघ्रासन, शशांक आसन, सुप्तवज्रासन, भुजंगासन, धनुरासन, हलासन, कंधारासन, पादहस्तासन, शीर्षासन आदि आसन पेल्विक क्षेत्र में ऊर्जा की रुकावट को दूर करने में सबसे प्रभावी हैं।

**प्राणायाम: -**

स्त्रियों के शरीर में यौन अंगों की विशेष संरचना एवं हार्मोन नियंत्रण के कारण इडा नाडी अर्थात् चंद्र स्वर की प्रधानता है, इस कारण मासिक धर्म के दौरान इडा नाडी की सक्रियता के लिए चंद्र भेदन, अनुलोम - विलोम, भ्रामरी प्राणायाम उपयुक्त है तथा अन्य दिनों में उज्जायी, भस्त्रिका व सूर्यभेदी प्राणायाम लाभकारी हैं ।

**योग निद्रा: -**

योग निद्रा मासिक धर्म के आने के पूर्व व दौरान अत्यधिक महत्वपूर्ण होती है यह मानसिक तनाव, मनोदशा, अवसाद और भारीपन से छुटकारा दिलाती है।

**आहार: -**

मासिक धर्म के समय रक्त स्राव के साथ शरीर से पोटेशियम, मैग्नीशियम, व कैल्शियम आदि तत्व निकलते हैं, इस कारण शरीर में इन तत्वों की कमी हो जाती है अतः ऋतु स्त्रव के समय पके हुए केले और ताजी नारंगी या नींबू का रस लेना चाहिए, क्योंकि इससे स्नायु तंत्र को बाधित करने वाले पोटेशियम के अस्थायी क्षरण की क्षतिपूर्ति होती है।

**दिशा निर्देश: -**

ऋतुस्त्रव की अवधि में सर्वांगसन, शीर्षासन नहीं किया जाना चाहिए।

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# Silence please! – Why silence is important for Healthy Living?

*Sudhanshu Gautam\**

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Do you sit in solitude? Do you partake in brief self-conversations? Relax! It is normal, rather healthy, for grown-ups to spend some time in quietness and engage in self-talks.

Are you mindful of the fact that sitting in silence, few minutes a day, and spending time with just your own self, rejuvenates your mind and soul and, levels up your health? Yes, that is the power of silence.

Today's fast-paced living and the much needed technological distractions keep us occupied to such an extent that we often mishear ourselves. Give yourself a pause and, THINK!

## Significance of Silence in life

Spending time with yourself in silence is an amazing way to take care of your physical and mental well-being. Silence is a great energizer of body and mind; and is an amazing healer.

You may refer to the following benefits of silence to practice Healthy Living and Stay Healthy!

### Promotes Physical Health

You can boost up your brain power by introducing a few moments of silence to your life. Studies have shown that silence helps regenerate brain cells i.e. grow more brain cells that leads to an increased brain power and enhanced cognitive ability.

For a healthy heart, practice sitting in quietude. Silence lowers the blood pressure and helps you stave off the heart attacks.

Moreover, your immune system gets a boost from moments of silence. Awesome! Isn't it?

### Alleviates Stress and Tension

Yes! Spending just fifteen minutes in silence a day can help you lessen your stress levels and reduce tension. Blessed moments of silence lower the levels of stress hormones (Adrenaline, Cortisol, and Norepinephrine) which relaxes your mind and body.

On the other hand a continuous exposure to noises around you causes elevated levels of stress hormones and keeps your body in ever excited state.

So, to experience peace and calmness, observe silence for few minutes each day.

### Boosts Mental and Emotional Health

Staying away from worldly noises, ringing phones, beeping messages and notifications, demanding chores and, by observing few vital moments of silence, every day, help you have a sound mental and emotional health.

Silence help you reflect on yourself. It allows you to comprehend and analyse things in a much better way and brings orderliness to otherwise seemingly disarrayed state of affairs.

Silence offers you an opportunity to understand things in real perspective. It clears your mind of clutter and gives you the much required transparency to look at the scheme of things in a better way.

Your creativity gets a boosts in silence. Calm mind leads to free flow of ideas. So if you want to excite your innovative self; spend few moments in silence and let the creative juices flow.

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*\*Naturopathy Consultant, Chandigarh*

## **Who Am I?**

Silence lets you discover the real you by providing you an opportunity to be self-aware. Being self-aware means understanding who you are and what precisely you want out of life and the acts of life.

A few words of wisdom by Lao Tzu –

“Knowing others is intelligence; knowing yourself is true wisdom.

Mastering others is strength; mastering yourself is true power.”

It is imperative to have a clear understanding of your likes and dislikes, be conscious of your potential and know your passion.

Being self-aware equips you well to do better in life. So practice silence of few minutes a day and get to know the real you.

## **Boosts Intuition**

Your intuition or inner sensing sometimes also referred as the sixth sense or gut feeling gets a boost during those moments of quietude when you indulge in self-conversations i.e. when you talk to yourself.

Being closer to your inner-self through such dialogues lets you hear yourself right.

## **How to Practice Silence?**

A fifteen minutes of silence a day is what you need to experience a healthier you. Considering the hectic lifestyle that most of the folks follow these days, one can accommodate these fifteen minutes of solitude before starting or ending the day.

Remember, you are supposed to be sitting alone, away from any worldly distractions.

You may observe these blissful moments of silence upon waking up in the morning, on your bed or go to your study or, any other quiet area in your home. Or, once you are back home in the evening; after having your dinner and before going to sleep, sit in silence for fifteen minutes.

## **Conclusion**

“Silence energizes body and mind. Sitting in silence for fifteen minutes a day can do wonders to your overall well-being, physical as well as mental. And the same has been substantiated by various research works carried out on the significance of silence to overall wellness.

To make your lifestyle a much healthier one, you should regularly observe fifteen minutes of blissful silence which will not only boost your overall wellness but also help you discover the real you.”

So, practice Silence to Stay Healthy!



# Healthy Lifestyle: Making Correct Behavioural Choices

*Dr. Ravneet Chawla\**

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The way we conduct ourselves leaves a print on the people we meet. Now pause. Recall. Your reflections must have been about your own conduct and how someone just made you feel happy and left you want to meet again. It could a bitter moment too. The causes... here lies the introspection. Slow down and reflect to interpret who did it? Did you trigger a bad behaviour? Was it entirely the other person? How did the situation aggravate? Was it just an odd one-time unpleasant conduct or is it that way too often?

So, do you have memories of spending time with your parents or grandparents who received you with a smile, gave you a long hug, tapering off to holding your hands and a long eye contact with shining eyes? Did that mean love and a joyous affection. Such mindful moments of belonging, good words, praise and peculiar appreciations, asking for more such meet up moments and touch with love leave us in a well-being state of mind. These role models are the go-to or may be the phone-up-first people in our life when we feel too lost or stressed. In fact, the practice of summer vacations and cousins converging at grandparents during our childhood days were self-regulatory days of the year. All that those days were punctuated was to finish the holidays home work on time. The memories still feel such stress busters, more powerful than any commercial engaging that parents these days push their children into, during their holidays. I would not deny the increasing number of working grandmothers who themselves need a holiday and seek that feeling of getaways and nurture. However, we do see families creating travel together time and rejuvenating. Each set up can yet have methods to cling together and connect.

Now time to ponder upon your words and gestures at home. Unless all in the family are contributing to running the house, it is not okay to assume load of finance, drudgery of odd jobs in the cooking, dish washing, washing-folding-ironing-restoring clothes, planning for miscellaneous moments, keeping the house clean and happy looking nest, respecting privacy and preferences, doing and storing grocery, paying bills and other payments. We all have, and should have roles, according to our life stage to contribute to these. We all must get that feeling to feel respected for the share of work. Appreciate each other liberally. Help and step in to share the indoor as well outdoor work. It should not be one or two adults doing this. Create a culture of participation in multiple roles. These go a long way in creating good companionship, collegueship and a self - sufficient person as an adult. Shower love and give a break to parents who are doing constant hard work. Stop demanding branded things from them. Earn and get those. Don't rush up to grab all of that on their cost. Wait and cherish the haves.

Another aspect. How well do you behave with the helpers around? Are you still doing the easy label name calling to them? Remember to ask their name first and address on a suitable note. We have cultural practices of going age wise correct in addressing them. Do that for them too. They also have a family and their place role in there. Imagine your parent's boss being rude to your mother or father in front of you. It's that. We are sensitive people. We carry a message in our bones and muscles of how someone makes us feel. Reboot your self on these habits. Give dignity and happiness to everyone around you. Make an eye contact to wish them and appreciate their work. Begin with the watchman at the gate. If you are a student, try sharing a cup of tea with him on your birthday while you are having a samosa party at the canteen. Spread smiles. Spread happiness. Liberally.

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Observe people who magnetically attract most of us and with who we choose to spend time with. There must be things right about their behaviour. It could be you also. Pick up clues on their words, body language, pauses, smiles and happy gestures, they wave and wish with a big smile, have a very transparent and open availability to talk to, they exhibit trust and good listening; these are the people who care to care for everyone. We too can decide to be the happiness ambassadors. We can acknowledge people crossing by and time wish them or saying a hello. It could be an eye contact namaskar or a hand shake, as is the situation. Read more on hand shakes and their meanings. Get involved with life. It does not then get bogged down by fatigue and psychosomatic symptoms that most of us tend to get down with. Regulate on day-to-day basis. Carry a good feel thing in your daily balance of feelings. Our body is sensitive. Our mind is storing where we choose to store. Do not suppress many hard feelings that trouble later. Talk it out. Resolve. Be articulate and choose respectful words. You can disagree and yet put your point forth. This saves relationships in all fronts.

Let us now discuss intentions. Intend good and kindness for all. The law of universe is that if you dig a pit for an enemy, you are bound to fall into it. Be careful on your talk within. It comes with a practice but learn to split between the poor conduct and the person. Negotiate on any such situation. If not, its good to distance yourself. Identify what triggers a bad situation. And however ugly it be, respect your sanity and health. Move away to forgive the person who is so helpless him/herself to realize the pain triggered by the one. You must move on and spend time with good people and be good yourself.

Build people. Build your peers and your juniors or your beneficiaries. Inspire. Grow up and upskill on daily basis to be able to offer these skills to others too. Make a memorable presence. Also, look up to inspiring people. Spend time with them or to listen to them or read about them on different pages. Decipher on what is right about them and their calmness. Bring it deep down to your chip within. Be one of the different people who think big and beautiful. Yet be among the mainstream as a humble and giving person. Read newspaper, listen to selective news and other programs, filter on screen time, write a journal and store happy anecdotes or observations. Once in a while read these and cherish.

Regiment your daily life without punishing yourself. Bring it in into your routine to spend time with yourself and a work-out in whichever suitable way. Walk, do yoga and meditation, do some spiritual ritual, have a long walk or gym group or dance class if you have any possibility. Mix and match these. You will find like minded people full of life. They will have their life mantras to share. You can make choices on what is good for you.

Value the primary engagement you are into. Being a student, a team member, a teacher in any position. Commit to it in every way. Make it 100 per cent. It is then that you will be able to use your strengths, cultivate apt skills by watching seniors, and upskill though various methods available these days on hybrid as well as asynchronous mode. Remember that your resume should grow every six months. Get good grades to make you feel healthy, happy and worthy. You do not have to please anyone if you are worthy. Rule of life. Achievements make us feel very good. Pamper yourself for the milestones. Do that for others too. Soon you will have energetic bunch of team members to work together, or substitute in time of need. You will able to keep out the dysfunctional pretenders who could sell on your work. Document your work. Do the needful acknowledgments. Never favour anyone to do any wrong document. Be honest and dignified. In the long run, people will choose you for being fair.

Colours have an impact on us, did you notice that? Be sensitive to the aesthetic aspects of life. Mindfully choose your colours that you wear and surround with. Stimulating colours will do good to you if you are little sad and slow. Over play will tire you and everyone around you. Cool colours will keep you calm but over play might cause sadness. Seasons have an impact. Within all of this we

can have preferences. Go with that. Breaking comfort zones will liberate you in many ways. Try with an open mind. Explore yourself. This good feeling travels deep down in our psyche and gives good hormones rush.

Rise your bar. Spread kindness. Smile more often. Share what you can, with others. Be visible where you must be. Talk and write. Express in other forms you are good at. Feel good and feel healthy. Life is a beautiful journey. Take along the fellow beings. You will never be lonely. Appreciate yourself. Well being should be a thing by default. Create happiness wherever you are. Spread your arms wide enough to welcome every day and take it your blissful wrap. Trust life. Have faith. Hope and love do wonders.



# Yoga and Modern Management

R.K. Bhardwaj\*

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## What is Modern Management

The verb manage comes from the Italian maneggiare (to handle – especially tools), which in turn derives from the Latin manus (hand). Management is a group of activities planned and executed so as to make efficient and effective use of resources in order to achieve predetermined goals. Very commonly, the group of people who are responsible for these activities is referred to as 'Management'. While management has been there for millennia, several writers have created a background of works that assisted in modern management theories. It has been described as art of getting work done through others !

Practice of modern management owes its origin to the 16<sup>th</sup> century enquiry into low-efficiency and failures of certain enterprises, conducted by the English statesman Sir Thomas More (1478-1535). Then onwards the emphasis was how to maximize productivity or profit of an organization. Believing that people were motivated by self-interest, Niccolò Machiavelli wrote *The Prince* in 1513 as advice for the leadership of Florence, Italy. Machiavelli recommended that leaders use fear—but not hatred—to maintain control.

Adam Smith, a Scottish moral philosopher, wrote *The Wealth of Nations* in 1776 which aims for efficient organization of work through Specialization of labor. Smith described how changes in processes could boost productivity in the manufacture of pins. While individuals could produce 200 pins per day, Smith analyzed the steps involved in manufacture and, with 10 specialists, enabled production of 48,000 pins per day. Towards the end of the 20<sup>th</sup> century, business management came to consist of six separate branches, namely:

- Human resource management
- Operations management or production management
- Strategic management
- Marketing management
- Financial management
- Information technology management responsible for management information systems

In modern times it is increasingly difficult to subdivide management into functional categories in this way. More and more processes simultaneously involve several categories. Instead, one tends to think in terms of the various processes, tasks, and objects subject to management. Also good management has to be applied in non-profit organizations like Government: such as public administration, public services and Educational Institutions. Many of the assumptions made by management earlier have come under attack from business ethics view points. Consequently, workplace democracy has become both common, and more common, and more advocated, in some places distributing all management functions even to lower ranks and workers.

Levels and Functions of Management

(A) Management as a position:

1. TOP Management Position
2. Middle Management
3. “Operative (Lower)-management” position

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## (B) Management as job or Functions:

1. Decision-making
2. Communicating and Motivating
3. Planning, organizing, controlling

## A(1)–Top-level management

- Require an extensive knowledge of management roles and skills.
- They have to be very aware of external factors such as markets.
- Their decisions are generally of a long-term nature
- Their decisions are made using analytic, directive, conceptual and/or behavioural/participative processes
- They are responsible for strategic decisions.
- They have to chalk out the plan and see that plan may be effective in the future.
- They are executive in nature.

## A(2)–Middle management

- Mid-level manager have a specialized understanding of certain managerial tasks.
- They are responsible for carrying out the decisions made by top-level management.

## A(3)–Lower management

- This level of management ensures that the decisions and plans taken by the other two are carried out.
- Lower-level managers' decisions are generally short-term ones.

Foreman / lead hand are people who have direct supervision over the working force in office factory, sales field or other workshop or areas of activity.

Rank and File-the responsibilities of the persons belonging to this group are even more restricted and more specific than those of the foreman.

## B(1)–Decision Making

It is mostly function of Top management who first decides various things like Mission, Vision, Objectives, Goals : Strategies, and Policies and measures performance periodically and then controls and takes corrective action.

## B(2)–Communicating and Motivating

Through continuous communication channels at various levels the Management guides and motivates all members of organization

## B(3)–Planning, Organizing and Controlling

These are classical functions of any management.

## Relevance of Yoga

From above discussions it is clear that in modern management the management function is not confined to top level but it is desirable that its is an all inclusive process. Also as all decisions are taken within certain parameters and mostly guided by value system of the person taking decisions. Also the motivation of individual is best if it is self motivated. Similarly, planning, organizing and controlling becomes eco-friendly as well as stress free if they are performed on yoga philosophy based on Yama, Niyam, and Realization of SELF through working in unattached manner considering work/duty as once worship.

Principles of Yoga are universally applicable. Yoga can help develop an effective and holistic management pattern which will assure all round growth in productivity, marketing and profitability.

This will help in synchronizing private and public benefits and encourage individuals to lead and enriched quality of life together with worldly achievements. The best form of management has to be holistic and value driven which is the objective of yoga. The difference in approach to various parameters can be depicted as follows:-

Items	Management (Oriented by western Approach)	Management (Oriented by Yoga philosophy)
Belief	Production, Productivity, Profit at any cost	Material gain with belief in achieving human and social welfare in unison
Guidance	Management guided by main only, Led away by ego and desire. Soulless Management	Management by consciousness, power beyond mind i.e., soul. Interiorized management
Emphasis	Worker development, management of others, profit maximization, human being only given lip sympathy	Development of man, integrated growth harmony, happiness and health, management of self
Tools	5 Ms as Resources – man, money, materials, machines and markets. Science & Technology, information for decision making	Men, machines, materials and methods as conscious partner – all having consciousness whether manifested or dormant. Information and intuition for Decisions. Ethics and values combined with skills
Problem solving	Conflict resolution by negotiation, compromise, arbitration. Liquidation of differences only for a temporary period. No reference to higher consciousness	Conflicts resolution through integration and synthesis on stressing super ordinate common goals so that enduring harmony and unity is assured. Self introspection, stepping back aids for solution
Decision Making	Brain Storming	Brain Stilling
Development Process	Physical, Vital and Mental only. Soul or spirit ignored. Material development only even at the cost of man and nature	Integrated development. Whole man approach, breath-control and meditation emphasized. Human enrichment and total Quality
Approach	External behaviour. Mental, material, selfish only. Soulless	Noble attitudes, inner guidance. Team spirit, total harmony, global good

Term	General Definition	Definition on Yoga philosophy
Management	Getting things done	Helping other people to produce extraordinary results
Productivity	Output centric	People centric
Effective Supervision	Concern for task and not for people	Produce performers. Help the subordinates to develop



Motivation of people	Maslow's Theory of Needs with some modification	Emphasis on self-motivation, subordinates encouraged to be creative and given autonomy
Resources	Reliance almost on external resources	Reliance almost on internal resources
Health of Company	Balance Sheet and P/L a/c: money oriented	People oriented performance, environment friendly. Private-public benefit
Profitability	In terms of money. Social costs not included in Balance sheet	In terms of good public image. Social costs internalized. Trust of customers and society
Hygiene factor	Attention only on job enrichment	Primary emphasis on mind enrichment
Rights and Duties	Emphasis on taking not on giving. Rights become primary. Duties Becomes subsidiary	Emphasis on giving not on taking. Duties given great importance and Rights assume secondary value
Marketing	Keen competition to capture and retain demand, market driven economy	Through cooperation by playing complementary role. Social awareness in marketing
System	Set of inter-related elements working as a whole. More emphasis on quantity and objective aspect	Pattern of particular response expressed through organizational functioning. Equal emphasis on quality/quantity with emphasis on subjective aspect
Structure	Hierarchical	Organic evolution, autonomous Growth
Growth	Ultimately dependent on turnover of goods	Coordinator private and public Benefit
Job Satisfaction	Hygiene factor. Creativity ignored	Through innovation, uniqueness, extraordinary result, trouble shooting
Training	Functional skills, not value oriented and holistic	Value oriented, holistic approach and equal emphasis on both (skill / values)
Man-machine equation	Machine dominates man as human being receives lip sympathy	Man behind the machine given due regard. Healthy philosophy of life. Emotional stability
Man Placement	As per qualifications and experiences	More stress on natural inclination and character
Quality	Product quality by ISO, TQM, QC. Human value, quality plays minor Role	Human quality, values, character, mind enrichment, whole man approach



# Comparison Between Yoga and Physical Exercises

*Utpal Panwar\**

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## Introduction

Though yoga is growing in popularity across many countries, all over the world, many times yoga is confused and wrongly equated with physical exercises (PE). However, there are some differences between them in terms of the scope, method of practice, and the effects concerned. The holistic science of yoga has its roots in Indian 'ages old traditional texts'. One of the well known ancient yoga texts, Bhagavad Gita (the heart and soul of Mahabharata epic) is believed to have been written about 3000 years BC. Patanjali yoga sutras, another scholarly exposition on yoga is estimated to be written in 200 AD. Hathayoga Pradipika of Yogi Swatmarama, Goraksha Samhita of Yogi Gorakhnath, Gheranda Samhita of sage Gheranda, Hatharatnavali of Srinivasa Bhatta Mahayogindra, considered to be authentic traditional texts describing yoga both as an art and science, are estimated to have been written between 6th and 15th AD. All these yogis state that they have systematically codified and brought out the science of yoga that was being practiced by yogis in this part of world since time immemorial.

Thus the history of yoga further goes back. Indian traditional texts declare that yoga is one of the most effective methods to investigate internal and external domains/realms which could lead to ultimate supreme knowledge. The Indian yogis equated yoga with a system of living to be in harmony with 'The Supreme Reality' and claimed that yoga is both for external coherence and internal bliss through unification of the physical body, mind, and the emotions. Yoga has varied components like physical postures (yogasanas), controlled and slow breathing (pranayama), cleansing techniques, guided/ unguided relaxation techniques, meditation and sermons on yoga philosophy. These practices aim at physical, emotional, mental and spiritual growth. During the practice of yoga, one observes the bodily sensations and the slow/synchronized breath that consciously relaxes the body and mind, and the breath slows down further. When one is relaxed, one can see the things in their true nature. When one is relaxed, it allows expansion and allows unity with the infinite. This helps the practitioners to expand the faith and readiness to accept the things as they are. That in turn helps to love oneself and others without any expectations. Thus, the eventual endeavor of Yoga is purification and perfection of the personality of the practitioner so that the person could stay balanced and equipoise in every situation. On similar lines, Patanjali Yoga Sutras says when one has control over the activities of the mind; one is in one's true nature.

## Yoga-Conventional Perspective

The conventional understanding of yoga is from Patanjali Asthanga Yoga, where the focus is on meditational or contemplative practices, though asana and pranayama are also advocated as movement based contemplative limbs of yoga. 'Hathayoga Pradipika' of yogi Swatmarama additionally advocates practice of cleansing techniques also (in addition to Asthanga Yoga) called 'kriyas' (neti, dhouti, bhasti, trataka, nauli, and kapalabhati) aimed at purification of vital energy channels. From this conventional angle, yoga has eight components:

- (a) Yama and Niyama: Behavioral level practices (Moral universal commandments)
- (b) Asana and Pranayama: Physical level practices

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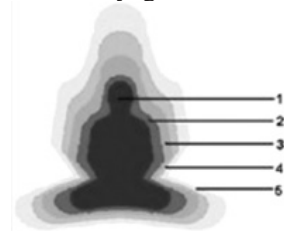
- (c) Prathyahara and dharana: Mental level practices (contemplative)
- (d) Dhyana and Samadhi: Spiritual level practices (absorption or being one with the Supreme)

Yamas and Niyamas are for one's regular practices that build up the character and personality aimed at inner and outer purity and perfection. Such a practitioner enjoys joyful wellbeing and develops complete mastery over senses. Further, this mastery would lead to moderation in sensual pleasure and enjoyment. However, in order to get palpable results, sage Patanjali advocates practice of yoga consistently for a longer period. Along with this, Bhagavad Gita advocates the practice of four streams of yoga for purification of one's personality and for spiritual communion with the Supreme namely,

- (a) Jnana Yoga: Discriminatory wisdom/intellect
- (b) Bhakti Yoga: Worship leading to emotional culture
- (c) Karma Yoga: Selfless work
- (d) Raja Yoga: Mastery over will power

Further, Taittiriya Upanishad, one of the Indian traditional scriptures says every individual has five layers of existence (five sheaths) (Figure 1). The goal of yoga is to address every sheath of an individual, from grosser domain to subtler domain; and thus the application of yoga with all its components is understandable.

1. Annamaya Kosha (Physical Sheath)
2. Pranamaya Kosh (Physiological Sheath)
3. Manomaya Kosh (Mental Sheath)
4. Vijnanamaya Kosh (Intellectual Sheath)
5. Anandamaya Kosh (Bliss Sheath)



**Figure 1:** Five Sheaths Concept-  
*Taittiriya Upanishad.*

## Practice of Yoga

Yoga normally involves a sequence of practice intended at slow and gradual transcendence from gross physical domain to deeper divine plane (realm) that gradually takes the practitioner to a peaceful, tranquil, and contemplative state.

- (a) Opening prayer-salutation to the favorite God.
- (b) A few rounds of Kapalabhati to cleanse and activate the lungs.
- (c) Light warm up exercises. This prepares the body to be flexible and helps to avoid physical injuries, muscle tears, and spasm.
- (d) Slow practice of select asana and pranayama with expansive awareness and breath- awareness according to one's necessity/priorities. The mind reaches a contemplative state as practitioner progresses steadily.
- (e) Guided/unguided relaxation practices with positive suggestions to slow down the thought process.
- (f) Contemplative practices namely dharana and dhyana. Eventually, the mind is slowed, internalized, and becomes reflexive.
- (g) Sermons of Yoga philosophy to culture the mind/emotions.
- (h) Closing prayer-wishing for the wellbeing of every soul a powerful, optimistic suggestion.

Hence, the scope of science of yoga is very vast and designed for achieving peace and tranquility where physical fitness and health are just ancillary benefits. Further, practice sequence indicates that the method is highly cost effective, as it does not involve any larger space, props, and equipments. This being the classical/neoclassical understanding of yoga, vast majority of people practice movement based limbs (aspects) of yoga namely, asanas and pranayama which involve physical movements and thus yoga is sometimes equated with PE. However, even if only the asana are considered, there are fundamental differences between yogasanas and PE. Yogasanas are highly

methodical, slow physical movements, perfectly synchronized with slow and controlled breathing to exercise various systems, organs, functions and provide them a way to deal with character, attitudes, behavior, and beliefs that can bring about healthy changes in physiological and psychosomatic aspects.

Sage Patanjali says, 'Stiram sukham asanam' meaning, 'stable and comfortable physical posture is asana'. The asana practice involves slow physical movements, synchronized with slow breathing, with complete awareness, to reach the final position, achieving stability in that position with expansive awareness and slowly releasing the asana, again with slow synchronized breathing with awareness. This 'movement aspect' in yoga is somewhat similar to PE and hence many times yoga is confused and equated with PE.

## **Physical Exercises**

Normally involving rapid and forceful movements, PE has been popular all over the world to stay physically fit and in shape. The exercise intervention can be varied on different modes (different forms of exercises), the dosage of intervention (varying intensity, intervention frequency, intervention duration), delivery method to the beneficiary (home based, one-to-one, or mass-class). PE in the form of out-door sports, gym, and athletics exhibiting physical stamina and strength date back to the beginning of 18th century, where they were practiced purely for recreation in those days.

They are also advocated by medical science as therapeutic tools both for prevention and cure/correction of health disorders. Oxford English Dictionary defines PE as 'bodily movements involving physical efforts, performed with an intention of improving physical fitness and health.' This implies that ultimate aim of PE is to pick up overall physical fitness. PE improve athletic skills by strengthening the muscular system, cardiovascular system, immune system, improve mental health, prevent depression, promote self-esteem and surely help in weight loss. Some kinds of exercises, particularly power exercises can improve muscle strength and develop limbs' coordination, which can develop balance, quickness and reduce spasticity of the muscles. Further, they can also be practiced as different competitive sports aimed at being the best among sportsmen.

## **Classification of Physical Exercises**

**Broadly Physical Exercises can be classified Into:**

- (a) Isotonic exercises: Muscle building, gym.
- (b) Isometric exercises: Free/dynamic/vigorous movements like jogging, swimming, aerobics, and most other out-door games.
- (c) Static exercises: Tight hand grip, weight lifting.

PE involves repetition of bodily movements and they are intended at physical fitness and physical health only, by targeting muscular, cardiovascular, and respiratory functions, whereas yoga mostly focuses on mental, emotional, attitudinal, and behavioral aspects, besides addressing the above said physical and physiological functions. Some of the empirical studies have said that PE could spurt competitive tendencies leading to aggression eruption. Though both yoga and PE are non-invasive and cost effective, one striking feature of PE is that of increase in the muscle weight and lactic acid buildup in the muscles. Regular practice of PE may increase the strength of the body, but the growth of the muscles might shorten them and the body loses flexibility. This is particularly true in case of weight lifting exercises, building large sized muscles on the skeletal structure. Dynamic exercises like jogging, swimming, walking, running, use a vast muscle groups (more than two-thirds of the total muscle mass), whereas, static exercise and weight exercises engage very small muscle groups (not more than one-third of complete muscle mass).

Comparatively, static exercise is more tiring than the dynamic exercise of the same duration because of lack of relaxation phase.

Another striking feature of PE is that of increase in the breath rate and heart rate due to increased oxygen consumption.

Further, fatigue, exhaustion levels, and energy consumption levels are comparatively very high in case of PE when weighed against yoga. Acute immunological issues are said to surface due to highly strenuous PE and as a result, infections may become very frequent. Thus the very purpose of PE intervention is defeated. Given the very rapid movements in the style of practice, the chances of injuring are very high, which may range from muscle tear, ligament tear to serious injuries like fractures. This inbuilt hurdle may discourage aged people. Further, PE normally requires props/equipment (e.g. gym/sports) that increases bigger space requirement and cost of intervention. Further, one may need the assistance of others to take part as in the case of group sports.

## **Conclusion**

Thus, there are clear differences between Yoga and PE in terms of scope, method of practice, and effects. Due to its vastness in scope, the effect of yoga is not just on physical body, but on other subtler dimensions of the personality like, mind, emotions, and intellect. Comparing the yoga and PE, Sri Aurobindo puts it very succinctly, “Though we increase the muscle strength by PE and whatever we do at the physical field by physical means is truly insecure and is bound to have limits. Even if it seems to be perfect health and strength of the body, it is insecure and can be challenged and broken down any moment by imbalances within or shocks/attacks from without. Thus, only by annihilating the limitations can a supreme and more enduring perfection be achieved that is obviously through yoga, where the effects of yoga are beyond the physical body”.



# Happiness is a Choice

*Seema Setia\**

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If you want to be sad, no one in the world can make you happy. But if you make up your mind to be happy, no one and nothing on earth can take that happiness from you. If you have given up hope of ever being happy, cheer up. Never lose hope. Your soul, being the reflection of the ever-joyous Spirit, is happiness itself. If you keep the eyes of your concentration closed, you cannot see the sun of happiness burning within your bosom. But no matter how tightly you close the eyes of your attention, the happiness rays continuously try to pierce the closed doors of your mind. Open the portals of calmness and you will find the bright sun of joy within yourself.

The joyous rays of the soul can be perceived if you interiorize your attention. Do not search for happiness only in beautiful clothes, delicious dinners, and other comforts. These will imprison your happiness behind the bars of outwardness.

If you have made up your mind to find joy within yourself, sooner or later you will find it. Seek it daily, by continuously deeper meditation within, and you will surely find everlasting happiness. Make a steady effort to go within, and you will find your greatest happiness there.

Happiness comes not by helplessly wishing for it, but by dreaming, thinking, and living it in all circumstances. Say to yourself, "Happiness is the greatest divine birthright- the buried treasure of my soul." Persons of strong character are usually the happiest. They do not blame others for troubles that can be traced to their own actions and lack of understanding. A strong determination to be happy will help you. Do not wait for your situation to change. Try to be happy under all circumstances.

Make up your mind that you will be happy whether you are rich or poor, healthy or unhealthy, smiling or crying. Don't wait for yourself, your family, or your surroundings to change before you can be happy within yourself. Make up your mind to be happy within yourself, right now, whatever you are, or wherever you are.

People seeking happiness must avoid the influence of bad habits that lead to evil actions. Evil actions produce misery that corrodes the body, mind and soul like a silently burning acid. Cure yourself of evil habits by cauterizing them with the opposite good habits. Remember: No matter how much you are accustomed to being unhappy, you must adopt the antidote of happiness. Each act of being happy will help you cultivate the habit of always being happy. Just remember to start being happy now, and every moment say, "I am happy now." If you can continuously do that, then, when you look back, you can say, "I have been very happy." So start being happy NOW.

The habit of preserving an internal happy attitude of mind should have been started when you were very young, but it not too late to begin now. From today onwards, make up your mind that when you meet your trying relatives, when you come in contact with your overbearing boss, and when you contact the trials of life, you will try to retain your internal calmness and happiness.

When you see the gloom of hopelessness, shoot it at once with hope-awakening smiles. Do not form the habit of sorrowing, but form the habit of smiling. Make yourself adamant against taking offense, and freely forgive and forget those who offend you. Never get angry. Never allow yourself to become the victim of another's anger. Do your best to overcome difficulties, but smile first, last, and all the time. There is no better panacea for sorrow, no better reviving tonic, than smiles. There is no greater power with which to overcome failure than a real smile. There is no better ornament than a genuine smile. There is no beauty greater than the smile of peace and wisdom glowing on your face.



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# Positive Thoughts for Mental Health and Wellbeing

*Reena Bhatia\**

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Mental health is an integral component of maintaining good overall health. When individuals are mentally healthy, they are able to realize their own abilities, cope with the normal stresses of life, work productively and make positive contributions to their community (World Health Organization, 2004).

When individuals experience poor mental health, they may start to withdraw and can experience debilitating symptoms such as depression and anxiety. Poor mental health can also affect physical health, as individuals might react by neglecting their physical health through inconsistent eating habits, poor hygiene, and general malaise.

Positive mental health i.e. psychological, emotional and social well-being impacts every area of life. Having positive mental health allows one to effectively deal with the daily stressors of life, communicate well with others, make healthy decisions and live life to its fullest. But sometimes, struggles with mental illnesses and addiction can make it seem like achieving a healthy mental state is impossible.

## What is Positive Mental Health?

Good mental health, according to the World Health Organization, is defined as a state of well-being where individuals are able to:

- Realize one's own potential
- Work productively
- Cope with the normal stresses of life
- Make a positive contribution to the community.
- Mental and psychological well-being encompasses the way one feels about oneself and also the way one deals with external situations and the quality of relationships.

It's important to remember that positive mental health is not simply the absence of mental health issues, such as depression or anxiety. Being mentally healthy is predominantly about the presence of positive characteristics such as a feeling of purpose, contentment, maintaining fulfilling relationships and participating in life to the fullest.

Other features of positive mental health include:

- feeling positive emotions like optimism, happiness, love, compassion, satisfaction and joy.
- goal-setting
- having confidence in new situations
- avoiding self-blame
- having good self-esteem.

## Why is Positive Mental Health Important?

Positive mental health allows you to enjoy all the activities you want to participate in. It doesn't mean you will never be sad or go through emotionally-challenging times. However, those with positive mental health will be able to bounce back more easily from these experiences - this is called mental resilience. Having mental resilience means individuals have the tools to cope with adversity, trauma and stress.

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## **Four Ways to Foster Positive Mental Health and Adopt a More Positive Mental Attitude:**

### **1. Take care of physical needs**

We may be talking about the health of your mind, but mental health and your body are interconnected. ‘Healthy mind, healthy body’ goes the old Roman adage, and in many ways this is absolutely true. It’s very difficult to feel mentally on point if your physical needs are not catered for. For example, it’s very hard to feel good about yourself if you feel unwashed or you’ve had nothing to eat.

When caring for yourself, you should make sure to:

- Eat nutritious meals that include all the main food groups: proteins, carbohydrates, fruits, vegetables and fats.
- Enjoy a good standard of bodily and environmental hygiene. This means washing yourself, your clothes and cleaning your living space regularly.
- Drink plenty of fluids, particularly water to avoid dehydration.
- Avoid stimulants such as caffeine and alcohol that can adversely impact your mood.
- Avoid harmful activities such as smoking or drinking to excess.
- Get enough sleep. According to Better Health Victoria, healthy adults need about eight hours of sleep every night.

### **2. Make time for social connection**

Humans are social creatures, and even the most introverted among us find comfort in the company of like-minded people. The best type of interaction involves face-to-face connection. Phone calls and video conversations are great for keeping long distance relationships alive, but nothing beats the closeness of a physical encounter. Having a chat with a friend or close family member also gives the opportunity to air concerns or worries that may be weighing down.

### **3. Exercise, physical activity and positive mental health**

Exercise is a way to help treat mental health complaints, according to a research reported by Health Direct. When you do physical activity your brain releases endorphins which help to lift your mood and also give you energy. Regular exercise can also help you to sleep better and feel more at one with yourself. And don’t think you need to be running miles or pumping weights in the gym. Simply going for a short walk or tackling weeds in the garden can elevate your heart rate and provide a good work out.

### **4. Use positive words to boost the mental health**

There is an association between using positive words and positive mental health. When you’re not feeling great, it can be easy to slip into negative self-talk... and then it becomes a pattern. Often, you may not even be aware of your ‘inner voice’, until you consciously focus on what it’s telling you. Some ways to help curb the negative self-talk and boost the positive include:

- Be aware of and recognize negative thoughts, and
- how often you have them.
- Once you become aware, you may be surprised at how often you’re telling yourself negative things!

## **To Sum Up**

- Try to balance each negative thought with a positive one.
- Consider how you would view the same situation if you had a positive mindset.



- Ask yourself if the negative thought is helpful in achieving your goals.
- Consider what you would say if a friend or family member was in the same situation. Can you apply those words to yourself?
- Write down (or just think about) all your positive attributes and things you like about yourself.
- When you catch yourself practicing positive self-talk, or being kind to yourself, make sure you recognize that moment as progress.
- It can take time to start reframing a negative mindset into a more positive mental attitude. So be patient with oneself. Just keep going and recognize each sign of progress.

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# Yoga : A Way of Life - Then and Now

Pooja\*

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The word ‘**yoga**’ is derived from the Sanskrit root ‘yuj’ meaning to join or ‘to yoke’ or ‘to unite’. The first reference to ‘yoga’ is found in Rig veda. No exact date has been found regarding the discovery of yoga. As per yogic scriptures the practice Yoga leads to the union of individual consciousness with that of Universal consciousness, indicating a perfect harmony between mind and body, mind and nature. All yoga practices have the same goal or destination- the discovery of human potential.

Yoga is a 5000-year-old Indian body of knowledge. The system of yoga is an ancient tradition and having its origin in India. Lord Shiva is considered to be the first yogi or Adiyogi, and the first Guru or Adi Guru. Archaeological findings, such as the yogi-like figures found on stones, verify the existence of yoga during Indus Valley Civilization.

In ancient times, yoga techniques were kept secret and were passed on from teacher or Guru to disciple by word of mouth. It is the emotional integration and spiritual elevation with a touch of mystic element, which gives a glimpse of something beyond all imagination. There are more than 20 Upanishads and Yoga Vasistha, which predate Mahabharata and Bhagavad Gita, where Yoga is stated to be the union of mind with supreme Consciousness.

Yoga is discussed in the ancient foundational Sutra of Hindu philosophy and is perhaps most elaborately mentioned in Patanjali Yogasutra. Maharishi Patanjali’s writing also became the basis for Ashtanga Yoga. Many practices like five vows in Jainism and Yogachara of Buddhism have their root in Patanjali Yogasutras. The medieval ages saw the development of Yoga sutra are completely dedicated to the knowledge of yoga.

Physical and mental cleansing and strengthening is one of yoga’s most important achievements. It is the science of right living and it works wonders when integrated into our daily life. Yoga provides a means for people to find their own way of connecting with their true selves. The effects of yogic practices during and after performance are currently being researched by scientists and doctors around the world.

Nowadays yoga has become the part of life of millions of people. It is being practised all over the world. Camps are being organised, classes are held on yoga conferences and seminars are held on it. It is now a part of the curriculum of many schools, colleges and universities.

Yoga is a system of certain physical and respiratory exercises which keep the body and mind healthy and fit. It is the art and science of a healthy life that focuses on creating a harmony between mind and body. Thanks to Baba Ramdev who has popularized it through TV.

Yoga works at the level of body, mind, emotions and energy. We can develop self-discipline and self awareness from yoga if practised regularly. Anyone can practice yoga no matter what your age is or whichever religion you follow. It is the secret of living a healthy and long life without the use of any artificial means like medicines or any other shortcuts of any kind.

Regular practice of yoga has shown effective results. Different asanas, pranayama, meditation boost immunity build the body’s strength, increases energy levels, bring down anxiety and stress, infuses positivity and freshness in the mind. “yoga has all the answers”-yes its true!, many people expect physical benefits like greater flexibility, balance, and strength. But many few of them know that through practice over time, we can reap much broader benefits like positive emotional states and even deeper spiritual awareness.

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## Modern Lifestyle Diseases and Yoga

Lifestyle diseases can be defined as diseases linked with one's lifestyle. They are non-communicable diseases. They are caused by lack of physical activity, unhealthy eating, alcohol, drugs etc. Which can lead to heart disease, stroke, obesity, type 2 diabetes, cancer etc. Many people nowadays consume more meat, dairy products and alcoholic beverages. They also developed sedentary lifestyles and greater rates of obesity. According to a report published by ICMR (Indian Council of Medical Research) in 2017, 3 of the 5 leading individual causes of disease burden in India were non-communicable.

## Yogic Remedies for Lifestyle Diseases

### Diabetes:

**Asana:** General - Surya namaskara, tadasana, yogamudrasana, shashankasana, supta vajrasana, paschimottanasana, bhujangasana, ardha matsyendrasana, halasana, sarvangasana, matsyasana, gomukhasana, shavasana.

**Pranayama:** Nadi shodhana, bhramari, bhastrika, ujjayi. Shatkarma: Laghoo shankhprakashana, kunjla, neti.

**Diet:** Food restrictions should be followed. Meditation: Ajapa japa, yoga nidra.

### Blood pressure: (high)

**Asana:** ananda madirasana, siddhasana, , shavasana

**Pranayama:** Nadi shodhana (without kumbhak) sheetali, seetkari, ujjayi, bhramari. Meditation: Yoga nidra, meditation.

### Obesity:

**Asana:** vajrasana, surya namaskara, dynamic pada hastasana, druta halasana, vipareeta karani asana, matsyasana.

**Pranayama:** All pranayamas, especially bhastrika, sheetali or seetkari.

**Diet:** Avoid oily, fried or starchy foods, oscillating between fasting and overeating, eating between meals.

### Insomnia:

**Asana:** shashankasana, shavasana, sirshasan, chander Namaskar.

**Pranayama:** Bhramari, ujjayi, abdominal breathing in shavasana before going to sleep. Shatkarma: Trataka.

**Meditation:** Yoga nidra before sleep.

### Thyroid and parathyroid:

**Asana:** Surya namaskara, inverted asanas especially sarvangasana, halasana, matsyasana, supta vajrasana, yogamudrasana, all backward bending asanas especially grivasana.

**Pranayama:** All pranayamas, especially ujjayi, bhramari, bhastrika with bandhas, moorchha pranayama.

**Mudra:** Pashinee and vipareeta karani mudra. Bandha: Jalandhara bandha.

**Shatkarma:** Neti, kunjla. Meditation: Yoga nidra, ajapa japa.

## Coronavirus and Yoga

As we all are well familiar with Corona or Covid-19, it is a disease caused by a new strain of coronavirus. 'CO' stands for corona 'VI' for virus, and 'D' for disease. Formerly, this disease was

referred to as '2019 novel coronavirus' or '2019-nCoV'. Covid-19 is caused by virus SARS-CoV-2. This virus originated in Wuhan district of China in December 2019 and in a few months, has become a worldwide pandemic.

The new coronavirus is a respiratory virus which spreads primarily through droplets generated when an infected person coughs or sneezes, or through droplets of saliva or discharge from the nose.

A virus infects human body by entering healthy cells. Then the invader(virus) makes copies of itself and multiplies throughout the body. The new virus latches its spiky surface proteins to receptors on healthy cells, especially in lungs.

Although for most people COVID-19 causes only mild illness, it can make some people very ill. More rarely, the disease can be fatal. Older people, and those with pre-existing medical conditions (such as high blood pressure, heart problems or diabetes) appear to be more vulnerable.

The primary driver behind COVID-19 incidence and mortality has been found to be an extended runaway hyper inflammatory host response to the virus, which spreads through the body causing extensive tissue destruction and eventually leads to acute respiratory distress syndrome.

One study found that 6 weeks of 20 minutes of daily mindfulness meditation resulted in a significant down regulation of a proinflammatory gene and a significant reduction of proinflammatory activity. Yoga therapy has also been shown to downregulate the cytokine receptors and mantra-based meditation and yoga asana practices were found to have positive effects.

Meditation practice also is reported to reduce expression of pro-inflammatory genes.

During pandemic Covid-19 began to rise, everyone at home started getting anxious day by day. Government called for complete lockdown and eventually we had no escape rather than to face it. The spread of Covid-19 has put the focus on building immunity, and yoga if done properly contributes immensely to immunity building.

What makes us susceptible to the microscopic crazy-makers? Lack of sleep, poor nutrition, and life stress all lead to a weakened immune system and vulnerability to sickness. Stress, more than anything, leads to a breakdown in the body's ability to defend itself against bacteria and viruses. When stressed, the hormone cortisol stays in the blood for extended periods of time, which the body develops resistance to, leading to increased inflammation. Immunity of the host is an essential requisite to facilitate the eradication of infections. Disturbed immune systems seen as lymphopenia and elevated C-reactive protein levels are recognized to be the characteristic features in severely affected cases of COVID-19 infection.

The health of the respiratory system is very important in preventing fatality.

Yoga plays significant role in psycho-social care and rehabilitation of COVID -19 patients in quarantine and isolation. They are particularly useful in ease their fears and anxiety. Yoga is one of the most effective and time-tested natural immunity boosters that can lead to a healthy, sickness-free body.

Yoga lowers stress hormones and strengthens the nervous system while also stimulating the lymphatic system, which removes toxins from the body. Yoga calms the mind and can contribute to deeper, regulated sleep, which is crucial for wellness; sleep is one of the most important factors in healing and maintaining a healthy immune system.

Thus, apart from maintaining the new norms of social distancing, frequent handwashing, and isolation of infected persons and their contacts, we should build immunity both in the body and in minds of people. We have seen that there is some degree of evidence presently to say that yoga practices could provide much needed body immunity and could assure a disease-free homeostatic state for the body. This is based on concepts of yoga as highlighted in the traditional texts:

1. The total and the right understanding of five aspects of our human system and the entire creation in general: The physical as the grossest (annamaya) with the bioenergy (Pranamaya kosha), mind (Manomaya kosha), and the intellect (Vignanamaya kosha) as the subtle layers with the

causal state of consciousness that constitutes the bliss layer called the Anandamaya kosha, a state of all pervasive silence at the base.

- Several yoga techniques are available to develop mastery over the mind by enhancing the willpower that keeps the immune system strong. These include asana, pranayama, meditation with or without using Mantras, and detoxification through kiyas. Along with these practices, a mental attitude known as Pratipaksha Bhavana (contrary attitude) is recommended in the yoga literature. The techniques train the mind to let go of all violent reactions and replace them by positive thoughts of love and acceptance (prashamana). Such an attitude of love and trust sends signals between the brain and the heart which start working in agreement, not letting the stress destabilize the person's biochemistry.

## Life After Coronavirus

The coronavirus crisis has proved the radical change can happen in a short period of time. The pandemic has changed how we work, learn and interact as social distancing guidelines have led to a more virtual existence both personally and professionally.

Unsurprisingly, the pandemic has triggered a wave of mental health issues. Whether its managing addiction, depression, social isolation or stress that resulted from COVID-19 we are all experiencing it.

## Focus on Immunity

Immunity or a body's self-defense capability to fight off external invaders like bacteria or virus acts as a shield preventing harmful pathogens which attack an individual. Consider the following steps, to keep your immune system functioning optimally-

**Balanced Meals:** A Healthy diet with a healthy mix of proteins, vitamins, and minerals strengthens the immunity and aids in weight loss. To control the risk of infection, consider freshly cooked safe meals and restrict the sugar intake.

**Adequate Sleep:** An 8 hour of sleep is very important to rejuvenate. Sleep eases the mental stress of self-isolation.

**Meditation and Exercise:** Make Exercise, Yoga and Meditation as a routine. Exercises build the body stronger while yoga lets mind calm down easing stress management.

**Handwashing:** During handwashing for at least 20 seconds with soap or using hand sanitizer containing more than 60% alcohol destroys the survival of coronavirus on surfaces. Don't forget to wash hands as directed by healthcare professionals.

## Yoga and Pranayama for Building Immunity

Yoga and pranayama are panacea for improving immunity. Even in the case of coronavirus, people who have been practicing yoga, meditation and pranayama have experienced a higher level of immunity and lung strength.

**Pranayama to enhance immunity level :-** Prana is the life force in our body. Pranayama means the exercise of increasing the life force in the body. Prana in our body can tackle many diseases and prevent them. It can be increased by consuming fresh fruits, vegetarian food, taking proper rest.

Ujjai breathing, bhramari pranayama, nadi shaudhan pranayam should be done daily to improve lungs strength and immunity levels.

**Yogasana to improve immunity level :-** kati chakrasana, trikoasana, dhanurasana, setubandhasana, natrajasana are the speciic asanas done to increase immunity.

**Shatkriya to improve immunity level :-** kapalbhata, Neti, kunjla, laghoo shankhaprakshalana have shown best results to increase immunity and improve immunity levels.

## **Conclusion**

Yoga is the art and science of a healthy life. Physical and mental purifying and strengthening is one of yoga's most important achievements. It is the science of right living and it works wonders when incorporated into our daily life. The spread of Covid-19 has put the focus on building immunity. Thus yoga, if done properly contributes immense in holistic development as well as immunity building.

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# Role of Yoga in Different Sports

*Manoj Kumar\**

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## Introduction

Aim of the present article is the role of yoga in different sports. Yoga is one of the Indian philosophical systems that emphasize the importance of the work with the body to develop healthy behaviors and thoughts. Sport is an activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment. Participation in sports requires fitness to gain better physical performance. Depending on the sport an athlete competing in sport would need strength, stamina, reflexes, accuracy, dexterity, flexibility, endurance of various muscle groups and joints that are required to enhance one's performance in that sport. Apart from this mental conditioning, stress reduction and will power are important factors needed in a competitive sport. While yoga can be useful in conditioning oneself in any sport. Yoga is distinctly different from other kinds of exercise as it generates motion without causing strain and imbalances in the body. Other forms of physical exercises, like aerobics, assure only physical well being. They have little to do with the development of the spiritual or astral body. Yogic exercises recharge the body with cosmic energy and facilitates. They have little to do with the development of the spiritual or astral body. Yogic exercises recharge the body with cosmic energy and facilitates.

**Keywords:** *yoga, sports, exercise, fitness and Concentration.*

In order to understand the roll of Yoga in different sports, it is necessary to explore what is required to play a sport and play it well. It is well acknowledged that to play any sport, whether it be tennis, volleyball, surfing, swimming or running, we must develop the basic skills and continually train the body so that we can apply the skill in a refined and polished way. This of course requires considerable time, energy and commitment to practice the skill at hand. Having a body that is flexible, strong and controlled is also another important consideration, if one is not able to move the body with the grace, velocity and speed required, then performance will be lackluster. Similarly, if a person is not able to maintain endurance or stamina for the required duration, the performance will be diminished. In order to play a sport well, it is also necessary that a person is able to focus and concentrate with confidence on the task at hand without distraction or timidity.

Yoga is the application of physical postures, control of breath, purification and relaxation of mind / body and spiritual principles aimed at bringing greater unity and balance to the mind and body. Yoga teaches a person how to link the mind and body and to come into the present. The use of pranayama and breathing techniques prescribed in Yoga enables a person to focus on breath and helps to calm and still the mind and cultivate concentration ability Swami Vishnudevananda mentions the importance of pranayama for strengthening concentration and calmness of mind through stillness of breath, he states through pranayama, mans will-power self-control and concentration power can be increased. Coming into the present by focusing on breath is one of the best habits to be cultivated. That marks the beginning of concentration. He also mentions that a recent study of pranayama from the Nath sect served the "purpose of improving the focus admirably Internal cleansing methods prescribed in Hatha Yoga are beneficial for professional athletes to not only improve purity of body and overall physical wellbeing, but to also enhance one's concentration ability as well Swami Vishnudevananda highlights this point, he states when the body is free from

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physical impurities, the concentration power of the mind increases to a very high degree.” Pranayama can also help to energise and revitalize the body.

The prescription of Yoga asanas also help to develop the control and concentration of the mind. Being able to hold a posture with steadiness, relaxation and comfort requires that a person is able to focus their mind for an extended period of time. This helps for developing strength and concentration in mind / body and is beneficial to playing sports at highly competitive levels Swami Sivananda highlights this point, he highlights that steady and systematic practice of yoga will make the mind very obedient and faithful and make the practitioner “successful in every attempt. Asanas also help to create harmony and balance between the mind and body and help to achieve a healthy body and stable mind, they are aids for controlling the mind through physical discipline Through asana the functioning and efficiency of internal organs is improved and this consequently effects all other parts of the body in a positive manner Cells are nourished and revitalized and the internal functioning of body organs is enhanced According to Yogic authorities, “yogic exercises are mainly designed to keep the proper curvature of the spine and to increase its flexibility, they also state that “balancing asanas develop the function of the cerebellum, the brain centre that controls how the body works in motion, improve muscle coordination and posture including physical and nervous balance which helps to achieve grace and fluidity of movement.”

Inverted asanas can be particularly beneficial to break bad habits and old patterns of behaviour, for example, an inefficient swimming stroke or volleyball swing. For a professional athlete wishing to optimize their performance, it is essential that they have the ability to change body movements and behaviours as required to maximize efficiency and effectiveness, inverted asanas change the normal patterns (both the emotional and psychic state) throwing a new light on old patterns of behaviour and being. Inverted asanas can also help to improve health, reduce stress and anxiety and increase self-confidence.

The use of Yoga Nidra and visualisation can assist in the development of a skill and to reinforce a new pattern of behaviour or beliefs. All of the top Indian sport persons who have worked with me have been making extensive use of various techniques of visualization” “purification of memory or reinforcing the best from the past, by remembering it again and again, makes a major contribution to the perfecting of a skill.” Meditation and chanting can also help to reduce stress and anxiety and create a mental calmness and poise beneficial for performing at peak times.

It is no wonder that the mind becomes agitated and unfocused amidst all the thought processes. Patanjali’s Eight-Limb Path was developed to still the mind. As you will also hear me say in class, stilling or quietening the mind doesn’t mean we want to stop thinking. We do not want to shut out the mind, but rather enable it to be unaffected by its constant turnings and instead focus exclusively on a single thought or object. If this is achieved there will be clear perception, clarity and a conscious concentration in the present. However, the mind constantly puts obstacles in the way of our journey to that goal. Yoga refer to these as ‘kleshas’. In modern day psychology they might be referred to as self-defeating behaviours as a result of threatened egotism, self-regulation failure and emotional distress. They are ultimately afflictions of the mind, a huge cause of suffering that prevent us seeing things clearly. In order to free the mind of these afflictions we practice Ashtanga. The Eight-Limb Path consists of

1. **Yamas** – dealing with the world around us. This is our moral code of conduct. These are the moral principles that govern the way you treat others and the world around you.
2. **Niyamas** – dealing with yourself. These are five observances or rules of conduct, by which we should live our lives i.e. purity, modesty, contentment, discipline, self-study and acknowledgement of our own limits.
3. **Asana** – dealing with the body. These are the physical postures or exercises in yoga.



4. **Pranayama** – dealing with breathing. This is the conscious control of energy by practising controlled breathing techniques.
5. **Pratyahara** – dealing with the senses. This denotes the withdrawal of the senses. It teaches us to close the doors to the senses so that the mind can still be aware of external stimuli but no longer responds to them.
6. **Dharana** – concentration. This is the ability to focus our entire concentration on one object, one question, or one consideration and keep it there.
7. **Dhyana** – meditation. This is an interaction with the object of concentration whereby we become observers and view the object intuitively, free from subjective notions. It is an acceptance.
8. **Samadhi** – The absolute: the inner freedom. This is the complete feeling of being at one with the world, knowledge of the true self. Ultimate enlightenment! Inner Happiness!

So now that we have established what yoga is and what it is trying to achieve. How does sport and exercise psychology fit in to the equation. Psychology is the science of behaviour. As sport and exercise psychologists we are interested in examining, researching and providing theory and evidence based interventions and solutions to cognitive and behavioural difficulties experienced by athletes that impinge their ability to perform to their highest potential. Afflictions of the mind such as experiencing competitive anxiety, dealing and coping with stress, handling pressure and nerves, staying in the present, remaining focused, coping with negative thoughts, the inner critic, low confidence, self-esteem and belief systems are all common issues experienced by athletes regardless of the sporting discipline. Some psychological interventions recommended that are evidence-based to deal with some of these common issues are developing pre performance routines, introducing positive self-talk, the use of mental imagery, goal-setting, concentration skills and deep breathing and relaxation exercises.

Athletes can learn and develop a lot of these psychological skills through the practice of yoga and it is always worth acknowledging the value it can add to any psychological intervention. There are many research studies that show that yoga has the potential to reduce stress, anxiety, depression, and PTSD. Previous studies carried out on the influence of yoga on anxiety suggest that yogic relaxation can counter balance sympathetic over-activity and increases in parasympathetic activity. All the somatic manifestations of anxiety such as the racing heart, palpitations, tremors, sweating, increased blood pressure, dry mouth, avoidance behaviour, restlessness and heightened responsiveness seem to decrease and slowly disappear after a yoga intervention. Recent studies also show an association between yoga and decreased serum cortisol (stress hormone) levels, as well as enhanced immune function, in healthy individuals. Apart from reducing stress, yoga practice promotes feelings of relaxation and enhances subjective well-being. Yoga's physical postures and breathing exercises improve muscle strength, flexibility, blood circulation and oxygen uptake which not only benefits general physical health but also mental health while also helping the practitioner become more resilient to stress.

## Conclusion

Yoga is able to mobilize joints, stretch tissues and ligaments, tone muscles, bring flexibility to the spine and strengthen internal organs. Yoga exercises are based on the formula of stretching, relaxation, deep breathing, increasing circulation and concentration. As such, yoga is beneficial to a professional athlete as it enables them to strengthen their concentration ability, foster a calm and relaxed mind, enhance the mind / body connection allowing an athlete to have greater muscle coordination and fluidity of movement. Yoga is also beneficial to a professional athlete as it positively contributes to

the health and vitality of the body, strengthens internal organs such as the heart, lungs and liver and helps to maintain fitness and agility. Yoga also helps to reduce stress and anxiety, cultivate self confidence and self-belief. All of these elements are pivotal to sporting excellence and peak performance. As highlighted above, in order to perform a sporting action efficiently and effectively, a person needs to have a high degree of concentration and focus with a mind that is calm and controlled. Swami Sivananda states the importance of mind control; he asserts “without concentration you cannot have success in any walk of life Yoga can help a sportsperson to have evenness of mind and control of their thoughts even during stress and/or adversity Yoga is able to help a person have control over their body through control of their mind. As such, Yoga can play a key role in cultivating mind control and concentration which helps a sportsperson to perform at their peak level

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## Tips to Get in Shape with Yoga During Winter Season

*Anupma Kaushal\**

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The last few months of every year often see you in a frenzied state. People are normally busy in shopping for the festive season, travelling, decorating or getting involved in high- energy activities of some sort or the other. So, rather than having fun, people normally end up feeling anxious, falling sick or getting depressed. Here some yogic tips to get n shape with yoga this winter season, specially intended to make your winter healthy and happy as winter is a nice time to share and conserve energy. Before start please note that yoga is not just a form of physical training or meditation; rather, it is a life style and philosophy as well.

- (i) This winter take up the practice of dynamic yoga rather than hold poses for long period of time.
- (ii) In winter, it's always better to practice yoga indoors, and remember to do proper warming up exercises. Do plenty of limbering up exercises and stretches. Limbering up exercise means exercises and stretches. For stretching do all stretching yoga poses such as Trikonasana, Tadasana, sitting poses such as Janushirshasana, Paschimottanasana, inverted postures like vipritkarni, Sarvangasana, prone poses such as Bhujangasana, Dhanursana and shalabhasana will help a lot.
- (iii) While indoors, do plenty of surya Namaskara (sun salutations). This will help you keep warm, flexible and increase your energy as well as keep your body stretched and himble.
- (iv) Do lots of chest breathing. Sit in any meditative postures i.e. sukhasana, vajarasana or Padamasana with hands on your knees in gyan mudra. Take slow, deep breaths, let your chest expand and contract as much as possible. Do this 10-15 times.
- (v) Do pranayamas, The best for the season in surya Bhedana pranayama (Right Nostril Breathing). Keep your head, neck, and spine erect in any comfortable meditative posture. Close your eyes and shut your left nostril with your last two fingers, Now inhale deeply and slowly through your right nostrils, then shut both your nostrils and hold the breath as long as you feel comfortable. Now, exhale slowly through your left nostrils, with your thumb on your right nostril. This constitutes one round; you should be doing at least 5 rounds a day.
- (vi) Yoga is all about lightening up, living it up the right way. Take up jogging. Winters are an excellent time to jog ; you are bound to warm up a lot, boost your reserves of energy and exercise those lungs muscles.
- (vii) Early to bed and early to rise is still the best way to remain healthy, wealthy and wise. This in keeping with the philosophy of yoga that was most appropriate for winter season, when Laziness and langour take over.
- (viii) There's something in life called the right altitude. In yogic jargon its called the samyak bhava (right attitude). The main bhavas prescribed for growth are dharma (duty) jnana (knowledge), vairagya (detachment) and aishwarya (self-reliance). Try to single out one that you think will best help you be a better person, more in sync with yourself and the rest of the world.
- (ix) Practise some sweat generating yogic exercises aimed at weight loss and stretching, white toning up the internal organs as well. They all help lower stress levels, increase life span, develop more calmness and have more harmony strength, and balance in their lives.



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## करोना काल में चित्त के आवेगों की योग द्वारा पूर्ति

सीमा गोस्वामी\*

प्रिय पाठकों आज मैं अपने महाविद्यालय की पत्रिका में कुछ अपने जीवन में योग द्वारा आए सकारात्मक परिवर्तन को आप सब के समक्ष प्रस्तुत करना चाहती हूँ। आशा करती हूँ की कविता के माध्यम से दर्शाए चंद शब्दों से अगर आप सब अपने जीवन में योग के प्रति स्वीकारात्मक विचार ला सके तो संभवतः मेरा यह प्रयास कुछ मायनों को प्राप्त होगा।

डॉक्टर मृदुल कीर्ति की पंगतियों से शुरुआत करना चाहूँगी  
मैं माटी की किकरी, मेरी कौन बिसात।  
माटी का तन ठीकरा, माटी की ही जात।।

कुछ अच्छा कह पाऊँ या ना पर कहना जरूर है....

कर-कर कार-बार जिंदगी के बस चलती चली गई  
मन बुद्धि में जकड़ इन काम-काज में यूँ ही खोती गई  
खुश करना रिश्ते-नातों को बन मक़सद मेरे गए  
निभा दुनिया-दारी की जिम्मेदारी इनकी आदि मैं हो गई  
चंगी-भली मैं मन के अधेरो में ही भटक गयीं

पता ही ना चला...

कर-कर काम में जिंदगी के यूँ आगे बढ़ गयीं  
पर हुआ इक दिन कुछ ऐसा की  
नस्त्रेदमस की भविष्यवाणी सत्य हुई

कुछ अच्छा कहो या बुरा...

चीन का आया अनचाहा अतिथि  
पूरे विश्व में इस क़दर पहुँच गया  
महामारी बन फैल जो हर कोने में गया  
कोविड १९ की जिससे घर-घर में हुई पहचान है  
हर उम्र को जकड़ जिसने लिया अपने जाल में है  
काल बन कमजोर शरीर को भस्म जो कर रहा है  
इसी लिए योग का स्वरूप है आज बढ़ गया

इस प्रकोप से हालाँकि हुआ कुछ ऐसा अच्छा कहो या बुरा...

बंद कमरे में देश का हर व्यक्ति हो गया था  
क्या, कहाए कौन हूँ, क्या मक़सद है मेरा  
बंद दीवारों में मैं इस सोच से घिर गई थी  
मंद पड़ी मेरी बुद्धि शायद बन चाबी  
लाकड़ाउन ने खोल इंक अच्छा काम तो किया था  
अंत करण में बसा था जो मेरे ही  
व्यर्थ ही उसे मैं भटक बाहर दूढ़ रही थी

फिर हुआ कुछ अच्छा कहो या बुरा...

भेड़चाल से हट कर  
पढ़-पढ़ कई किताबें पढ़ती मैं चली गई थी  
जिसमें कुछ खुशकस्मिती मेरी से  
आटोबॉयोग्राफी श्री योगानंद जी की मुझे मिल गई थी

पढ़ जिसे जिंदगी मेरी सफल तो हुई थी  
लाहड़ी महाशय जी के क्रियायोग से सोच मेरी पलट गई थी  
जन्म हुआ योग का मुझमें जो चमत्कार सा कर गई थी  
निकाल समय व्यस्त हुए जीवन से योग में मैं आ गई थी

हुआ कुछ अच्छा और अच्छा सा ....

पितंजलि के योग सूत्र - योगश्चित्तवृत्तिनिरोधः से मुझमें

नित्य के योग अभ्यास से जिंदगी मेरी सवर गई  
पितंजलि के पढ़ योगसूत्र मैं चित्त की वृत्तियों को जान गई  
कैसे करना काबू इन्हें मैं प्राणायाम से प्रबुद्ध हो गई  
कर्मयोग का पाठ जो मुझे भागवत गीता दे गई  
कर कर्म बिन इच्छा फल के मोक्ष का द्वार खोल गई  
फिर सार मिला मुझे शिव से हठ योग का  
जिससे संतुलन कर त्रिदोषों को शारीरिक शक्त बढ़ गई  
कर-कर योग से मेरी जीवनशैली सुधार गई

हुआ कुछ उत्तम कहो उत्तम ....

काव्यानुवाद से -

करत-करत अभ्यास ते जड़मत होत सुजान।  
रसरी आवत जात ते सिल पर परत निसान।।

असंतुष्ट पड़ी जिंदगी में संतुष्टि को मैं पा गई  
कर-कर कर्मयोग मैं आम से खास हो गई  
पंख लगा कर योग के चेतना से ऊपर उड़ गई  
कर व्यवहार संग योग के मैं समझदार हो गई  
योग से मेरी आत्मिकता उच्च स्तर पर पहुँचा गई

हुआ कुछ अच्छा ही अच्छा कहू अब यह मैं ....

योग को एक सीधे लय के साथ करते हुए

काव्यानिवाद - पतंजलि द्वारा -

यम नियमासन प्राणायामा, प्रत्याहार धारणा ध्याना।  
ये समाधि के आठों अंगा, योगहिं अंग व कथित प्रसंगा।

कर षट्कर्म मैंने विषाक्त तत्त्व बाहर किए  
मानसिक और शारीरिक संतुलन मैंने कर आसन पा लिए  
स्मरणशक्ति और एकाग्रता को बढ़ाया योग की मुद्राओं से  
मन मशतिष्क के विकारों से जब भरपूर था रिश्ता मेरा  
नाड़ी शोधन को कर तोड़ा सदा के लिए इनसे रिश्ता  
त्रिबंधा को कर किया कुंडलिनी को जागृत मैंने

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ध्यान कर सातों चक्रों को भी उजागर किया है  
पार किया अंतिम सीमा को आत्म-जागरूकता से मैंने  
कुछ रास्ता अभी थोड़ा बाकी है जिसे पूरा ऐसे करना है .....

काव्यानुवाद-पितंजलि द्वारा -  
साधाक करत-करत अभ्यासा , दिव्य विषय कोपाय प्रकासा।  
दिव्य प्रकृति अंतस जिन साई, तिनहि चित्त स्थिरता पाई।

जहाँ काबू करना काम क्रोध लोभ मोह अहंकार को  
पंच महातत्त्वों के इस मायाजाल को  
प्रकृति को कर नतमस्तक मैं  
अब पुरुष में सम्मिलित हो जाना है  
समा योग में खुद को बस योगिनी बन जाना है

सफल हुआ जीवन मेरा इस मोड़ पर आ के  
उत्तम से अति उत्तम तक का सफर तो अभी बाकी है .....

काव्यानुवाद- पतंजलि  
ओंकार जप जेहि आराधक, अर्थ स्वरूप जपहि साधक।  
जदपि ब्रह्मा गुण विविध उपाया, पर जप ध्यान प्रमुख बतलाया।

अब अंतिम अवस्था समाधि में बस जाना है  
कर ओम् का जाप ध्यान की ऊँच अवस्था पाना है  
जहाँ ना मैं का कोई अस्तित्व हो  
जहाँ संसार बस सबसे बड़ा भ्रम हो  
कर करमों को पूरा मोक्ष को पाना है  
इस भवसागर से खुद को पार लगाना है  
आत्मा को परमात्मा से मिलाना है  
आत्मा को परमात्मा से मिलना है।।



# Love, Sweat and Fitness!!

*Beenu Rajput\**

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Health holds paramount importance in our life. First comes health then comes anything else. No matter how rich you are no matter what all assets you possess, the biggest asset you have is “Health”. If you are not keeping good health then this money and all physical assets are of no use. Because if you are not keeping well then you will not be able to enjoy all this money you have. That’s why it is famously said: “Health is Wealth”.

I am a Filmmaker. I know our field is very tough. And our working schedule always changes according to our project. And at that point of time fitness helps me to live quality of life. Fitness is my priority. I am a fitness lover. During a pandemic this helps me to live positively. Lockdown was a very fruitful year for me in terms of fitness. Actually God gave us time to reconcile the things... what are we doing? Why are we doing? And what is the importance of relationships in our life? And the most important is what the purpose of our life? Only healthy mind could find

Fitness is the only Mantra to be successful in life. If you are fit only then you are fit. I have been selected as FITNESS AMMASSDOR at Fit India Movement. That’s a big responsibility itself. I want to motivate people to be serious about their health. Health comes first. For me, exercise is more than just physical – it’s therapeutic. Once you are doing exercise regularly, the hardest thing is to stop it. Mental health plays an important role in the way we deal with stress, how we relate to others, and the decisions we make in our daily lives. Daily I do Pranayama, Yoga & meditation. I spend daily 2 hours for myself. I am hardcore yoga lover. Believe in the inherent qualities of Ayurveda in yoga.

योगश्चित्तवृत्तिनिरोधाः ॥१.२॥

योगः चित्त, वृत्ति, निरोधाः ॥

yogashchittavrittinirodhah//1.2//

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrittis). If you purify your inner self then Yoga is the only medium. You need to adopt it seriously. Yoga is cessation of the distractions of mind. Maharshi Patanjali defines Yoga as stilling the fluctuations of mind. This is complete, brief and meaningful definition. To understand Yoga in entirety one must know what is mind, vritti and nirudh. The original and the actual meaning of Yoga cannot be understood without understanding this. Let us first know what is mind- in simple words mind refers to the land where our thoughts are born, formed and remain firm as sacraments. This mind land is of five types. Kshipt- restless state; Vikshipt- distracted state; Mudha-confused state; Ekagra-one-pointed state; Niruddh- restrained state. It is important to note here that Yoga is possible only in one mindedness and restrained state of mind.

A state of physical, mental, and social well-being is known as Health. If you are able to manage physical, mental, and social challenges throughout life then you are a healthy person. When you are able to live a healthy spiritual and emotional lifestyle, then you become the richest person in the whole world. This health is not something you can purchase or sell; it is simply priceless. But to be healthy is your sole responsibility and you can only work on it to live a healthy lifestyle. Good health opens a door for a healthy mind, body, and soul. If you are in the pink of your health then you can live in peace and you will be satisfied with your performance in all aspects of life.

I am Yoga practitioner & have been doing yoga for many years. And in 2020 I finished my courses in Yoga from one of the best institutes of India... MDNIY, Ministry of Ayush, Govt. of India. During lockdown there was negativity all around. It was only Yoga who helped me to live healthy, calm &

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*\*Film Maker, Beenu Rajput Productions, New Delhi*

positive. Now I have decided to study further in Yoga & Ayurveda. These are our ancient literatures. Yoga and Ayurveda are two closely related aspects of the Vedic science – the ancient Indian philosophy of consciousness. Both ancient systems come from the same culture, have the same historical origin, they develop and improve together. Furthermore, they share the same philosophy, language and methodology.

Yoga relates to our consciousness as our main center. This is a science, the main goal of which is man to reach pure consciousness, internal harmony and bliss. The term „yoga” also comes from Sanskrit and means „union”, „unity”. Yoga is not only a path from the physical to the spiritual, but it is a union between the individual and universal consciousness. It balances the mind and body by gradually allowing the person to rediscover his full potential at all levels – psychological, physical and spiritual.

Ayurveda is an ancient Indian medicine, the philosophy of which is based on a comprehensive study of the man’s individuality, his characteristics and connection with the entire world. As a science of life, Ayurveda is not just a medical system that treats diseases, but it is a science of the right way of life aimed at achieving optimal health, longevity and youth. This holistic system helps us heal, leads us on the path to self-realization, and makes us unlock our vital energy. The basis of Yoga is Ayurveda, and the fruit of Ayurveda is Yoga. Ayurveda provides the basis for the health and wellbeing of the body and mind by recommending the right diet, herbs, exercises, massages and lifestyle. Yoga, on its part, teaches us how to develop higher consciousness through various methods, asanas, pranayama and meditation. Yoga is a science for unification with the Primary Being. Ayurveda is a science of existence, of everyday life. This ancient Indian holistic system is a priceless source of knowledge that teaches us how to exist in complete harmony with ourselves and with the world around us.

Ayurveda and Yoga are two sides of the same coin, two inextricably linked parts of an ancient Vedic science. Both systems are aimed at the goal to make our lives better and valuable, showing us how to understand our nature in order to make the right choices and to undertake the proper measures to be healthy, happy and to achieve spiritual peace within us and with the world that surrounds us. They can help us understand our own role in the Universe of consciousness and to find our higher Self.



# Yoga: A Way to Understand the Spiritual India

*Manisha Sahni\**

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## Introduction

Yoga is associated with the culture and heritage of India. In Sanskrit, yoga means ‘to unite’ and describes a way to live a healthy life. In yoga, the mind is disciplined through meditation and the body is aligned and strengthened. As per yoga, it is actually the nervous system of the body that affects our health. The nervous system gets purified with daily yoga and thus keeps our body healthy and strong.

## Origin of Yoga

The word Yoga is derived from the Sanskrit word ‘Yuj’ which essentially means to join or unite. The union referred to is that of the individual self uniting with Cosmic Consciousness or the Universal Spirit. Yoga is a means to achieving this goal.

Born in India, almost 26,000 years ago, Yoga is believed to have evolved during the period of the ‘Sat Yuga’, also called the Golden age. This period became known as a time of everlasting peace and abundant blessings, filled with seekers of the Eternal Truth. That is why, probably, even today we associate yoga with sages and hermits.

It was not until the discovery of the Indus- valley civilization, the largest civilization, that knowledge about the origin of Yoga surfaced. Excavations give evidence of yoga’s existence during this period; yogi -like figures engraved on soapstone seals have been unearthed. In fact, it was the Aryans, migrating from the north- west, who were instrumental in discovering yoga.

## A Brief History and Development of Yoga

The practice of Yoga is believed to have started with the very dawn of civilization. The science of yoga has its origin thousands of years ago, long before the first religions or belief systems were born. In the yogic lore, Shiva is seen as the first yogi or Adiyogi, and the first Guru or Adi Guru.

Several Thousand years ago, on the banks of the lake Kantisarovar in the Himalayas, Adiyogi poured his profound knowledge into the legendary Saptarishis or “seven sages”. The sages carried this powerful yogic science to different parts of the world, including Asia, the Middle East, Northern Africa and South America. Interestingly, modern scholars have noted and marvelled at the close parallels found between ancient cultures across the globe. However, it was in India that the yogic system found its fullest expression. Agastya, the Saptarishi who travelled across the Indian subcontinent, crafted this culture around a core yogic way of life.

The Number of seals and fossil remains of Indus Saraswati valley civilization with Yogic motives and figures performing Yoga Sadhana suggest the presence of Yoga in ancient India. The phallic symbols, seals of idols of mother Goddess are suggestive of Tantra Yoga. Presence of Yoga is available in folk traditions, Indus valley civilization, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, epics of Mahabharat and Ramayana, theistic traditions of Shaivas, Vaishnavas, and Tantric traditions. In addition, there was a primordial or pure Yoga which has been manifested in mystical traditions of South Asia. This was the time when Yoga was being practised under the direct guidance of Guru and its spritual value was given special importance. It was a part of Upasana and yoga sadhana was inbuilt in their rituals. Sun was given highest importance during

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*\*Teacher Satluj Public School Panchkula.*



the vedic period. The practice of ‘Surya namaskara’ may have been invented later due to this influence. Pranayama was a part of daily ritual and to offer the oblation. Though Yoga was being practiced in the pre-Vedic period, the great Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga, its meaning and its related knowledge through his Yoga Sutras. After Patanjali, many Sages and Yoga Masters contributed greatly for the preservation and development of the field through their well documented practices and literature.

Historical evidences of the existence of Yoga were seen in the pre-Vedic period (2700 B.C.), and thereafter till Patanjali’s period. The main sources, from which we get the information about Yoga practices and the related literature during this period, are available in Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18) etc.

Tentatively, the period between 500 BC - 800 A.D. is considered as the Classical period which is also considered as the most fertile and prominent period in the history and development of Yoga. During this period, commentaries of Vyasa on Yoga Sutras and Bhagawadgita etc. came into existence. This period can be mainly dedicated to two great religious teachers of India – Mahavir and Buddha. The concept of Five great vows – Pancha mahavrata- by Mahavir and Ashta Magga or eightfold path by Buddha - can be well considered as early nature of Yoga sadhana. We find its more explicit explanation in Bhagawadgita which has elaborately presented the concept of Gyan yoga, Bhakti yoga and Karma Yoga. These three types of yoga are still the highest example of human wisdom and even to day people find peace by following the methods as shown in Gita. Patanjali’s yoga sutra besides containing various aspects of yoga, is mainly identified with eight fold path of Yoga. The very important commentary on Yoga sutra by Vyasa was also written. During this very period the aspect of mind was given importance and it was clearly brought out through Yoga sadhana, Mind and body both can be brought under control to experience equanimity. The period between 800 A.D. - 1700 A.D. has been recognized as the Post Classical period wherein the teachings of great Acharyatrayas-Adi Shankracharya, Ramanujacharya, Madhavacharya-were prominent during this period. The teachings of Suradasa, Tulasidasa, Purandardasa, Mirabai were the great contributors during this period. The Natha Yogis of Hathayoga Tradition like Matsyendaranatha, Gorkshanatha, Cauranginatha, Swatmaram Suri, Gheranda, Shrinivasa Bhatt are some of the great personalities who popularized the Hatha Yoga practices during this period.

The period between 1700 - 1900 A.D. is considered as Modern period in which the great Yogacharyas- Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yogananda, Vivekananda etc. have contributed for the development of Raja Yoga. This was the period when Vedanta, Bhakti yoga, Nathayoga or Hatha-yoga flourished. The Shadanga-yoga of Gorakshashatakam, Chaturanga-yoga of Hathayogapradipika, Saptanga-yoga of Gheranda Samhita, were the main tenents of Hatha-yoga.

## **Yoga and Indian Culture**

Yoga is one of the six schools of Hinduism, and India is a predominantly Hindu country (85% of the population is Hindu). Through yoga, one is introduced to the spiritual philosophy of Hinduism, which is very different from most other world views. Yoga studies is a dedicated field of study of this art form. Some of the basics include the ‘om’ symbol, which is both the symbol for Hinduism and yoga; the Gayatri Mantra, which is one of the primary prayers in Hinduism, common chants, and the Bhagavad Gita – which is also one of the most important books in yoga.

## **Need of Yoga in Modern Era**

With increase in urbanization and emergence of start-ups, stressed lifestyles have become the order of the day in most cities. With lesser time to embrace the nature and seek physical and mental

calmness, many take to Yoga as a regular regime. This is one of the main reasons why yoga retreats are catching up in India like never before.

Besides, yoga is not about escaping from a stressful routine, but it is the way to unite with one's highest potential, one's real self and thus, be empowered to face life with a calm mind and a positive attitude.

Modern lifestyle has lost the harmony in mind-body relationship which has caused several stress-based diseases such as hypertension, coronary heart diseases and cancer. An attempt to prevent and treat these diseases triggered a search for better lifestyles and better strategies that converged on the rediscovery of ancient disciplines such as Yoga, combining lifestyles with potent infallible prescriptions for lasting mental peace as confirmed by clinical studies.

Yogic exercises recharge the body with cosmic energy

- Attainment of perfect equilibrium and harmony
- Promotes self- healing
- Removes negative blocks from the mind and toxins from the body
- Increases self-awareness
- Helps in attention, focus and concentration; especially important for children
- Reduces stress and tension in the physical body by activating the parasympathetic nervous system

The art of practicing yoga helps in controlling an individual's mind, body and soul. It brings together physical and mental disciplines to achieve a peaceful body and mind, helps manage stress and anxiety and keeps you relaxed. It also helps in increasing flexibility, muscle strength and body tone. It improves respiration, energy and vitality. Practicing yoga might seem like just stretching, but it can do much more for your body from the way you feel, look and move.

## Conclusion

The aim of yoga has always been to integrate; to restore a state of perfect balance. Yoga is not just an isolated practice but a state of mind or a way of life. A yogi is the one who lives and acts with an awareness of being in communion with the Source. Every individual is unique in himself because he brings forth a special amalgamation of forces revolving around a spiritual core. Yoga helps us connect this spiritual core with the all prevailing cosmic source. Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living.

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# Yoga: A Tool For Strengthening the Immunity to Minimize the Risk of Infection at the Time of Pandemic

Dr Neetika Tirvedi\*

*The coronavirus pandemic has created a global crisis with far-reaching social, economic and spiritual repercussions. Our resilience during these challenging times have been tested not only by how we combat the spread of the virus but also how we make the best out of the circumstance. In today's fast paced modern society stress has become a common term for one and all and this pandemic has brought the whole world into stand still causing stress among people from all sections of society. Fear and anxiety about the disease and the overwhelmed healthcare system has spread through the population, causing a decline in mental health. A strong mind can still carry a weak body but a weak mind cannot support even a strong body and that is the reason we have faced mental health crisis brought on by the corona virus pandemic in turn resulting in lower immunity to fight against infection. India's traditional system of Yoga has been established as a means to boost immunity, improve overall health and well-being. Yoga as an intervention woven together with the ancient wisdom of Ayurveda and a nutritious diet plan can be of great support and use. The manuscript overviews the role of yoga practices and diet for strengthening immunity to minimize the risk of infection at the time of pandemic.*

**Keywords:** Yoga, Immunity, Mental Health, Stress, Diet

## Introduction

The World Health Organisation (WHO) defines health as 'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity' (WHO, 1948). 'Wellbeing' refers to a positive rather than neutral state, framing health as a positive aspiration. The state of good health is called "Swastha" in Sanskrit. It also means 'being established in the Self' and is not just confined to the body or mind. It has to come as a gift from the cosmic mind - from the innermost of one's being to the outermost and vice versa. Health is a dynamic expression of life – in terms of how joyful, loving and enthusiastic you are.' Being healthy is being in 'balance'! Being in a dynamic balance! (Sri Sri Ravi Shankar). It is believed that if one follows the yogic way, it builds immunity and thus make the body less susceptible to be affected by corona virus. Yoga has always focused on prevention before treatment. In yoga, it is said '**Heyam Dukham Anagatam**', which means that the suffering which is yet to come can be avoided. The purpose of yoga is to stop the misery before it comes. In today's fast paced modern society stress has become a common term for one and all and this pandemic has brought the whole world into stand still causing stress among people from all sections of society. Fear and anxiety about the disease and the overwhelmed healthcare system has spread through the population, causing a decline in mental health. A strong mind can still carry a weak body but a weak mind cannot support even a strong body and that is the reason we have faced mental health crisis brought on by the corona virus pandemic in turn resulting in lower immunity to fight against infection. Many problems arise when people experience major stress in their lives. Mood swings, difficulty in sleeping, increased negativity, fatigue, lack of enthusiasm, lack of clarity and concentration, poor memory, unhealthy eating pattern, social withdrawal, suicidal tendencies are some of the consequences of stressful life. Life meaning joy, love, enthusiasm, energy, focus, clarity, freedom all that one is seeking in life can surely be achieved by practicing the principles of Yoga in its true form.

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## Strengthening the Immune System by Yogic Practices

The COVID-19 pandemic has become a major cause of stress and anxiety worldwide. Anxiety and stress in turn causes insomnia, and has the considerable potential to weaken the immune system, the sole protection against the virus. Due to the global lockdown, work, employment, businesses and the economic climate have been severely affected. It has generated stress among people from all sections of society, especially to workers who have been assigned to cater to healthcare service or those constrained to secure daily essential items. While it is important to take this pandemic seriously and act responsibly, it is definitely not the time to panic. India's traditional system of Yoga has been established as a means to boost immunity, improve overall health and well-being. On the seventh International Yoga Day, Prime Minister Narendra Modi said the ancient Indian discipline remains a "ray of hope" and a source of strength for the people in the fight against the coronavirus pandemic.

On one side where lack of proper sleep, poor nutrition, and leading a stressful life, all lead to a weakened immune system and vulnerability to sickness. Regular practice of yoga has been proven to promote strength, endurance, flexibility and it also facilitates the characteristics of friendliness, compassion, and greater self-control. Yoga has the potential to provide both health and happiness by improving the physical and mental wellbeing of the people.

One of the definitions of Yoga, as described by Maharshi Patanjali in the authoritative text, is – **Yoga Chitta Vritti Nirodha** – "*Yoga is stilling the mind waves or restricting the fluctuations of consciousness.*" Yoga restrains these modulations and allows one to see their true nature which is joy, peace and love. Maharshi Patanjali has beautifully outlined an eightfold path called Ashtanga, which translates to "eight limbs" comprising ethical principles for leading a purposeful life. It is summarized in the Table given below:

ASHTANGA YOGA			
Eight Limbs		Meaning	Benefit
<b>Yama:</b> Social restraints or Ethical values	a) Ahimsa	Non-violence in thoughts, words and action.	One who is established in nonviolence, all violence drops in his presence.
	b) Satya	Truthfulness	One who is established in the principle of Satya, all actions are fructified.
	c) Asteya	Non-stealing of material as well non-material things	Being established in non-stealing, all wealth come to the yogi.
	d) Brahmacharya	Walking on the path of truth	One gain great valour and strength.
	e) Aparigrah	Non-accumulation	The knowledge of the past and future incarnations comes after being established in Aparigrah.
	a) Shaucha	Physical and mental purity	The mind become clear, harmonious, one pointed; gets ability to control senses and realize onself.
	b) Santosha	Contentment, happy state of mind	Unparalleled Joy is achieved by practicing Santosha.

Niyama: personal observance of purity, tolerance, and study	c) Tapa	Penances, vows	The body and senses become super strong as all the impurities are eliminated.
	d) Swadhyay	Self study, self introspection	The ability to feel the presence of divinity is gained.
	e) Ishwar Pranidhana	Complete surrender to Ishwara	The state of pure bliss is attained.
Asanas		Body Postures. Easy comfortable positions of the body, connecting the mind and spirit to experience stillness and infinity	One win over the opposites of life. Body gains the ability to withstand any opposites in life. So the conflict in life comes to rest when one master asanas. Katichakra asana, Trikonasana, Dhanur asana, setubandh asana, Natrajasana are specific asanas that can help boost immunity.
Pranayama		Mindful breathing	All the channels in which prana flows get purified. The following pranayamas specifically improve lung strength and immunity levels <i>Ujjayi Breathing, Kapalbhati Nadi Shodhan Pranayama.</i>
Pratyahara		Turning inward; providing alternate 'inner point of attraction' to the senses to go inward	One can achieve highest mastery over sense organs by regular practice of Pratyahara.
Dharana		Focus and attention	It is binding the mind to a particular object or place. Stills the mind.
Dhyana		De-concentration, dropping all the efforts and letting go	Deep Rest
Samadhi		Constant complete harmony of the Self with universe	Undisturbed equanimous state of mind.

To walk on the path of Yoga and be establish in the same it is very important that one learn to live in the present moment like a child lives. A child is a real Yogi who is devoid of the stockpile of impressions and patterns formed from past experiences. Children exhibits our true nature which is joy, happiness, enthusiasm. The understanding and implementation of these principles of Yoga brings about a perfect balance between body, mind and spirit and allows one to accept the circumstances, bring dynamic transformation and live life completely. **Strengthening the Immune System by Ayurveda and Diet**

Ayurveda is a holistic system of medicine and healing, in practice in India for over 5,000 years. The knowledge of Ayurveda has descended through a lineage of sages. Ayurveda's primary focus is on preventing illness by proactively leading a healthy way of life. It seeks to balance and restore health through wholesome food, balanced activity, contented mind and senses and cleansing. Incorporated in the ancient Indian text — the Atharva Veda (the last of the Vedas), Ayurveda focuses on holistic wellness — the balance of the mind, body, and spirit in rhythm and harmony with nature. Ayurveda

or the ‘Science of Life’ is derived from the Sanskrit term ‘Ayuh’ meaning life and ‘Veda’ meaning knowledge.

Ayurveda mention following three categories of food/diet and it is a yogic diet (sattvic) that leads to peace and progress in spirituality.

1. **Sattvic diet:** A *Sattvic* diet, simply, means light and healthy food. It does not go to any extremes of taste – neither too sweet, nor too salty or spicy – just moderate. Plainly put, *Sattvic* food is that which purifies the body and calms the mind. A *Sattvic* diet consists of pure food (not processed) that is light in potency, and rich in *prana* (life force). It energizes the body and mind. Cooked food, consumed within three to four hours of preparation, can be considered Sattvic. The intake of Sattvic food helps improve mental health and energy, thereby improving the state of our consciousness. It helps restore the harmony and balance of our body and mind. Having a Sattvic diet on a regular basis can help in the formation and rebuilding of high-quality body tissues.
2. **Rajasic diet:** All foods produced by harming living beings (such as meat and fish) are Rajasic or Tamasic in nature, and should, therefore, be avoided. A Rajasic diet can aggravate Pitta and Vata levels in the body. These foods stimulate the body and mind into action. When taken in excess, such foods can cause hyperactivity, restlessness, anger, irritability, and sleeplessness. They also increase the level of toxins in the blood. Simply put, overly tasty food is Rajasic.
3. **Tamasic diet:** All foods produced by harming living beings (such as meat and fish) are Rajasic or Tamasic in nature, and should, therefore, be avoided. Moreover, when Sattvic food is prepared in a *Tamasic* or *toxic* environment, it becomes *Tamasic* and should, consequently, not be consumed. Tamasic foods are those which dull the mind and bring inertia, confusion, and disorientation. Stale or reheated food, items that are too oily or heavy on the stomach, and artificial foods come under this category. Tamasic food can also increase the aggressive quality of Rajas towards violence.

**\*Table 1: A few examples of Sattvic, Rajasic and Tamasic foods can be found in the table below.**

Sattvic Food	Rajasic Food	Tamasic Food
Grains such as rice, wheat, and oats, legumes, moong dal (whole green gram)	Meat and fish, excessively spicy, salty, and sour foods	Meat and fish, white flour, food with preservatives, food kept overnight
Fresh green vegetables such as spinach, green beans, steamed vegetables with moderate spices	Pungent vegetables, excessive intake of potato, cabbage, broccoli and cauliflower	Foods with excessive starch, canned and tinned food
Fresh fruits such as pomegranates, apples, bananas, oranges, and grapes	Jams, jellies, flavored and preserved foods	Jams, jellies, flavored and preserved foods
Fresh fruit and vegetable juices	Wines, alcoholic drinks, soda, cola, and coffee	Hard liquor like whisky and rum
Fresh or lightly roasted seeds and nuts	Fried food, roasted and salted food, and mustard	French fries, chips, foods preserved with salt
Fresh buttermilk, fresh curd (yoghurt), butter, and ghee (clarified butter). Fresh milk is <i>Sattvic</i> but once pasteurized, it turns a little Tamasic.	Sour milk and cream	Too cold or pasteurized milk, curds, and cheese

Coconut oil, sesame oil, and olive oil	-	Excess intake of fats, oils, sugars, and pastries
Spices such as ginger, cardamom, Dal chini (Cinnamon), saunf (fennel), dhania(Corriander), haldi(turmeric)	Chilies, garlic, onions, pickles, and vinegar	-
Honey, jaggery and raw sugar	Brown or black chocolate	White sugar and white flour

\*Ref (Dr Sharika Menon, Vaidya, Art of Living)

## Conclusion

Yoga is a way of life where the main focus lies in gaining control over the body and prana and, thereby, over the mind. By managing the mind we suffer less and this according to Patanjali is Yoga. Yoga is that which makes us flexible at the level of body and more importantly at the level of mind. It is the science of right living to be incorporated in all areas of life—physical, psychological, and spiritual. A healthy mind in a healthy body is an adage for those who value their well-being. Yogasana, pranayama, and meditation, woven together with the ancient wisdom of Ayurveda and yogic diet help restore and rebalance the entire system, thereby providing a holistic health and strong immune system which is actually need of an hour. In these challenging times of pandemic intervention like yoga practices and following the ancient principles of ayurveda can be of great support and use and should be adopted by one and all in order to get their protective shield against any kind of infection.

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## सामाजिक समरसता में योग की भूमिका।

दीपक<sup>1</sup>, डॉ स्वर्ण सिंह<sup>2</sup>

### शोध सारांश:

वेद, उपनिषद्, भारतीय दर्शन, गीता और संतो की वाणी में काफी सारे ऐसे सूत्र हैं जिन्हें जीवन में चरितार्थ करने और उन्हें व्यवहार में लाने पर सामाजिक समरसता स्थापित हो जायेगी और राष्ट्र सम्पन्नता की ओर आगे बढ़ेगा। सामाजिक समरसता में योग की क्या भूमिका है उक्त के सम्बंध में शोधार्थी की जानने की जिज्ञासा हुई, जिसके लिए शोधार्थी द्वारा प्रस्तुत शोध पत्र के माध्यम से सामाजिक समरसता में योग की भूमिका को विस्तारपूर्वक बताने का प्रयत्न किया गया है।

शब्दकुंजी:- समाज, समरसता, योग, सामाजिक समरसता में योग की भूमिका।

**प्रस्तावना** – समाज सामाजिक सम्बन्धों का जाल है जिसके आधार पर ही व्यक्ति सभी गुणों को अपने आचार में ग्रहण करते हैं वर्तमान में मानव के द्वारा योग को विशेष महत्व प्रदान किया जा रहा है जिससे आधुनिक व्यस्तता भरे जीवन में भी हम अपने को स्वस्थ रख सकते हैं। योग समाज को एकता के सूत्र में बांधने का कार्य करता है एवं समाज में एकता को स्थापित करने में विशेष योगदान प्रदान करने में महत्वपूर्ण भूमिका निर्वहन किया जाता है।

**समाज**<sup>1</sup>:- मनुष्य एक सामाजिक प्राणी है, समाज के बिना मनुष्य के जीवन का कोई महत्व नहीं है। व्यक्ति जो कुछ भी बनना चाहता है, वह समाज के वातावरण में ही बन सकता है, दरअसल समाज एक प्राकृतिक संस्था है, जिस पर व्यक्ति का अस्तित्व और विकास निर्भर करता है। यदि यह कहा जाये कि समाज मानव जाति की सुरक्षा और विकास का मूल आधार है तो इसमें कोई अतिक्थनी नहीं होगी। मानव जाति में सर्वश्रेष्ठ संस्था की परीभाषाओं और विशेषताओं का संक्षिप्त विवरण इस प्रकार है।

आम तौर पर सामाजिक शब्द का उपयोग ठीक से नहीं किया जाता है। कई बार हम किसी समुदाये या संघ के लिये समाज शब्द का उपयोग करने में संकोच नहीं करते हैं। उद्धारण के लिये भारतीय युवा समाज, आर्य समाज, साधु समाज आदि वास्तव में यह सभी सामुदाये हैं और इनके साथ समाज शब्द का उपयोग करना गलत है।

समाज एक बहुत बड़ा संगठन है। जिसे प्रत्येक समुदाये संघ और सम्प्रदाये आते हैं। समाज की परिभाषा को विभिन्न लेखकों द्वारा उनकी विचारधारा के अनुसार परिभाषित किया गया है। उनमें से समाज की कुछ मुख्य परिभाषाये इस प्रकार हैं।

- डा० जेम्स के अनुसार मनुष्य के मित्रतापूर्वक या कम से कम शांतिपूर्ण संबंधों का नाम समाज है।
- प्रसिद्ध विद्वान मैकाईवर के अनुसार मनुष्य के आपसी स्वेच्छिक संबंधों का नाम समाज है।
- समनर और केलर के अनुसार समाज उन लोगों का एक समुह है जो आजीविका के लिये एक साथ रहते हैं और मानव जाति की स्थिरता के लिये एक दूसरे के साथ मिलकर रहते हैं।
- प्लेटो के अनुसार समाज व्यक्ति का स्पष्ट रूप है।
- गिडिंग के अनुसार समाज ऐसे लोगों का समुह है जो सामाजिक कल्याण के उद्देश्यों की पूर्ती का समर्थन करते हैं।
- लीकांक के अनुसार समाज मानव के सभी प्रकार के संबंधों और कई सामुहिक गतिविधियों का आभास करता है।

इन सभी परिभाषाओं की समीक्षा करने के बाद हम इस निष्कर्ष पर पहुँचे हैं कि समाज लोगों का एक बड़ा समुह है जिसमें मनुष्य के कई सामाजिक हित और अन्य हितों को पूरा करने के लिये कई संस्थाये बनाता है। ये सभी संस्थाये समाज का हिस्सा हैं संक्षेप में हम कह सकते हैं कि समाज उन समुदायों सम्प्रदायों और संस्थाओं का एक समुह है जिसके द्वारा व्यक्ति अपने सामाजिक हितों को पूरा करता है और जो अपने आपसी संबंधों को नियंत्रित करता है।

### सामाजिक समरसता क्या है<sup>2</sup>:-

सामाजिक समरसता एक ऐसा विषय है जिसकी चर्चा करना वर्तमान समय में बहुत जरूरी है क्योंकि वर्तमान समय में इसकी आवश्यकता समाज और राष्ट्र दोनों को है इसके लिये हमें सर्वप्रथम सामाजिक समरसता के अर्थ का व्यापक अध्ययन करना आवश्यक है। संक्षेप में इसका अर्थ है सामाजिक समानता सभी के साथ समानता का व्यवहार रखना। यदि व्यापक अर्थ देखे तो इसका अर्थ है।

<sup>1</sup> दीपक, एम.फिल शोधार्थी, योग विज्ञान विभाग, 30 स० वि० हरिद्वार

<sup>2</sup> डॉ स्वर्ण सिंह, पूर्व लेखा प्रबंधक, ईफको, योग सलाहकार और मार्गदर्शक



जातिगज भेदभाव ओर इसके साथ फैली अन्य कुरीतियों को पूर्णतय समाप्त करना और लोगो में परस्पर प्रेम बढ़ाकर समाज के सभी वर्गों एवं वर्णों के मध्य एकता स्थापित करना समरसता का अर्थ है। सभी को अपने समान समझना सृष्टि में सभी मनुष्य एक ही परम चेतन्य स्वरूप की संताने है। उनमें एक ही चेतन्य विद्यमान है। जिस तरह सूर्य का प्रकाश सभी जीव जन्तु प्राणी पर समान रूप से पड़ता है और पृथ्वी भी सभी को समान रूप से थामे हुए है, इसी तरह जल भी सबके लिये समान है और वायु भी सबको समान ही प्राप्त होती है और आकाश भी सभी के उपर समान ही है। जब सूर्य, पृथ्वी, जल, वायु और आकाश ने किसी के साथ कोई भेदभाव नहीं किया तो सामाजिक समरसता का आज के समय में आभाव क्यों नजर आता है। यदि देखा जाये तो पुरातन भारतीय संस्कृति में कभी भी किसी के साथ किसी भी तरह के भेदभाव स्वीकार नहीं किया है। हमारे वेदों में भी जाति या वर्ण के आधार पर किसी भेदभाव का उल्लेख नहीं मिलता। गुलामी के सैकड़ों वर्षों में आक्रमण कार्यों द्वारा हमारे धार्मिक ग्रंथों में कुछ मिथ्या बातें जोड़ी गईं जिससे उनमें कई विकृतियाँ आ गईं जिसके कारण आज भ्रम की स्थिति उत्पन्न हो गई है। वेदों में जाति के आधार पर नहीं बल्कि कर्मों के आधार पर वर्ण व्यवस्था बताई गई है। इसका अर्थ यह है कि जो जैसा कर्म करेगा उसे वैसा ही नाम मिलेगा समय के साथ साथ इन व्यवस्थाओं में अनेक विकृतियाँ आती गईं, जिसके परिणाम स्वरूप अनेक कुरीतियों एवं कुप्रथाओं का जन्म हुआ इन सबके कारण जातिगत भेदभाव छुआछूत आदि की प्रवृत्ति बढ़ती गई जिसके चलते उच्च वर्ग एवं निम्न वर्ग का जन्म हुआ। यह भेदभाव इतना बढ़ गया कि उच्च वर्ग के लोग निम्न वर्ग के लोगो को हीनता की दृष्टि से देखने लगे और वे अत्यधिक पिछड़ते गये। सार्वजनिक समारोह में उनकी अनदेखी शिक्षा संस्थानों में भेदभाव छुआ छूत ऐसे कई कारण हैं जिसके कारण यह लोग उपेक्षित होते गए। उच्च वर्ग के लोग इन लोगो के आना जाना तो क्या उनके हाथ का पानी पीना भी धर्म भ्रष्ट मानने लगे जाति भेद का दोष जातिगत भेदभाव और छुआछूत का दोष ही है। जिससे समरसता का आभाव उत्पन्न हुआ और समाज में विभिन्न कुरीतियों का जन्म हुआ। तब से लेकर आज तक सामाजिक समरसता का स्तर घटता जा रहा है। जिसका कारण जातिगत भेदभाव क्षेत्रवाद लडका लडकी में विभेद धार्मिक मुद्दे भाषा विभेद और छुआ छूत जैसे अन्य कई कुरीतियाँ सामिल हैं। ये सारी समस्याओं का मूल कारण अविद्या और अज्ञानता इन सभी मतभेद को दूर करने का वर्तमान समय में केवल एक मार्ग योग ही है। जिसके द्वारा समाज में व्याप्त इन सारी समस्याओं का समाधान हो सकता है।

**योग की परिभाषा<sup>3</sup>** – योग शब्द संस्कृत के 'युज' धातु से बना है जिसका अर्थ है जोड़ना।

**योगहिचत्तवृत्तिनिरोधाः पातज्जलयोगदर्शन 1:3**

व्याख्या – चित्त की वृत्तियोंके निरोधाको ही योग नामसे कहा गया है।

सामाजिक समरसता पर प्रकाश डालते हुए पातज्जलयोगदर्शन में वर्णित कुछ मुख्य सुत्रों को बताते हैं, अगर मनुष्य उन्हें चरितार्थ करे तो समाज में समरसता लाई जा सकती है।

**अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः पातज्जलयोगदर्शन 2:3**

व्याख्या – ये अविद्यादि, पाँचों ही जीवमात्रको संसार में घुमाने वाले महादरूखदायक हैं। इस कारण सूत्रकारने इनका नाम क्लेश रखा है। अविद्या ही बाकी चार क्लेशों की जननी है।<sup>4</sup>

**तपःस्वाध्यायेऽवरप्रणिधानानि विगयायोगः पातज्जलयोगदर्शन 2:1**

व्याख्या

1. तप – अपने वर्ण, आश्रम, परिस्थिति और योग्यताके अनुसार स्वधर्म का पालन करना और उसके पालन में जो शाररिक या मानसिक अधिक से अधिक कष्ट प्राप्त हो, उसे सहर्ष सहन करना – इसका नाम तप है। निष्कामभावसे इस तपका पालन करने से मनुष्य का अन्तः कारण अनायास ही शुद्ध हो जाता है।<sup>5</sup>
2. स्वाध्याय – जिनसे अपने कर्तव्य – अकर्तव्य का बोध हो सके, ऐसे वेद, शास्त्र, महापुरुषों के लेख आदिका पठन – पाठन और परमचेतन्य ओमकार आदि किसी भी इष्टदेवके मंत्र का जप करना स्वाध्याय है इसके सिवा अपने जीवन के अध्ययन का नाम भी स्वाध्याय है। अतः साधको को प्राप्त विवेक के द्वारा अपने दोषोंको खोजकर निकालते रहना चाहिए।
3. ईश्वरप्राणिधान – ईश्वरके शरणापन्न हो जाने का नाम ईश्वर प्राणिधान है। अपने को भगवान के हाथ का यंत्र मानकर जिस प्रकार वह चलाना चाहे उसकी आज्ञा का पालन करूँगा उसमें अनन्य प्रेम करना – ये सभी ईश्वर – प्राणिधानके अंग हैं।

**अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः पातज्जलयोगदर्शन 2:30**

व्याख्या

1. अहिंसारूढन वाणी ओर शरीर से किसी प्राणी को कभी किसी प्रकार किंचिन्मात्र भी दुःख न देना अहिंसा है।<sup>6</sup>
2. सत्य – इन्द्रिय और मनसे प्रत्यक्ष देखकर, सुनकर या अनुमान करके जैसा अनुभव किया हो, ठीक वैसा वैसा ही भाव प्रकट करने के लिये प्रिय और हितकर तथा दूसरों को उद्वेग उत्पन्न न करने वाले जो वचन बोले जाते हैं उनका नाम सत्य है।
3. सत्य – इन्द्रिय और मनसे प्रत्यक्ष देखकर, सुनकर या अनुमान करके जैसा अनुभव किया हो, ठीक वैसा वैसा ही भाव प्रकट करने के लिये प्रिय और हितकर तथा दूसरों को उद्वेग उत्पन्न न करने वाले जो वचन बोले जाते हैं उनका नाम सत्य है।

3. अस्तेय - दूसरो के स्वत्वका अपहरण करना, छलसे या अन्य किसी उपाय से अन्यायपूर्वक अपना बना लेना स्तेय (चोरी) है।
4. ब्रह्मचार्य - मन, वाणी और शरीर से होने वाले सभी प्रकार के मैथुनोंका सब अवस्थाओंमें सदा त्याग कर वीर्य की रक्षा करना ब्रह्मचार्य है। जिसमें पच्चीस वर्ष की आयु तक ब्रह्मचार्य आश्रम में रहते हुए वेदो-शास्त्रों का ज्ञान प्राप्त करना और ब्रह्मचार्य पच्चीस वर्ष के उपरान्त ग्रस्त में प्रवेश करते समय अपने द्वारा संचित की गई शक्ति और सामर्थ्य को अपने परिवार की खुशिया और पूर्णरूप से परिवार के कर्तव्यों का पालन करना, ग्रहस्त है।
5. अपरिग्रह: - अपने स्वार्थके लिये ममतापूर्वक धन, सम्पत्ति और भोग-सामग्री का संचय करना परिग्रह है। और इसके आभाव का नाम अपरिग्रह है।

#### जतिदेशकालसमयानवच्छिन्नाः सार्वभौमा महावतम पातज्जलयोगदर्शन 2:31

व्याख्या - उक्त अहिंसादिका अनुष्ठान जब सार्वभौम अर्थात् सबके साथ सब जगह और सब समय समानभाव से किया जाता है, तब ये महाव्रत हो जाते हैं।<sup>7</sup>

#### अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः पातज्जवलयोगदर्शन 2:35

व्याख्या - जब योगी का अहिंसाभाव पूर्णतया दृढ़ स्थिर हो जाता है तब उसके निकटवर्ती हिंसक जीव भी वैरभावसे रहित हो जाते हैं। इतिहास-ग्रन्थों में जहाँ मुनियों के आश्रमों की शोभाका वर्णन आता है, वहाँ वनचर जीवों में स्वाभाविक वैरका अभाव दिखलाया गया है, यह उन ऋषियोंके अहिंसाभावकी प्रतिष्ठा का द्योतक है।<sup>8</sup>

इसी तरह श्रीमद् भगवत गीता में भी कुछ श्लोकों के माध्यम से सामाजिक समरसता को दर्शाया गया है।

#### योगस्थः कुरुकर्मणि संगत्यक्त्वा धानज्जय।

सिद्धयसिद्धयः समो भूत्वा समत्वं योग उच्यते॥ - गीता 2:48

अर्थात् हे अर्जुन तू कर्म फलों की आसक्ति त्याग कर समबुद्धि होकर करमकर क्योंकि जिसका भूतो में समान भाव तथा सिद्धि और असिद्धि में जिसकी बुद्धि समान रहती है वही योग की अवस्था है अर्थात् योग साधक का चित्त सुख में दुःख में लाभ हानि में जय-पराजय में शीत उष्ण, भूख-प्यास में आदि सभी द्वन्द्वों में समान बना रहता है। बुद्धि का यह समभाव ही योग है।<sup>9</sup>

#### बुद्धि युक्तो जहातीह उभे सुकृत दृष्टकृते।

तस्माद्योगय युजस्व योगः कर्मसु कौशलम्॥ - गीता 2:50

बुद्धि से युक्त मनुष्य संसार के सुकृत और दृष्टकृत दोनों प्रकार के कर्मों में आसक्ति को त्याग देता है ऐसे ही कर्मों के लिये प्रयत्न करना चाहिए क्योंकि ये कुशल कर्म ही योग कहलाते हैं कर्मों में कुशलता का अर्थ यहाँ कर्मों को इस प्रकार करने से है कि वे बंधन का कारण न बन से बल्कि मुक्ति दिलाने वाले हो सकें।<sup>10</sup>

#### तं विद्याद् दुःखसयोग वियोगं योगसज्जितम्॥ - गीता 6:23

अर्थात् वह विद्या जिससे दुःखों से पूर्णतया छुटकारा मिल जा, उसे प्राप्त करना ही योग कहलाता है।<sup>11</sup>

#### अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुवैव कुटुम्बकम्॥ (महोपनिषद् अध्याय 4:71)

अर्थ: यह अपना बन्धु है और यह अपना बन्धु नहीं है। इस तरह की गणना छोटे चित्त वाले लोग करते हैं। उदार हृदय वाले लोगों की तो सम्पूर्ण धारती ही परिवार है।<sup>12</sup>

#### ओम असतो मा सद्गमय।

तमसो मा ज्योतिर्गमय।

मृत्योर्मांमृतं गमय॥

ओम शान्ति शान्ति शान्तिः॥ - बृहदारण्यकोपनिषद् 1:3:28

अर्थ

मुझे असत्य से सत्य की ओर ले चलो, मुझे अंधकार से प्रकाश की ओर ले चलो, मुझे मृत्यु से अमरता की ओर ले चलो।<sup>13</sup>

## निष्कर्ष

इस शोध पत्र से यह निष्कर्ष निकलता है कि वर्तमान समय में जो समरसता का अभाव देखने को मिलता है वह योग के माध्यम से दूर किया जा सकता है। समाज में बच्चों और विद्यार्थियों का सबसे बड़ा योगदान होता है बचपन में वह जो बातें सीखते हैं उसी का वह पूरी उम्र पालन करते हैं और घर परिवार और समाज में उन्हीं बातों को दोहराते हैं। बालपन में जो वह शिक्षा ग्रहण करते हैं उस वक्त उन्हें शास्त्रों में वर्णित

शिक्षा की दीक्षा दी जानी चाहिए और योग का विषय भी सम्मिलित होना चाहिए जिससे बच्चा उसे अपने चरितार्थ में उतार पायेगा और समाज को अच्छे नागरिक मिल पायेगे और समाज में संस्कृति, सभ्यता और समरसता बढ़ेगी। सामाजिक स्तर पर योगियो द्वारा वेद, उपनिषद्, दर्शन, गीता आदि शास्त्रों में जो समरसता की बातें कही गयी है उसे समाज में बताना चाहिए जिससे समाज जागरूक हो और समाज में समरसता आये और राष्ट्र का विकास हो।

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## पातञ्जल अष्टाङ्गयोग की अद्भुत विशेषताएँ

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योग की अजस्र धारा अनन्त काल से पृथ्वीमण्डल पर प्रवाहित होती आ रही है। वेद, उपनिषद् हों अथवा गीता, सर्वत्र इस विषय का समुचित प्रचार-प्रसार हुआ है। भारतीय परम्परा के अनुसार योगविद्या के आदि रचयिता हिरण्यगर्भ अर्थात् परमात्मा हैं। ईश्वर द्वारा प्रतिपादित योग की अथाह राशि को प्राणिमात्र के लिए उपादेय बनाने के लिए समय-समय पर विभिन्न ऋषि-मुनियों, योगियों ने निरन्तर शोध कार्य किया। फलस्वरूप योगविद्या के क्षेत्र में समय-समय पर आविष्कार हुए तथा नए-नए तत्त्वों का समावेश होता रहा। विभिन्न योग उपनिषदों पर दृष्टिपात करके इस बात का सहज ही अनुमान किया जा सकता है। परंतु योग के क्षेत्र की सबसे क्रान्तिकारी घटना महर्षि पतंजलि द्वारा योगसूत्र की रचना थी। सूत्र शैली में लिखे जाने के कारण इस दार्शनिक ग्रन्थ को योगसूत्र कहा गया। इस रचना का महत्व इतना अधिक हो गया कि बाकी सारा यौगिक साहित्य एक ओर तथा योगसूत्र एक ओर। यह ग्रन्थ अपने अष्टांग योग के लिए विश्व भर में जाना जाता है। यह भी बताते चलें कि महर्षि ने अपने प्रसिद्ध ग्रन्थ में योग को एक अनुशासन कहा है - “अथ योगानुशासनम्” ॥, 1.

जिसमें अनु उपसर्ग इस बात की ओर संकेत करता है कि योग का यह ज्ञान पतंजलि से पूर्व काल में भी विद्यमान था, उन्होंने मात्र इसका संकलन किया है।

### योगसूत्र की विषय वस्तु

यह दर्शनीय है कि किस प्रकार पतंजलि ने अपने इस छोटे से ग्रन्थ में सागर में सागर के समान सम्पूर्ण योग विद्या को समाविष्ट कर दिया है। 195 (अथवा 196? विद्वानों में सूत्र संख्या के विषय में मतान्तर है) लघु सूत्रों से निर्मित यह छोटा सा ग्रन्थ चार अध्यायों में विभाजित है जिनके नाम इस प्रकार हैं - समाधि पाद, साधन पाद, विभूति पाद तथा कैवल्य पाद। इसका माध्यम संस्कृत है। इसमें अभ्यास तथा वैराग्य के द्वारा चित्त की वृत्तियों - प्रमाण, विपर्यय, विकल्प, निद्रा और स्मृति के निरोधा का वर्णन है जिससे समाधि लाभ प्राप्त होता है।

**योगश्चित्त वृत्ति निरोधाः॥ 2.** अर्थात् चित्त वृत्तियों का निरोधा ही योग है। इसी निरुद्ध अवस्था को समाधि भी कहते हैं जो योग का परम लक्ष्य है। इसके अतिरिक्त यहां ईश्वर का वर्णन प्रमुखता से किया गया है। ग्रन्थ का प्रमुख आकर्षण आठ अंगों वाला योग है जिसे अष्टांग योग भी कहते हैं (अतएव प्रस्तुत लेख में हमने पतंजलि के योग को अष्टांग योग के नाम से भी सम्बोधित किया है)।

यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि इन अंगों के नाम हैं। इनमें से प्रथम पांच अंगों को बहिरंग तथा अंतिम तीन को अन्तरंग कहा जाता

**यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥ 3.**

इन योगाङ्गों का अनुष्ठान करने से अशुद्धियों का क्षय होता है तथा साधाक अपने वास्तविक स्वरूप का ज्ञान प्राप्त कर लेता है -

**योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ 4.**

किसी भी सफल प्रणाली अथवा कृति में निम्नलिखित महत्वपूर्ण तत्व अवश्य होने चाहिए जैसे -

1. प्रवाह  
क. सटीक शब्दावली  
ख. शब्द लाघव
2. उचित क्रम
3. तर्कसंगतता अथवा वैज्ञानिकता
4. व्यावहारिकता
5. व्यापकता अथवा अपेक्षित सभी आवश्यक तत्त्वों का समावेश

आइए, महर्षि पतंजलि के योग दर्शन में विशेष रूप से अष्टांग योग के सन्दर्भ में उपर्युक्त तत्त्वों का क्रमिक पर्यालोचन करते हैं।

1. **प्रवाह** - किसी भी रचना का एक बहुत बड़ा गुण है शाब्दिक या वैचारिक प्रवाह। सूत्र शैली में लिखे पातञ्जल योग दर्शन में यह गुण सहज ही दृष्टिगोचर होता है। एक सूत्र में जिस विचार का बीजारोपण होता है आगामी सूत्रों में उसी का पल्लवन, उद्घाटन होता है। इस प्रकार विचार को परिपक्वता तक पहुंचाया जाता है। सूत्र संस्कृत का शब्द है जिसका अर्थ धामा है। जिस प्रकार पूरे धामे के सभी तन्तु आपस में जुड़े रहते हैं, उसी प्रकार पूरे ग्रन्थ में आदि से अन्त तक एकसूत्रता के दर्शन होते हैं। कहीं भी वैचारिक या शाब्दिक प्रवाह टूटता नहीं।

\*योग एवं संस्कृत आचार्य, राजकीय योग शिक्षण एवं स्वास्थ्य महाविद्यालय, सेक्टर 23ए चण्डीगढ़

- (क) **सटीक शब्दावली** – अपने सिद्धान्तों को समझने के लिए पतंजलि सरल, स्पष्ट तथा एकदम सटीक शब्दों का प्रयोग करते हैं। ऐसा इसलिए जिससे साधक शब्दों के जंजाल में ही ना उलझ कर रह जाए। ध्यान की गहन अवस्थाओं की प्राप्ति में अनावश्यक पदार्थों का त्याग करना पड़ता है फिर चाहे वे भाव हों, शब्द हों अथवा आकृतियाँ। और ग्रंथ का माध्यम देवभाषा संस्कृत होने के कारण ऐसा सम्भव हो पाता है। संस्कृत में अपार शब्द वैभव होने से चित्त की ऐसी-ऐसी सूक्ष्म अवस्थाओं का वर्णन करने के लिए भी शब्द विद्यमान हैं जिनकी कल्पना करना भी कठिन है। वे कम से कम शब्दों में अधिक से अधिक बात कहते हैं।
- (ख) **शब्द लाघव** – किसी सिद्धान्त को समझने के लिए यह आवश्यक नहीं कि पन्नों की संख्या ही बढ़ाई जाए। अपितु, कम शब्दों में कही गई बात सरलता से हृदयंगम होती है। इसीलिए सूत्र शैली में लिखे गए इस ग्रन्थ में अल्प से अल्प शब्दावली में अधिक से अधिक गूढ़ भावों को प्रकट किया गया है।

2. **असाधारण क्रम** – हमारी दृष्टि में क्रम (sequence) का महत्व सर्वोच्च है। यह एक दैनिक समय- सारणी या टाइम टेबल के समान है जिससे सारी दिनचर्या सहजता से सम्पादित या सुव्यवस्थित हो जाती है। उचित क्रम में रखी गई सामग्री का प्रयोग सहजता से होता है। वहीं अनुचित स्थान पर जड़ित बहुमूल्य तत्व को ग्रहण करना भी कठिन हो जाता है। योगविद्या के प्रादुर्भाव काल से ही ऋषि-मुनियों ने यौगिक तत्वों को विशिष्ट क्रमों में बांधने का प्रयास किया जिससे इसका अध्ययन सरलता पूर्वक हो सके। इसी अन्वेषणा में षडङ्ग (अर्थात् 6 अंगों वाला योग), सप्ताङ्ग (अर्थात् 7 अंगों वाला योग) आदि क्रमों का आविष्कार हुआ। इन सभी क्रमों के होने पर भी पूरे यौगिक साहित्य में जो सबसे अधिक प्रसिद्ध तथा प्रयुक्त क्रम है वह है महर्षि पतंजलि का सूत्रक्रम। ऐसा इसलिए है क्योंकि यह सर्वाधिक व्यवस्थित, क्रमबद्ध तथा विषय वस्तु के अनुसार सुविभाजित क्रम है। अष्टाङ्ग का वैज्ञानिक किंवा मनोवैज्ञानिक क्रम उसकी सबसे बड़ी विशेषता है। इसके आठों अंग एक दूसरे से भिन्न-भिन्न अस्तित्व नहीं रखते वरन् एक दूसरे में से “उगते” हैं अर्थात् सहजता से प्रस्फुटित होते हैं।

इस विषय को थोड़ा और गहराई से समझना आवश्यक है। व्यक्ति समाज की ही एक छोटी सी इकाई है। उसका समाज से जुड़ा रहना नितान्त अपरिहार्य है। कोई भी कार्य करने से पहले व्यक्ति का समाज के साथ सामंजस्य होना आवश्यक है। इसीलिए अष्टाङ्ग योग का प्रारम्भ समाजोन्मुखी यम से होता है। अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह इसके पाँच स्तम्भ हैं। ये साधक को समाज में समरसता से रहने की शक्ति प्रदान करते हैं। अपने आसपास की परिस्थितियों पर नियन्त्रण प्राप्त होने के बाद यह स्वाभाविक है कि साधक आत्मनियन्त्रण की ओर प्रवृत्त होता है। इसके लिए वह पंच नियमों का अभ्यास करता है जो इस प्रकार हैं – शौच, सन्तोष, तप, स्वाध्याय तथा ईश्वर प्राणिधन। यम तथा नियम के अभ्यास से साधक बाह्य तथा आन्तरिक कारकों के द्वारा होने वाले क्षोभ पर नियन्त्रण स्थापित करता है जो योग के आगामी अभ्यासों के लिए बहुत महत्वपूर्ण है। इसके बाद बारी आती है आसनों की। पूर्वोक्त अभ्यासों के द्वारा यथासम्भव शारीरिक-मानसिक चंचलता दूर होने के उपरान्त ही साधक आसनों में स्थिर हो पाता है। योगासनों के अभ्यास से साधक विभिन्न शारीरिक-मानसिक विषमताओं जैसे सुख-दुख, सर्दी-गर्मी, हानि-लाभ तथा सुविधा-असुविधा के मायाजाल से बाहर निकल जाता है –

**ततो द्वंदवानभिघातः॥ 5.**

तथा इस प्रकार वह प्राणायाम करने के लिए तैयार होता है।

प्राणायाम का अभ्यास करने से मन धारणाओं यानि योग के एडवांस्ड उच्च स्तरीय अभ्यासों के लिए तैयार होता है। प्रत्याहार उनके लिए लॉन्गिंग पैड यानि उर्वर भूमि का कार्य करता है। इससे इन्द्रियों पर पूर्ण नियंत्रण आ जाता है। कहने की आवश्यकता नहीं है कि इसके बाद ही धारण, ध्यान तथा समाधि के अत्यन्त उच्च कोटिक अभ्यासों में सफलता प्राप्त करने की आशा की जा सकती है। यह सक्षिप्त विवेचन यह स्पष्ट करने के लिए पर्याप्त होगा कि पातञ्जल योग दर्शन में वर्णित अष्टाङ्ग क्रम कितना वैज्ञानिक है।

3. **तर्कसंगतता अथवा वैज्ञानिकता**

महर्षि की रचना में अन्धाविश्वास अथवा रूढिबद्ध विचारों के लिए कोई स्थान नहीं। अद्भुत तार्किकता से वे नए विचारों को प्रस्तुत करते हैं। ग्रन्थ का प्रारम्भ प्रत्यक्ष, अनुमान तथा आगम प्रमाणों के वर्णन द्वारा होता है जिससे यह स्पष्ट होता है कि वास्तविक ज्ञान प्रमाणगम्य है। अप्रामाणिक ज्ञान केवल “अधपकी जानकारी” है जिस पर विश्वास करना निरी मूर्खता होगी। स्पष्ट है कि पतंजलि तर्कनिष्ठ वैज्ञानिकता के पक्षधर हैं। इसी वैज्ञानिक दृष्टिकोण का परिणाम है कि पुरातन योगविद्या आजकल की आधुनिकतम प्रयोगशालाओं में देश विदेश के सुयोग्य वैज्ञानिकों द्वारा किए गए शोध अनुसन्धानों में भी वैज्ञानिक कसौटी पर खरी उतर रही है। इससे सामान्य से लेकर पढ़े-लिखे लोगों तक में योग के विषय में व्याप्त भ्रमों का निवारण हो रहा है। योग के एक-एक अंग पर आज अनुसन्धान हो रहे हैं फिर चाहे वह आसन हो, प्राणायाम हो, बन्धा हो या षट्कर्म हो। यह कहना अनुचित नहीं होगा कि कई बार तो योग सामान्य तर्क तथा प्रचलित विज्ञान की सीमाओं का भी अतिक्रमण करता हुआ प्रतीत होता है परंतु वास्तव में ऐसा है नहीं। प्रत्येक नवीन आविष्कार प्रारम्भ में एक चमत्कार जैसा ही लगता है। योग के विषय में भी ऐसा ही है। अभी महासागर की गहराइयों से बहुत से बहुमूल्य रत्न निकलने बाकी हैं। इस विषय पर स्वामी सत्यानन्द जी टिप्पणी करते हैं कि –

प्राचीन ऋषि-मुनियों की कहानियाँ अथवा योग की विश्वव्यापी एवं प्राचीन विद्याओं को पढ़कर हम तब आश्चर्यचकित रह जाते हैं जब यह अनुभव करते हैं कि वे आज भी अक्षरशः लागू होती हैं। कई बार हमें आश्चर्य होता है कि योगियों ने इस विज्ञान का विकास किया कैसे? स्पष्टतः इस विज्ञान का मूल साधारण मनुष्य की पहुँच एवं समझ से परे कोई गूढ़ एवं असाधारण अनुभव है जो योगाभ्यास के बिना समझ में नहीं आ सकता। 6.

## 4. व्यावहारिकता

अधिकांश दर्शन जहाँ सैद्धान्तिक अथवा दार्शनिक पक्षों को उजागर करने में रुचि रखते हैं वही योग दर्शन व्यावहारिकता, उपादेयता अथवा जीवन केंद्रितता के लिए जाना जाता है। योग कोरे उपदेश या सैद्धांतिक ज्ञान मात्र का नाम नहीं है। यह करत की विद्या है। महर्षि पतंजलि साधक के पूरे जीवन को एक दिव्य अनुशासन में बांध देते हैं। योग का प्रारम्भ यम तथा नियमों से होता है जो कि अपने आप में जीवन जीने की कला हैं। इसके अतिरिक्त आसन प्राणायाम, यहाँ तक की धारणा ध्यान समाधि भी अभ्यास या आचरण पर ही आधारित हैं। साधक इन्हें जितनी तत्परता से व्यवहार में लाएगा उतना ही आगे बढ़ेगा। श्रीमद्भगवद्गीता तो यहाँ तक कह देती है कि अपने कार्यों में कुशलता ही योग है -

**योगः कर्मसु कौशलम्। 7.**

स्पष्ट है कि योग एक क्रियात्मक विधा है जिसके द्वारा हमारा दैनिक व्यवहार नियोजित होता है।

## 5. व्यापकता अथवा सभी आवश्यक तत्वों का समावेश

यद्यपि अष्टांग योग देखने में छोटा सा ही है परंतु इसका विषय क्षेत्र बहुत व्यापक है। आत्म साक्षात्कार के लिए आवश्यक जीवन के सभी तत्वों का इसमें बहुत सुन्दर ढंग से समावेश किया गया है। योग के सभी प्रमुख सिद्धान्तों तथा तत्वों के संकेत आपको इस दार्शनिक ग्रन्थ में मिल जाएंगे। चाहे हठयोग के यम, नियम, आसन, प्राणायाम हों अथवा राजयोग के उच्चतर अभ्यास, धारण ध्यान समाधि हों, सब कुछ यहाँ मिलेगा। मानव मन को प्रकाशित करने की क्षमता रखने वाले वाले प्रत्येक तत्व की यहाँ विवेचना की गई है। उदाहरण के लिए देखें योग के ही सहोदर सांख्य दर्शन में जहाँ ईश्वर तत्व की अवहेलना कर दी गई है वहीं पतंजलि अपनी रचना में इसे प्रमुख स्थान दिया है। मन्त्रयोग की बात करें तो ओंकार अथवा प्रणव मन्त्र के जप का संकेत दिया गया है।

**तज्जपस्तदर्थभावनम् ॥ 8.**

राजयोग मन को साधने की विद्या है परंतु यह तन को भी दुरुस्त करती है। शारीरिक और मानसिक स्वास्थ्य परस्पर एक दूसरे पर निर्भर है। अष्टांग के अभ्यास से सभी प्रकार की शारीरिक, मानसिक, सवेगात्मक तथा आध्यात्मिक समस्याओं से का से मुक्ति प्राप्त होती है मुक्ति मिलती है। कहने का अर्थ यह है कि महर्षि पतंजलि ने अपने अष्टांग योग में जीवन के प्रत्येक पक्ष को ध्यान में रखते हुए एक व्यापक अनुशासन का विधान किया है जिससे यौगिक लक्ष्यों की प्राप्ति में सफलता सुनिश्चित की जा सके।

**निष्कर्षः** कहना न होगा कि महर्षि पतंजलि का योगसूत्र ऐसा ग्रन्थरत्न है जिसमें एक से बढ़कर एक उदात्त तत्वों का उत्तरोत्तर प्रकर्ष प्राप्त होता है। और अष्टांग योग इसकी वह मुकुटमणि है जिसके कारण अनेक शताब्दियों से यह योगमार्ग के जिज्ञासुओं का सर्वप्रिय ग्रन्थ बना हुआ है।

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# Yogāsana & Sports – A Critical Review Study

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**Abstract:** Yoga and Sports is an interdisciplinary subject. In the last two decades, Most research studies proved that Yogic practices are very effective in sports, health education, and physical fitness. Although, Yoga is one of the Indian philosophical systems and ancient traditions to the way of life that underline the significance of the work on all domains of the body i.e social, physical, mental, and spiritual. Among all eight limbs, Yogāsana is only considered a way to demonstrate that help to constitute the competition. It is important to recollect that sports and vaulting have a place in the extent of Physical Education. Exercise is viewed as a worthy technique for enhancing and keeping up physical and passionate wellbeing. A developing bodies of proof backings the conviction that Yogic practices benefit physiological and psychological well-being. The motivation behind this article is to give an insightful audit of the writing with respect to exploring thinks about looking at the impacts of Yogāsana and sports on an assortment of wellbeing results. Most important that highlights the International Yogāsana Sports federation (IYSF) in Nov. 2019 and the National Yogāsana sports federation (NYSF) in August 2020.

**Key Words:** Yogāsana, Sports, IYSF, NYSF

## 1. Introduction

Yogāsana has become the latest Static and Dynamic cross-training tool to enhance competitive motivation and performance and reduce the risk of injury among a particular practitioner besides other allied sports sciences like Sports Physiotherapy, Massage therapy, etc. Due to lack of awareness and lesser availability of qualified and competent Yoga trainers and Yoga Influencer, just a few years ago, fitness enthusiasts had few options if they wanted to incorporate Yogic Practices into their training schedule. Yoga is now a mainstay as a preventive measure and health promotion tool on the program schedules of most health Fitness clubs, personal training studios, and corporate fitness centers. Even as in the army training zone, trainers have recognized Yoga as a component in their Camps.

In many other forms of training, the Yogic practices may not give instant results. Still, in most cases, it does unfold over time to reveal many layers of physical, mental, emotional, and spiritual benefits. More and more people are discovering how Yoga can be used to improve sports performance—from increasing focus, enhancing flexibility, and balance to preventing common injuries and improving functional strength. The training program for the Young practitioners can be planned by integrating a static Yogic pose into an existing fitness schedule which makes their performance more graceful.

### 1.1. Yoga for Physical Body

Yogāsanas are considered Static and dynamic stretching postures that are performed with or without the help of props and breathing exercise techniques and relaxation which help rebalance, strengthen and restore tiredness in muscles, joints, and ligaments. Through this restoration process, practitioners can maintain the best performance for a maximum time besides developing an emotional balance when they lose during a competition. Balancing the mind, body, and spirit is the foremost principle of Yoga sādhanā that can be spoke to develop strong cues that can work even during competition. Yogic practices help a practitioner in their sports conditioning by elongating the tighter, shortened,

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and tired muscles and bringing calm and harmony to the mind. Some practitioner practices Yoga to rehabilitate from an injury and regain stability, flexibility, and strength. Yogic practice teaches a practitioner to respect their body's strengths and limitations by making them more sensitive. This knowledge is essential to prevent any acute and chronic injuries.

Yogāsana is a powerful tool that can help practitioners to develop better physiological awareness like heart rate, respiration rate, etc. Listen to the body and respond to its most appropriate way to honor the body and to push it over the edge in a piecemeal and consistent manner without getting overused or injured. Many research claimed that the practitioner and sports athletes have confessed that after Yogic practices, they feel much more focused and charged, which helps me in their training phase.

## **1.2. Yoga for Mental Body**

Cognition, emotion, and focus are different properties of the human mental body, and attention is a subset of awareness. Awareness is the state of absolute relaxation or calmness. Yogic practices i.e. Pranayama, Dharana, and Dhyana built that means of full awareness with zero energy. In that phase, the practitioner is just aware that the subjective exists. Focus is on practitioner incident touching the issue subtly body, but it's not close-packed or jungle-like, so you can't see it in visuals or words. If you be in that state of mind for a half minute and later, you may get some expirations if asked, but you cannot hold that occurrence since it has not taken any form. In the practice of kumbhaka's with bandha-s or in the state of dhyana, Concentration and awareness involve energy, just like physical exercise. When you concentrate or are aware, and channelize your energy flows toward the subject matter of your focus because of it; the center of attention is now getting forms through the practice of pranayama and focus meditation. Then, the practitioners are able to form words, images, dreams, visualization, and reaction. That shows more concentrate, the denser, but remember that it also exhausts us since concentration involved energy. Perhaps, the practitioner involves the mental effort in a more appropriate and positive manner.

## **1.3. Yoga for Energy Body**

The breathing process is the essence of the energy supply in the human body that plays an essential role in macro and micro nutrient metabolism. Many endurance and power practitioner concentrate to improve their breathing. Pranayama technique is only a perfect way to slow, steady, conscious breath which increases blood oxygen flow, elongates the inter-costal muscles, and allows the body-muscles to engage in more stressful work without any degenerative panic response all effects that can help reduce mental as well as physical fatigue while performing at apex intensity. Nadi-shodhana, Sahita kumbhaka, Seetali kumbhaka, bhatrika kumbhaka and Bharamari kumbhaka are very useful for improving lung capacity which is shown to improve in various random trial studies among practitioners that means Yoga is key to help the practitioner explore what remains unexplored.

## **1.4. Yoga as a Training Method**

Generally, Sports practitioners are habituated to running, swimming, calisthenics, and various other training and conditioning forms. Most sports practitioners are now doing game and event-based specific conditioning in a particular way, usually by isolating specific muscle groups to enhance the game-related intensity and specific frequency of the training regimen. On the other hand, Yogic Practices is based on integrating the body-mind as an unabridged and emphasizes the quality of balancing and movement. The holistic approach of Yoga thus can reveal weaknesses and imbalances



that may never have been exposed before. This can surprise some practitioner who thinks they are in tune with their gross bodies because they get to know the neuro-muscular coordination pathways that open up with frequent more systematic and scientific drilling exercises with an integrated Yogic approach. While preparing young and adolescent Practitioners, Yogāsanas can be an altogether potent portion of a practitioner's growth spurt when body image, self-esteem, and other mental issues occur simultaneously. Becoming more aware of the body's restraints is what Niyama of Ashtānga Yoga focuses on that teaches cleanliness, patience, tolerance and the process teaches respect for one's limitations. In a training zone, A practitioner progresses from concentrating on how many repetitions, they can do in a single training phase to taking that time to learn each pose, along with its respective function and contraindication movement, will likely present new challenges for the young practitioner to understand and attend the muscle contraction while doing various mindful stretch and twists.

## 2. Biomechanics and Physiology in Yogāsana Sports Competition

The Production of competitors is homologous to multiple dimensions, such as biomechanical and psychological frameworks. Biomechanical and physiological dimensions of growth help the practitioner in improvements in muscle size, body weight and height, blood pressure ratio, and pulse rhythm (BMI) (Body mass index).

Today in every competitive sport, because of technical advances in practitioner mechanics and sport science, trainers have found it possible to assess and classify Yogāsana competitors concurrently. These influences play a significant role in competitor success.

Biomechanical experiments always claimed and showed physiological challenges, such as mechanical performance and neuro-muscular activity regulation. Around the same time, many physiological experiments also investigate and determine the reading of automatic muscle phenomenon. This study of Sports biomechanics emerged in the 1970s, where their success and development in fitness and sport science became incomparable. After establishing that sports biomechanics the reading of sports performance always determines the performance of a competitor and new technologies have been created, allowing researchers to conduct more experimental studies and many sports scientists grew quickly. New instrumentation was established, allowing sports scientists to perform more experiments, many of which were quite complicated and challenging which helps to code the reading of the competitor. The standard method of study was emerging and many testing of sports biomechanics that definition of the action of the body. Accelerometers and electro goniometry provide useful scientific fundamental knowledge that tends to render movements of physical training more realistic.

In the specific Yogāsana Sports championship, a more comprehensive of motion, powers, resources, strength, and performance involved in human action are essential components. When kinetic approaches are used, the application of biomechanical analysis using physiology is more suitable and useful. The movement of Muscles and intensity of bursts depict that the practitioner's degree of preparation or competition. In that determining the characteristics of the body's muscle stretching, joint reaction forces are useful particularly for long impact exercises in Yogāsana competition.

For biomechanical and physiological studies, proper research based experiment which is dedicated to develop Practitioner training techniques, would include facilities in which sports can be either activated or actively carried out in regulated circumstances. In today scenario, every sport is already a career that will make a respectable future. It's more recreational than earning money by playing for any form of attraction.

### **3. Yogāsana as Establish a Competition**

The government of India took the decision to promote Yogāsana as a competitive sport after extensive consultation with the stakeholders over the last 3-4 years. The National Board for Promotion and Development of Yoga and Naturopathy (NDPDYN) of the Ministry of AYUSH, in its 5th meeting held in July 2019 recommended recognizing Yogāsana as a competitive sport.

The Ministry of AYUSH & the Ministry of Youth Affairs and Sports is closely working to establish Yogāsana as a competitive sport globally. On Nov. 8th, 2019 An International Yogāsana Sports Federation (IYSF) under the President-ship of Yogrishi Swami Ramdev Ji with Dr. H. R. Nagendra as Secretary-General was established. This Federation has been working on the critical steps for establishing Yogāsana as a Sports discipline across the world. On August, 21st 2020, the National Yoga Sports Federation (NYSF) was established under the president-ship of Dr. I.V. Basavaraddi, Director, MDNIY. The Ministry of Youth Affairs and Sports, Government of India has recognized NYSF as a National Sports Federation for the promotion and development of Yogāsana as a Competitive Sport on Nov. 27th, 2020. This Yogāsana championship was done under different age group categories i.e. sub-junior, junior, and senior and the following events were approved by the organizing committee under the Yogāsana sports competition.

1. ARTISTIC YOGĀSANA (SINGLE)
2. ARTISTIC YOGĀSANA (PAIR)
3. RHYTHMIC YOGĀSANA (PAIR)
4. ARTISTIC YOGĀSANA (GROUP)
5. TRADITIONAL YOGĀSANA EVENT

The Sports Authority of India has also introduced many projects to identify and develop the potential to encourage the Yogāsana championship. Talented practitioners are spotted at the school level, district level. To apply, an applicant must adhere to the examination criteria to flexibility in competition. It has now been noted that many Yogāsana practitioner men and women are sustaining serious injuries as well. As it is a new emerging sport in the area of competition, there is almost no empirical analysis done.

### **4. Benefit of Yogāsana**

The nature of any competitive sport can lead to injury because of its repetitive nature and the resulting musculoskeletal imbalances. On a physical level, Yogāsana restores balance and symmetry to the body which makes it the perfect complement to sports and any competitive game. Runners are often drawn to Yoga to deal with their particular issues, such as improving flexibility or helping with restoring their injuries.

### **5. Conclusion**

Yogic practices always offer new learning possibilities to a wider group of practitioners and competitors than traditional sports or fitness curriculum. Additionally, Yogāsana will help provide a quality of physical health and mental health in sports as important as others think it helps us in different ways and different levels in a sport-person life. Yogic practices can play an important key role in cultivating mental peace, harmony, and concentration which helps a sportsperson to perform at their game in a more perfect and calm manner. It also offers that an opportunity to experience success in physical pastime activity, which can help to build a strong foundation of life.

In competitive games, the competitor depends on their goals and personality types and according to the training phase (meso, micro, or macro) practitioners may prefer one form of Yoga. For instance,

some competitors may prefer a particular style of Yogāsana that emphasizes holding postures for specific or longer durations, thereby improving upon isometric muscle contraction, while other practitioners may prefer a schedule for beginners focusing on optimal body alignment. Masters level practitioners may also focus more on spiritual aspects of Yogic practices. In the competition zone, many practitioners might seek a gentler style of Yoga that promotes functional strength.

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# Neuroscience of Yoga

Swati Nanda\*

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*“Yoga teaches us to cure the things that need not be endured, and to endure the things that cannot be cured.”*  
– B.K.S. Iyengar

Yoga is a philosophy, a practice and a path. All the evidence or proof that one needs of its truth, its effectiveness, is one’s own deep inner knowing of one’s own subjective experience. Yes, teachers and teachings help one understand and interpret one’s experience . . . and one anchors again and again in a deep steady trust of that knowing.

Yoga is the most popular complementary health approach practiced by young and adults. It is an ancient mind and body practice with its origin in the Indian philosophy. Yoga combines physical postures, rhythmic breathing and meditative exercise to offer the practitioners a unique holistic mind-body experience. While the health benefits of physical exercises are well established, in recent years, the active attention component of breathing and meditation practice has garnered interest among exercise neuroscientists.

It’s not new that a regular yoga practice can impact an individual’s mental and physical health in numerous ways. The physical health benefits of yoga aren’t mysterious; at times, a practice can be a vigorous muscle toning or a cardio-enhancing activity. While people have been aware of yoga’s mental benefits, science has only recently provided with the tools and research to answer the how and why of yoga effects on the brain.

Neuroscience is a study of the human nervous system that draws from a number of biological disciplines. It is a relatively young field in terms of the history of human scientific understanding, really only emerging in the mid-1960’s. Since then, it has provided researchers with some of the best means to better understand just how beneficial yoga can be to human brain and body.

One of neuroscience’s greatest advancements has been in its ability to image the brain and analyze the changes which occur both long term and in real time. Neuro-imaging techniques (fMRI, MRI, PET, SPECT) have revealed that a consistent yoga/meditation practice produces significant changes in both brain shape and connectivity. Human brain has the incredible ability to rewire itself (neuroplasticity) as one learns and ages and this type of neural reorganization has been observed in a number of ways in yogis and sheds light on some of the mental benefits of yoga.

Twenty-five years of neuroscientists studying the neural substrate of the brain -which is only one part of the much more complex functioning of the mind -can’t begin to touch that. True, their emerging understanding of neuroplasticity, the brain’s capacity to grow new neural structures and adapt to experience throughout our lifetimes, is unprecedentedly sophisticated. Sensitive instruments can produce colourful scans showing precisely which parts of our brains are most activated as we talk with a good friend or play a musical instrument or watch the evening news.

The Central Nervous System (CNS), which includes the brain, is subdivided into a number of regions which are responsible for various brain functions. The amygdala, which is a part of the brain associated with emotional response – particularly fear, anxiety and aggression, in individuals with a regular mindfulness practice has been shown to decrease in volume. This loss of gray matter (neural cell body volume) likewise results in less connections to the amygdala, thus decreased activity in that region of the brain which manifests itself as a more managed emotional response to threats and stress inducing situations. As opposed to the amygdala, increases in gray matter volume were

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\*Yoga Practitioner

observed in the Pre-frontal Cortex (PFC) and hippocampus. The increase of neurons in the PFC leads to a better and more efficient capacity to inhibit negative thoughts and behaviours, a form of self-regulation and the brain gains observed in the hippocampus result in an improvement in spatial and working memory.

Collectively, the studies demonstrate a positive effect of yoga practice on the structure and/or function of the hippocampus, amygdala, prefrontal cortex, cingulate cortex and brain networks, including the default mode network (DMN). The studies offer promising early evidence those behavioural interventions like yoga may hold promise to mitigate age-related and neurodegenerative declines as many of the regions identified are known to demonstrate significant age-related atrophy.

Not only has neuroscience revealed positive changes to brain connectivity stemming from a consistent mindfulness practice, research has also shown there to be beneficial changes to brain chemistry as well. This ability to manipulate our internal pharmacy has proven to be an effective way to combat mood states like anxiety and depression without pharmacological intervention. The basis for these chemical changes is altered levels of neurotransmitters, signalling molecules the body uses to transmit messages between neurons, observed in yogis.

Dopamine, oxytocin, and serotonin (the ‘feel good’ molecules) levels are all shown to be elevated in yoga practitioners. Yogis also tend to exhibit higher levels of gamma-aminobutyric acid (GABA), another neurotransmitter, which plays a key role in the down regulation of the stress response. Many of these chemical responses directly affect the parasympathetic nervous system, commonly known as the ‘rest and digest’ system, resulting in a restorative rebalancing of body’s internal systems. While some neurotransmitters undergo an increase in production, others are reduced. Norepinephrine, a neurotransmitter key to the sympathetic (‘fight or flight’) nervous system, production is reduced resulting in a more managed fear response and better overall heart health.

As the understanding of neuroscience increases, so does the appreciation for the role the brain and nervous system play in essentially every other bodily function. This sort of top down control is also directly influenced by an individual’s commitment to practicing yoga regularly. Through increased activation of the parasympathetic pathways, one can improve circulation to the endocrine glands and digestive organs. Heart health, blood pressure and breath rate can be managed more efficiently with better hormonal health. Hormonal health is also responsible for much of the inflammation afflicting the society and is also dependent on healthy, optimally functioning mental processes to operate properly.

Time spent on yoga mat not only provides an opportunity to clean out mentally, it allows the internal organs to physically detoxify and eliminate that which does not serve. That same time spent moving and breathing through yoga poses allows the nervous system to reshape what it considers safe and accessible to the muscles and joints, which is how one gets physically stronger and move deeper into shapes.

While yogis have known for millennia that a consistent mindfulness practice can lead to a bounty of physical and mental benefits, modern scientific techniques have only recently allowed to examine just exactly how this occurs in brains and bodies. The field of neuroscience specifically has been essential in the understanding of yoga’s positive impacts on its students and this knowledge is ever increasing as more studies are being conducted and more data is being compiled. Recognizing and interpreting observed changes in brain connectivity, chemistry and control will surely lead to more discoveries being made as to just how valuable yoga and meditation can be to one’s health and will undoubtedly continue to illuminate the mechanisms behind the positives this practice provides.

Lifestyle choices one makes, including practicing meditation and yoga, are the closest thing one has to a magic bullet for feeling younger while living healthier and longer. The effectiveness of asana practice is increased to the extent that one works with it to balance the yang of the sympathetic

nervous system (reviving us up, mobilizing us for action) with the yin of parasympathetic system (calming us down, dropping us into ease and relaxation) as needed to meet the conditions and challenges of everyday lives.

One can practice balancing yin and yang energies every time one breathes in (sympathetic) and breathe out (parasympathetic). Conscious, centered breathing practice contributes to the anchoring in the baseline physiological equilibrium, connecting one to the natural sense of ease and well-being.

To conclude, behavioral interventions like yoga and meditation may hold promise to mitigate age-related and neurodegenerative declines. Systematic randomized trials of yoga and its comparison to other exercise-based interventions, as well as long term longitudinal studies on yoga practitioners are needed to identify the extent and scope of neurobiological changes.



# Releasing Tension Through Asanas: The Third Limb of Yoga

Kunal Dutta\*

How strange it is that we live in this body throughout our lives (or so it seems), and yet we are not completely comfortable! We are constantly making small adjustments, even in our sleep, in search for a lasting comfort that we never find. Like small children, we are unable to keep still. As a result of this constant discomfort, the mind is unable to deeply concentrate as much as it otherwise could. What's more, it is distracted from moving further inwards.

Rather than trying to resist the urge (ie. suppression), place your attention on the areas of discomfort. If that doesn't work, bring your mind to the largest object you can think of, and try to really grasp its vastness. More below.

This is the goal of the third limb of the eight-limbed Yoga - *Aasana* (pronounced *aah-suh-nuh*)- to provide the body with sufficient strength, flexibility, and looseness, so that the Yogi can sit still and comfortably, for long periods of time.

In the West, this limb is typically presented as the entire goal of Yoga. However, it may be interesting to note that Patanjali only dedicates 3 sutras (out of a total of 196 sutras) to this limb. This doesn't mean that it is irrelevant - simply that while it is an important part of Yoga, it is one step on the way to a much larger goal than a healthy body. Additionally, during Patanjali's time, there were a number of other schools that specifically dealt with this aspect - this may be another reason that he does not spend much time on the topic in the Yoga Sutras.

The word "*Aasana*" simply means "seat", and in the Upanishads and the Bhagavad Gita, it is used in this way. However, there are several later texts (fourteenth century onwards) such as the *Hatha Yoga Pradipika*, the *Goraksha Shataka*, and the *Garuda Purana*, which describe a number of the physical postures and techniques that one may see at a Yoga studio today.

This type of Yoga, which is focused primarily on the physical postures and some breathing exercises, is known as *Hatha Yoga* (pronounced *hut-huh*), literally translated as "the Yoga of force" or "the Yoga of strength". However, even in these texts, it is made clear that the purpose of *Hatha Yoga* is Raja Yoga (ie. the path of meditation that we are currently discussing).

सर्वे हठलयोपाया राजयोगस्य सिद्धये।  
राजयोगसमारूढः पुरुषः कालवन्नचकः॥

Sarve hathaLayaUpaayaa raajaYogasya siddhaye  
RaajaYogaSamaaRoodhah purushah kaalaVanchakam

**All the methods of *Hatha* and *Laya Yoga* are only for the purpose of perfection in *Raja Yoga*. The person who is established in *Raja Yoga* attains victory over Time.**

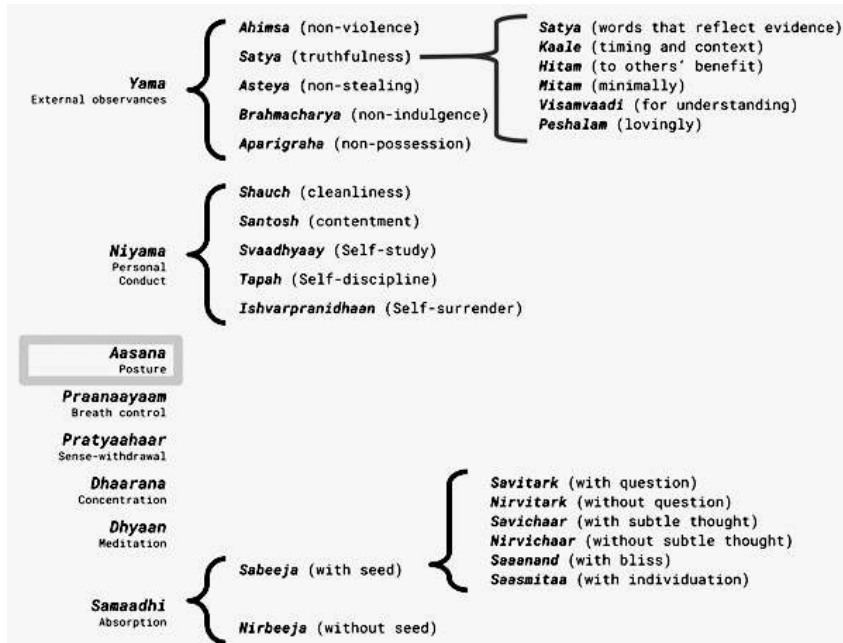
## - Hatha Yoga Pradipika, 4.103

There are a number of Yoga studios, websites, blogs, and YouTube channels dedicated to the practice of *Hatha Yoga*. While these postures are important to a holistic practice, a lot of detail can be found on this topic elsewhere, and so we will not spend much time on it in this series. Instead, the focus will be on how *Aasana* is relevant to *Raja Yoga*.

A final note here - the goal of Yoga is freedom from suffering (ie. *Moksha*), and this involves a

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dis-identification with the body (and eventually with the mind as well). Several traditional commentators note that too much focus on postural Yoga can be detrimental to this goal, since it can lead to a stronger attachment to, and identification with, the body and its appearance. From a practical standpoint, practice *Aasana*, but, if your ultimate goal is *Moksha*, beware of the tendency to make it an end in itself. The Eight-limbed (*Ashtaanga*) Yoga: In this and the following article, we will be discussing the third limb, *Aasana*, or seat.



## The Definition of Aasana

स्थिरसुखम् आसनम्।

SthiraSukham aasanam

**The seat [*Aasana*] is that which is stable and comfortable-** Yoga Sutras, 2.46

*Aasana* is defined as that seat which is stable and comfortable, such that the Yogi can keep their body completely still for long periods of time, thus allowing them to explore the depths of their mind without distraction from the physical body.

However, this is easier said than done. Unless you have been practising Yoga for some time, sitting completely still for five minutes is a difficult feat - let alone thirty minutes or an hour! We have a tendency to fidget, shift positions, and adjust our bodies every few seconds. So how do we go about solving for this?

As with everything in Yoga, we must first understand the cause.

## The cause: *Sankocha*

The cause of our inability to keep still is a chronic tightness in our body. This is called "*sankocha*" (pronounced sun-coach-uh), and literally means contraction, tightness, or clenching. We are constantly clenching different parts of our body, mostly without realizing we are doing it.

Take a moment to notice your body - do you feel any tightness? Perhaps bring your attention to



your jaw. Notice as you brought your attention your jaw, how you automatically loosened the muscles that were tight.

Now try bringing your attention to your eyebrows - notice the initial tightness, and how just by bringing your attention to it, you let it go.

You can try this for your entire body. Aside from the jaw and the eyebrows, some common areas of tightness are the shoulders, the hips, and the ankles. Bring your attention to each of these areas, one by one, and notice how you are able to let go of the tightness. For each of us, we have certain areas in our body which are tighter than others. This tightness is an indication of where you may want to focus your *Asana* practice.

This clenching is also called “*prayatna*” (pronounced pruh-yut-nuh), which means “effort” or “attempt.” In terms of Yogic psychology, this *sankocha* or *prayatna* is a physical manifestation of the *ahamkaar*.

Imagine you are sitting in the passenger seat of a car, and the driver is going faster than you would like. Perhaps a car switches lanes quickly and unexpectedly. If you are paying attention, you may notice that you unconsciously step on the floor, as though there were a brake pedal there!

Another example may be if you are sitting in an aeroplane and you hit some turbulence. Unconsciously, you grab the armrests, as though that will somehow make the plane more stable.

As a final example, consider a child who is told to concentrate. What do they do? Most likely, they will furrow their eyebrows, and stare at the object of their concentration with a great muscular strain. Now, just like the examples above, this muscular strain is completely useless in helping them concentrate, but it creates the appearance of concentration to themselves, and to others around them.

As we are going through our day to day lives, we feel a psychological urge to hold ourselves together or stay in control, even if we are not consciously aware of it. This psychological urge translates into a physical tightness in various parts of our body. Just like in the examples above, this muscular strain is completely useless, if not counterproductive, but we do it anyway, and this results in patterns of muscular tightness. Different people have different tendencies, and so the areas of tightness will differ from person to person, but the principle is the same.

If you ever hear someone tell you that you are “holding stress” in a part of your body, this is the meaning.

### How to solve it: Releasing effort and focusing on infinity

प्रयत्नशैथिल्यानन्तसमपत्तिभ्याम्।

PrayatnaShaithilyaAnantaSamapattibhyaam

[*Asana* is perfected by] releasing effort, and by absorption in the infinite- Yoga Sutras, 2.47

### Releasing effort

Earlier, when we focused our attention on the tension in the jaw, notice how the clenching was automatically released. There was no additional effort required to do so - it happened spontaneously. In this way, the method is a spontaneous release of effort just by bringing attention to the tightness.

Throughout our lives, we are conditioned to act - to *do* something - in order to achieve a goal. In Yoga, releasing *sankocha* is not a positive “doing”, but rather an active form of “not doing.” Rather than making any effort to release the tension, just let go of all effort, and the tension will automatically release. This release of effort is called *shaithilya*.

In practice, when sitting for meditation, rather than trying to perfect the posture by shuffling around, sit with the discomfort for a moment and simply allow your body to settle into the posture by releasing all effort.

## Focusing on Infinity

Sometimes, however, the tightness is harder to get rid of. In these cases, rather than focusing on the tightness itself, try to focus on *anantam* (infinity), and notice how your posture naturally becomes more stable and comfortable.

Normally, our attention wraps itself around objects, and this results in conscious experience. Objects can be anything from the smallest piece of sand to the entirety of the cosmos. Additionally, they can be gross, like a physical object, or subtle, like a thought.

The larger and more subtle an object is, the harder it is for attention to “wrap” around it. The untrained mind has a hard time conceiving the true largeness of objects, and tries to abstract them away into words or ideas.

For example, try to imagine a large mountain. Most likely, the actual largeness of the mountain has been abstracted away into a concept called “mountain” with a vague shape of a triangle.

**To solve for this**, try to imagine your body standing by the mountain, and contemplate on the size of the mountain in comparison to your body. Bring your attention to parts of the mountain that are more your size, and how many of those parts the mountain has. You will know you have succeeded when a feeling of wonder arises.

**Another method** is to look at the sky and contemplate its vastness. Each cloud that looks so small from here is the size of a mountain, and the sky holds *so many* clouds.

**A third method** is to look up at the sky and contemplate how you could be looking downward instead of upward (the earth is just floating in space with no up or down). “Above” you is the bottomless abyss of space, and you are being suspended over it by the grace of gravity. There is no “floor” that you would hit, should you “fall”. Space is infinite.

**A fourth method** from the traditional commentaries uses a secondary meaning of the word *ananta* (which we translated above as “infinity”). In Vaishnav mythology, *Ananta* is another name for *Seshanaag* (aka *Adi Shesha*)- the divine Serpent upon which Vishnu rests, floating upon the Cosmic Ocean of Milk, dreaming up an infinity of Universes (including this one). It is said that *Ananta* holds the Universes firmly in his hoods. Visualizing *Ananta* in this way - both the firmness with which he holds the Universes and his vastness - the Yogi’s posture becomes firm and stable. As an aside, some believe that Patanjali was an incarnation of *Ananta*, who decided to be born on Earth to teach the way to liberation, out of compassion.

**Finally**, you can close your eyes and imagine first your own body, then the room around you, then your house or apartment with everything in it, your building and all the people who live in it, your block, your city, your state, your country, your continent, the entire earth, etc all the way up to the Universe - stopping at each stage until you grasp the feeling of vastness. Click on the video below to get a sense for the scale of the Universe in comparison to your body.

These exercises are for illustration so that you may get the idea, although they can each be used directly.

When trying to loosen *sankocha*, first try to bring your attention to the location on your body, and then contemplate vastness (ie. *ananta*) as described above. You will know you’re doing it right if it feels like an impossible task. After a few minutes of trying this, notice if your posture is more still and stable, and if the tightness has released a bit.

### **This technique can also be used at the time of meditation.**

Once you sit down, and have gone over the *Yamas* and *Niyamas* mentally, bring your attention to your seat to make sure you are still and comfortable, and that your head, neck, and torso are in alignment. Then, as you close your eyes, bring your mind to vastness and notice, after a minute or two, how your posture has changed. Are your head and neck now in more alignment than before? Has tightness in your body loosened a bit? Do you feel more stable?

### **The result of *Aasana***

ततो द्वन्द्वानभिघातः।

Tato dvandvaAnabhigaatah

**Then, [when *Aasana* is established,] the dualities are transcended-** Yoga Sutras, 2.48

When we try to sit still, we are affected by the dualities. For example, it may feel too hot or too cold. Perhaps the floor is too hard or too soft, you may feel pleasure or pain, or maybe you feel that your seat is too high or too low. These dualities lead to distraction in the mind.

When your seat (ie. *Aasana*) is established, however, the dualities are no longer distracting to the mind. This doesn't mean that the heat or cold disappears, only that it is no longer "too" hot or "too" cold - it is simply hot, cold, or somewhere in between. This becomes true for other dualities like hard and soft, pain and pleasure, or high and low as well.

Once the dualities have been "transcended" in this way, the body becomes completely and utterly still, and the mind is free to use its entire capacity on moving further inwards.



# Yoga to Enhance Productivity at Workplace

Dimple\*

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We live and work in a global world today. A new world where the line between work and personal life is getting thinner by the day. For some people, the line has already blurred and there is no clear demarcation as to where the work ends and the personal life begins. Multiple deadlines, the ping of your inbox, personality clashes with co-workers and many more stressors where modern life makes it hard to manage often conflicting priorities and still be productive.

**Work-life balance** is an art in the field of employment and business. The beneficiaries are the employees and as well as the employers and entrepreneurs of the business firms. Stress-free personal life and executive life, are rewarding; mixing of both are of tremendous importance today. It is very essential for the success in business and happiness in personal life. The nation's development depends on the psychological as well as physical happiness of the workforce.

Managers of these days need to take loads of initiatives and risk. To plan, to execute, to monitor and to evaluate the projects in a competitive business world, one needs a lot of concentration, stress free mind and physical stamina.

With so much to do, the energy and attention are scattered. The focus shifts to all the wrong things. If work is a to-do list that never ends and one feels anxious and blurry, one has to take time out for yoga.

Yoga is a readily drawn map for the physical rejuvenation and mental relaxation. The practice of yoga will help people especially business executives drive towards success, with a creative brain, mindfulness, strong body and serene mind, which leads them to a successful entrepreneurship with evolutionary and dynamic innovations.

Monster.com in India, the UAE, and Southeast Asia undertook a survey to understand the challenges working professionals face at work. The objective of the survey was to explore working professionals' sentiments around work-life balance and raise awareness among employers as to what aspects of work-life balance are most valued by their employees.

A survey by ASSOCHAM has revealed that over 53 percent of corporate firms are opting for yoga sessions at the workplace in a bid to boost productivity and reduce attrition rate. The survey also revealed that a workplace wellness programme "increases employee's loyalty, improves work performance, boosts productivity and reduces attrition rate".

## Six Reasons Yoga Can Help Boost Productivity and Help to Destress:

1. **It helps beat stress:** The survey noted that over 40.5 percent of corporate employees sleep less than six hours a day and blame it on high stress levels. Mental and emotional stress is top factor that can affect employee health and productivity; they can also aggravate ailments and conditions, be it colds and allergies or diabetes and heart disease. A few yoga exercises practiced daily can help regulate breathing and relax the body by gently releasing tension e.g. *Utkatasana*, *Ardha Chandrasana*, *Salabhasana*.
2. **Improves concentration and focus:** A workplace is synonymous with long meetings and stressful deadlines – though not always. Taking time out to meditate or for deep-breathing exercises can help consciously quiet the mind whenever one feels overwhelmed. It regulates the oxygen flow in the blood, thus making one more alert and aware which in turn helps to concentrate on tasks and make better decisions e.g. *Sarvangasana*, *Ustrasana*, *Virabhadrasana* .

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3. **Helps deal with physical ailments:** A desk job is synonymous with a sedentary lifestyle and health issues if one is not physically active. Constantly staring at a computer screen and pounding away at the keyboard can affect the eyes and may lead to carpal tunnel syndrome. It results in drop in productivity. Keep physical problems such as headaches, neck pains, shoulder stiffness and arthritis at bay by practising yoga regularly by performing *Trikonasana*, *Purvottanasana*, *Vajrasana*.
4. **Boosts the immune system:** Antibiotics and medicines help tackle the symptoms of an ailment but yoga gets to the root of the problem and strengthens the immune system. This means lesser sick days and much more fun at work over the year! Try *Shishusana*, *Setu Bandhasana*, *Halasana*, *Bhujangasana*.
5. **Reduces fatigue and increases energy:** Working non-stop leads to stress and fatigue. One may not feel it but it builds up over the work day and week. Standing up, stretching or practising mindful meditation every couple of hours helps increase blood circulation. This translates into lesser fatigue and higher levels of energy. Try *Vinyasa*, *Eka Pada Rajakapotasana*.
6. **Makes feel more positive:** Yoga helps to feel your best, physically, mentally and emotionally. Since one is focused, energetic and creative, one is likely to exude confidence a better mood, which will help in workplace dealings. Everyone will want to work enthusiastically! Try *Virabhadrasana II*, *Virabhadrasana III*, *Utkatasana*.

Taking just 10 minutes off work every day for yoga can help to be more relaxed, healthy and focused. Apart from the poses mentioned above, try *Surya Namaskar*, *Adho Mukha Svanasana*, *Prasarita Padottanasana*, *Crescent Lunge* and the Tree Pose to boost the productivity.

To conclude, Yoga helps in maintaining a healthy work-life balance and is one way to achieve professional success by contributing the best to the organization as well as to the economy of the nation.



# Yoga & Its Integration in Modern Education

*Ramesh Kumar Thakur\**

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First of all, to correlate Yoga with modern education, it is necessary to know the meaning, concept of each word and then to integrate together for better understanding. Yoga has become very popular not only in India but also in other parts of world.

The word Yoga is derived from the Sanskrit root (Yuj) meaning to join i.e. to join our mind and body Yoga has got 101 definitions and many meaning. Keeping the aims and objectives of education in front, two meanings should be given

- (1) "Yoga Karmsukaus Alam" (Gita 2-50)
- (2) "Samatvam Yoga Ucchayate" (2-48) according to Bhagwad Gita.

Yoga is integration and harmony between thought, words and deeds or integration between head heart and hand. Swami Sivananda (Yoga & Kriyas page 101)

In modern education, science has made a great progress with its technical know-how. However victory over physical disease does not ensure man's happiness. Today man is suffering from other and greater troubles than disease. The amount of suffering caused by this is much more than all the diseases of the body. Now a days problems about indiscipline are more than ever. It seems that modern educational methodologies fail to channelize student's emotional urges and satisfy their needs. The fault with the system of modern education is probably not taking into consideration the characteristic of these youths. Looking at the general pattern of all teaching, the students are told to pass the examination only. He or she must get a job etc. Are these the true criteria of education? This has become the modern Teaching. The students are thrown into a mould where their learning has prepared them as a machine rather than a rational human being.

To my mind they are mostly psycho-physiological in nature as the youths are endowed with

- (a) abundance of surplus energy
- (b) urge to do some activity
- (c) idealistic views
- (o) emotional instability and
- (e) arrogance

While, they posses such types of characteristics, many times authority fails to recognise their needs and interest as the creative creatures. I also feel that youth should be an understood and guided properly. Naturally, the questions comes, what is the way out or then? How to get rid of these troubles. It is here where Yoga comes to help. So education should be directed towards educational training for it regulates the behaviour of an individual. A true education is that which includes these principles.

- (i) Development of power of concentration. The capacity of attention
- (ii) Development of capacity of expansion, width and complexity
- (iii) A superfine luminous idea that will serve as a guide in life
- (iv) Through control, rejection of undesirable thoughts, so that one may in the end, think only what one wants and when one wants it.
- (v) Eradicate the frustration by keeping a set of values of life.

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The aim of Yoga used as a means is total integration of personality. Personality is a by-product of heredity and environment. As far as my knowledge goes this heredity can not be changed. It is the Environment which can be changed through Yoga Practices. Yoga says that all are disintegrated more or less due to the impact of daily life routine. Every life, every individual diverted from the balanced life because of action and interaction of socio-economic cultural pattern. Here is the area where Yogic Practices starts working to set right the personality disorder or disintegration in the personality.

Yoga, the science and the art of the developing the individual's potentialities, has been coming from time immemorial to improve not only the different system of the body, but the mind, intellect too. In fact body-mind complex as such has drawn duly the interest of the intellectual people of the east and west. Yogic practices showed a significant positive contribution. Though, Yoga aims at the development of higher aspect of human being, as an objective health of the body and mind can be attended well through the Psycho-physical approach of Yoga. This kind of approach is best suited to the need of school, college and university going boys and girls. The relationship between Body, Mind and Spirit can be shown through a triangular form.

One should not forget that nothing is purely physical and nothing is purely mental when we say it is physical yoga, then we can say that it is by the body, of the body but not only for the body.

Yoga will be supplementing and complementing their subject of studies. Yogic subjects which are less religious, less spiritual, less confusing can be taught, in fact Bahirang Yoga will be suitable. At least 30 to 35 minutes time daily should be devoted to the practical part.

## Yoga Syllabus for Schools

The aim of introducing Yoga to the modern education in the schools should be to foster self discipline, cultivation of high ideals, appreciation of higher value, deeper understanding and habituation to the Yoga way of life. Basing on these objectives could be to develop self-awareness, self control, concentration, preventive hygiene and better living, inculcating the qualities of mindfulness, quiet attitude and some theoretical knowledge of Yoga.

### Material

"A lot of information about Yoga and Yogic practitioners saintly men can be available from good old days and old literatures - viz moral stories, personal hygiene diet, besides practising the meditative postures, Asanas for abdominal compression, asanas for extremities and special parts, sat kriyas, simple pranayamas, Psycho somatic and Relaxative process", Practise of silence, individual guidance etc. are available for curriculum construction.

### Class-V

#### THEORY

Teaching code of conduct, stories to illustrate yamas, Niyamas, Yoga Practices (asanas).

- |                               |                  |
|-------------------------------|------------------|
| 1. Swastikasana               | 6. Tadasana      |
| 2. Ardha Padmasana (Virasana) | 7. Naukasana     |
| 3. Bhujangasana               | 8. Padahastasana |
| 4. Ardha Salbhasna            | 9. Shavasana     |
| 5. Unkatasana                 |                  |

**Class- VI**

How to stand for Prayer, Narration of altruistic work undertaken by each student, asanas

- |                |              |                    |              |
|----------------|--------------|--------------------|--------------|
| 1. Padmasana   | 3. Vakrasana | 5. Supta Yajrasana | 7. Shavasana |
| 2. Dhanurasana | 4. Vajrasana | 6. Parvatasana     |              |

**Class-VII  
THEORY**

Imparting more knowledge about learning Yoga Recitation of appropriate Slokas, asanas.

- |                    |                 |                |
|--------------------|-----------------|----------------|
| 1. Badha Padmasana | 3. Gomukhasana  | 5. Matsyasana  |
| 2. Yoga Mudra      | 4. Viprit Karni | 6. Vrikshasana |

**Class-VIII  
THEORY**

about asanas (concerned)

- |                      |                         |               |
|----------------------|-------------------------|---------------|
| 1. Halasana          | 4. Ardha Matsyendrasana | 7. Shavasana  |
| 2. Dhanurasana       | 5. Paschimotanasana     | 8. Neti (Jal) |
| 3. Uttan Mandukasana | 6. Tadasana             |               |

**Class IX & X**

Theory of concerned asana, pranayama, Sat Kriyas:

- |                   |                    |                   |
|-------------------|--------------------|-------------------|
| 1. Halasana       | 5. Dhanurasana     | 9. Shavasana      |
| 2. Naukasana      | 6. Supta Vajrasana | 10. Neti (Ruber)  |
| 3. Sarvagasana    | 7. Dhanurakarsana  | 11. Anulom Viloma |
| 4. Matsyendrasana | 8. Yoga Mudra      |                   |

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# Yoga and Well Being: A Literature Review

Dr. Anjali Puri<sup>1</sup>, Nishtha Puri<sup>2</sup>

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Yoga is an ancient practice originating in India that aims to unite the mind, body, and spirit. It has been asserted that yoga can help alleviate many ailments (both physical and mental) for centuries in the East, as well as more recently in the West (da Silva, Ravindran, & Ravindran, 2009). Records of yoga postures date back millennia, but one of the founding texts that modern yoga stems from, *Yoga Sutras*, was written around 200 B.C. by the sage Patanjali (Riley, 2004). Patanjali described the system coined *Ashtanga* or *Eight-limbs*, which consisted of ethical standards (*yamas*), self-discipline and spiritual observances (*niyamas*), postures (*asanas*), mindful breath control (*pranayama*), sensory transcendence (*pratyahara*), concentration (*dharana*), meditation (*dhyana*), and divine consciousness (*Samadhi*). It is from these eight elements that modern yoga is derived, with the most common features being postures, breathing exercises, and meditation (da Silva, Ravindran, & Ravindran; 2009). There are now many variations on what is considered “yoga”, with each school emphasizing different elements, and different types of yoga being suggested for different people (Saraswati, Saraswati & Saraswati; 1981). In order to better understand how yoga may be able to play a part in offender rehabilitation, it is important to become familiar with the leading frameworks that currently guide interventions with this population.

## Review of Literature

Dash and Telles (2001) studied that the present study aimed at assessing the effects of a set of yoga practices on normal adults (n=37), children (n=86), and patients with rheumatoid arthritis (n=20). An equal number of normal adults, children, and patients with rheumatoid arthritis who did not practice yoga were studied under each category, forming respective control groups. Yoga and control group subjects were assessed at baseline and after varying intervals, as follows, adults after 30 days, children after 10 days and patients after 15 days, based on the duration of the yoga program, which they attended, which was already fixed. Hand grip strength of both hands, measured with a grip dynamometer, increased in normal adults and children, and in rheumatoid arthritis patients, following yoga, but not in the corresponding control groups, showing no re-test effect. Adult female volunteers and patients showed a greater percentage improvement than corresponding adult males. This gender-based difference was not observed in children. Hence yoga practice improves hand grip strength in normal persons and in patients with rheumatoid arthritis, though the magnitude of improvement varies with factors such as gender and age.

Strauss (2002) examined that the Divine Life Society (DLS) is a spiritual organization founded by Swami Sivananda of Rishikesh, India. Sivananda’s DLS, including associated centers across India and abroad, has figured prominently in expanding the role of yoga as a tool for the development of modern India. In this paper, Sivananda’s own poetry and the many pamphlets and books produced by this noted swami, his contemporaries, and his successors through the 20th century in India serve to highlight ways that the promotion and practice of yoga has contributed to the ongoing Indian nationalist project. In addition, yoga is viewed from the perspective of the transnational and global forces that have become dominant in the latter half of the 20th century.

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Slovacek Tucker & Pantoja (2003) concluded that this study examines the relationship of yoga instruction in an inner-city school to several significant outcome variables, including academic performance, discipline, attendance, and students' attitudes about themselves, yoga and school. 405 students, 18 core subject teachers and yoga instructors in this K-8 charter urban school were involved in the study. Academic performance, positive student attitudes about themselves, student physical fitness levels, and student behavior were all positively related to students' participation levels in yoga.

Chaya Kurpad Nagendra & Nagarathna (2006) concluded that different procedures practiced in yoga have stimulatory or inhibitory effects on the basal metabolic rate when studied acutely. In daily life however, these procedures are usually practiced in combination. The purpose of the present study was to investigate the net change in the basal metabolic rate (BMR) of individuals actively engaging in a combination of yoga practices (asana or yogic postures, meditation and pranayama or breathing exercises) for a minimum period of six months, at a residential yoga education and research center at Bangalore.

Birdee Legedza Saper Bertisch Eisenberg & Phillips (2008) examined that there are limited data on the characteristics of yoga users in the U.S. To characterize yoga users, medical reasons for use, perceptions of helpfulness, and disclosure of use to medical professionals. Utilizing cross-sectional survey data from the 2002 National Health Interview Survey (NHIS) Alternative Medicine Supplement (n=31044), we examined correlates of yoga use for health. The estimated prevalence from 2002 NHIS of yoga for health was 5.1% corresponding to over 10 million adult

Rangan Nagendra & Bhatt (2009) studied that sustained attention is a vital function mediated by the right frontoparietal cortex. The Six Letter Cancellation Task (SLCT) measures sustained attention. Development of sustained attention in a yoga-based education system compared to a modern one is the theme of the present study. Aim: To compare the effectiveness of the Modern Education System (MES) and the Gurukula Education System (GES) in developing sustained attention.

Hill (2010) studied that yoga and meditation have become mainstream practices in the United States, undertaken by 6 percent and 9 percent of the population, respectively, in 2007. In four articles, this master's thesis examines the practice of yoga and meditation by nontraditional populations. The first article is an overview piece on yoga and meditation, which explains what constitutes these practices, as well as who participates in them and why. The second article examines prison meditation programs in North Carolina, profiles two former inmates who benefited from meditation, and describes a meditation class at a state prison. The third article provides an overview of yoga programs for military service members and veterans, and discusses the stigma of yoga within military circles. The fourth article provides guidelines for yoga teachers on instructing service members or veterans. This thesis aims to explore yoga and meditation in-depth and show how and why these practices are reaching new audiences.

Hartfiel Havenh and Khalsa Clarke & Krayner (2011) examined that objectives Recent research has indicated concern for the degree of stress and emotional well-being among university staff. This study examined the effectiveness of yoga in enhancing emotional well-being and resilience to stress among university employees. Methods In a randomized controlled trial at a British university, we recruited 48 employees and randomized them into either a yoga or a wait-list control group. The yoga group was offered six weeks of Dru Yoga, comprising one 60-minute class per week. These classes were offered by a certified Dru Yoga instructor at lunchtime from January-March 2008. The wait-list control group received no intervention during this six-week study. Baseline and end-program measurements of self-reported mood and well-being were self-assessed with the Profile of Mood States -Bipolar (POMS-Bi) and the Inventory of Positive Psychological Attitudes (IPPA). Results This six-week yoga intervention resulted in significantly improved POMS-Bi and IPPA scores for the yoga compared to the wait-list control group for seven of eight measures of mood and well-being. In comparison to the wait-list control group at baseline and the end of the program, the yoga group

reported marked improvements in feelings of clear-mindedness, composure, elation, energy, and confidence. In addition, the yoga group reported increased life purpose and satisfaction, and feelings of greater self-confidence during stressful situations. Conclusion These results show that even a short program of yoga is effective for enhancing emotional wellbeing and resilience to stress in the workplace. We suggest that employers should consider offering yoga classes to their employees.

Field Diego Delgado & Medina (2013) studied that Mitchell Field Diego Bendell Newton & Pelaez (2012) examined that this research assessed the effects of yoga on prenatal depression symptoms using archival data. Depressed pregnant women were randomly assigned to either a yoga treatment group (n = 12) or a parenting education control group (n = 12). Women in the yoga group participated in classes two times a week for a period of 12 weeks. The attention control group received 12 parenting education sessions on the same schedule. The yoga versus control group showed greater decreases on the depressed affect and somatic/vegetative subscales and the summary score of the Center for Epidemiological Studies Depression Scale. Thus, yoga appears to reduce depression symptoms in pregnant women.

Hagen & Nayar (2014) examined that this article discusses yoga as a potential tool for children to deal with stress and regulate themselves. Yoga provides training of mind and body to bring emotional balance. We argue that children and young people need such tools to listen inward to their bodies, feelings, and ideas. Yoga may assist them in developing in sound ways, to strengthen themselves, and be contributing social beings. First, we address how children and young people in today's world face numerous expectations and constant stimulation through the Internet and other media and communication technologies. One reason why children experience stress and mental health challenges is that globalization exposes the youth all over the world to various new demands, standards, and options. There is also increased pressure to succeed in school, partly due to increased competition but also a diverse range of options available for young people in contemporary times than in the past. Our argument also partially rests on the fact that modern society offers plenty of distractions and unwelcome attractions, especially linked to new media technologies. The dominant presence of multimedia devices and the time spent on them by children are clear indicators of the shift in lifestyles and priorities of our new generation. While these media technologies are valuable resources in children and young people's lives for communication, learning, and entertainment, they also result in constant competition for youngster's attention. A main concept in our article is that yoga may help children and young people cope with stress and thus, contribute positively to balance in life, well-being, and mental health. We present research literature suggesting that yoga improves children's physical and mental well-being. Similarly, yoga in schools helps students improve resilience, mood, and self-regulation skills pertaining to emotions and stress.

Bilderbeck, Brazil and Farias (2015) concluded that Yoga Practice Progressively Improves Mood and Decreases Stress in a Sample of UK Prisoners. The data of 55 participants (52 male, 3 female) who completed a 10-week yoga course were analysed. Participants who attended more yoga classes and those who engaged in frequent (5 times or more) self practice reported significantly greater decreases in perceived stress. Decreases in negative affect were also significantly related to high frequency self-practice and greater class attendance at a near-significant level. Age was positively correlated with yoga class attendance, and higher levels of education were associated with greater decreases in negative affect. Our results suggest that there may be progressive beneficial effects of yoga within prison populations and point to subpopulations who may benefit the most from this practice.

Muirhead and Fortune (2016) examined that yoga is becoming increasingly commonplace in many correctional institutions around the world. Unfortunately, despite the prevalence of yoga classes, there has not been a great deal of high quality research outlining the benefits that yoga may bring to incarcerated individuals. This review highlights the methodological strengths and weaknesses of the extant literature and outlines how yoga may be of use in rehabilitation efforts.

Although more work is required, the current state of the literature suggests that yoga may be able to help with the rehabilitation of offenders. Yoga has been shown to improve some key variables related to offending (e.g., impulsivity, aggression), as well as showing improvements on variables that could increase offenders' abilities to participate in treatments that are specifically aimed at reducing their risk of criminal behavior (e.g., depression, attention, emotional regulation). Considering the potential that yoga has to add to rehabilitative endeavors, it is in the interests of the correctional field to conduct methodologically robust studies on yoga's outcomes, so that we more precisely determine its potential benefits for offenders, and consequently to the wider community, including through its potential role in reducing offending.

Auty Cope & Liebling (2017) studied that this article presents results from a systematic review and two meta-analyses that examine whether prison yoga and meditation programs are significantly related to increased psychological well-being and improvements in the behavioural functioning of prisoners. Comprehensive searches of the empirical literature were conducted up to December 2014. Participants who completed yoga or meditation program in prison experienced a small increase in their psychological well-being (Cohen's  $d = 0.46$ , 95% confidence interval [CI] = [0.39, 0.54]) and a small improvement in their behavioural functioning (Cohen's  $d = 0.30$ , 95% CI = [0.20, 0.40]). Moderator analyses suggested that there was a significant difference in effect sizes for programs of longer duration and less intensity, compared with those that were shorter and more intensive, for psychological well-being. Programs of longer duration had a slightly larger positive effect on behavioural functioning ( $d = 0.424$ ), compared with more intensive programs ( $d = 0.418$ ). Overall, the evidence suggests that yoga and meditation have favourable effects on prisoners.

## Conclusion

From the given review, it is evident that Yoga and meditation play a very vital in the physical well being of an individual and society. It is also necessary for each and every individual regarding physical fitness and mental well-being. There are many initiatives taken by the government of India like fit India movement and world yoga day is celebrated all around the world and in various government institutes, schools, colleges and universities. However various unexplored areas like role of rehabilitation of deprived sections and sustainable development of society through Yoga are in need of more research and exploration.

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# Physical and Mental Benefits of Yoga

*Dr. Babita Banga\**

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## Abstract

Yoga is not a religion; it is a way of living that aims towards ‘a healthy mind in a healthy body’. The ultimate goal of yoga is, however, to help the individual to transcend the self and attain enlightenment. As the Bhagavad-Gita says, “*A person is said to have achieved yoga, the union with the Self, when the perfectly disciplined mind gets freedom from all desires, and becomes absorbed in the Self alone.*” Yoga is an ancient and complex practice, rooted in Indian philosophy. It began as a spiritual practice but has become popular as a way of promoting physical and mental well-being. The aim of Yoga is Self-Realization, to overcome all kinds of suffering leading to ‘the state of liberation. The main sources, from which we get the information about Yoga practices and the related literature during this period, are available in Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18), etc.

This review presents a summary of research about the health benefits of yoga for healthy people.

**Keywords:** *Physical, Mental, Benefits, Yoga*

## Introduction

Yoga is an Art and Science of healthy living. It is a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. The holistic approach of Yoga is well established and it brings harmony to all walks of life thus, is known for disease prevention, promotion of health, and management of many lifestyle-related disorders.

## Meaning

The root meaning of yoga: The term “yoga” and the English word “yoke” are derived from the Sanskrit root “Yuj” which means union. Yoga is a psycho-somatic-spiritual discipline for achieving union & harmony between our mind, body, and soul and the ultimate union of our consciousness with the Universal consciousness (Madanmohan, 2008). Yoga is an ancient and complex practice, rooted in Indian philosophy. It began as a spiritual practice but has become popular as a way of promoting physical and mental well-being. In a larger sense, it refers to the integration of personality, and is the method of achieving “union within, union without, and union with the ultimate ground.” The average human being has a multitude of thoughts, emotions, and energies that are often discordant. Yoga is a method of self-integration.

## Historical Background

The aim of Yoga is Self-Realization, to overcome all kinds of suffering leading to the state of liberation. This is one of the oldest sciences in the world, originated in India, which is very useful for preserving and maintaining one's physical and mental health and also for spiritual evolution. The practice of Yoga is believed to have started with the very dawn of civilization. Mythologically, Lord Shiva is considered to be the first teacher of Yoga. Yoga, being widely considered as an ‘immortal cultural outcome’ of

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Indus valley civilization – dating back to 2700 B.C. – has proved itself to cater to both material and spiritual upliftment of humanity. Basic human values are the very identity of Yoga Sadhana.

The Number of seals and fossil remains of the Indus valley civilization with Yogic motives and figures performing Yoga Sadhana suggests the presence of Yoga in ancient India. The phallic symbols and seals of idols of the Mother Goddess are suggestive of Tantra Yoga. The presence of Yoga is available in folk traditions, Indus valley civilization, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, epics of Mahabharata and Ramayana, theistic traditions of Shaivas, Vaishnavas, and Tantric traditions. In addition, there was a primordial or pure Yoga that has been manifested in mystical traditions of South Asia. This was the time when Yoga was being practiced under the direct guidance of the Guru and its spiritual value was given special importance. It was a part of Upasana and yoga sadhana was inbuilt into their rituals. Sun was given the highest importance during the Vedic period. The practice of ‘Surya namaskar may have been invented later due to this influence. Pranayama was a part of daily ritual and offered the oblation. Though Yoga was being practiced in the pre-Vedic period (2700 B.C.), the great Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga, its meaning, and its related knowledge through his Yoga Sutras. After Patanjali, many Sages and Yoga Masters contributed greatly to the preservation and development of the field through their well-documented practices and literature.

Historical evidence of the existence of Yoga was seen in the pre-Vedic period (2700 B.C.), and thereafter till Patanjali’s period. The main sources, from which we get the information about Yoga practices and the related literature during this period, are available in Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18), etc.

This review presents a summary of research and scientific evidence about the health benefits of yoga for healthy people. These different Philosophies, Traditions, lineages, and Guru-shishya parampara of Yoga lead to the emergence of different Traditional Schools of Yoga e.g. Jnana-yoga, Bhakti-yoga, Karma-yoga, Dhyana-yoga, Patanjali Yoga, Kundalini-yoga, Hatha-yoga, Mantra-yoga, Laya-yoga, Raja-yoga, Jainyoga, Bouddha-yoga, etc. Each school has its principles and practices leading to the ultimate aim and objectives of Yoga.

## Benefits of Yoga

The three most common benefits reported were an improvement in (i) physical fitness, (ii) mental health and (iii) cognitive functions. Participants’ responses which could be included under known dimensions of physical health were categorized as improved physical fitness viz., better physical strength, balance, flexibility, body weight regulation, coordination and ability to carry out physical activity. Positive mental health included those responses which indicated positive affect, increased satisfaction with life and reduced depression. Participants reported an improvement in attention, concentration, learning and memory following yoga; which were considered indicative of better cognitive functions. It is necessary to note that these benefits were self-reported and not based on standard tests which is a limitation in interpreting the benefits of yoga. Yoga practice benefitted physical fitness most often, followed by benefits to mental health with soreness and pain as the most common adverse effect of yoga. These results are similar to those of surveys conducted elsewhere. Specific factors related to the time spent practicing yoga in a week, duration, and method of yoga practice influence the benefits derived from the practice.

## Physical Health Benefits

The relaxation techniques used in yoga can reduce chronic pain, such as lower back pain, arthritis, headaches and carpal tunnel syndrome. Yoga also helps lower blood pressure and reduces insomnia. Other physical benefits of yoga include:

- Prevents Heart Diseases - Practicing yoga may help improve your heart health and reduce several risk factors for various coronary heart diseases.
- Reduces Chronic Pain - Several researches and studies suggest that practicing yoga can help reduce many types of chronic pain in conditions like carpal tunnel syndrome and osteoarthritis. Yoga is claimed to be better than exercise-based recuperation for lower back pains, as well.
- Improves Flexibility and Balance - Through the use of specific asanas or poses yoga can help increase the flexibility of the body. Regular yoga practice helps improve balance and mobility in older individuals.
- Increases muscle strength - Yoga is an excellent addition to your exercise routine for its strength-building benefits. There are specific poses or asanas in yoga that are designed to increase strength and build muscle. By practicing yoga regularly, you can experience a significant increase in upper body strength and endurance. It also aids in weight loss and decreases body fat percentage.
- Improves respiration- Yogic breathing, also known as Pranayama, is a practice that focuses on controlling your breathing through various breathing exercises and techniques. It helps increase the vital capacity of the lungs and keeps asthma and other lung diseases at bay.

## **Mental Health Benefits**

Reduces stress - If you are wondering how to reduce stress, yoga is the answer. It is a well-known fact that yoga promotes relaxation, and hence you can turn to yoga for stress relief. Once you start practicing yoga regularly, you can find a significant decrease in the secretion of cortisol, the primary hormone responsible for stress. It leads to an improved quality of life and mental health.

- Relieves anxiety - Many people feel on edge every now and then. Yoga can help you cope with feelings of anxiety and fear. Yoga is also proven to help reduce anxiety and Post-Traumatic Stress Disorder (PTSD).
- Fights depression - Yoga is an effective treatment for depression. Several studies have found that it acts as an antidepressant due to its ability to decrease levels of cortisol, the stress hormone.
- Promotes sleep quality - Incorporating yoga into your daily routine will enhance your sleep quality as it increases the secretion of melatonin, a hormone responsible for regulating sleep and wakefulness. As a result, you will fall asleep faster, sleep for longer and feel well-rested in the morning.
- Stimulates brain function - As per a few studies, regular yoga practice can improve your mind's capacity and lift vitality levels. It also enhances the speed and precision of working memory, mental adaptability, task exchanging, and data review capabilities.

## **Conclusion**

Yoga has been the subject of research in the past few decades for therapeutic purposes for modern epidemic diseases like mental stress, obesity, diabetes, hypertension, coronary heart disease, and chronic obstructive pulmonary disease. Individual studies report the beneficial effect of yoga in these conditions, indicating that it can be used as a non-pharmaceutical measure or complement to drug therapy for the treatment of these conditions. However, these studies have used only yoga asana, pranayama, and/ or short periods of meditation for therapeutic purposes. The general perception about yoga is also the same, which is not correct. Yoga means the union of individual consciousness with the supreme consciousness. It involves eight rungs or limbs of yoga, which include yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. Intense practice of these leads to self-realization, which is the primary goal of yoga. An analytical look at the rungs and the goal of yoga shows that it is a holistic way of life leading to a state of complete



physical, social, mental, and spiritual well-being and harmony with nature. This is in contrast to the purely economic and material developmental goal of modern civilization, which has brought social unrest and ecological devastation.

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## About the Editors



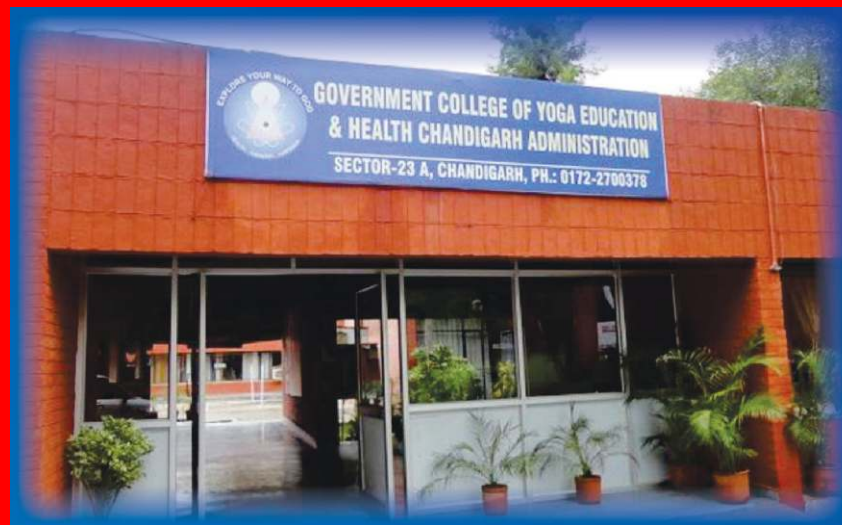
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aspiring yoga professionals, has been disseminating knowledge about yoga among the residents of Chandigarh through regular sessions and awareness programs. Has conducted and participated in various national level seminars and workshops and delivered motivational lectures at esteemed institutes. Invited and acted as Jury in various Yoga Competitions. Anchored various stage shows, sports meets, yoga championships and cultural programs. Has been contributing in Chandigarh Administration International-day-of-Yoga celebrations by lending voice to yoga practitioners of the city beautiful.



## About the College

Govt. college of Yoga Education & Health is a unique institute catering to the physical, psychological and spiritual health needs of the General Public as well as excelling in the field of academics. The Government Yoga Health Organization was established by the Chandigarh Administration in 1962 to promote health and yoga awareness among the residents of the city beautiful. In July 1976, one year Diploma course in Yoga Education was initiated here. In the year 1982, the institute has started one year degree course i.e. B.Ed. (Yoga) affiliated to Panjab University, Chandigarh. The landmark decision of the Chandigarh Administration in the session 2008-09 upgraded this institute as an independent college. The Post Graduate Diploma in Yoga Therapy was also introduced in the college in 2007 under the innovative programme of University Grants Commission and duly affiliated to Panjab University, Chandigarh. Further Basic Certificate Course in Yoga Education was also introduced. At present, the college is conducting 10 Yoga Sessions for the General Public in the college premises, inculcating holistic health through Yoga. In addition, the college has a separate Yoga therapy Department focusing on aiding various lifestyle diseases. A feather in the camp was added in the achievements of GCYEH with the opening of 46 centers under AYUSH Department under which yoga classes are being conducted free of cost for the General Public at various Health and Wellness Centres/Government Schools of the city beautiful.

After the announcement of 21st June as the International Day of Yoga in 2015, the day has become another festival for the Yoga aspirants all over the world. Since its inception, this remarkable day is being celebrated every year worldwide with great zeal and enthusiasm. This college, an integral part of Chandigarh Administration is all set to contribute towards the success of this important Day by organizing several activities to create awareness among the residents of the city beautiful about the importance of Yoga- the ancient tradition of India for the achievements of holistic health and general well-being.

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