

9th International Conference
on
Yoga in Synergy with Science

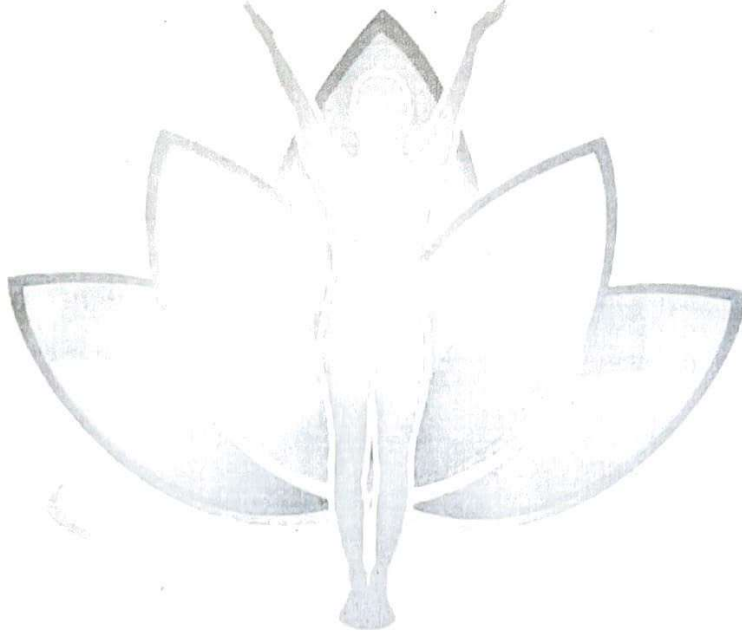


Souvenir

Edited By
Dr. Kamakhya Kumar



International Journal
of Science and
Consciousness



Yoga in Synergy with Science

Souvenir

9th International Conference
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&
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From the Editor's Desk

A warm welcome to all the aspirants of 9th International Conference organized by Indian Association of Yoga, New Delhi & Dept of Yoga, Uttarakhand Sanskrit University, Haridwar. We are excited to be bringing you the amazing content on yearly basis. Here at our editorial desk, we strive to offer only the best quality original articles and manuscript pieces that will engage, enthusiast and inform our readers. We understand that our readers have diverse interests and needs, so we make sure to mix it up with our content. From Allied Sciences, Indian culture, Yoga, Ayurveda and Interdisciplinary contents, there is something for everyone here in this Souvenir. So come join us on this journey as we explore a world of new ideas,



research and perspectives in today's ever-evolving scientific landscape.

“Yoga in Synergy With Science”

Yoga has been around for centuries, but it is only recently that science has begun to catch up and understand the incredible benefits that this practice can offer. From improving mental health to physical well-being, there is a growing body of evidence to support the claims made by yoga enthusiasts.


One of the most exciting areas of research is in the area of neuroscience. Scientists are now able to use brain imaging techniques to see how yoga affects the brain. What they are finding is that yoga can have a profound impact on our stress levels, mood, and overall sense of well-being.

So, what exactly is it about yoga that makes it so beneficial? It turns out that it is the combination of physical and mental exercises that makes yoga so powerful. The physical postures help to improve our flexibility and strength, while the breathing exercises help to calm and focus the mind.

We are excited to see what future research will uncover about this ancient practice.

The 8th international conference was a great success! We would like to thank all of the attendees, presenters, and volunteers who made it possible. The conference featured over 100 presentations on a wide range of topics, including new developments in the field of Yoga education and synergistic effect of Yoga.

We would like to extend our heartiest congratulations and best wishes to all of the students and Research Scholars who have contributed their hard work to complete their studies. We know that it has been a difficult year for everyone and we are so proud of all of your achievements and accomplishments. We wish you all the best in your future endeavors.


(Dr Kamakhya Kumar)
Organizing Chairman

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The concept of Prana & pranayam in traditional text and their modern relevance.

Prof (Dr.) Jyoti Keswani, HOD, Yoga Department, Sant Hirdaram Medical College of Naturopathy and Yogic Sciences, Bhopal (M.P.)

Abstract

The concept of prana is present in every tradition and philosophy of world. It is **Chi** of Chinese and **Ki** of Japanese philosophy. It is **Vata** of Ayurveda, **Vitality** of natural therapies and **Prana** of Yoga. Hebrew traditions know it by the name of **Ruah** meaning the breath of life. The Persian philosophies like Hebrews also believe that this is the energy which was breathed into the nostrils of Adam by God. Thus, Prana is the basis of consciousness and therefore life. Prashna Upanishad considers Sun as Prana, source of all life. Prana, a link between matter & energy on one hand and mind & consciousness on the other hand, is the vital force flowing through the body in channels called Nadis. Prana works on all planes of being. On grosser aspect, it manifests through breath. On subtler aspect, it manifests as the thinking process & fickleness of mind. Prana is present in our living form as five main and five subsidiaries prana or vayus based on the area of body pervaded by them. Together they constitute the Pranamaya Kosha which keeps the life in place and organism in action. Prana can be controlled, regulated and channelized to some extent. Therefore, Yogic texts instruct practice of Pranayama for spiritual progress. Pranayama can be defined as a process of regulation of incoming and outgoing breath for controlling the thought processes and attaining a tranquil state of mind. Regulation of breath and thereby mind not only leads to higher states of consciousness but also has positive implication in treatment of psychosomatic disorders as being proved by rigorous scientific investigations.

Keywords: Prana, Chi, Ki, Koshas, Pranayama, Psychosomatic disorders

Introduction

Breath is the basis of all life. All functions of a living organism are carried out by the prana shakti of which breath is a grosser manifestation. Ancient scriptures advocate an economical expenditure of breath as it is said that the number of breaths for each organism are fixed. If use is uneconomical, it is spent fast bringing ill health & untimely death. On the other hand, if spent wisely in a regulated way, a long & healthy life is obtained as a reward. One of the ways to regulating the breath is to practice pranayama as advocated in yogic texts. The practice of Pranayama is advised after incorporating certain degree of moderation in lifestyle & food habits.

Prana, a link between matter & energy on one hand and mind & consciousness on the other hand, is the vital force flowing through the body in channels called Nadis. Because prana pervades the body and keeps it alive, the living individual is called as *Prani*. This means that every individual is born with a certain quantum of prana.

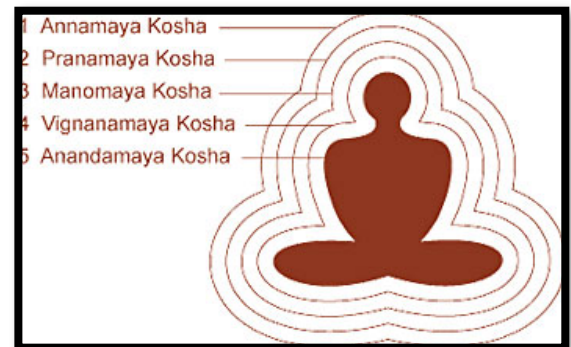
Hatha Pradipika says that:

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत्॥ H.P. 2.1॥

There is life as long as vayu is working in the body. Vayu ceasing to work means death. Therefore respiration should be regulated.

Prana works on all planes of being. On grosser aspect, it manifests through breath. On subtler aspect, it manifests as the thinking process & fickleness of mind. According to ancient texts, all the five sheaths i.e. Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vignanamaya Kosha and Anandmaya Kosha are pervaded by prana, which nourishes and sustains them. Prana also regulates movements between these sheaths and thereby between physical, mental, psychic and spiritual dimensions.



Prana has been classified into 5 main and 5 subsidiaries prana or vayus based on the area of body pervaded by them. Together they constitute the Pranamaya Kosha, the vital sheath among the Panchkoshas as explained in Taittiriya Upanishad.

The five main pranas which regulate the major functions of body are:

1. **Udana:** It is located above neck and regulates the functions of brain and senses. Also governs Nuro-muscular coordination.
2. **Prana:** It is located in the area between larynx and diaphragm. It regulates the process of breathing and speech.
3. **Samana:** It is located between the heart and navel. It regulates the functions associated with heart and circulation, digestion and assimilation of food.
4. **Apana:** It is located below the navel region. It regulates the functions of large intestine, anus, kidneys and genitals.
5. **Vyana:** It pervades the whole body and regulates all the body movements. It also coordinates all other pranas.

The five sub pranas which control some very small processes in the body are:

1. **Naga:** It is responsible for belching and hiccups.
2. **Koorma:** It is responsible for blinking of the eyes.
3. **Krikara:** It is responsible for regulation of hunger, thirst, sneezing and coughing.
4. **Devadutta:** It induces sleep and yawning.
5. **Dhananjaya:** It lingers immediately after death and is responsible for decomposition of the body.



In modern context, Prana can be

understood as energy flowing through the body. Powell (1882) defines it as the integrating energy that coordinates the physical molecules, cells etc. and holds them together as a definite organism. It is sometimes compared with the immunity but it should be understood that immunity is just one aspect of vitality or vital energy. Modern naturopathy does speak of channelisation of vital energy through corrections in lifestyle practices. In Yoga, this channelisation can be brought about by practice of Pranayama.

Pranayama:

The word Pranayama is composed of two parts, Prana meaning *breath* and Ayama meaning *regulation*. Therefore, Pranayama can be defined as a process of regulation of incoming and outgoing breath. This regulation is exercised by altering the time of inhalation or exhalation or by holding the breath after inhalation or after exhalation.

Pranayama in Pathanjali Yoga Sutras and its scientific correlations:

Maharshi Pathanjali in his Yoga Sutras has described breath regulation as one of the means of mental tranquillization (चित्त प्रसादन). He says that:

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ 1.34 ॥

Or through exhalation and retention of prana.

It is thus evident that stillness of mind is important requirement to tranquil and concentrate the mind, so necessary for attaining the thoughtless state of mind required to get glimpses of Self realization through Samadhi.

According to Maharshi Pathanjali,

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ 2.49 ॥

While being in the state of asana, the break in the regular rhythmic movement of inhalation and exhalation is pranayama.

- **Pooraka (Inhalation): श्वास**
- **Rechaka (Exhalation): प्रश्वास**
- **Kumbhaka (Retension): गति विच्छेद**

It can be *Antar Kumbhaka* (अंतर कुम्भक) i.e. Retension after inhalation and *Bahya Kumbhaka* (बाह्य कुम्भक) i.e. Retension after exhalation.

There is a fourth phase also according to Patanjali Yoga Sutras. It is called *Chaturtha* (चतुर्थ) or *Kevala Kumbhaka* (केवल कुम्भक) in which the pranayama practice has been mastered so well by the practitioner that the breath can be stopped automatically for infinite periods of time.

The following sutras explain it well:

बाह्याभ्यंतरस्तम्भवृत्तिर्देशकालसंख्याभिः परितृष्टोदीर्घसूक्ष्मः ॥ 2.50 ॥

Pranayama is of three varieties, internal, external and standstill (paused). It is through measurement on the basis of expanse, time and number of rounds. As a result of this, the breath becomes prolonged and subtle.

बाह्याभ्यंतरविषयाक्षेपी चतुर्थः ॥ 2.51 ॥

The fourth variety of pranayama is not related or concerned with the internal or external modality of respiration.

The fourth variety of pranayama is not related or concerned with the internal or external modality of respiration.

If analyzed scientifically, this can be related to increase in voluntary retention of breath. Autonomic functions in body are involuntary. Though respiration is an autonomic function, it is the only with semi-voluntary feature. This means that we can stop or regulate respiratory function or breathing up to some extent. The duration of this voluntary regulation can be increased through constant practice of pranayama.

That's why, pranayama have been classified in Hatha Yoga as (a) Adham (b) Madhyam (c) Uttam on the basis of duration of Inhalation, exhalation and retention.

This increase in voluntary control could be due to (a) Stimulation of vagus nerve (PSNS) leading to reduction in BMR which results in reduced energy requirements (b) changes in respiratory quotient resulting from alterations in pH levels of blood. However, more studies are required to establish the exact mechanism.

Maharshi Pathanjali has placed Pranayama as the fourth limb in Ashtanga Yoga. The practice of pranayama after

mastering the asanas enables the practitioner to still the mind and control the senses. Pranayama or regulation of breath has also been advocated as a means to attain a peaceful state of mind (मनसस्थितिनिबंधिनी). He describes the benefits of pranayama as a practice with ability to increase the focus as the mind is calmed.

धारणासु च योग्यता मनसः ॥ 2.53 ॥

And fitness of the mind (for entering) into dharana (also results from pranayamas).

The meditative states thus attained will lead the practitioner towards the ultimate aim of self realization.

This ability to concentrate helps in removing the covering over the knowledge. This can be translated as expansion of consciousness and developing wisdom to understand the real nature of Purusha by exploring the process of Counter-evolution.

ततः क्षीयते प्रकाशावरणं ॥ 2.52 ॥

From it (Pranayama) disappears the covering on the (internal) illumination.

According to Yoga Sutra, the potentiality for getting the ultimate realization is present in every individual. But the samskaras of innumerable lives lying in the karmasaya part of chitta distort this ability and serve as screens interfering in correctly perceiving and comprehending the reality behind the objects and phenomena.

Thus, the first effect of pranayama is the tranquillization of the mind leading to Chiitaprasadana, a pleasant peaceful condition of mind. This tranquillized state of mind imparts it an ability to penetrate into reality behind any subject chosen for meditation i.e. ability to practice *Dharana*, a pre-requisite for entering deep states of meditation. *When practiced in this way, it results in the removal of the shroud on the inner illuminating potentiality.*

Pranayama in Hatha Yogic Texts and its scientific corelations:

Hatha Yoga advocates pranayama as a means of controlling the distractions the mind. Swami Svatmarama, the activities of mind is intricately related to that of breath. If the breath can be stilled by any means, it will result in stillness of mind, a mandatory requisite for experiencing Samadhi.

चले वातं चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ H.P. 2.2 ॥

As long as the breathing goes on, the mind remains

यावद्ध्रुवो मरुद्देहे याविच्चतं िनराकु लम।

यावद्दृष्टिभ्रुवोर्मर्धे तावत् कालभयं कु तः॥ H.P. 2.40॥

So long as one concentrates on practice of retention of breath in the body, tranquility of mind and fixing of gaze on the spot inside between the eyebrows, there should be no fear of death. But in Hatha Yoga, pranayama cannot be practiced directly. Not unless the nadis carrying the prana are clean. Swami Svamarama says that the state of Samadhi or detachment from the world cannot be attained only if the prana enter the middle nadi that is Sushumna. If the pranayamas are practiced without purifying the nadis, this will not be accomplished. This means that the capacity to retain breath and thereby regulating the prana comes only when the nadis are pure.

मलाकु लासु नाडीषु मारुतो नैव मध्यगः ।

कथं स्यादुन्मनीभावः कायर्िसिध्दः कथं भवेत् ॥2.4॥

If the Nadis are full of impurities, Maruta does not travel along the middle path. How can then one attain the state of Unmani? How can one succeed in one's aim?

शुध्दमेितयदासवर्नाडीचक्रं मलाकुलम।

तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥2.5॥

It is only when the whole group of Nadis which are ordinarily full of impurities, gets purified that the Yogi becomes capable of properly regulating Prana. The process recommended for purifying the nadis in Hatha yogic texts is called Nadi Shuddhi. It involves inhalation and exhalation through alternate nostrils followed by retention.

प्राणं चेदडया िपबेन्निमित्तं भूयोऽन्याया रचे येत् ।

पीत्वा ि पङ् गलया समीरणमथो बद्ध्वा त्यजेद्दामया ॥ सूयार्चन्द्रमसोरनेन िविधनाभ्यासं सदा तन्वतां ।

शुध्दा नाडिगणा भविन्त यिमां मासत्रयाद् ध्वर्तः ॥H.P. 2.10॥

Breath should be drawn in through the Ida (left nostril) and retained then it should be thrown out by the other one; and then taking in air through the Pingala (right nostril) and retaining it, it should be thrown out through the left one. By constant and prolonged practice of Pranayama in this manner through Surya (right nostril) and Chandra (left nostril) the whole group of the Yogi's Nadis gets purified in three months or more. As advised in the above shloka, the practice of Nadi Shuddhi should be continued for three months. After the nadis have become pure as evident by certain signs & symptoms, pranayama practice should be commenced.

यदा तु नाडीशुध्दः स्यात्तदा िचहानि बाह्यतः ।

कायस्य कृ शता कान्तिस्तथा जायेत िनिश्चतम॥ ् H.P. 2.19॥

When the nadis get purified, appearance of external signs like slimness of body and lustre are certain.

यथेष्टधारणं वायोरनलस्य प्रदीपनम। नादाभिव्यक्तारोग्यं जायते नाडिशोधनात्॥ H.P. 2.20॥

By purifying the nadis, one is able to retain breath with ease; the gastric heat is increased; and experience of internally aroused sound and good health is secured. After appearance of above symptoms, the yogi is advised to commence practice of pranayamas (Kumbhakas). The practice of pranayama should be associated with bandhas.

पूरकान्ते तु कतर्व्यो बन्धो जालन्धराभिधः।

कु म्भकान्ते रचे कादौ कतर्व्यस्तूड िडयानकः॥H.P. 2.45॥

At the end of the Puraka, one should adopt the bandha called Jalandhara (the chin lock). Uddiyanaka should be performed at the end of kumbhaka as rechaka begins.

The practice of bandhas is said to facilitate the flow of prana into Sushumna nadi. Hatha yogic texts advocate that Jalandhara bandha or contraction of throat should be performed as soon as lungs are filled with air which exercises a protective effect on eardrums also. It has also been proven to apply pressure on carotid plexus which activates brain machinery and lowers the blood pressure, so that the muscles of the heart start functioning slowly and the heart beats are reduced.

Similarly, Uddiyan bandha, retracting the abdominal cavity backwards, leads to the stretching and strengthening of the diaphragmatic and abdominal muscles and in the increased size of the lung cavity which is directly proportional to the pulmonary functions. Although Moola bandha, contraction of anus (& perineum to some extent), has not been included in the practice of pranayama in some hatha yogic texts, it is recommended as contraction this area has a strong impact on parasympathetic plexus inducing an immediate resting & calming effect on entire body, a requisite for practice of pranayama, dharana & dhyana. When practiced with pranayamas, Bandhas stimulate certain specific brain centers and improve perception and intellect. They are said to stop the meaningless wandering of the mind by reducing restlessness and bringing about inner peace and balance. Spiritually, bandhas remove the obstructions at level of granthis, chakras & Nadis. Thus, internal pranic energy gates streamlined that is the flow of vitality or life force is prevented from dispelling outwards and is directed within the body allowing a man to attain awareness about self, life, reality, and supreme consciousness.

Gheranda Samhita and Vashihtha Samhita tells two ways of practicing nadishuddhi & pranayama. *Sahita Pranayama that is Kumbhaka with puraka and rechaka* can be practiced with chanting of mantras (Sagarbha) and without chanting of mantras (Nigarbha). Gheranda Samhita instructs the practitioner to chant mentally Akara for 16 times with inhalation through left nostril, Uka for 64 times while retaining breath inside (Antar Kumbhaka) and Makara for 32 times while exhaling through right nostril. This process has to be then repeated through opposite side.

On the other hand, Nigarbha pranayama is practiced without chanting of mantras. The calculated measurements are ensured by rotation of left palm over left knee.

The method of inhalation and exhalation differ in differ types of kumbhakas. The inhalation can be through both nostrils, any one of the nostril or through mouth. After retaining, the exhalation in most of the pranayama is through both nostrils. In some pranayamas, the exhalation can be through any one nostril. The salient features of the table are listed on next page

6

Name of Kumbhaka/ Pranayama	Inhalation	Retention	Exhalation	Bandhas employed	Major effect
Suryabhedana	Right Nostril	Antar Kumbhak	Left Nostril	JB, UB, MB	Cleansing of Frontal Sinuses
Ujjayi	Both Nostrils through constricted Glottis	Antar Kumbhak	Left Nostril	JB, UB, MB	Cures throat diseases
Seetkari	Through clenched teeth	Antar Kumbhak	Both Nostrils	JB, UB, MB	Attactiveness
Shitali	Through a tube formed out of tongue	Antar Kumbhak	Both Nostrils	JB, UB, MB	Control on thirst & hunger
Bhastrika	Effortful and rapid inhalation and exhalation through both nostrils till fatigue sets in. Then, inhale through right nostril , perform antar kumbhak as advised and finally exhale through left nostril . (One round of Suryabhedana)			JB, UB, MB during Surya bhedana	cures diseases of tridoshas, increases body heat
Bhramari	Inhalation through both nostrils while making sound like male honey bee	Antar Kumbhak	Exhalation through both nostrils while making sound like female honey bee	JB, UB, MB	Tranquillising effect on mind
			Antar Kumbhaka	JB, UB, MB	
Sahita Pranayama (Sagarbha: With chanting of Bija mantra)	Inhalation by left nostrils with Akara chanting for 16 times with contemplation on Brahma	Antar Kumbhak with Ukara Japa for 64 times with contemplation on Shiva	Exhalation by right nostrils with Makara chanting for 32 times with contemplation on Hari	JB, UB, MB	
Sahita Pranayama (Nigarbha: With rotation of left palm on left knee)	Inhalation by left nostrils	Antar Kumbhak	Exhalation by right nostrils	JB, UB, MB	
Kevali Pranayama	Inhalation by both the nostrils	Antar Kumbhak with Soham japa at the rate of 15 per minute	Exhalation by both the nostrils	JB, UB, MB	

Thus, by systematic practice of kumbhakas can be gradually increased under guidance of a trained guru. The benefits on different planes of existence that have been enumerated in traditional yogic texts have now been proven through empirical methods. Some of the benefits on physical, mental and spiritual planes are:

वपुःकृशत्वं वदने प्रसन्नता

नादस्फुटत्वं नयनेसुनिर्मले ।

अरोगता बिन्दुजयोऽग्निदीपनं

नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥ 2.78 ॥

Slimness of the body, lustre on the face, clarity of voice, brightness of eyes, freedom from disease, control over ejaculation of semen, stimulation of gastric heat and purification of nadis are the marks of success in Hatha Yoga.

मारुते मध्यसंचारे मनःस्थैर्ये प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ 2.42 ॥

When Maruta courses through the Sushumna, mind attains steadiness. This condition of steadiness of the mind is itself the state of Manonmani.

विधिवत् प्राणसंयामनेर्नाडीचक्रे विशोधिते।

सुषुम्नावदनं भित्वा सुखाद्विशति ॥ 2.41 ॥

All the different groups of Nadis being purified by a regular practice of pranayama, Maruta penetrates the mouth of Sushumna and moves by along this Nadi with ease

There are sufficient evidences as to why one should make pranayama practice an important part of life. These evidences should be employed by policy makers to integrate pranayama a routine practice in homes, schools, colleges, offices, hospitals and other institutions.

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Impact of Science & Philosophy of traditional yoga on stress during pregnancy in Kamrup (M), Assam.

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Abstract

Many studies have been done on Yoga and Stress Management even though this study sought to evaluate the influence of yoga in relieving symptoms of stress during pregnancy in Guwahati. Stress has become a global public health problem. Yoga offers one possible way of reducing stress. The study was a randomised controlled trial. Fifty women were randomly selected; with 25 assigned to an exercise group and 25 assigned to a control group from Down Town Hospital, Corporate offices and Government offices. The yogic exercises intervention was undertaken for 60 minutes four days a week for 12 weeks. It included Asana, Pranayama, Mudra-Bandha and meditation was introduced to them. Stress was measured by the Questionnaire of Pallavi Bhatnagar, Meghana Singh, Manoj Pandey, Sandhya and Amitabh's Consumable Booklet of ADSS-BSPSA. The exercise group measurements were significantly decreased in compared with the control group. These findings indicate that yogic exercises would reduce life stress and lower stress levels of working women in Guwahati.

Keywords: Pregnancy, Yogic practices, Stress, Cortisol hormone, Meditation and Pranayama.

1.1. Introduction

"A condition of psychological and/or physiological imbalance brought on by a mismatch between the demands of the circumstance and the individual's motivation or capacity to satisfy those demands." Stress occurs when the pressure is greater than the resources. Stress is any condition that gives rise to worry or tension frustration.

In this modern era, stress has become an integral part of human life. In the present time stress is the outcome of work pressure, lifestyle and pace of modern life. Being a parents or a woman, pregnancy is a dream of ever married couple but it is not an easy task for both mother and father especially for pregnant mother. Pregnancy usually lasts about 40 weeks, or just over months, as measured from the last menstrual period to delivery. Health care providers refers to three segments of pregnancy, called trimesters, i.e. First Trimester, Second Trimester and Third Trimester and each trimester has divided in three months. Today pregnant women are constantly under stress due to mood swing, hormonal changes, too much thinking about fetus, nauseas, etc. There are two basic of stress, i.e. Positive Stress and Negative Stress. This negative stress effects on mother's physiological and mental health, but positive stress is necessary for entire pregnancy. We need positive stress for creativity, learning and for survival. Stress is only harmful when it becomes overwhelming and interrupts the healthy state of equilibrium. Stress jack up the nervous system, overburdens the adrenal glands and lower immunity. Yoga is considered to be one of the most important, effective and valuable tools available for man to overcome various physical and psychological problems.

In an age of a highly dynamic and competitive world, man is exposed to all kinds of stressors that can affect in all realm of life, like physical and mental health, work

performance, social life, and relationship with the family members. Stress is growing public health concern, affecting many individuals both physically and psychologically. Stress lower me nta l, red uced wo rk e ffic ie nc y. St ress ma y be exter na l (e nviro nme nta l), inte r na l (emotional) or combination of both interacting with each other. In stressful states with preponderance of sympathetic activity, Yogic Asana and Pranayama can lead to a state of reduced sympathetic activity shifting the autonomic balance towards relative parasympathetic dominance. Yoga lays great emphasis on Asana, Pranayama and Dhyana to prevent illness to preserve good health in any circumstances. Psychological well-being during pregnancy is very important for both mother and fetus. And this psychological and physiological well- being is depend on mother's lifestyle, thought process, social interactions, body movement, eating habits, as so on. To balance this physiological and psychological well-being Yoga is one of the best ways to follow for entire pregnancy.

1.2 Cortisol "Stress Hormone": The stress hormone, cortisol, is public health enemy number one. Scientists have known for years that elevated cortisol levels: interfere with learning and memory, lower immune function and bone density, increase weight gain, blood pressure, cholesterol, heart disease... The list goes on and on. Chronic stress and elevated cortisol levels also increase risk for depression, mental illness, and lower life expectancy. Cortisol is released in response to fear or stress by the adrenal glands as part of the fight-or-flight mechanism.

Both eustress and distress release cortisol as part of the general adaptation syndrome. Once the alarm to release cortisol has sounded, your body becomes mobilised and ready for action — but there has to be a physical release of fight or flight. Otherwise, cortisol levels build up in the blood, which wreaks havoc on your mind and body.

1.3 Yoga and Mental Health during Pregnancy:

Stress makes a person feel like fighting or running away. Different levels of stress result in different types of people or behaviors. Low stress levels make people feel bored and tired. The right or average level of stress motivates people to perform at their best. Long-term excess stress can lead to sadness and anxiety. Additionally, excessive stress can cause a person to have a nervous breakdown, collapse, or have other forms of mental or physical health problems, all of which are extremely unfavorable outcomes. Stress can be a significant obstacle that negatively impacts people's social and personal lives, as well as their physical and mental health. Therefore, stress needs to be handled so that its effects are minimized.

One of the best ways to reduce stress, especially while pregnant, is through yoga. Regular yoga practice during pregnancy has numerous favourable effects on mood, behaviour, and overall mental health. It promotes focus, relaxation, and peace of mind, helps to reduce the symptoms of anxiety and stress, enhances the performance of bodily systems, and more. Yoga not only combats depression over the course of a 9-month pregnancy, it also helps women keep a positive attitude on life in general and their own selves, as well as develop strong willpower and tolerance. In addition to improving a pregnant woman's physical and mental health, yoga can help her connect to her spiritual side, help her control her emotions, and generally make her feel happier. It can also increase the mother's self-confidence and give her renewed vigour for life (Sherman K.J., et al., and Khalsa S.B., 2012). Yoga has the power to reduce stress by stimulating the parasympathetic nervous system and relaxing the sympathetic nervous system. The specific yoga techniques, which include Asanas, Pranayama, Kriyas, Mudras, and Bandhas, are frequently taught to assist manage the stress epidemic. Additionally, yoga has an impact on mental and physical processes that modify stress levels and the stress response.

2. Material and Methods

This study was carried on the pregnant women living in Kamrup Metro, Assam. India. Fifty (50) stressed pregnant women were selected out of 90 and separated into two groups' i.e. experimental group and controlled group. In the experimental group there were 25 subjects and in the controlled group there were 25 subjects.

They were aged between 20-40 years. Some of them were doing job in different position and designation some of them were house wives. They were voluntarily wanted to join in the study for their wellbeing. They were highly motivated to participate in this study and allowed to quit any time. Before study all the subjects were asked to maintain their routine activities and not initiate any new physical activities for this duration. The Questionnaire of Pallavi Bhatnagar, Meghana Singh, Manoj Pandey, Sandhya and Amitabh's Consumable Booklet of ADSS- BSPSA (National Psychological Corporation, Agra) were used to measure levels of stress.

2.1 Sample collection

Samples were collected from Village, Urban, Rural and City areas of Kamrup Metro Districts, Assam. India through of Pallavi Bhatnagar, Meghana Singh, Manoj Pandey, Sandhya and Amitabh's Consumable Booklet of ADSS-BSPSA (National Psychological Corporation, Agra) Questionnaire was used to measure the stress level.

2.2 Yogic intervention

Under the guidance and supervision of yoga expert, subjects performed yogic practices. The Hatha Yogic practices were-

Kriya – Jala Neti

As ana- Tadasa na, Vr iksasa na, Utk ata K o nasa na, Ma r zara sa na, B hadrasa na, Ut ta na Mandukasan, Sasankasana, Setubandhasan, Saral Matsyasana, and Savasana (2 min. each) total 20 min.

Bandha- Moolabandha (1*4 min.)

2.4 Statistical analysis

The stress level of the subjects was recorded twice through questionnaire "Stress Scale" constructed by Pallavi Bhatnagar, Meghana Singh, Manoj Pandey, Sandhya and Amitabh's Consumable Booklet of ADSS-BSPSA (National Psychological Corporation, Agra). The data outcome was analyzed through using the result between both the groups (experimental and controlled) had compared with the help of t-test. All statistical tests were 2-tailed and a p value of <0.05 was considered significant.

3. Results

50 patients have finished the program and completed study protocol. Table 1 summarizes pre and post intervention changes in the variables. Compared to the non-yoga group, the yoga group revealed a pattern of Improvement in ($p < 0.0001$).

Table 1: Experimental (Yoga group)

	N	Mean	Std. Deviation	SED	t	df	r	significance level
Pre	25	7.72	2.23	0.32	10.22	24	0.73	2.80 $p < 0.01$
Post	25	4.45	1.94					

Table 2: Controlled (Non-Yoga group)

	N	Mean	Std. Deviation	SED	t-value	df	r	significance level
Pre	25	10.44	1.8	14.70	0.005	24	0.01	2.08 $p > 0.05$
Post	25	10.36	1.52					

4. Discussion and Conclusion

In this study the effect of Hatha Yogic practices was seen on the level of Cortisol "Stress Hormone in the patients of Stress. Significant improvement in level of stress was observed. In a research conducted in Kamrup Metro, Assam, India, a twelve week program of yogic practices was undertaken to observe the stress level in stressed patients in pregnant women, significant increase in stress level was observed in the patients with yoga. It was found that yogic practices are useful in preventing and managing disorders related to the body systems. In the present study stress level significantly decreased after the applying Hatha Yogic practices in yoga group. This study assessed the feasibility of implementing a yoga program among patients of stress. Practice of Yoga improves the endocrine activity and corrects body metabolism and physiological functions.

Stress hormone 'cortisol' brings changes in physiological and psychological in the body and mind like heart rate increase, breathing become fast, pupil dilate, palms sweat, blood pressure shoot up etc. This process is managed by the Autonomic Nervous System (ANS), which is turning in controlled by the hypothalamus- a central area on the underside of the brain that regulates the body's involuntary functions. The ANS control the functions of the body's organs and acts as a control system, maintaining homeostasis in the body. It affects heart rate, perspiration and diameter of the pupils among other things. The ANS has two branches: Sympathetic and Parasympathetic. The sympathetic branch is what speeds you up; the parasympathetic branch slows you down. The sympathetic nervous system kicks in when you are threatened; the parasympathetic nervous system returns you to normal after the threat passes. But fortunately, yoga provides us with the tools to use our breath and body relax. Thus, Yoga in all aspects- Asana, Pranayama, and Meditation and so on, can effectively prevent and reduce stress and leads towards the positive pregnancy outcomes.

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Science & Philosophy of Mantra Yoga

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Abstract

Mantra occupies a prominent place in Vedic religion and Indian Culture. Since time immemorial saints, seers, sages and Yogis have been practicing Mantra Yoga for spiritual enlightenment. Vedas, the core of Indian culture consist of various mantras for the accomplishment of various purposes. Mantras are used as sacred sounds or utterances. Since they are taken from the sacred texts, they are considered auspicious and God in word form. They are used in ritual and spiritual practices and various sacrificial ceremonies. We have the description of 16 types of sanskars or ceremonies in Vedic scriptures. Each ceremony is performed with a different mantra.

Our every festival is celebrated by chanting different mantras. We can't imagine of the celebration of any festivals and ceremonies without the chanting of mantras in Vedic religion. Mantras are used both for the attainment of physical, material and spiritual goals and purposes. There are various types of mantras like Om Namobhagavate Vasudevaya, Om Namah Shivaya, the Mahamrityunjaya mantra, the Gayatri mantra etc. These are common mantras or universal mantras, which anybody can use for a specific purpose. The Maha Mrityunjaya Mantra (for increasing health of body and mind) and the Gayatri Mantra (for increasing creative energy and pranic energy) are examples of this. Anyone may choose to adopt and chant these mantras.

OM is considered the source (basis) of all the mantras. It is the highest and the purest and Brahman himself in word form (Sabda Brahma). It is also known as mantra Purusha (God as mantra). It has the potency to divinize and purify all other verbal expressions and word forms. Hence, it is often used as a prefix to all other mantras to infuse them divine power and purity. Therefore Mantras constitute the core of Vedic religion and the divine culture of India.

Meaning, concept and Importance

A mantra is a revealed word, a divine sound that has been received or experienced by Vedic seers in the state of deep meditation and trance. It is a condensed form of spiritual divine energy. Mantra is a sacred formula, it is a subtle form of a deity, sound/vibration. Mantra refers to a "mystical formula" regarding some deity. 'Mananat-trayate iti Mantrah' - By the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths, is Mantra. That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation, and by the aid of which it attains in full the fourfold fruit (Purusharthachaturstya), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root 'Man' in the word Mantra comes from the first syllable of that word, meaning 'to think', and 'Tra' from 'Trai' meaning 'to protect' or 'free' from the bondage of Samsara or the phenomenal world. By the combination of 'Man' and 'Tra' comes Mantra. A Mantra is divinity encased within a sound-structure. It is divine power manifesting in a sound-body. The Mantra is itself Devta (deity). The sacred Mantra or the Divine Name is a vital symbol of the Supreme Divinity directly revealed to the seers in the state of deep meditation and trace. These symbols are in the nature of unerring keys to gain access into the transcendental realms of

absolute experience. (Saraswati, Swami, Shivananda, 2007).

Lord Krishna says: Among words I am the sacred syllable OM. Among offerings, I am the offering of Japa (chanting of mantra or sacred formulas). (Gita: 10: 25)

Maharshi Patanjali says:

OM is the word denoting God. (Yoga sutra: 1-27) Pranav (OM) is the crown of all mantras. We should contemplate it again and again as it is a great power. (Pranav, Dr. Pandya, 2006, P.108)

Swami Vivekananda very brilliantly argues: What are Mantras? The whole of this universe has, according to Indian philosophy, both name and form (Nâma-Rupa) as its conditions of manifestation. In the human microcosm, there cannot be a single wave in the mind-stuff (Chittavritti) unconditioned by name and form. If it be true that nature is built throughout on the same plan, this kind of conditioning by name and form must also be the plan of the building of the whole of the cosmos. "As one lump of clay being known, all things of clay are known", so the knowledge of the microcosm must lead to the knowledge of the macrocosm. Now form is the outer crust, of which the name or the idea is the inner essence or kernel.

The body is the form, and the mind or the Antahkarana is the name, and sound-symbols are universally associated with Nâma (name) in all beings having the power of speech. In the individual man the thought-waves rising in the limited Mahat or Chitta (mind-stuff), must manifest themselves, first as words, and then as the more concrete forms.

In the universe, Brahmâ or Hiranyagarbha or the cosmic Mahat first manifested himself as name, and then as form, i.e. as this universe. All this expressed he form, behind which stands the eternal inexpressible Sphota, the manifester as Logos or Word. This eternal Sphota, the essential eternal material of all ideas or names is the power through which the Lord creates the universe, nay, the Lord first becomes conditioned as the Sphota, and then evolves Himself out as the yet more concrete sensible universe. This Sphota has one word as its only possible symbol, and this is the ओं (Om)., it is out of this holiest of all holy words, the mother of all names and forms, the eternal Om, that the whole universe may be supposed to have been created: (CWSV,V.3).

Sri Raman Maharshi observes:

Mantras (repeating sacred syllables) or formula as a means to realize the Self. The mind is a channel, a swift current of thoughts. A mantra is a bund or dam put up in the way of this current to divert the water where it is needed. (Maharshi, Raman, 2013).

Sri Aurobindo remarks:

The theory of the Mantra is that it is a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental, framed in the heart and not constructed by the intellect, held in the mind, again concentrated on by the waking mental consciousness and then thrown out silently or vocally — the silent word is perhaps held to be more potent than the spoken — precisely for the work of creation. The Mantra can not only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not before possess, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane. (CWSA Vol.18, P.29-31)

Mantra is creation by Word. The word is a sound expressive of the idea. In the supra-physical plane when an idea has to be realized, one can by repeating the word-expression of it, produce vibrations which prepare the mind for the realization of the idea. That is the principle of the Mantra and of japa. One repeats the name of the Divine and the vibrations created in the consciousness prepare the realization of the Divine. It is the same idea that is expressed in the Bible, "God said,

Let there be Light, and there was Light." It is creation by the Word. (Aurobindo, Sri. CWSA vol. 27, P. 7)

Swami Vishnu-devananda says :

"A mantra is a mystical energy encased in a sound structure . It steadies the mind and leads to the stillness of meditation.' (Meditation and Mantra).

As stated by **Swami Satyananda Saraswati**, mantras are "purpose-specific", that is, each mantra, whether Bija or a more elaborate construction of separate mantra, is used to realize specific results. Health, prosperity, spiritual realization and social stability are examples of such objectives. As a result, individuals choose to recite or chant different mantras according to their needs.

It is important to note however, that one must never alter the mantra. If done, it is no longer a mantra and its power is lost. It becomes just sounds. Also, Mantra Japs must be done mindfully and with respect. The practice should be regular and exist for the practitioner with the same observances as is given to other daily practices. For example, we typically follow a specific schedule concerning our diet. This is done to ensure proper and constant nutrition to our bodies. We should treat mantras the same way. It should be done regularly at prescribed times and for a specific length of time. In this way, we can expect to gain realization through the mantras transformative inner power.

As the rishis sat in meditation and reached higher levels, they received the sounds known as mantra. Mantras, therefore, are not a creation of the human mind. They were perceived from higher sources. In Islam it is said that the Koran was revealed by God, which means that whoever received the Koran had attained a very high yogic state. In the same way, Christians speak of the Bible as a revealed scripture. Sanatana dharma, the eternal vedic religion, too is understood as having been revealed. The Vedas were not written by man. This, however, does not mean that the pen that wrote them was held in God's hand; it only means that they were revealed to rishis in the transcendental state. The same is said about the R a m a c h a r i t a m a n a s . (S a r a s w a t i , S w a m i Satyananda, 2007).

Elements of Mantra There are five elements of a Mantra. They are: Rishi (Seer), Chhanda (meter), Devta (deity), Bija (seed), and Tattva (element).

Rishi (Seer): There were ancient seers and sages, who had the actual realization of mantra. In meditation, when the rishis were able to transcend the material consciousness, rising to a very high level, those sounds heard by them in that highest state were called mantra. Every Mantra has a Rishi. Rishi means the seer who got that mantra through divine vision (darshana) for the first time and got siddhi in that mantra.

Some rishis also discover mantras, and then they become the rishi of that mantra. The seer is a spiritual scientist who firstly makes experiments with mantra in the laboratory of his own body, mind and spirit and there after he helps others in making such experiments. (SRSAV-14, P.3.22).

Chhanda:(meter, which is technically very specific for each mantra) It is actual pronunciation of that mantra and its meter or the science behind the meter. That is "how" the pronunciation of the sound (mantra) while doing japa. It is how to say the mantra in a particular rhythm so the deity is pleased. It is the rhythm to be followed to chant a mantra. All mantras are named traditionally with a Chandas.(SRSAV-14,P.3.22).

Devta: (the deity of the mantra or governing deity of a mantra). Every mantra has a devta. The devta is invoked by the mantra to come into the heart. There are so many streams of supreme consciousness in this vast universe. The aspirant attracts the stream of consciousness of that particular deity of that mantra as rays of the light. (SRSAV-14,P.3.22).

Bija:(the seed syllable that created the mantra and contains the mantra within itself, like the seed that creates the tree) Every mantra has a bija (seed syllable) from which it sprouts or originates, which creates the mantra. Bija mantras are used to awaken the different energy centres located in the human body. NamahSivaya comes from the bija 'Haum'. Hare Krshnamahamantra comes from "Kleem". Hrim, shrim, klim, Aiam, Hoom, Yum, Bum, Rum, Lum etc are some of the bijamantras which can be called subtle injections used to inject some additional power in a mantra. As per the need such bija mantras are added to mantras. We call them potential mantras, because they contain dormant, potential energy of different forces. Each of the powers or forces in the world has its own bijamantra. Those bija mantras are just like little bombs, the type of time bomb which explodes just at the right moment. Just as you plant a seed in the earth and from that a giant tree grows up, giving thousands of fruits, such is the power of the bija mantra. With the practice of anushthana, prolonged mantra repetition for a fixed period of time and number of malas, and regular sadhana, the power of the mantra is awakened. When that power is awakened, the consciousness takes the form of the mantra and then the real work of the mantra begins.(SRSAV-19,P.2.16).

Tattva:(element)is a character of a mantra. It can also be called the key to the mantra. It is the destination to be reached by firm resolution of the aspirant. Every mantra possesses the nature of a particular element (such as Earth, Water, Fire, Air and the sky) and a particular guna(such as Sat, raj and tam). Even elements are worshiped as per the nature of the mantra. (SRSAV-14,P.3.23)

Thus each mantra has a seer (rishi) who composed it, a rhythm or meter (Chhanda) which determines its sound, and a deity (devata) who presides over it and manifests when the mantra is correctly pronounced. It also contains a seed syllable (bija) which imparts to it manifesting power (Shakti) and a support (tatva) which makes it strong or stable until it delivers the intended result.

Limbs of Mantra Yoga There are 16 limbs of Mantra yoga which ensure the aspirant's success on the path of mantra yoga. They are as follows:

1. Bhakti (devotion)-Faith and devotion to the mantra and the deity is the most important condition to succeed in mantra yoga.

2. Shudhi (purification) refers to self-purification. It stands for the purification of the body, mind and spirit. It also stands for the purification of the place and direction.

3. Asana – refers to that thing on which the aspirant sits. Asanas made of woolen, kusha, resham, Mriga-charma, baghambar, blanket etc. are considered good. Asana also stands for some particular, steady, comfortable postures in which the aspirant sits while chanting Mantra.

4. PanchangSevan - Gita, Sahasranam, Stavan, Kavach and Hridayanyas are collectively known as panchangsevan. Gita—that which is sung. Sahasranam means experiencing the vastness of the Supreme Being. Stuti is experiencing the vastness and associating it with the heart. Kavach is having protection from the obstacles arising from sadhana. Hridayanyasa- is entering the mystery of Mantra through the heart.

5. Achara (conduct) –Aspirant should bear a good moral conduct.

6. Dharana (concentration) - concentration is binding the mind to one place.(Yoga sutra-3.1)

7. DivyadeshSevan (self-identification)

8. PranaKriya (Pranayama or breath regulation)-prana means breath, ayam is lengthening or widening through control. When breathing is controlled so as to retain the breath, it is pranayama.

9. Mudra (hand locks) Mudra can be described as psychic, emotional, devotional and aesthetic gestures or attitudes. (Saraswati, Swami Satyananda, 1999, P.423).

10. Tarpana (libations) offering different objects/materials to the deity.

11. Havanis offering oblations to the burning fire of Yagya. Mantra chanting bears no fruit without havan.

12. Bali- Sacrificing evils like pride, lust, anger and any other evil habits and practices is Bali.

13. Yaag (contemplation and inner worship) Worshipping the deity is called Yaag.

14. Japa (chanting) refers to mantra chanting. Japa means the repetition of a mantra so it encompasses all uses of mantras. However, Japa is most commonly associated with a fixed number of repetitions of a mantra. Usually a string of beads, known as a Mala, with a set number of beads would be used to keep count—one repetition per bead. Traditionally, most Malas have 108 “counter” beads, and a “guru” bead used to indicate where to begin and end. Sometimes shorter malas with 54 or 27 beads can be used with longer mantras. The mala used during mantra practice acts as an anchor for the mind. If a bird is flying over the ocean in search of land, it may use a piece of driftwood to rest upon until it finds land. The mala serves the same purpose for the mind as the piece of wood for the bird. It is an anchor. Just as whispered, vocalized and mental repetitions are used to stay with the practice, the mala too is used to stay focused. The movement of the mala keeps track of time and the numbers of repetition. The movement also holds your mind, and does not allow it to slip. So a mala should always be used during mantra sadhana. There are five different kinds of malas accepted in the yogic tradition – tulsi, rudraksha, rakta-chandan (red sandalwood), shwetachandan (white sandalwood), and crystal. Traditionally, it is believed that Vaishnavas use tulsi, Shaivas use rudraksha and Shaktas use crystal. But this is a religious belief; a spiritual aspirant can use any kind of mala to attain different states.

Japa is of three kinds. Japa done aloud is the lowest; Japa done in low tones is the middle; Japa done mentally is the best. (Kularnava Tantra 15.54)

15. Dhyana (meditation) – when concentration becomes deeper it is called meditation. Uninterrupted stream of the content of consciousness is meditation. (Yoga sutra-3.2)

16. Samadhi (absorption) is the state of self-realization. It is the complete absorption of the individual self with the supreme self. In this state the awareness of the external world is absent. There is the experience of the eternal self, akhandaswaroop. This is the level of consciousness called samadhi, trance or turiya. That state becomes Samadhi when there is only the object appearing without the consciousness of one's own self. (Yoga sutra-3.3)

It may sound a lot but for the sincere practitioner, who continues to practice step-by-step, it all comes together naturally.

Science of Mantra

The science of Mantra as developed by the –Rishis – the Indian sages of yore, is a science based on the realization of the omnipotent power of Shabd(word)– the eternal sound. The limitless power of Sabda enfolded in the specific compilation of the Vaidika Mantras was deeply realized by the rishis. They were therefore known as mantra Drusta – the visionaries of mantras. They had experienced, experimented and expanded enormous applications of the science of mantras. While teaching different modes of mantra-sadhans, they had also warned concerning the precautions necessary to avoid any improper use of such mantras. (SRSAV-19,1.36-37).

Every mantra in the Vedas has been linked with a Devta that symbolizes an eternal energy field of specific flow of cosmic consciousness. Whenever a mantra is enunciated or chanted in a specific rhythmic manner, its associated sonic waves expand in a specific pattern and after traversing across the layers of energy-particles in the surrounding space reach and penetrate the corresponding cosmic nuclei of divine powers. The subtle energy of mind generated through meditation while performing a japa of the mantras helps transformation of the sound waves into electromagnetic waves for necessary cosmic transmission. The collision of the mantra-waves with the corresponding divine power center results in the reflection of the desired (as per the aim of the associated mantra) cosmic radiation. The latter return back to the physical and subtle energy cores in and around the Sadhak, or, reach at some other ‘point’ in the universe as directed by the specific chanting pattern of the corresponding mantra.

The above process of transmission and reception or ‘communication’ between the sadhaka and the divine center(s) is slow and shows negligible effects in the beginning. Its impact gradually increases in a compounded manner with the dedicated practice and perfection in the Upasana and japa of the mantra along with a rise in the intrinsic faith, mental piety and concentration and continence of the sadhaka

Savita – the subtle body, the eternal source of energy for the Sun – is supposed to be the devata of the great Gayatri Mantra. A truly devoted, spiritual sadhaka of this mantra receives the vital energy, inspiration and divine illumination from Savita. Apart from the natural gains of the physical and mental vigor and discerning intellect, his attitude gets enlightened and likewise the solar rays, his inner mind can envision and reach (realize) everything existing in the universe. The internal piety and moral strength of sentiments and the divine faith of the sadhaka help faster attainment of these miraculous powers through the japa- sadhana of the Gayatri Mantra.

The Gayatri Mantra is regarded as supreme of all the Vaidika Mantras. In terms of linguistic meaning, it is a universal prayer of arousal and illumination of righteous intellect in all.

Many other divine prayers written in different languages might also imply similar meanings, but it is the unique sonic pattern that gives a unique importance to this mantra.

The subtle sonic pattern of this mantra is supposed to generate specific vibrations in the gross as well as the mental and causal bodies of the sadhaka and in his surroundings. These vibrations empowered by the spiritual force of the sadhaka have purified inner self conjugate with the extrasensory impulse of the supreme consciousness.... The single lettered (bija) mantras like Hrim, Klim, Ai, Hum, Yam, Fat etc. are of basic importance in the science of mantras because of the special conscious as well as 'mechanical' (tantrika) effects of their sounds. The cyclic enunciation (or chanting) under different rhythms, pitches and intensities is practiced in the japa of a mantra to make different uses of its (mantra's) sonic vibrations. In Manasikajapa the mantra is uttered silently (mentally); the level of 'perceivable' sound increases gradually (e.g. from the silent movements of the lips and the tongue to murmuring and humming) in the upansu and vacikajapas. As described in the previous sections, the Vaidika Mantras also have specific swaras (classical musical accents) associated with them that offer varieties in their japa and hence in their effects.... The SamaGana (vaidika modes of collective chanting) of these mantras indeed creates powerful currents with latent but inducing impacts at the physical and the subtle levels of matter and consciousness.

The consistent japa of the mantras has dual effects: externally, it generates vibrations in the surrounding space and internally, it stimulates the extrasensory energy centers (cakras) and subtle endocrine glands inside the body. The impact of these effects amplifies significantly with continuous repetition of such rhythmic enunciation at a constant pace. The internal creative effects of japa can be illustrated by simple analogy with the functioning of a typewriter. When a key of a typewriter is pressed, its impact results in the printing of the corresponding letter or symbol on the paper. Similarly, the vibrations produced by silent or vocal enunciation of a syllable or combinations of the syllables of a mantra make specific impressions on the subtle energy centers and nerve-bundles and stimulate them. Regular repeated practice of the same japa under adept disciplines is indeed the root of the enormous potential gained during different spiritual experiments of Mantra-Vijnana. That friction gives rise to the thermal and electrical (static) energies – is well known to every student of physics. The internal vibrations produced by the sonic waves of japa create similar effects and activate the otherwise unused latent glands and extrasensory energy centers inside the body of the sadhaka. (Acharya, Sri Ram Sharma, 2013, P.59).

The advanced scientific applications ranging — from remote control of the space-crafts by electromagnetic waves; delicate surgeries to heavy metal cutting by the Lasers.... etc. clearly illustrate that it is not the equipment or the device but it is the 'power' of the (energy) waves that induces such wonderful effects. The supernatural effects of the supersonic waves generated by the japa of mantras are more remarkable and are still beyond the reach of the advanced instruments (generators and the sensory devices) developed so far. (SRSAV-14,P.4.15-16)

The japa yoga aims at using the physical as well as the spiritual power of sabda with the help of the specific sonic patterns of the mantras. The subtle energy waves generated by the japa of a mantra reach at the specific cosmic center (linked with the devata of the mantra) and attract the supernatural currents of cosmic consciousness in proportionate amounts. The whole universe is like an ocean of the electromagnetic and conscious energy waves. The flow of thoughts and sentiments takes place via the latter kind of omnipresent waves. The sublime energy waves produced along with the 'physical' sound waves by the japa are spread in the cosmos and they reach back (with an amplified impact) to the sadhaka after being superimposed and further 'electrified' by the subtle waves of similar nature existing along their cosmic path.... Sounds are vibrations. They give rise to definite forms. Each sound produces a form in the indivisible world, and combinations of sound create complicated shapes. Repetition of a Mantra has a mysterious

power of bringing about the manifestation of the Divinity, just as the splitting of an atom manifests the tremendous forces latent in it. When a particular Mantra appropriated to a particular god is properly recited, the vibrations so set up create in the higher planes a special form which that god ensouls for the time being. The repetition of the Panchakshara Mantra - Om NamoSivaya - produces the form of Lord Siva. The repetition of Om NamONarayanaya, the Ashtakshara Mantra of Vishnu, produces the form of Vishnu. Saraswati, Swami Satyananda, (1974).

The Scientific Basis of recitation of Gayatri Mantra.

The Gayatri mantra is considered one of the most universal of all mantras, invoking the universal Brahman as the principle of knowledge and the illumination of the primordial Sun. The mantra is extracted from the 10th verse of Hymn 62 in Book III of the Rig Veda.

ॐ भूर्भुवःस्वः । तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात्

OmBhūrbhuvaswahaTatsaviturvarenyambhargodevasy adhīmahidhiyonaḥprachodayāt,

Meaning: O God, the giver of life, remover of pains and sorrows, bestower of happiness, and creator of the universe; Thou art most luminous, pure and adorable; we meditate on Thee; May Thou inspire and guide our intellect in the right direction.

YugrishiShriram Sharma Acharya' observes:

"A person can proceed rapidly on the path of spiritual growth and self-realization through the devotion of Goddess Gayatri the Supreme creative energy of the Divine. The Mantra endows its devotee with true wisdom. The Sadhna of Gayatri is the worship of Supreme Knowledge. It is my personal experience and firm belief that those who worship Gayatri will never be lacking in spiritual enlightenment and worldly happiness." Acharya, Sri Ram Sharma. (2005)

The 24 letters of the Gayatri Mantra have been designed in such a way that the mere chanting of this Mantra activates subtle energies in the subtle nerves (Naadis) of the tongue, throat, brain centre and palate. It is the only Mantra which when chanted opens up and links all the Chakras present in our body. No other Mantra does the same. The Naadis (subtle nerves) of the mouth transport the impulses of Gayatri Mantra chanting, to the various Chakras of the body thereby creating an uninterrupted flow of divine energy.

Just as when one hits the keys of the keyboard of a computer, a corresponding alphabet gets typed on our computer screen, so also the moment the mouth chants the Gayatri Mantra, various Naadis (subtle nerves) of the mouth transport the energy impulses originating in the mouth to the various Chakras of the body. They in turn get activated, resulting in the increased manifestation of the subtle energies present in our body. Apart from the Chakras various Bhamars, Kamals (lotus centres), Granthis (energy knots), Sansthans (other energy centers) also get awakened during the chanting of Mantras. In this manner the chanting of the Gayatri Mantra subtly commences and awakens the subtle energy centers of the body thereby benefiting the devotee extraordinarily both materially and spiritually. As righteous intellect, and discriminating faculties develop it is only natural that physical, material and spiritual benefits follow. The Gayatri Mantra Sadhana indicates a well-organized scientific process of spiritual growth. Gayatri Sadhana is not based on blind faith but has a solid scientific basis to the same. Acharya, Sri Ram Sharma. (2012)

Healing Power of Mantras

Mantras are specific sounds or vibrations whose effects are known. When either chanted aloud or repeated silently, they can create a desired effect in any area of your physiology or life—for healing, transformation, and inner awakening. This is, of course, a vast subject and there are mantras for everything from curing snakebites to spiritual awakening.

Mantra is a sacred utterance of word, sound or short phrase which has psychological and spiritual influence. Continuously repeated either aloud or silently, a Mantra penetrates the depths of the unconscious mind and helps in attaining spiritual connection and also assists the body in healing itself. OM (AUM) is the most basic mantra or Seed Mantra. The single word OM produces the sound and vibration which allows you to feel one with the nature. The vibrations of the mantra chanting repeatedly stimulate the energy chakras. Desired health benefits can be achieved if we chant a particular mantra by focusing attention on the specific part of the body which is to be healed. In short we can say that Mantra is the living force of God and very useful for healing besides spiritual growth.

Chanting of MahaMrityunjaya Mantra (ॐ त्रयम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान् मृत्योर्मुक्षिय मामृतात् ॥ Om Trayambakam Yajamahe, Sugandhim Pushti Vardhanam, Urvarukmiv Bandhanat, Mrityurmokshaya Mamrata) generates divine vibrations that ward off all the negative and evil forces and creates a powerful protective shield. MahaMrityunjaya rejuvenates, bestows health, wealth, long life, peace, prosperity and contentment. The healing and nourishing forces enter the human body through foods, medicines, supportive emotions, and encouraging thoughts. The MahaMrityunjaya Mantra attracts these forces and creates an inner environment to enhance their effectiveness. Have faith and Lord Shiva is there to protect you.

Various yogic and spiritual scriptures state that Mantra chanting has been useful for physical, mental and spiritual wellbeing. (Yoga Sutra-4.1, 1.28, 1.29, Manusmriti 4.46, Mahabharat Ashva-44.8, Linga Puran-8.5.124, 125). The Yogavashistha-6.1.8.1.39 states that: Just as eating of Harre makes the digestive system active, in the same way by strong feeling the words of Pranav Mantra affect the body. Vedas (Rigveda-7.59.12, Yajurveda-3.60) state that Mahamritunjaya Mantra is powerful enough to relieve one from all sorts of physical and mental problems. It is powerful enough to face even the death. Several researches have been conducted on the effect of Mantra which shows the healing power and therapeutic significance of mantra. Some of them are as follows:

Joshi, Prof. Rajni, P.(2007): The word mantra in Sanskrit refers to a specific structure of sonic patterns coded in syllables and vowels, that works as a spiritual tool to liberate the mind from ignorance, illusion and impure tendencies. The specific configurations of syllables and the corresponding combinations of phonemes in the mantras make the letters powerful carriers of the energy of sound. While ancient scriptures have always extolled the virtues of mantra, several renewed scientists have also made experiments in various modern laboratories to understand the science of mantra.

Gore, M.M. (1997) studied "physiological response to two different types of OUM recitation". This study was done on 6 students who chanted high pitched OMKARAS 10 times per day on different days. Polygraph recording was taken before and after. It was found that in the high pitched OMKARA eye movement and muscles of chin activity were significantly high, while in low pitched OMKARAS eye movement, blood pressure and heart rate were decreased, but it was not significantly low.

Oster, Lolin F. (1996) studied the "effect of mantra chanting and meditation on Nervous system" and found that mantra chanting and meditation affects parasympathetic nervous system which shows the psychological changes which is responsible for relaxation.

DheeraGovind Das. (1999). studied the "effects of the "Hare Krishna" Mantra on stress, Depression and the Three Gunas". The Hare Krishna mantra group subjects were made to chant Hare Krishna mantra 25 minutes (3 round) each day for 28 days. In this study 62 subjects (between age group 24 to 63 yrs.) were taken. To measure stress "Index of clinical stress" and to measure depression "General contentment scale" and to measure Trigunas, "Vedic Personality Inventory" were used. Pre-Test and Post Test were conducted. The results showed that Sattva was significantly increased and stress, depression, rajas, tamas were dramatically decreased. According to DheeraGovind Das mahamantra can be used to reduce stress, depression as clinical intervention.

Sharma, R.S.(1994) a senior medical scientist and cardiac specialist studied the effects of Gayatri Mantra chanting. 20-20 Subjects were taken in both groups i.e. controlled group and experimental group. In both group's diet and way of living was kept the same. The experimental group chanted Gayatri Mantra for three yrs. After every three months' data was collected. It was found that in controlled group the subjects were the victim of heart disease, high blood pressure, angina, cardio vascular diseases etc. whereas the Gayatri mantra chanters were comparatively very well.

Pranav, Dr. Pandya.(2006) emphasizes that during Gayatri mantra recitation, the vibration of mantra vibrates the whole bone structure of thoracic cage and that the vibration reaches down to the lungs. This vibration also produces very significant effects on the endocrine glands. These vibrations reach the deep lying tissues and nerve cells. It increases the circulation of the blood. The vibrations which multiply all through the body produce electro genetic waves. The entire body relaxes under the influence of this internal vibrio massage, which increases energy and concentration and reduces depression and anxiety.

David, B. Wolf. (2003) conducted an experiment to determine the effects of chanting the Mahamritunjay Mantra on stress, depression and the three gunas-Sattva(enlightenment), Rajas (passion) and Tamas(inertia) described in the Vedas and the Gita as the basis of human psychology. The primary hypotheses of the study was that the mahamantra group would increase sattva and decrease stress, depression, rajas and tamas significantly more than the other groups. Participants were randomly assigned to a maha mantra group, an alternate mantra (placebo) group, and a control group. ANOVA results supported these hypotheses from pretest to post test at $p < .05$ for all dependent variables except rajas. The result shows that the mahamantra has potential in addressing problems related to stress and depression and that it be considered as one possible component of a spiritual approach to social work practice.

Rana, Dr. Pragma.(2009). Conducted a research on the "Effect of Mahamritunjaya mantra on mental states." 100 P.G. students of DevSanskritiVishwavidyalaya were taken as samples i.e. 50 experimental group and 50 control group. The experimental group chanted Mahamritunjaya mantra for 6 months. The control group was not given any mantra for recitation. The result showed that there was a significant decrease in the levels of anxiety, stress and depression of girls due to mantra recitation. The reduced level of anxiety was the result of the change in the physical and psychological state of the subjects through mantra chanting. The mantra recitation decreased the saturation of lactate in blood, which represents the reduction of anxiety. Mahamritunjaya mantra recitation is also helpful in reduction of stress. Mantra recitation with meditation makes us more relaxed and less reactive to stressful situations and events. It is also helpful in overcoming depression. The consistent recitation of the mantra creates energetic vibrations which directly affects the consciousness and surroundings of a person. The vibrations of mahamritunjaya mantra produces very significant effect on the endocrine glands. These vibrations reach the deep lying tissues and nerve cells which increase the circulation of blood and produce electromagnetic waves which increase energy concentration and reduce depression and anxiety. It also helps control the secretion of hypothalamus, pituitary and adrenal gland. The entire body is relaxed under the influence of this internal vibrio-massage. It takes the afflicted person to a state of optimism and positivity in attitude and life.

Alfred A. Thomas, Doctorate in Medicine from Paris School of Medicine found that chanting sounds have therapeutic effect on the body. Chanting calms the bodily system and activates the body's natural process.

It also helps in getting rid of addictions like smoking, alcohol and drugs. Marian Diamond, a professor of Anatomy at the University of California, Berkeley also confirms that chanting helps in increasing immune system.

Dr. Watkins, a senior lecturer in neuroscience at Imperial College London, in the recently carried out research demonstrated that musical structure of chanting can have a significant and positive physiological impact. The chants are said to reduce stress levels, lower blood pressure, increase performance hormones level as well as reduce anxiety and depression. Dr Alan Watkins also confirmed that when we chant, the vibration of the sound calms the nervous system. It also reduces stress and increases memory power.

Practice of Mantra Yoga

- Select any Mantra or Name of God, preferably that given to you by your Guru, and repeat it from 108 to 1,080 times daily (one to ten malas).
- Always keep your Guru-Mantra a secret. Never disclose it to anyone.
- It is better to stick to one Mantra only. See Lord Krishna in Rama, Shiva, Durga, Gayatri and in everyone.
- Get up at 4a.m. and do Japa for two hours. The early morning period (Brahmamuhurta) and dusk is the most favourable time for Japa and meditation. This is when Sattva (purity or steadiness) is predominant.
- Take a bath or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa whenever you have leisure, at the three junctions of the day - morning, noon and evening - and before going to bed.
- Face east or north during the practice. This enhances the efficacy of the Japa. Sit on a deer skin or rug. Spread a piece of cloth over it. This conserves body-electricity. Sit in a separate meditation room or in any suitable place, such as a temple, on a river bank or under a banyan or peepul tree.
- Maintain a steady pose. Attain mastery of the posture. You must be able to sit in Padmasana, Siddhasana or Sukhasana for three hours at a stretch.
- Resolve to complete a certain minimum number of malas before leaving your seat.
- Recite some prayers before starting the Japa.
- A rosary is a whip to goad the mind towards God. Use a rudraksha or tulsi mala of 108 beads.
- Do not allow the mala to hang below the navel. Keep the hand near the heart or the nose.
- The mala must not be visible to you or to others. Cover it with a towel or handkerchief, which must be clean and washed daily.
- Use the middle finger and the thumb of the right to roll the beads. The use of the index finger is prohibited.
- Do not cross the meru while rolling the beads. Turn back when you come to it.
- Sometimes do the Japa without a mala. Use a watch.
- Do mental Japa for a time. When the mind wanders, do the Japa aloud, or whisper the Mantra for some time and come back to mental Japa again as soon as possible.
- When you repeat the Mantra, have the feeling or mental attitude that the Lord is seated in your heart, that purity or Sattva is flowing from the Lord into your mind, that the Mantra is purifying your heart, destroying desires, cravings and evil thoughts.
- Do not do the Japa in a hurried manner, like a contractor who tries to finish his work in a short time. Do it slowly with feeling, one-pointedness of mind and single-minded devotion.
- Pronounce the Mantra distinctly and without any mistakes. Repeat it neither too slowly nor too fast. Increase the speed only when the mind wanders.
- Be vigilant and alert during Japa. Stand up when sleep tries to overpower you.
- Try to associate the Japa with the rhythm of the breath and meditate in the form of your Deity. Keep a picture or idol of the Deity in front of you. Think of the meaning of the Mantra while repeating it.
- Regularity in JapaSadhana is most essential if success is to be achieved. Sit in the same place and at the same time every day.

- Do not beg for any worldly objects from God while doing Japa. Feel that your heart is being purified and that the mind is becoming steady by the power of the Mantra and the Grace of the Lord.
- Observe silence and avoid distractions, calls and engagements.
- It is important not to leave the place at once after the Japa is over and mix with everyone or plunge into worldly activity. Sit very quietly for at least ten minutes, humming some prayer, remembering the Lord and reflecting upon His infinite love. Then, after devout prostration, leave the place and commence your routine duties and activities. In this way the spiritual vibrations will remain intact.
- Continue the current of Japa mentally at all times, whatever be the activity in which you are engaged. Carry on your Sadhana with tenacity and perseverance, without a break. Realize the glorious goal of life and enjoy supreme bliss.

Conclusion

Mantra Yoga is the union of the individual soul with the supreme soul by the chanting of the manta. It is said that one can achieve the ultimate salvation or union with supreme consciousness by chanting the mantras, which is the aim of mantra yoga.

The manta itself is Devta (deity), manifesting in a sound body. Constant repetition of the mantra with faith, devotion and purity bestows on the aspirant illumination, peace, eternal bliss and salvation. By constant repetition of the manta the aspirant imbibes the virtues and powers of the deity that presides over the mantra. Mantras are in the form of praise and appeal to the deities, craving for help and mercy.

For example the chanting of Gayatri Mantra bestows on the aspirants discrimination and salvation. Recitation of Surya Mantra bestows health, long life, vigour, brilliance. Recitation of Aditya-hridayastrotam in the early morning is highly beneficial. Lord Rama conquered Ravana through the recitation of this strotam imparted by Agastya Rishi. Rhythmical vibrations of sound give rise to forms. Recitation of the mantras gives rise to the formation of the particular figure of the deity.

In fact, mantra yoga is an exact science. Every mantra has Rishi to whom it was revealed for the first time and who gave this mantra to the world. He is the Drashta or seer for this mantra. As sage vishwamitra is the rishi for Gayatri Mantra. Secondly, the mantra has a metre (chhandas), which governs the inflection of the voice. Thirdly, the mantra has a particular devta or a supernatural being, as its informing power. This devta is

the presiding deity of the manta. Fourthly, the mantra has a bija or seed which gives a special power to the mantra. The bija is the essence of the mantra. Fifthly, every mantra has the Shakti. The Shakti is the energy of the form of mantra, i.e. of the vibration-forms setup by its sound. These carry the man to the Devta that is worshipped. The devotees get darshan of the IshtaDevta (deity).

By the practice of mantra japa, the aspirant's conscious will is awakened and through the willpower everything is accomplished. Different mantras have different benefits. All those who practice japa of Gayatri mantra will find it very beneficial for the health and intellect. For skin diseases or iron deficiency, anushtana of the Surya or Sun mantras is beneficial if practiced properly. Through mantra one can remove disease, sorrow and restlessness. Mantra is so powerful that within a moment one can change bad habits also. It is important for people to study and understand this science in the correct way.

References

1. Rigveda-7.59.12
2. Yajurveda-3.60
3. Gita- 10: 25
4. Linga Puran-8.5.124, 125.
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The Yogic discipline promotes health & Well-being

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Abstract

Abstract

Yoga is a rational science with technical systems for stilling the turbulent mind, for harnessing the physical and mental energies. Playing a special role in the world of today it aims at developing an integrated personality. Regular practice of yoga can bring joy removing mental and physical afflictions. Rejuvenating the body-mind complex it re-establishes the healthy condition of the practitioner. It can benefit all people under all circumstances of life restoring resilience, vigor and equipoise. One remains undisturbed, like an ocean which receives the turbulent waters of inrushing rivers. The thrill and quiver of yoga can transform all our activities in life with a soothing effect on the bottled-up emotions and a fevered mind. It enhances the healing power by maintaining the equilibrium or homeostasis. Developing optimum muscle tone it enhances complete mental relaxation and constitutes the proper emotional make-up. For the suffering humanity it is a blessing in the guise of psychosomatic treatment. Indeed, yoga is a blueprint of health and hygiene.

However, to build up a healthy and integrated personality yoga has a significant role. It develops an indispensable condition for ability to take to higher flights in the process of evolution. A voluntary moderation in life is required by making a steady and assiduous effort with a higher purpose. Simple life style, balanced diet and regular exercise is the simple definition of healthy life. Foods exercise different effects on the body and mind. It has a vital effect upon the mind and activities. Therefore, the foods that build the body and the mind should be pure, wholesome, nutritious, substantial and bland. Increasing the vitality and strength Sattvic food is conducive to health. Health is that state in which a man sleeps well, feels cheerful and free from any kind of disease. Regular yoga practices maintain discipline in every aspect of our being.

Keywords: Aṣṭanga Yoga, Śatkarma, Asana, Praṇayama, Mudra, Yoga Nidra, Sattvic, Mitahara.

Most important thing in life is holistic health. It is a state of wellbeing at physical, mental, social and spiritual levels. To meet the challenges in life good health is essential. In healthy state all the anatomical-physiological factors are in balanced condition and the mind as well as sense organs are working in harmony. Health only becomes a problem when one does not have it. During illness first concern should be to attain perfect health. In the healthy condition care should be taken to maintain this exalted state of being. One should feel energy and vitality pulsating throughout the entire body and mind. He should use all means that are readily available and which are suitable for his specific ailment. Any healing system can be utilized to build up the good health. The natural state of body and mind is vibrant good health. Interpretation of the yogic approach is particularly powerful to provide wonderful results. Yogic techniques simultaneously influence both the body and the mind. Regular yoga practice helps to maintain the health and at the same time can be the good preventative medicine. According to yoga health is an integrated state of body, mind and spirit. There is a harmony in all the psycho-physiological functions. It is well coordinated and balanced condition of body and mind wherein the homeostasis is adequately maintained. Therefore, a feeling of happiness and contentment are essential factors of the sound health. Regular practice of yogic techniques will improve the quality of life by disciplining each and every aspects of the personality. Maharshi Patanjali has reaffirmed the technique of *Astanga* Yoga and defines in the *Sadhanapada* of Yoga Sutras as

yamaniyamaasanapraaṇayaamapratyaahaara-

dhaaranaadhyaanasamaadhayoṣṭāvangaani || 29/2 ||

Eight limbs of Yoga are *Yama*, *Niyama*, *Asana*, *Praṇayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. The first four constitute the fundamentals of the physical hygiene. *Yama* is the social code of conduct and *Niyama* is the personal code of conduct cultivate the correct mental attitude of the individual in relation to the society and self respectively and culturing the emotions. Developing the flexibility *Asana* or the physical posture increase the blood circulation with adequate nutrients to all the muscles and joints. Enhancing vitality *Pranayama* expands the vital energy by voluntarily regulating the breath. it strengthens the immune system and helps the healing power. The second category brings perfection in the subtler aspects of our being. *Pratyahara* is withdrawal of the sense perception from their respective sense objects. It leads one to *Dharana* or concentration which increases inner awareness for *Dhyana* or meditation which is a tonic for relaxation. Developing the witnessing attitude, it improves the mind-body coordination to attain *Samadhi* which is the superconscious state of self-identification. Hence, the practice of *Aṣṭanga* Yoga gradually destroys the impurities until the rise of spiritual knowledge culminates in awareness of reality. On the decay of impurities through the practice of the accessories of yoga, there is an enlightenment of consciousness, till discriminative knowledge is accomplished.

While commencing yogic practices any imbalance in the *doshas* (humors) should be removed. Hatha Yoga prescribes six cleansing techniques which are specially designed for this purpose. They are known *Shatkarma* which specifically increase the vital capacity of the practitioner. Creating harmony in the body and mind they help for the smooth and perfect functioning of the bodily systems to be in a healthy condition. One becomes ready for the further higher practices to attain perfection in *sadhana*. Having manifold and wondrous results these are held in high esteem by eminent yogis. Swami Swatmaram says,

**dhoutirbastistathaa netistraatakam
noulkam tathaa I**

*kapaalabhaatishcaitaani shat karmaani
pracakshate II 22/2 II*
Dhauti, Basti, Neti, Trataka, Nauli, and Kapalabhati are known as *Shatkarma* or the six cleansing practices. *Dhauti* purifies the digestive system, *Basti* purifies the large intestine, *Neti* purifies the nasal cavity, *Trataka* purifies and vitalizes the eye muscles, *Nauli* exercises the abdominal muscles and *Kapālabhāti* purifies and vitalizes the brain cells. Creating harmony in the body and mind such practices develop the smooth and perfect functioning of the bodily systems. Hence, *Shatkarmas* merely help in keeping the internal organs clean. Then the practice of *Asana* develops suppleness, steadiness and the free flow of *Prana* throughout the whole body. Whole human system gets re-toned and revitalized. Stretching, massaging and toning the muscles, ligaments and tendons of the body different physical postures strengthen the body and improve the health. Specific body postures open the energy channels and psychic centers. There is exploration of the body, breath, mind and beyond. According to yoga anatomy, the principal *nadi* (*pranic* channel), *sushuma*, passes through the spinal column. *Asanas* keep the spinal column supple and toned up to enable the aspirant to awaken his Kundalini, the supreme psychic energy. Here *Pranayama* helps to keep the physical

apparatus pure and in good order. It controls, regulates and channelizes the mental-emotional being of man. It refers to the process of controlled, rhythmical and regular breathing. *Praana* is the life force which can be conserved and distributed through the technique of *Pranayama*. It improves the vigour and vitality. Body remains pure, light and active. Thus, yoga has a substantial contribution to keep the physical system fit and healthy.

One can attain perfection by controlling the modifications of the mind and keeping it always balanced. Emphasizing the principle of moderation in every aspect of life Gita says,

yuktaahaaravihaarasya yuktaceṣṭasya karmasu I

*yuktasvapnaavabodhasya yogo bhavati duḥkhaḥ II
6/17 II*

Yoga destroys all the pains in this life for him who is moderate in eating, recreation, exertion in actions, sleep and wakefulness. Success is not possible for him who eats either more or less than the required amount. *Mitaahara* is *Saattvic* food which is full of nutrition for the nourishment of the body and mind. It is defined as agreeable and pleasant tasting food, leaving one fourth of the stomach free, and eaten as an offering to please Shiva. Because while eating awareness is important with a higher purpose. Food fuels the body and mind for the maintenance of life to keep one in a hygienic and strong state. The well-being of a man depends on perfect nutrition. A well-balanced and healthy diet only can produce perfect nutrition and can maintain the efficiency and health. Hence, the yogic diet should be balanced and rich in protective nutrients.

Recreations and exertions are refreshing in nature with high standard of vigor and vitality. Enabling better use of oxygen in the body one can feel more energetic and active. Sleep is one of the basic need of our existence. It provides optimum rest and prepares us for further

activities. Sleeping at the prescribed time and waking up early in the morning are the important components of healthy life. The practice of Yoga-Nidra is a potent tool to fortify the immune system of the body. Many diseases can be prevented and cured by improving the quality of life.

Gradually a new dimension of meaning in the life can be gained. In this way yoga helps to build up physical resistance and emotional harmony to attain perfection. Swami Satyananda rightly said, 'yoga is a discipline to improve the quality of life, a philosophy to attain peace. If you want to experience health, if you want to experience peace and to evolve, make yoga a part of your lifestyle'.

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Pervasive Covid 19 - Yoga Whack

Assistant Professor Mona Soni

Abstract

Research over three decades both at this university and elsewhere has shown the efficacy of yoga practices including meditation in establishing homeostasis in noncommunicable diseases by reducing stress levels and promoting healthy life style. The pandemic global spread of coronavirus disease-19 (COVID-19) infection caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) has led to profound global health crisis with the recently analysed estimate of the overall case fatality ratio in China of 1.38% (95% CI 1.23–1.53). which mean that the corona virus is spreading all over. A time that people had not even imagined the situation for the whole world. Human was not ready to accept. The situation for both our body and mind were not strong and ready. In pandemic time, not only our body had become extreme, but our mind had also become equally ill. Luxury medicine and home remedies were all used to heal body, but we could not find any solution to heal the mind. the result was anxiety, fear, insomnia, depression, anger and many more mental problems. Interconnectedness of the mind and body and correcting the imbalances have been intensively investigated to provide a holistic framework for the health of individuals.

Key word - Anxiety, Insomnia, Depression, Yoga, Shat-karma, Asanas, Pranayama, Meditation.

Introduction:

Covid-19 has officially been declared a pandemic by the world Health organization, as its director general, Tedors Adhanom Ghe breyesus, warned that he was "deeply concerned bath by the alarming levels of spread and severity, and by the alarming levels of inaction. He said The Virus began spreading in Wuhan China, at the end of 2019 and has spread to over 100 Countries, with more than 1,20,000 Cases and Over 4000 now deaths reported as of 11 march.[1] Coronavirus disease (COVID-19) is an infectious disease caused by the SARS-CoV-2 virus. Most people infected with the virus will experience mild to moderate respiratory illness and recover without requiring special treatment. However, some will become seriously ill and require medical attention. Older people and those with underlying medical conditions like cardiovascular disease, diabetes, chronic respiratory disease, or cancer are more likely to develop serious illness. Anyone can get sick with COVID-19 and become seriously ill or die at any age. The best way to prevent and slow down transmission is to be well informed about the disease and how the virus spreads. Protect yourself and others from infection by staying at least 1 metre apart from others, wearing a properly fitted mask, and washing your hands or using an alcohol-based rub frequently. Get vaccinated when it's your turn and follow local guidance. The virus can spread from an infected person's mouth or nose in small liquid particles when they cough, sneeze, speak, sing or breathe. These particles range from larger respiratory droplets to smaller aerosols. It is important to practice respiratory etiquette, for example by coughing into a flexed elbow, and to stay home and self-isolate until you recover if you feel unwell.

After the second march, a lot of people started to think differently.

When the pandemic time was declared, lockdowns were enforced to control the

situation in various nations. In some countries, it was for 40 days, while in others, it was for

60 days. As a result, now everyone would lock themselves in their homes and the automobile could not be taken out without

urgent work. These circumstances were unimaginable, and it was difficult for many to accept them. These circumstances started to influence the mind even more. This was only the beginning; the Covid-19 virus, which was rapidly spreading, was now having an impact on the body.

Stress:

The way of life of people living all over the world has radically changed during the past hundred years or more. At every level of human vigour and the human mind to balance and coordination in every facet of his existence, he has suffered a disorder. As a result, we are currently dealing with a pandemic that is initiated by stress, such as diabetes being caused by high blood pressure, migraines being caused by asthma ulcers, and stress associated to the digestive and skin systems inducing body and mental stress. The difficulties in our lives can be resolved if we can eliminate stress. If we can

remain objective about what happened, we can manage our emotions, lusts, anger. Stress builds up in the various layers of human personality, as well as in the body's muscles, emotional system, and nervous system. Yoga emphasizes the importance on reducing stress and has a highly comprehensive approach to dealing with issues related to stress. There is a great deal of stress on people's minds in the period of compassion and subsequent periods. Its impact on people's unconscious minds has been quite significant, which has led to the mind and body. Psychological stress is caused by internal stress of the individual.

Yoga:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 1 ॥

“The Blessed Lord said: I taught this Imperishable YOGA to Vivasvan; Vivasvan taught it to Manu; Manu taught it to Ikshvaku.”[2]

We can presume that the main objective of yoga is to help individuals acquire balance and control in their lives. Yoga is far more effective than people seek to gain from it. Yoga makes the body lively both inwardly and physically, and it also has an influence on the mind, which lowers mental stress. Peace is experienced through Yog asana and pranayama, or breathing practise. Yoga is thought to be the oldest practise in India, and the Gita makes the same claim. The word yoga is derived from the Sanskrit Dhātu yuj, which means to add. According to the research, Hiranyagarbha is also known as the first spokesperson for yoga. He is the head of the extremely wealthy ancient Indian vangmaya. Yoga has also been mentioned in texts from 5000 years ago in India. Yoga was practised throughout this time period, as demonstrated by the discovery of yogi-like carvings on soapstone stamps during archaeological investigations. [3]

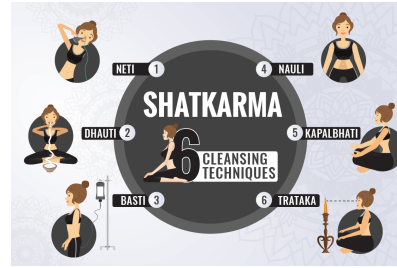
योगश्चित्तवृत्तिनिरोधः

“Yoga is an activity that avoids mental diseases since it counteracts mental tendencies.” [4] Yoga encourages optimism in us. Continuous yoga practise improves concentration through physical health, spiritual understanding, etc. enabling one to successfully overcome any form of physical or mental challenge that may be in front of them. added a fresh sense of hope to my everyday existence. This had a lot of positive outcomes. People have reaped numerous advantages from the Corona era until the present by practising various aspects of yoga. As the entire world is facing dreadful COVID-19 and population is suffering with physical, mental and emotional stress. With the nonexistent vaccination for COVID-19 people are widely facing the panic, stress, anxiety and depression with lockdown and recession. This is affecting the mental and physical health along with quality of life. Yoga practices helps in combating depression, anxiety, improves functioning of cardiovascular, respiratory system, improvement in sleep patterns and enhance overall quality of life. Scientists and researchers perceive the positive effects of yoga and meditation on health during COVID-19. There is a tripod of body, mind, and spirit – even if one aspect is not functioning properly, our life will not be balanced and that will lead to ill health. Yoga is an integral part of our lifestyle to stabilize oneself and

integrate the state of health. It purifies the mind and unites everything with the spirit.[5]

Shatkarma:

Hatha yoga classics such as the Upanishads mention shatkarmas, which is a methodical and practical science. It includes descriptions of six main exercises. Shat Karmas are primarily employed in the body to balance the Tridosha Vata, Pita, Kapha and to promote physical and mental purity and equilibrium. The imbalance of these Tridoshas, according to both Hatha Yoga and Ayurveda, is the root of all illnesses. During the corona period, viruses enter the body through the mouth and nose. There was an approach to take, when individuals frequently practised shatakarma, which cleans the nasika route, the alimentary canal was cleaned by vomiting.[6]



on the head are cleansed by this shat karma. It need the guidance of the Guru in order to carry out its action. Use a pot's spout to pour water into one part of the nasika, season it with salt to taste, bend your neck at a 45-degree angle, sit down, and exhale the water through the other nostril.

In this method, the water flowing through both nostrils completely cleans the nasal tube, causing any mucus, etc., to come out of the nose the sinus gland is the target of Kriya's impact. As a result of mucus production inside the nose and improved nasal air quality, it can be carried to the lungs. We consequently start having trouble breathing. The air travels further in the nose, passing via the sinuses. Many pulses from this sinus that are related to the eyes, hearing, and brain are connected to the mouth. Already-frozen particles in the lungs emerge from circulation. People have a lot of respiratory issues during the corona. When mucus creeps up or collects up in the Mediterranean region, causing respiratory issues. Bronchitis, sinusitis, sinusitis, sinusitis. The nose and throat are associated to the naiti kriya,

this activity clears the throat; hence, more efficiency endures because the nasal channel is regularly cleaned.

seven glasses of lukewarm water are sipped, which causes all the toxins in the throat to expel themselves.[7]



Asanas:

Throughout the Corona, we were all physically impacted. The Corona virus attack victims are still feeling the effects of this. A significant component is yoga. There are several asanas from the asanas that, when regularly practised by the populace throughout the Corona period and afterwards, served to greatly relieve their physical suffering. Breathing was the main issue during the Corona era. People had started experiencing a lot of trouble breathing, and this is still sometimes felt today.

Makarasana: To perform this asana while laying on the stomach, the chin must be resting on the palm. Patients with lung conditions, such as asthma, should perform it frequently so that more air may reach the lungs.

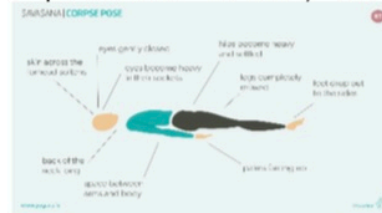


Surya Namaskar: Because it combines asanas, pranayama, mantra, and a meditation technique, Surya

Namaskar is a full meditation in and of itself. Surya Namaskar, when performed frequently and slowly during the Corona period or later, greatly aids in maintaining the harmony of the body and mind. Provides. Surya Namaskar, a collection of 12 asanas, has the power to transform the body and the mind when performed consistently and rhythmically. Numerous advantages include improved respiration, blood circulation, and endocrine function. It affects the pituitary and brain in addition to the digestive system. It replenishes the lungs with clean oxygen while removing carbon dioxide from them. The brain receives new blood that is oxygenated.



Shavasana: This pose, for which one must lie on one's back and maintain complete relaxation throughout the body, is the ideal for maintaining both mental and physical tranquilly. The entire nervous system is relaxed by this pose. After Surya Namaskar, perform this asana. This has a lot of advantages. The result is an improvement in body and mental awareness.



Pranayam

brain become more active as a result of this breath flow. The voluntary neurological system is stimulated and relaxed by regular practise of nadi shodhana. As a result, the voluntary nervous system becomes balanced, which in turn controls the underlying causes of many ailments. The pineal gland's activity is increased via Nadi Shodhan practise on a regular basis, whereby makes the command cycle and forebrain active, which eliminates the depressive state. Nadi Shodhan is a comprehensive practise and balancing pranayama in and of itself since imbalances in the physical or mental body are resolved with frequent practise. By performing Nadi Shodhana, you increase your body's ability to absorb oxygen, which in turn nourishes you. You also increase your body's ability to expel carbon dioxide, which helps to remove impurities and purify your blood. Brain As the core becomes energised, it begins to work harder. This lowers tension and anxiety while calming the mind and boosting life energy.



Bhramari Pranayama: To perform the Bhramari Pranayama, sit up straight in a comfortable position, close your eyes, keep your lips slightly parted, and maintain your teeth slightly spaced apart. Utilizing the middle or index fingers and nostrils, pinch the ears shut. Daily practise of Bhramari Pranayama reduces blood pressure, heals throat ailments, and provides relief from anxiety, nervousness, nausea, rage, and insomnia. It does this by breathing and exhaling slowly and deliberately while producing a deep, dull sound that sounds like the hum of a whirlpool.



Meditation: Yoga includes meditation as a crucial component. There are numerous meditation techniques accessible today. The advantages of meditation are numerous. The nerve system is stimulated during meditation, which leads to a state of calm in both the body and the mind. Additionally advantageous are improved blood flow, a normal heartbeat, delayed absorption, and the prevention of mental illnesses, among other things. Meditation is the basic goal of mind-purification yoga. using ways to systematically understand the human mind The body undergoes the most significant alteration during meditation when the metabolism slows down because less oxygen is used and consumed, and less carbon dioxide is produced. In the experiment, it was discovered that there is a reduction in the pace of breathing slows down by up to 20%. uncontrollable nervous system brought on by a slowdown in metabolism. more control attained through meditation practise. Blood pressure significantly decreases during meditation and stays there for a long time afterward. There are specific effective meditation therapies. In the act of meditating, the heart rate begins to beat more healthfully and the blood flow rises. Corona had a significant impact on each of us, both physically and mentally. There were many different kinds of issues with the body. We were also getting mentally ill at the same time. All of us had this experience, but meditation an important part of yoga ,when people practised it regularly, there were tremendous positive changes in their lives there is a lot of meditation some of which we are aware of.

Patanjali gives the following as the definition of meditation: [10]Meditation results in an influx of knowledge on a subject., Meaning that the act of focusing your attention on a single thing might vary depending on the individual. Similar to chanting meditation, which aims to promote focus and calmness in the mind by having the seeker 108 times repeat any one mantra. The seeker keeps repeating the same phrase again and over in this.

Ajpa chanting meditation brings disorders, fear, wrath, and other negative emotions that are concealed in the seeker's deep consciousness to the fore. As it is consistently practised, the mind becomes tension-free. Ajpa chanting has a direct impact on the nervous system. The bat centre, which is in the centre of the brain, is where the net lands. Any mantra can be used

with this for practise, although usually, Soham mantra used. When practising soham meditation, we focus entirely on the breath.

The Shrimad Bhagwat Gita states that meditation involves the body, head, and mind. Additionally, avoid looking in other directions by maintaining a straight neck, maintaining an unwavering perception, and keeping your gaze concentrated on the tip of your nasika. Meditation occurs in this state.[11]

Yog Nidra: There are many parallels between the insights acquired through the centuries-old practise of yoga nidra created by yogis and the results of contemporary brain research. Ancient yogis created this potent technique not just for the detection of illnesses but also for raising a person's level of awareness through their body and senses. In order to reach a higher state of consciousness, one must rise above previous sensations and focus on the more spiritual, pranic, super-sensual, and subtle dimensions that are a part of all of existence. The excessive identification of the human mind with the physical body through the senses is the underlying cause of many disorders and ultimately causes the physical, mental, and emotional breakdown of the body. One of the inclinations of this harmful mind is overcome by the entire body's organs during yoga nidra. But a conscious flow of consciousness accomplishes it. This induces pratyahara, and the pranic energy begins to flow freely rather than toward the senses, which makes it simple to restore the psycho-physical equilibrium. This pranic energy can be channelled for both health advantages and undue harm to the glands and tissues. It is carried out to treat organs. There are other additional practises in addition to the Yoga Nidra technique that rotates the consciousness. Examples include knowledge of the entire body, brain, and internal organs, as well as sensations of weight and lightness, heat and cold, pain and pleasure, etc. when the brain's cortex, or top layer, calms. These feelings appear to originate from our very core while simultaneously maintaining a duplicate in a specific area of the body or throughout the entire body. When there is physical weight, the opposite of that is either coldness or heat—happiness, sadness, pain, joy, or tension. If so, it indicates that the brain's balance-maintaining areas for the individual's inner and outer environments have become disturbed. The replica of various experiences and sensations in yoga nidra serves to remind the user of the actual event.

Conclusion: Our physical, psychological, and social health are all impacted by the ways in which we live today. To handle the effects of life's patterns, there is a need to increase people's knowledge of how modern

it helps the religious aspirant find their way in the world. A few meditation, yoga asana, and pranayam techniques might work well as adjuvant treatments for and/or preventative measures against SARS-CoV-2 infection. God-realization, or the unification of the individual soul with God, is the ultimate spiritual objective of both yoga and meditation.

According to the ancient sacred books, meditation is a form of awareness exercise that promotes consciousness expansion. Yoga Sadhanas, meditation, mantras, optimistic thinking, and tolerance-building practises all lead to spiritual health, which is currently a good immune booster. Realizing this, it follows that humanity should protect the universe rather than destroying it. Yoga and meditation therefore have the potential for both immediate and long-term benefits. Therefore, concentrating on these behaviours will aid in lowering future squeals to negative physical, mental, and emotional stress elements related to the pandemic. One of the oldest interventional methods for improving coping skills, minimising the effects of various stressors, and fostering good mental health is yoga. Various yoga practises are traditional. Since the stresses of modern life can neither be eradicated nor avoided, it is necessary to deal with them. Yoga and its techniques allow people to alleviate both physical and psychological issues by reducing how they react to stress in various ways. One of the most popular complementary and alternative therapies is yoga, which emphasises the holistic approach to overall health and wellbeing, of which the body, mind, and spirit are all important components.[12]

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Effects of Pranayamas on women's premenstrual syndrome

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Abstract

The present investigation has been done with the aim to review the researches done in the past by Indian researchers which study the effect of Yoga on females who suffer from Premenstrual syndrome. Commonly researchers include Asanas, Pranayams Kriyas, Meditation and Yogic relaxation in their intervention. A total of five such relevant studies conducted in the last 10 years were reviewed to find out the Pranayams that were used in these researches for the treatment of Pre-menstrual syndrome. This review focusses on the Pranayams that were included in these studies as one of the interventions or as a whole. Results: The studies were heterogenous, in terms of design, yogic techniques and intervention. Nevertheless, Yoga was found to be beneficial in the management of premenstrual syndrome. Conclusion: In spite of the limited number of studies done exclusively to study the effect of Pranayamas on Premenstrual syndrome, it has been found to be beneficial on women suffering from it.

Keywords: Pranayama, premenstrual syndrome (PMS), yoga.

Introduction:

When puberty sets in, the human body prepares itself to be able to reproduce or to create its own kind. A sudden spurt and surge of reproductive hormones lead to physical changes in both males and females. In females it is during this phase that menarche sets in. Menarche refers to the beginning/ first occurrence of monthly cycle or menstruation. Menarche is the result of complex interactions between the hypothalamic, pituitary, and ovarian hormones. (1) This sudden surge in hormones at the onset of menarche in females, leads to change not only in their physical appearance but also behavioural. Most of these young girls start experiencing certain symptoms which are physical, behavioural and psychological in nature. These symptoms are temporary and last only for a few days. The time period when these symptoms are felt is around the time when ovulation takes place and disappear with the onset or within 4 days after menstruation /periods. These cyclic symptoms which appear and disappear during a cycle are termed as **The Premenstrual Syndrome**. As per The American College of Obstetricians and gynaecologists (ACOG) following symptoms during the luteal phase of monthly cycle are markers of Premenstrual syndrome. Irritability, Angry outbursts, Depression, Anxiety, Crying spells, Confusion, Poor concentration, Social withdrawal, Increased sleepiness, Insomnia, Changes in libido, Appetite change, Tenderness of breast, Bloating and weight gain, Aches and pains, Swelling of the hands or feet, Headache, Fatigue, Skin problems, Gastrointestinal symptoms, Pain in abdomen. To diagnose PMS there should be a consistent pattern in these symptoms. The symptoms must fulfil the criteria given below (*Premenstrual Syndrome (PMS) | ACOG, n.d.*)

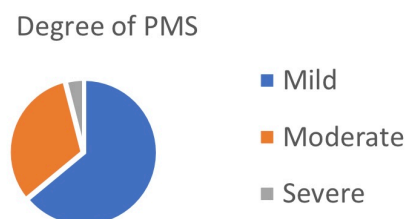
1. Be present in the 5 days before a period for at least three consecutive menstrual cycles.
2. End within 4 days after the onset of periods.

3. 3 Interferes in some way with normal activities.

Brush et al. (1987) observed that in almost 33% of their cases, premenstrual symptoms started at or close to the menarche.

Epidemiological data shows that 75% of women in reproductive age suffer from some PMS symptoms, while 3% to 8% reported extremely severe PMS symptoms (Steiner, 2000)

A study conducted by Rebecca Lancelot Ferreira and Dr. Nupoor Kulkarni in Maharashtra, India, May 2019 reveals that prevalence of PMS in India is 61.7 to 72.3%. (Kulkarni N., 2019)



Being a syndrome, PMS does not have a cure. But there are several modalities that have proved to help in its management. e.g., Aerobic exercises, Tai-chi, acupressure, Acupuncture, Ayurveda, Yoga etc. Yoga has a holistic approach towards the management of PMS. It takes care not only of the physical aspect but of the psychological aspect too. There have been several studies in India and other countries to show the positive effects of Yoga in the management of PMS. As a part of Yoga, Pranayams are known to calm the mind and body that in turn keep the body Healthy. 'Prana' in Yoga refers to the 'vital energy force' or as breath for a layman. Controlling this flow of prana in certain ways to get optimum health benefits is the aim of Pranayams. Pranayama is the fourth limb in the Patanjali's ashtanga system (the eight-limbed path of yoga).

According to Patanjali's Yoga Sutras, pranayama is a practice done prior to the more advanced techniques of meditation leading to Samadhi (enlightenment). One of the first texts to give detailed descriptions of pranayama techniques is The *Hatha Yoga Pradipika*. Indian Ancient yoga text Taittiriya Upanishads describes the five Koshas or layers or sheaths of human body which encase our soul which are: Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandmaya kosha. Practice of Pranayama works mainly on the Pranamaya kosha. Lifestyle has a major impact on the Pranamaya kosha. Stress, unsuitable diet, irregular lifestyle affects/blocks our pranic flow and this is manifested as Vyadhi's or diseases, both mental and physical. (2)

Need of the study:

The role of women in the modern society has changed considerably. She is not only responsible for household work but now she is also managing her career and social life. This adds to the extra burden of monthly turmoil that 80 percent of women go through during the pre-menstrual phase of their cycle commonly referred to as Premenstrual syndrome. It affects the quality of life of a working woman. It negatively impacts her work. Visits to the health care centers/hospitals add financial burden. Being a syndrome, it's known causes are vague therefore there is no available clinical treatment and it can only be managed through lifestyle changes, diet, exercise and alternative approaches.

Review of Literature:

s.no	Author Name and Year	Topic	Pranayama
1.	Anita Choudhary and Jaya Misra(2013)(3)	Effect of 16 weeks Yogic Intervention in premenstrual syndrome.	Anuloma Viloma- Kapalabhati
2.	Bhawna Sharma, Rajesh Misra, Kiran Singh, Rajeev Sharma and Archana(2013)(4)	Comparative study of effect of Anuloma-Viloma and yogic asanas in premenstrual syndrome.	Anuloma Viloma
3.	Virendra Shivsing Jadhao(2018)(5)	Impact of Yoga training intervention on menstrual disorders (2018)	Anuloma Viloma, Bhastrika, Kapalabhati.
4.	Riddhi Sahu and Suresh Lal Barnwal (2022)(6)	Effect of Yogic intervention on Premenstrual syndrome among Adolescence	Asanas +Yogic breathing, NadiShodhan, Brahmari
5.	Shephali Banwal and Zulfiqar Siddiqui(2022)(7)	Effect of Pranayama on Premenstrual Syndrome	Dirgha, Nadi Shodhan,Ujjayi, Brahmari, Bhastrika,Viloma

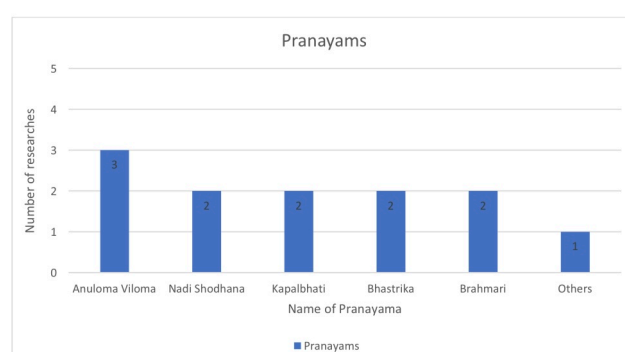
Materials and Method:

Five research were selected for review of Pranayams used by the authors in the Yogic intervention for the treatment of Premenstrual syndrome. All these articles were written by Indian researchers. The parameter studied was the pranayama/pranayams used in the yogic intervention and the overall effect of the intervention on premenstrual syndrome.

Observation and Result:

The studies included were heterogenous in design.

Yoga regime of three such studies used a mix of Asanas, pranayams and relaxation techniques to study its effect on Premenstrual syndrome. One study was a comparison of effect between Asanas and Pranayama on premenstrual syndrome. Only one research studies the effect of only Pranayama on Premenstrual syndrome. Most commonly used Pranayama was the 'Anuloma Viloma' as out of five, it was included in three researches interventions. Nadi Shodhan, Kapalabhati, Bhastrika and Brahmari were the other common pranayama included in the treatment of Premenstrual syndrome as they each were included at least in two researches. Out of five only one research, which dedicatedly worked on the effect of pranayama on premenstrual syndrome, included other breathing techniques like Dirgha Pranayama, Ujjayi Pranayama and Viloma.



Results of all these researches have found a positive significant effect ($p < 0.01$) of Yoga on Premenstrual syndrome. Comparative study of effect of pranayama and yogic asanas in premenstrual syndrome, as done in one of the research, also shows that both have identical effects.

Discussion:

Regular practice of Pranayama has been shown to decrease sympathetic activity and improve the vagal tone. The sympathetic nervous system activates and stimulates activities related to the external environment. Nerves of the sympathetic system speed up the heart, dilate the blood vessels, increase the rate of respiration and intensify the efficiency of sense organs. On the other hand, Parasympathetic nervous system directly opposes the activities of sympathetic nervous system, thus reducing the heart rate, constricting the blood vessels and brings down the rate of respiration. Pingala and Ida Nadis coincide with the Sympathetic and Para sympathetic nervous system, respectively. Flow of Prana or breath in these nadis is completely involuntary but can be brought under control through yogic practices (2). Yoga asanas or the physical postures in Yoga are done to increase the flexibility of the spine so that the flow of Prana or circulation is improved and maintained without any blockages.

The Premenstrual syndrome experienced by women is the disbalance in the free flow of Prana which manifests at physical, physiological, emotional and psychological levels.

Conclusion:

The articles reviewed included researches which used various yoga techniques like Yogasanas, Pranayamas and Relaxation as intervention to treat Premenstrual syndrome. Only one research focused on the studying the effect of pranayama on PMS and found it to be significant. Another research done to study the comparative effect of Yogasanas and Pranayamas found both to be equally significant. More researches need to be done to establish the benefits of various Pranayams to alleviate Premenstrual syndrome.

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Yoga & Spirituality in Srikanta Sankardeva's Philosophy: A Yogic perspective.

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Abstract

Yoga encourages the harmonious interaction of the human being's three components—body, mind, and spirit—in a holistic approach to live a life with full potential. Yoga and spirituality both refer to a way of life that offers a comprehensive philosophy for leading a healthy, happy existence to the fullest extent possible and establishing a connection with the spiritual part of our selves. However, research on yoga has mainly avoided the topic of spirituality. In order to provide an overview and future research perspectives on this subject, the current literary analysis aims to study the many aspects of yoga and spirituality outlined in Srimanta Sankaradeva's philosophy.

The various facets of yoga and spirituality are perfectly integrated with Sankaradeva's philosophy. The path of bhakti (Devotion) yoga, known as Eka Sarana Nama Dharma branch of yoga that enables one to discover the Divine within and spread it forth into the world, is acknowledged by his spiritual lineage. It is advised to review the subject again in order to find further evidence. In particular, we suggest that a comparison of yoga approaches based on spirituality and religion be included.

Kew Words: Yoga and spirituality, philosophy, Bhakti, Eka Sarana Nama Dharma, Sankaradeva.

1. Introduction:

Yoga derives its name from the Sanskrit root Yuj, which means to join or yoke. Yoga refers to the philosophical union of the individual self with the universal self. [1] Yoga has been practiced for thousands of years and is one of six branches of classical Indian philosophy. The Vedas, ancient Indian scriptures that are among the oldest texts in existence, contain numerous references to yoga. [2] It is a holistic science that incorporates physical, mental, social, and spiritual practices. And it embodies the fundamental principle of organic, interconnectedness of one's various aspects of life. It is not just a series of exercises. It also extends beyond physical exercises by connecting the body to thought processes. It aims to promote a way of life that values peace, harmony, and optimism. Yoga, developed by ancient Indian sages, is a path to that spiritual dimension. That is what it is intended to do. It is a process that allows us to experience a part of life that would otherwise be unknown to us. The path of spiritual practice has traditionally recognized three margas(paths): Jnana yoga, is a path often assisted by a guru (teacher) in one's spiritual practice. Bhakti yoga is a path of faith and devotion to deity or deities; the spiritual practice often includes chanting, singing and music – such as in kirtans – in front of idols, or images of one or more deity, or a devotional symbol of the holy. Karma yoga is the path of one's work, where diligent practical work, becomes in itself a spiritual practice, and work in daily life is perfected as a form of spiritual liberation and not for its material rewards. In the nineteenth century, Vivekananda added Raja yoga, the way of contemplation and meditation, to his neo-Vedanta synthesis of Hinduism.[3] Yoga is a dualist philosophy that works with two fundamental realities: purusha (pure consciousness) and prakriti (matter). Every living being is a connection between these two realities, and every living being is thought to be a union of body and mind. Yoga's path is guided by ethical

principles such as behaviour and behaviour control etc. and should eventually lead to moksha (spiritual liberation). Yoga makes the assumption that God exists, and that He serves as the ideal for those seeking spiritual liberation. According to Samkhya and yoga, when the spirit (purusha) is released from the shackles of matter (prakriti), which are the results of ignorance and illusion, spiritual emancipation (moksha) is attained. Yoga makes an effort to reverse this sequence, so to speak, in accordance with the Samkhya idea of the world's growth through distinguishable stages, in order to help people dephenomenalize their selves more and more until they reach their self-original condition of purity and consciousness. An aspirant will be able to enter samadhi—a state of intense concentration that leads to a blissful ecstatic union with the ultimate reality—if they have mastered the ability to control and suppress the mind's obscuring activities and have succeeded in letting go of their attachment to material possessions. According to research studies, yoga is a systematic, scientific method with a spiritually oriented practice to assist the human consciousness (self) in gaining command of the mind and body (prakriti) in order to achieve coherence between the self and mind-body complex. Human beings (self) can achieve the best coordination of mind and body by practicing yoga. By practicing yoga, a person not only gains coherence at the individual level ("I"—the limited self), but also with other world citizens, regardless of caste, creed, language, nationality, race, or religion, and thus evolves from "I" to "WE." Yoga is a method taught to the human race by ancient Rishis that refers to one of India's wisdom traditions that has been used for millions of years to study, explain, and experience the mysteries of the mind and human nature. It is not a religion, but rather an experiential philosophy and spiritual procedures of Sanatana Dharma (eternal duty/dharma) using symbols and metaphors from the Indian subcontinent.

Yoga is a spiritual practice that transcends all religions. It can be practiced by anyone of any religion or belief system to improve one's fitness to practice one's own religion by maximizing neurobiological fitness. This assists the individual in becoming a spiritual human being. [4]

Sankaradeva's yoga and spiritual teachings are completely consistent with Indian philosophical and religious texts such as Srimad Bhagavatam, Bhagawat Gita, The Mahabharata or The Ramayana, The Vedas, The Upanishadas, or The Puranaas. In 16th-century Assam, Srimanta Sankaradeva (1449–1568) introduced 'eka sarana nama dharma' – a religion devoted to one God (Vishnu or Krishna). The goal was to introduce a new form of Vaishnava doctrine dedicated to social reform and the abolition of practices such as animal sacrifice, goddess worship, and caste or religious discrimination.

The yoga and spiritual teachings of Sankaradeva are in complete harmony Indian Philosophical, religious texts such as Srimad Bhagavatam, Bhagawat Gita, The Mahabharata or The Ramayana, The Vedas, The Upanishadas or The Puranaas. In 16th-century Assam, Srimanta Sankaradeva (1449–1568) introduced 'eka sarana nama dharma' – a religion devoted to one God (Vishnu or Krishna). The focus was to introduce a new form of Vaishnava doctrine, dedicated to the reformation of society and to the abolition of practices such as animal sacrifice, goddess worship, and discrimination based on caste or religion. It is similar to Bhakti yoga in that it is based on absolute devotion to God with a spirit of self-abnegation in order to realize in the end that we live, move, and have our being in and for God alone. Some of the basic tenets are total surrender to God, absolute dedication to the service of God and His creatures, feeling God's presence everywhere as the indwelling spirit, seeing God in everything and everything in God, and listening to and chanting the names and qualities of God with absolute devotion. In his masterwork, Kirtana Ghosa, Sankaradeva narrated in beautiful verses the puranic stories to establish the power of absolute devotion to God, and Madhavadeva expounded in beautiful verse-forms his spiritual experiences and the philosophical basis of bhakti in his great work, the Nama Ghosa. The primary ideological doctrine of Neo-Vaishnavism is bhakti, which advocates monotheism. There are nine types of bhakti. Sankaradeva emphasized two of them: listening (sravana) and chanting (kirtana). He went on to emphasize the servitude (dasya) type of bhakti. Indeed, the devotee's servanthood and God's role as master are central to Sankarite works. Servitude should be applied at all levels of service. There are two reasons for practicing bhakti: The goal of practicing bhakti can be divided into two categories: with desire (sakama) and without desire (niskama), with the niskama being prioritized in the Neo-Vaishnava faith. A true devotee (bhakat) does not seek salvation (mukti), though it may be attained through deep meditation. He or she wants to remain in a state of eternal enjoyment of the bliss of bhakti.[5] Thus, Saknaradeva emphasizes the highest Upanishadic teachings equally. His yoga and spiritual

teachings emphasize the fundamental moral code in order to weave a path to liberation from all mundane sufferings. "Whoever sees Visnu everywhere in the universe attains release even while alive," he continues. Like the Upanishads and the Gita, it emphasizes detachment (niskama bhakti) as the key to individual and social welfare, healthy social relationships, and attainment of the ultimate goal (paramartha). One who gives up all desires and frees oneself from all cravings, attachments, and egotism (pride) achieves supreme bliss.

According to research, spirituality is a broad and ambiguous concept that can be approached from psychological, philosophical, transcendental-religious, and phenomenological perspectives. It is thought to be a universal, human-specific phenomenon marked by a search for and belief in something sacred beyond the material world. It also refers to the subjective experience of knowing the truth, being whole, and being open to the infinite. Despite the fact that the two concepts are not identical, spirituality and religion were initially confused. While religion is typically an institutionalized and culturally accepted system of faith, spirituality refers to a self-contained, individual experience that does not necessarily exclude religious endeavors. Spirituality is defined in traditional yogic terminology as the spirit or soul, or the innermost core of every human being, which can also be interpreted as pure consciousness. The ultimate goal of spiritual practices in yoga is the "realization of the oneness of all things". [6]

1. Review of the related literature:

There is so much research has been done in relation to the yoga and spirituality. Traditionally, yoga and spiritual lore recognizes, Bhakti yoga, the yoga of devotion as one of prominent spiritual practice. The one great advantage of Bhakti is that it is the easiest and most natural way to reach the great divine end in view; its great disadvantage is that in its lower forms it oftentimes degenerates into hideous fanaticism. "He is the soul of the Universe; He is the Rulership; he is the All-knowing, the All-pervading, the Protector of the Universe, the Eternal Ruler. None else is there efficient to govern the world eternally. [3] David Frawley agrees that the ultimate expression of bhakti yoga is surrender to the Divine as one's inner self. The path, he says, consists of concentrating one's mind, emotions, and senses on the Divine.[7] Srimanta Sankaradeva considered the sravana and kirtan modes of bhakti or devotion, the chanting of the Divine Name and listening to it, as prescribed by the Bhagavata–Purana, to be sufficient. These being easily accessible to the highest and lowest, the literate and the illiterate, men and woman alike, irrespective of birth, caste or status and no rigid theocratic laws are to be followed by the votary. Bhakti is not practical life, it is dasya, loyal and dutiful at the same time. The word Ek-Sarana literally means 'taking complete shelter or refuge in the One', Deva, in association with fellow devotees, the bhaktas, as guided by a Guru, and thereby taking refuge in the Divine- Name because name is inseparable from the bearer of the name

The Bhakti path is associated with a modification of the concept of God to make him accessible to the devotee, but also 'with a reinterpretation of the final goal', Bhakti, being substituted for mukti.[8] Goswami in his study says that the Vaishnava renaissance movement initiated by Srimanta Sankaradeva, in the light of the All-India Vaishnava Movement, evolved the institution of Satra which began to serve not only as the institution of spreading the faith but also helped to sustain and stabilize Vaishnavism making it an indispensable part of Assamese socio-cultural life. The institution of Satra brought about a radical change in Assamese society, presenting a new social setting, creating a new community irrespective of caste and tribe and gradually it became the foci around which life in the Assamese society revolves. From the organizational and social point of view, Goswami says, the Satra is neither a religious institution nor a political institution, neither a culture Institution nor an educational institution, but an admixture of all. Basically, it is a social institution originate in its relation to the spiritual order-based on 'faith' and devotion.[9] Neog studied thoroughly the life and works of the saint and analysed very minutely the karma-yoga, bhakti-yoga and jnana-yoga propagated by him. Sankaradeva innovated some socio-cultural institutions like Namghar and Satra with the help of which he tried to integrate the Assamese people into one compact unit. He has made a detailed analysis about the Neo-Vaisnavite Bhakti Movement led by Sankaradeva and its impact on the Assamese society. He concludes his study with the comment that "Sankaradeva's movement has brought about a new and comprehensive outlook on life and a distinctly healthy tone to social behaviour. [10] Srimanta Shankardev was a multi-dimensional personality. He was a religious saint, singer, actor, poet, painter, instrumentalist, writer, and communicator among many others. The central idea of Shankardev's Neo-Vaishnavism was "Ek dev, ek shew, ek bine nai keu" meaning "God is one". There was no discrimination between the rich and the poor, the upper and the lower castes, etc. in his religion. This created a communication bridge between the people. He went to different parts of Assam and established Namghars and Satras which helped to connect the people together.[11] The Neo-Vaishnavite movement, spearheaded by Saint Sankaradeva is a great socio-culture revolution in Assam, which takes an important role to create a strong social bond among the people of Assam. Vaishnavism's one of the oldest religions of India in which people believe on Vishnu, as the Supreme God. Srimanta Sankardeva introduce four elements i.e., Guru, Deva, Nama and Bhakat which are devotionally known as 'Cari Bastu'. [12]

It is evident from Sankaradeva's teachings that he maintained bhakti yoga to be the supreme way to realise God. He mentioned in Balichalan that in the bhakti process, a devotee sees God in everything in the world, and finds him revealed in the form of love. Bhakti is the stage of meditation (sadhana) and salvation (mukti) is the goal, yet Sankaradeva recommends that people stay in meditation rather than seeking salvation. "A bhakta must possess the qualities of sympathy, beneficence, forgiveness and complete mastery over his passion" (Baruah 1960: 97).

Control over the senses is very much emphasised in this regard. Therefore, perhaps, Sankaradeva propagated Nama dharma as a practical method of bhakti, which consists of chanting the name of the almighty God with undeviating devotion, being pure in heart, thought and action.[5]

3. Significance of the study:

Yoga is frequently lauded for its incredible physical benefits, which is understandable; however, yoga is also a form of spiritual development. Yoga strengthens both the physical and emotional, mental, and spiritual bodies. Yoga incorporates not only physically challenging poses, or asanas, but also mantra chanting, meditations, and deep breathing exercises to promote physical and spiritual development. Spirituality, according to the yoga definition, is the process of attaining full self-actualization, or awareness, by working toward higher levels of consciousness through self-discovery. Yoga purges all negative energies from our minds and bodies. It prepares our system to connect to spiritual realms. In other words, Yoga prepares our bodies to receive spiritual experiences. Yoga and meditation assist our minds in moving away from the mundane issues of life and toward a higher level of consciousness. It is, indeed, a means of connecting with the divine. Yoga may be a practice that can help to manifest the World Health Organization's definition of health as a "state of complete physical, mental, and social well-being, rather than merely the absence of disease or infirmity," but it can also help to cultivate spiritual well-being. Bhakti, or devotion is a spiritual practice, can make your life easier by blocking out negative emotions and corrupt thoughts. Bhakti assists you in releasing negative emotions such as anger, ego, pride, lust, jealousy, hatred, and so on. Bhakti promotes positive emotions such as divine bliss and inner peace. The three most significant benefits of the devotional path are knowledge, wisdom, and self-realization. The path of devotion brings about transformation in almost every aspect of our lives. Bhakti has the potential to enhance one's work life, self-development, intrapersonal relationships, and interpersonal relationships. This study is significant because spirituality exists in all traditions and cultures and provides inner strength to deal with difficult situations and maintain a positive attitude. Your inner peace will spread outward as you become a more responsible human being full of caring, sharing, and love. Spirituality cannot grow, fade, disappear, or appear unexpectedly. This is our unbreakable design as spiritual beings. The ultimate goal of Yoga is to discover the highest Spiritual Truth and achieve liberation. Spirituality also refers to how people understand and live their lives in relation to their core beliefs and values, as well as their perception of ultimate meaning. Spirituality includes the desire to find satisfactory answers to the ultimate questions of life, illness, and death. It can be viewed as having meaning, purpose, and a connection to a higher power or something greater than oneself. Religious and spiritual concerns are increasingly recognised in the health and medical sciences as important for understanding health-related behaviours, attitudes, and beliefs, and are especially important for people whose

health is compromised. Several prestigious hospitals and health care centers have launched programs that incorporate religious/spiritual approaches and content as supplements to standard treatment regimens. Furthermore, the concepts of spirituality and spiritual health are discussed and incorporated into notions of overall health in the fields of health education and health promotion.

In the last decade or so, researchers from a variety of disciplines have begun to investigate and recognise the beneficial effects of yoga and spirituality on all aspects of life, health and well being. The spiritual dimension is relevant for everyone, regardless of whether they identify as religious or not. Spirituality is more fundamental than religiousness, hence this study is undertaken for benefit of the humankind.

4. Objectives of the study:

The main objectives are:

- **To acquaint the people about the main teachings of yoga and spirituality of Sankaradeva's philosophy.**
- **To explore the spiritual dimension of Bhakti yoga in Sankaradeva philosophy.**
- **To discuss the impact of the holistic aspects yoga and spirituality of Sankaradeva in society.**

5. Methodology:

The findings of this literary research are primarily descriptive in nature, and an interpretive approach is used here. The primary source of the study is a combination of primary and secondary data. Primary study material was gathered from texts from various schools of Indian philosophy, religious texts such as Srimad Bhagavatam, Bhagawat Gita, The Mahabharata or The Ramayana, The Vedas, The Upanishadas, or The Puranas. Some information is also derived from texts such as the Bhagavata, Bhakti-pradipa, Anadi-patana, Nimi-Navasiddha-samvada, Bhakti Ratnakara, Gunamala, Kirtan Ghosa, Nama Ghosa, Borgeet, and other books written about Sankaradeva by well-known authors. Secondary data was gathered from a variety of scriptures, research papers, research articles, reports published in journals, Google Scholars, periodicals, and a few websites on the internet.

6. Fundamental tenets of Yoga and spirituality in Srimanta Sankaradeva's philosophy:

Srimanta Sankaradeva was a social reformer, as well as a versatile figure of yoga and spirituality, who lived in the 15th and 16th centuries. His exceptional ability in art, yoga and vedanta philosophy, and socio-cultural practices bolstered the inspiration of the Bhakti Movement in India's North-Eastern region. He was a keen reader of Yoga Shastra, studying various yogic texts and developing a high level of proficiency in yogic practices. He studied many masterpieces of Indian sacred texts such as the Veda, Upanishad (vedanta), Purana, Samhita, and

others. Srimad Bhagavatamaha Purana, one of Hinduism's great holy books, had had the most influence on him. He rendered the verse into Assamese. Aside from translation, he based this Holy Book on various forms such as drama, Bargeet, Kirtan-Ghosa, and so on. Sankari philosophy is based primarily on Bhagavatapurana. "Krishnastu Bhagavan swayam," according to Bhagavatapurana. Krishna is Sanatan Brahman's Purna avatara (incarnation) (Supreme reality). His philosophy is based on Maharsri Badarayan Vyasa's Vedanta (uttara mimamsa) philosophy a basis of yoga and spirituality. Many scholars have attempted to name Sankaradeva's philosophy. Various philosophical terms have been used to define Sankari Philosophy, including Adaitvad by Dr. Maheswar Neog, Adaita-lila -vad by Bapchandra Mahanta, Vivartanvad by Dr. Sanjib kumar Borkakoti, Abhed- Bhaktivad by Dr. Nagen Saikia, and Ekswaravad by someone.[] He acquired the Supreme knowledge (Tattva) of the Bhagavata. Purana and Bhagavata religion along with his deep knowledge of Vedanta. His ideological dimensions of yoga and spirituality are oneness of life, humanity, and ultimate reality, and he attained the highest position in the spiritual domain and became God-like. As a spiritual and social reformer, he spread a true devotion known as "Eka Sarana Nama Dharma" or "the doing of pure devotion to God taking sole-refuge in him," which may appear similar to other vaisnava movements that took root in India at the time. Sankaradeva developed his religious concept of Bhakti based on the Srimad Bhagavadgeta. "Abandon all forms of rites and duties, take refuge in Me alone," says the Ek Sarana in the Srimad Bhagavatgita. I shall free you from all sins...". Ekasarana Dharma, the spiritual religious movement he founded, is also known as the Neo-Vaishnavite movement. According to the Bhagavata Purana, he preached true devotion (Bhakti) to Krishna, the supreme entity himself, who is the object of adoration in Ekasarana. He realized Bhakti (devotion) as the most important aspect of self-realization and attempted to eliminate all rites and rituals associated with blood sacrifice. For spiritual upliftment, pure devotion or love for God is required. Sankaradeva takes a refreshingly different approach to liberation, stating, "Liberation is a by-product of the devotional process" (Sankaradeva, Bhakti Ratnakara). The bhakti of Sankaradeva is associated with spirituality. While this association is most likely dependent on the exact nature of the bhakti yoga practice as well as the practitioner's background, intention, and pre-existing relationship with spirituality. Bhakti yoga seems to have the potential to improve various aspects of spirituality. Spiritual aspirations, a search for insight/wisdom, existential thinking, a sense of meaning and peace, as well as feelings of faith, hope, and compassion, are examples of these aspects.[14] The fundamental similarities of Sankaradeva's Bhakti to Yoga and spirituality are as follows:

- Ekasarana Hari Nama Dharma is the total surrender to the one and only God. Devotees in his order only submit to Lord Krishna (i.e. Hari or Rama or Vishnu or Narayana). Other gods and

- goddesses' worship is strictly forbidden.
- Ekasarana worships with the *dasya* attitude (*bhava*), in which the devotee considers himself to be God's servant.
- While Ekasarana acknowledges the impersonal (*nirguna*) God, it also recognizes the personal (*saguna*) one as worshipful.
- Out of the nine forms of *Bhakti* (devotion) accepted in the Vaishnavite order, he proposed *Dasya-Bhakti*, or surrendering oneself to the service of God like a servant. *Bhakti*, according to Sankaradeva, is the end in itself. He believes that *Bhakti* (devotion) is more important than *Mukti* (salvation).
- He only prescribed two types of devotion: *Sravana*, or hearing God's name and attributes, and *Kirtana*, or singing or chanting God's glories. As a result, he spread a faith that is simple, inexpensive, and painless enough for anyone to follow at any time. Because, for propagation
- In terms of devotion, Sankaradeva recommends *Suddha Bhakti* or *Niskama Bhakti* (pure, selfless devotion) that is *ahaituki* (love for love's sake), *apratihata* (uninterrupted), *krcchrahina* (non-tyrannising), *abyabhichri* (unadulterated), and *ekanta* (undivided). This contrasts sharply with ritualistic or intellectualistic *bhakti*.
- Sankaradeva extensively used music, dance, drama, painting, and literature, and his *Bhakti* movement ushered in a cultural renaissance. As a result of his tenacious efforts, Assamese literature and arts were given new life.[15]

Furthermore, by preaching *Bhakti*, he established spiritual equality for all without seeking to disturb the social order's status quo. In Sankaradeva's time, society was organized into a hierarchy based on a system of *vara* and *rama*, which established separate duties (*dharma*s) for the various categories and castes. However, Sankaradeva's philosophy is one of inherent equality, which contradicts such a philosophy of difference. Sankaradeva also dismisses the path of *Karma* (rituals) as slick and unsuitable, instead emphasizing the path of *Bhakti* (Love), which is not only highly suitable and universally practicable, but also quite simple and straightforward. "Verily, O Hari!" he says. Dwell there, where those who are single-minded in devotion to Thee sit and sing always the attributes of the attributeless Krishna; for their sake, leave even *Vaikuntha* and the hearts of the *Yogis* behind." Sankaradeva, like the *Upanishads* and the *Gita*, emphasizes detachment (*niskama bhakti*) as the key to individual and social welfare, healthy social

relationships, and achievement of the ultimate goal (*paramartha*). One who gives up all desires and is free of all cravings, attachments, and egotism (pride) achieves supreme bliss. Detachment is a means to an end because it leads to self-control, self-knowledge, conscience firmness, and seeing unity in things and beings. "He who sees *Visnu* everywhere in the universe attains release even while alive," Sankaradeva says. You should look upon all living creatures as equal to your own self". Thus, Krishna, the object of worship and devotion, is pure knowledge and consciousness, absolute truth and perfection. Krishna's qualities and names, the quality-less and formless, exist beyond the three *gunas* of *my* or *prakriti*, with everything else subject to *my*. The philosophical literature of Sankaradeva on the nature of reality is based on three primary entities (*tattvas*), (1) primal matter (*prakriti*); (2) pure personality (*purusha*); and (3) the supreme pure personality (*parama purusha*). The supreme being is God (*parama purusha*), also known as Krishna in his immanent form. He is supremely aware (*caitanya parama*). He is known as the Supreme Truth (*satya*). Living beings (*jiva*) are, in fact, pure personalities (*purushas*).[14] Srimanta Sankaradeva was a voracious reader of *Yoga Shastra* and a skilled practitioner of yogic practices. Earlier to Sankaradeva, the *nathas* were known as *Yogis*, and various forms of *Yoga* practices were once practiced among them. So, in this context, we can assume that Sankaradeva drew some inspiration from the yogic postures of the *yoga* system or *yoga shastra*. Body exercises are essential for any dancer to gain body flexibility, which the saint was well aware of. As a result, many of the *mati-akhoras* postures are strikingly similar to yogic postures. For example, *oodhalon* of *mati-akhora* is similar to the yogic posture *Sirsasana*. *Kasa-bandh* is similar to the yogic posture *padmasana*, among others.

Hence, the spirituality in traditional yogic terminology, refers to the spirit or soul, which is the innermost core of every human being and can also be interpreted as pure consciousness. The ultimate goal of spiritual practices in *yoga* is the "realization of the oneness of all things. [6]

7. Conclusion:

In conclusion, Sankaradeva's *bhakti yoga* primarily means an individual search for and experience of the divine, which can provide a sense of inner silence, freedom, and connectedness. It also provides a sense of purpose or framework for life, which leads to increased awareness, self-improvement, and self-transformation. His *Bhakti yoga* refined the socio-cultural atmosphere of Medieval Assam through love, equality, and brotherhood, and brought together all the diverse ethnic groups who lived here. Through the mission of *Bhakti yoga* and spiritual upliftment, he established an integrated Assam by breaking down the barriers of so-called caste, creed, religion, and social status, which is still in operation today. Sankaradeva believed that the

Jnana (wisdom) Yoga path was difficult for illiterate common people to follow. Because there was no adequate educational institution or master at the time, Sankardev decided to spread the simple Bhakti Yoga. (Unconditional love for God) Bhakti gives rise to wisdom, the ultimate wisdom—knowledge of the supreme power. It can be assumed that Sankaradeva's yoga and spiritual practice can increase one's ability to live a holistic life to a greater extent. Yoga and spirituality seek to purify the mind in order to achieve liberation (moksha). In Vedanta, it is the realization of the true Self; dissolving the knot of the ego, which confines pure Consciousness to a body-mind.

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Value based Education & Yoga.

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Abstract

'A man without the right and adequate education is likened to a ship without a rudder and without an anchor driven by the winds of chances and circumstances' –a famous saying. Righteousness, truthfulness, skills, service orientation, friendship, philanthropy, courage, universal brotherhood, live and let live attitude are some of the most sought after qualities we wish to inculcate in our students. How often do we find such qualities in our youth? From the ancient times to the modern times there are many examples showing how the lack of values in personal and social life causes the downfall of many from the top position. Ravana from the Ramayana and Duryodhana from Mahabharata are the two examples from ancient times. Rajat Gupta of McKinsey & Co. USA, Mrs. Chanda Kochhar of ICICI bank, Ramalinga Raju of Satyam Computers, Rana Kapoor of Yes Bank, Vijay Mallya of Kingfisher group, Subrata Roy of Sahara group, Nirav Modi of Gitanjali Gems, Venugopal Dhoot of Videocon group are some of the examples of celebrities from the business world. Delhi's famous Nirbhaya murder case of 2012, Mumbai's Shraddha Walker brutal murder case of 2022, a drunk man's urinating on a female passenger in New York- Mumbai bound Air India flight in January 2023, shooting up of Cyber Crimes by 112% in Mumbai during past five years etc are the recent examples showing that our education system needs something more because all of the people referred above are literate and some among them are even highly educated but they all indulged in criminal acts. Education system must have a decisive, impactful and well defined value creation module to create well educated, skilled, responsible citizens and not mere wealth creating robots. It should inculcate good practices on a regular basis so that they become one's habit which finally builds character. A sincere search for such education would lead to Yoga Education System, in general and the Patanjali Yoga Sutras in particular. The eight steps of yoga propounded by Patanjali are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first five steps together are called Bahiranga yoga and the last three are called Antaranga yoga. The first two steps, Yamas and Niyamas, provide the ten commandments viz. Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha, shaucha, Santosh, Tapas, Swadhyaya and Ishvarapranidhana provide for very rich sources of value based education .

Key Words:

Values, habits, character, Yoga Sutras, bahiranga, antaranga, yama, niyama.

Introduction

Definition of Education

We are going to see some of the definitions of the word education. 'Education 'means to bring out the ideas of universal validity which are in the mind of every man'-- Socrates.

'Education is the capacity to feel pleasure and pain at the right moment; it develops in the body and in the soul of the student'-- Plato.

'Education is creation of a sound mind in a sound body. It develops the main faculty of the

Mrityor ma amrutam gamaya"

Meaning-- Lord, lead me unreal to the ultimate reality,

From the darkness to the light,

From death to immortality.

Research design and approach:

This paper is a qualitative discussion and analysis and the findings are based on the secondary sources and the references available in the print and in the digital form.

Literature review (a) *Kamal Kant Tyagi and Rohit Kushwaha(2018)* studied the efficacy of Spirituality as an Intrinsic Motivator in Enhanced Organizational Productivity and found that 95% of the academic professionals agreed that yoga and spiritual practice is helpful in maintaining discipline among the workforce and to bring positive personality trait in human resources. They also suggest that yoga practices be included in management syllabus as a tool of behavioral development viz. motivation, discipline, positive manners, and relationships.

(b) A survey on alternative medicine supplements in 31044 participants was conducted in the USA (2008) published in the *Journal of General Internal Medicine* in which they found that mental health of yoga practitioners was maximally improved.

(c) A survey done (2014) by *Mumbai University* on 972 participants in Mumbai city revealed that 74.1% participants practice yoga for general fitness and stress reduction. Surprisingly 83% did not associate yoga with religion.

(d)*Aaditi Arora and Rohit Kushwaha (2018)* conducted a study on the impact of yoga on the personality of school children and observed that yoga has a direct relation with personality development, reduction of stress, enhancement of self confidence and contentment at mental level leading to inner and outer harmony.

(e) *Krishnan (2008)* in his study on transformational leadership observed that Karma Yoga is an important part to make one duty oriented and morally responsible citizen.

(f) *Prasad, Suri (2011)* studied the relationship between self awareness and transformational leadership in the IT industry to find out that culture based on Karma Yoga and Vedanta knowledge is conducive to the emergence of transformational leadership.

(g) Dr S. K. Chakraborty of IIM Kolkata in his book "Values and Ethics for Organisations" observes that the current higher education is not inclusive of the fundamentals and convictions in human values and ethics. It is engaged in cramming the students brain with information and equations, techniques and tactics, for developing scientific temper and liberated mind. If in some quarters there is some awakening to the need to put 'spirit' back into education, the so-called education experts cry out "make students, not monks". Do we need more and more ego- shunning, greed- controlling, anger- reducing people in all walks of life? If the answer is yes then the principle of 'Nishkaam Karma Yoga' laid in Karma Yoga philosophy is the true psychological method for reinforcing such values.

Dr. Chakraborti further adds that **sage Vyasa** in the concluding stages of *Mahabharata* warns the world that:--

" All my life I have been crying out

With the upraised arms:

Follow dharma, artha and kama will surely follow you!

Alas! Who cares, who listens!"

Human Values Vs Dis-values

Gratitude	– Jealousy
Loyalty	– Greed
Humility	– Arrogance
Patience	– Vindictiveness
Gentleness	– Sycophancy
Dignity	– Backbiting
Honesty	– Anger
Sincerity	– Deceit
Sharing	– Vanity
Forgiveness	– Hypocrisy

If we do an honest search in our society, we will find that in most cases the dis-values are seen rampantly. Society needs to look into this issue a little more seriously.

Patanjali Yoga Darshan

In this paper we are restricting our discussion with respect to Patanjali Yog Darshan, which hereafter will be referred as PYS (Patanjali Yoga Sutras). This is done in order to limit the length of this paper because among the various available scriptures (Hatha Pradipika, Ghreand Samhita, Shwetashvara Upnishad, Shiva Samhita, Bhagavad Gita) the PYS is studied the most because of its detailed account of codified value addition text. In this paper the author has not touched upon the Asana and Pranayama aspect as it is practiced the world over after declaration by UNO to celebrate International Day of Yoga on 21st June every year. The author earnestly feels that the basic value creation modules are available in the Yama and Niyamas, which would result in laying the sound foundation of the education system in any nation.

The eight steps of yoga viz. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi are described in PYS 2.29.

The first five steps together are called Bahirang yoga and the last three steps together are called Antaranga yoga.

The five Yamas are provided in PYS 2:30 and the five Niyamas are provided in PYS 2: 32. Yamas are the codified rules for behavior in society and Niyamas rules for personal development.

Ahimsa satya asteya brahmacharya aparigrah yamah (PYS 2:30)

Meaning – Ahimsa, satya, asteya, brahmacharya, aparigraha are yamas.

Shouch santosh tapaha swadhyaya ishwar pranidhanani niyamaha (PYS 2:32)

Meaning – Shouch, santosh, tapaha, swadhyaya, ishwar pranidhana are niyamas.

The yamas and niyamas, if taken up seriously and imbibed in the youth, will see many positive changes in the society. These practices are beyond any religious boundaries and hence have universal applicability.

Ten Commandments

Five yamas and five niyamas are together from the 'Ten Commandments' or the rules Patanjali prescribes in the first two steps of yoga practices. We will discuss all the ten commandments as a package of *value based education modules*.

1. Ahimsa= Non violence

Ahimsa pratishthayam tat sannidhou vairtyagah (PYS 2:35)

Meaning-- By practicing ahimsa the students and those dealing with him loose enmity. Non violence at the physical, mental and emotional level is to be practiced. It creates friendship. The context of non violence is very essential e.g. For a surgeon to use a knife is his duty but for a robber use of knife is a crime.

2. Satya= Truthfulness

Satya pratishthayam kriya fal ashrayatvam (PYS 2:36)

Meaning- by implanting truthfulness in Chitta the student derives fruits of his efforts. The concept of truth is a relative term. To talk, conduct and behave in accordance with one's concept of truth brings in mental stability.

3. Asteya= Non-stealing.

Asteya prathishthayam sarv ratna upsthanam (PYS 2:37)

Meaning– Stealing diminishes mental stability. No one becomes rich by stealing others' property. Good habits bring in fortune and wealth. Stealing leads to jail as we commonly see.

4. Brahmacharya= Continence.

Brahmacharya prathishthayam veerya labah (PYS 2:38)

Meaning– By practicing continence the student gets strength and enthusiasm. An uncontrolled and improper sex life results in loss of physical, mental energy besides imminent danger of various diseases. One more meaning of brahmacharya is always thinking about 'brahma' or the final truth.

5. Aparigraha= Non-hoarding.

Aparigraha sthairye janma katantha sambodah.(PYS 2:39)

Meaning-- Non-hoarding or non possessing attitude leads students to knowledge of previous birth. By previous birth you have to assume the students' original Swarup as envisaged in the *sutra 1:03 - Tada drashtu swarupe avasthanam*. Here the student derives mental stability and happiness because he stops worrying about the future.

6. Shouch = Purity

Shouchat swa angah jugupsa parai asamsargah (PYS 2:40)

Meaning-- Cleanliness and purity bring in aversion towards dirt, filth and impurity. Physical mental and emotional purity is essential to self development. Purity through five basic elements (panch mahabhutas) is to be practiced for concentration needed by the student. Purity and holiness are the two irreducible human values, Dr. S. K. Chakraborty of IIM Kolkatta says.

7. Santosh= Contentment

Santoshat anuttamah sukh labhah (PYS 2:42)

Meaning-- Contentment attitude brings in the highest pleasure to the student. This brings in an attitudinal change and stable mind which leads to higher level of performance by the student. No one likes a student who is always cribbing and crying.

8. Tapa = Penance

Kriya indriya siddhih ashuddhi kshaya tapah (PYS 2:43)

Meaning-- By doing hard work for longer periods the student gets purification of the senses and some more siddhis (powers).

9. Swadhyaha = Self-study

Swadhyat ishta devta samprayogah. (PYS 2:44)

Meaning-- By practicing self-study the student gets whatever divinity he expects. Here the word divinity refers to higher levels of consciousness in Yoga.

10. Ishvara pranidhana= self surrender to the supreme.

Samadhi siddhih ishvara pranidhanat.(PYS 2:45)

Meaning-- by surrendering to the supreme consciousness the student gets Samadhi. The word Samadhi means getting established in one's own swarup (higher consciousness).

Concept of Ishwara in Patanjali Yoga Sutra

The last niyama we saw was Ishwara pranidhana, which means surrender to the supreme ishvara. The Sankhya philosophy does not allow the presence of God in the existence of creation. Process of evolution is the basic tenet of sankhya philosophy. Then why did Patanjali bring Ishwara into the yoga system?

Ishwara of Patanjali is not someone outside or someone who stays in the temples but the original pure consciousness, the pure Swarup of self, the Purush Vishesha which is beyond the ambit of kleshas, karmas, fruits of karmas, which are called as painful afflictions, actions, end results of karma respectively. Here the word Swarupa is to be referred in *sutra 1:03 "Tada drashtu swarupe avasthanam"*. This is beyond space, time and causation.

God, the supreme creator and ruler of the universe was an accepted idea from ancient times. God who is not just the creator of the creation but at the same time being something which is omniscient and the most superior being, who helps in concentration of mind and in removal of obstacles coming in the way of such concentration is accepted by Patanjali. He does not deviate from the philosophical structure of Sankhya philosophy but becomes embellishment for the same. By bringing in Ishwara Patanjali has made the fruits of tapas and swadhyay easily achievable for the student.

Patanjali neither supports nor opposes the four yogas described in Bhagavad Gita viz. Jnana yoga, Karma yoga, Raj yoga and Bhakti yoga. He simply suggests submission to Ishwara in the Sutra 1:23 . He describes how Ishwara is in Sutra 1:24, 25 ,26, 27. He suggests one easier path to achieve Samadhi (higher consciousness) by doing Japa of Pranav (Omkar) sutra1:28. In the next Sutra 1:29 he recommends acquisition of inner consciousness and enumerates 9 interferences in Sutra 1:30 and 5 more disturbances in Sutra 1:31.

Patanjali provides alternative means to remove these obstacles and disturbances in Sutra 1:32 to 1:39. This is actually a 'Behavioral Therapy' in Yoga prescribed by Patanjali which he calls 'Chitta Prasadana'. It brings in a beautiful transformation from mental illness to mental wellbeing.

How long is it recommended for Self-study?

"Sa tu dirghakala nairantarya satkara asevito drudhbhoomi"- (PYS 1:14).

Meaning-- The suggested yoga practice(swadhyaya) is to be done with full faith , for a longer time and regularly so that the foundation of yoga becomes solid on which higher floors mentioned in the last three steps viz. Dharana, Dhyana and Samadhi can be constructed. Regularity and for a longer period is recommended.

Conclusion

The existing education system is adopted from Lord Macaulay's British Education model which has lost its relevance for the current time. It does not allow any scope for self or spirit. It does not allow development of students character but emphasizes skill development. It does not speak about inclusion of human values in the education system. It produces a battalion of skilled and trained young people who are lacking in emotional quotient and spiritual quotient but who have only good skill-based knowledge. The Universities and colleges have become factories producing intelligent robots who lack EQ and SQ. Our economic organizations, in order to achieve long-term resilience and honor, must consider pouring energy into 'tilling the heart' as they are doing today into 'skilling the brain'.

In this paper I have mainly considered, not widely discussed the first two steps of yoga viz. Yama and Niyama. To practice all the 8 steps of yoga one may face many glitches viz. 5 Kleshas (painful afflictions), 9 Antarayas (disturbances), 4 Sahbhavas (associated obstacles).

Patanjali provides *behavioral therapy called Chitta prasadana*, to tackle the same. Patanjali in his remaining sutras provide a detailed SOP to overcome all the afflictions, disturbances and obstacles.

For the new students studying in the current module, if the colleges and schools introduce a small module of yoga values discussed in this paper, it would definitely help in developing and grooming well educated, talented, youth with higher EQ and SQ. A hundred and twenty years ago *Swami Vivekananda* had proposed a metaphor, '*the world in a moral gymnasium*' to a select British audience. The time has come to seize upon the metaphor and start using it.

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Spiritual Protocol of Pranayam: A Systematic Review.

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Abstract

The main purpose of writing this article is to make common people/yogis aware of the consequences of intense pranayama practices particularly Kapalbhathi kriya, Bhastrika pranayama, and pranayama consisting of Kumbhaka and the art of utilizing maximum energy produced as a result of practicing pranayama (which is currently being wasted in most of the cases due to the lack of knowledge of the mechanism behind pranayama). Pranayama, if done systematically, can give amazing health benefits with faster spiritual growth consisting of siddhis but if done wrongly could result in physical diseases along with आध्यात्मिक तपः. These side-effects were earlier known to the Siddha hatha yogis, that is why, in the meantime, different sects of yoga emerged: Those who were knowing the mechanism, were doing it with kumbhaka. Others do yogic practices but exclude pranayama. Some others doing pranayama without kumbhaka. The negative impact in terms of Hatha Yoga Pradipika is given as:

“यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः |

तथैव सेवितो वायुरन्यथा हन्ति साधकम्” ||HYP:2/15

“Just as lions, elephants, and tigers are gradually controlled, so the prana is controlled through practice. Otherwise, the practitioner is destroyed. Accordingly, if Prana is not controlled properly, then sickness and death may occur. (Swami Muktibodhananda,2012) So, prana has to be channelized and redirected to avoid unnecessary circumstances to happen. The uniqueness of this article is that it deals with the details of the mechanism of ending up with the pranayama. Earlier, the mechanism was not revealed to the common people. During the Guru-Shishya tradition, Guru was conveying the secrets to the shishya or disciple. So, this topic remained hidden.

Keywords: Aim of Pranayama, Breath Retention, Pranothhan, Code of conduct, Kundalini,

Introduction

This article is an effort to recall the purpose of pranayama which many of us have forgotten. It is not like you can start pranayama whenever you wish and most importantly you can't end pranayama whenever you want, How to start pranayama is not the concern of this article that many of us are aware of. But what is currently left neglected is how to end up with the pranayama. Certain breathing practices particularly kapalbhathi kriya, Bhastrika pranayama and pranayama with kumbhaka help to awake the prana in a fast way. This awakened prana then must be given proper direction to get control over the prana and to avoid unnecessary wastage of energy produced as a result of pranayama practice. This is neglected mostly at present. It is not like earlier people were not aware of the side-effects of not giving direction to the awakened prana. They were, that's why, seeing its complications, different sects of yoga have been emerging from time to time.

Examples include:

1. Sahaja yoga (founded by Shri Mataji Nirmala Devi)
2. Surat Shabda yoga (practiced by Sant Kabir, Guru Nanak, and Maharshi Mehi Paramahansa in the 20th century)

3. SVYASA (pranayama without kumbhaka)

For the very 1st time, a flowchart is given to describe the real purpose of doing pranayama which in short, is a unique feature of this article. At the same time, you are going to see whatever has been put forward, is following our yogic scriptures. So, this article is not going to violate anything against the scriptures rather than it attempts to describe something whose description was needed for a common practitioner.

Objectives of the article

This article aims to guide the practitioner about the spiritual protocol of controlling prana and Kundalini initially, so that the practitioner may utilize the maximum energy produced as a result of intense pranayama practice. Also, in this article, you are going to find the problems which could happen due to a lack of not ending pranayama properly.

Limitations

Please note that that article does not give the full details of controlling kundalini and prana. This article guides you only through the initial stages of controlling prana. To go more into the details and for future perspective, you need Siddha-Yogi.

"The practitioner must be able to direct prana as necessary."

(Swami Niranjananda Saraswati,2018)

Identification of the problem

Literal meaning of pranayama

we look at the literal meaning of pranayama, we can easily understand what is the meaning of pranayama literally and what we are doing now.

Pranayama = Prana + ayama

↓ ↓
Prana extension/expansion

Pranayama = Expansion of prana

So, the literal meaning of pranayama is the expansion of prana, but when we are ending pranayama as the last yogic practice, we are not fulfilling the real purpose of doing pranayama.

Pranayama is actually Kumbhaka

If you analyse main hatha yogic texts, you can easily observe that Pranayama is actually termed as Kumbhaka

Mention of Pranayama as kumbhaka in Hatha Yoga Pradipika

सूर्यभेदनमुज्जायी शीत्कारी शीतली तथा।

भ स्ति का भ्रा म री मूर्च्छा प्ला वि नी त्य ष्ट (कु म को)

HYP: 2/44

Mention of Pranayama as kumbhaka in Gheranda Samhita

सहितः सूर्यभेदनश्च उज्जायी शीतली तथा ।

अस्तिका भ्रामरी मूर्च्छा केवली चाष्टकुमका॥

Importance of kumbhaka in Hatha Yoga Pradipika

विधिवत्प्राणसंयमैर्नाडीचक्रे
विशोधिते।

मारुत।

सुषुम्नावदनं भिवा सुखादिशति

HYP: 2/41

"By systematically restraining the prana, the nadis and chakras are purified. Thus, the prana bursts open the doorway to Sushumna and easily enters it".

Outcome

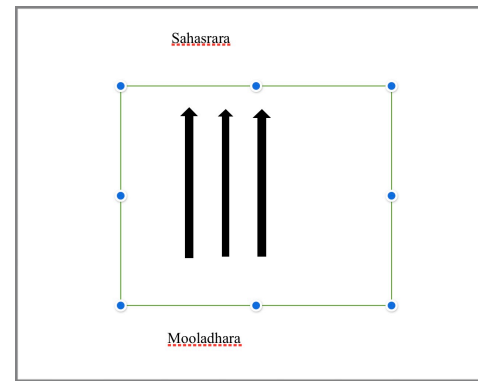
To derive the maximum benefits of pranayama, kumbhaka must be done.

Pranic movements in 3 types of breathing practices

viz; Kapalbhathi, Bhastrika, and Pranayama consisting of kumbhaka

Case I: When Prana is given direction after pranayama (Urdhavgaman)

Then, prana will move in the upward direction giving maximum benefit to pranayama physically as well as mentally.

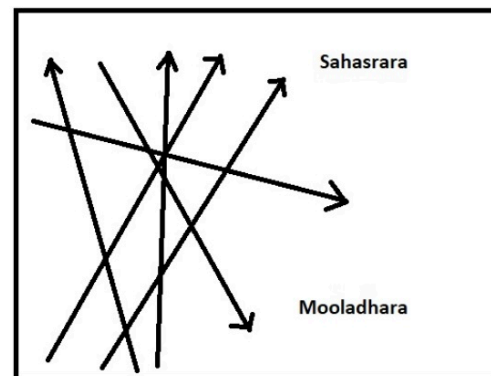


Case II: When yogic practices end up with Pranayama

The random movement of Prana

Then, in this case, a Scattering of pranic energy will happen as shown below:

which is a waste of energy produced as a result of pranayama practice which could further be utilized to get control over prana. Control over prana means exceptionally good physical and mental health conditions.

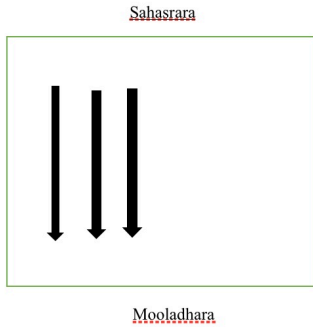


Scattering of Prana

Downward movement of prana (Adhogaman)

If the prana is not given direction, then in some circumstances, downward movement of the prana is also possible which may create sexual desires due to over-imbalance in Mooladhara. (Cover -activations of Mooladhara). "Sexual moderation should also be observed by the practitioners, as Kumbhaka produces certain toxic-forming hormones".

(Swami Niranjanananda Saraswati, 2009)



The Problem

Overall, one may encounter the following problems:

1. Control of Kundalini (after long and intense practices of Bhastrika and pranayama involving Kumbhaka).
2. Sexual desires (when Mooladhara is not controlled)
3. Lack of Pranothhan in Case of transferred prana (when pranic energy is transferred from practitioner to another person or object.)
4. Mental imbalance
5. physical diseases
6. Not utilizing maximum benefits of pranayama (due to not giving direction to prana)

Problems in terms of hatha yoga scripture

Hatha Yoga Pradipika:

“यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः |

तथैव सेवितो वायुरन्यथा हन्ति साधकम्” ||HYP:2/15

"Just as the lion, elephants, and tigers are gradually controlled, so the prana is controlled through practice, otherwise the practitioner is destroyed".

This accumulated non-directional prana may result in mental imbalance.

because,

भवेत्
"चले वातं चले चित्तं निश्चले निश्चलं

HYP:

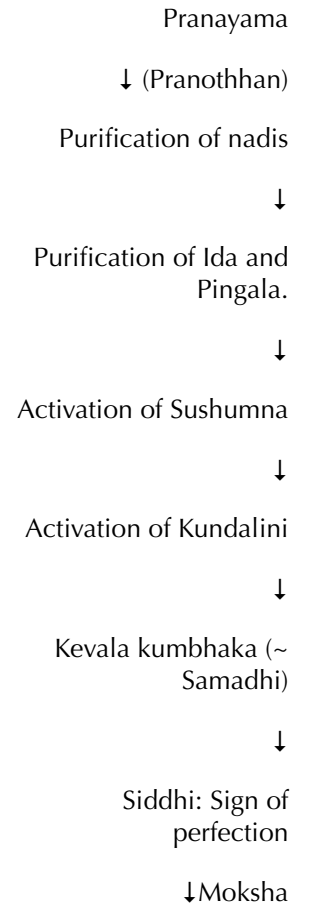
2/12

Accordingly, prana and chitta are connected. If prana is disturbed, the mind will also get disturbed

Apart from the above problem, some physical symptoms may also originate because according to the yogic concept of disease, once 'Adhi ' has originated then this 'Adhi' turns into 'Vyadhi' in the physical body like stress, etc.

The real purpose of Pranayama

The following flow- chart illustrates the real purpose of Pranayama:



So, the actual purpose of pranayama is to reach the state of kevala kumbhaka which further

gives siddhis and siddhis open the door to salvation.

Evidence in support of flow chart

1. Pranayama purifies nadis

As already said in section 3.3.

“विधिवत्प्राणसंयमेवाडचक्रे विशोधिते। सुषुम्नावदन भित्वा सुखद्विशति मारुतः ॥”

2/41

“By systematically restraining the prana (breath) the nadis and chakras are purified. Thus, the prana bursts and open the doorway to Sushumna and easily enters it. (Swami Muktibodhananda, 2012)

HYP:

Mudra

Mudras are known to give direction to the awakened prana.

“तस्मात् सर्व-प्रयत्नेन प्रबोधयितुम् ईश्वरीम्।

ब्रह्म-द्वार-मुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥”

HYP :3/5

“Therefore, the Goddess sleeping, at the entrance of Brahma’s door should be constantly aroused with all effort by performing mudra thoroughly”.

‘Mudra is a specific body position which channels the energy produced by asana and pranayama into various centres”.

(Swami Muktibodhananda, 2012).

Khechari mudra maintains prana in the body.

“इन्धनानि यथा वह्निस् तैल-वर्ति च दीपकः।

तथा सोम-कला-पूर्णं देही देहं न मुञ्चति ॥” HYP: 3/46

“Just a fuel kindles fire and oil a lamp, so the indwelled of the body (prana) does not vacate while the body is full of the moon’s nectar.” (Swami Muktibodhananda, 2012)

Pranayama activates kundalini

“कुण्डली बोधकं क्षिप्रं पवनं सुखदं हितम्”

HYP: 2/66

“This (bhasrika) quickly arouses Kundalini.” (Swami Muktibodhananda, 2012)

Kevala Kumbhaka provides Siddhis

“केवली कुम्भके सिद्धे किं न सिध्यति भूतले। ”

GS:5/98

“Having mastered Kevali kumbhaka, What Cannot be achieved in this world?”

(Swami Niranjanandanda Saraswati, 2012)

Pratyahara

Pratyahara is the withdrawal of senses or detachment. Now, let's understand how these sense organs are connected to prana. These sense organs are the vital seats of prana in the body. According to Hatha Yoga Pradipika:

“इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः”

HYP: 4/29

“Mind is the ruler of senses, prana is the ruler of mind.” (Swami Muktibodhananda, 2012)

Solutions to the problem

Methods to control prana

1. Mudra
2. Pratyahara
3. Dharna

11 Senses:

5Jnanendriyas, 5 Karmendriyas and 1Manas

The mind (brain) utilizes most of the prana

If we talk in terms of anatomy, we know that the brain needs 20% of the oxygen we breathe.

It means the brain needs 20% more air.

It means the brain needs 20% more prana than any other body organ.

“In Kirlian photography, an excessive flow of pranic energy is seen from the fingers and feet but not from the back, thighs, and calves.”

(Swami Niranjanananda Saraswat, 1912)

Thus, overall, we can say that if we are doing withdrawal of senses, it means we are doing withdrawal of prana. Alternatively, we can say that

with the help of pratyahara, we are controlling prana.

That is why, pratyahara is necessary to be done after pranayama, which at present, many of us are neglecting.

How is Pratyahara done?

A no. of methods can be applied for the withdrawal of senses. Point is that any one method must be done. Some of the commonly used methods are listed here:

1. Focus on breath
2. Shanmukhi mudra
3. Shambhavi mudra

Pratyahara in Srimad Bhagavad-Gita

Sri Krishna in Bhagavad-Geeta talks about pratyahara as:

“शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया |

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ||”

(Srimad Bhagavad-Gita: 6/25)

“He should through gradual practice, attain tranquility; and fixing the mind on God through reason controlled by steadfastness, he should not think of anything else.” (Gita Press,2019)

Dharana

According to Patanjali Yoga Sutra, the 2nd fruit of pranayama practice is dharna where the energy produced after pranayama practices can be utilized.

“धारणासु स योग्यता मनसः ”

Patanjali Yoga Sutra: 2/53

(Svami Sri Brahmalinga Muni,2017)

Various types of dharanas can be practiced including Pancha tattva dharana which is also called Bhuta-Shuddhi in tantra.

The importance of Bhuta- Shuddhi can be understood by the fact that Swami Changdev by controlling 5 elements had an age of more than 1400 years (approx)

Future Perspective

To analyse the effects of intense pranayama practices, two groups viz. experimental group and control group can be taken. finally, both groups will be compared which will include the general parameters, their physical as well as the mental well-being pre and post the experiment.

Experimental group	Control group
This group will be said to follow post-pranayama techniques, i.e., mudra, pratyahara, and dharana. This group will be kept under observation for a certain period.	This group will not follow any post-pranayama technique and will just end the practice after pranayama.

Conclusion

Pranayama, in the hatha yoga tradition, has remained the most important tool for Kundalini arousal. So, it has its own risk. In this article, you saw the problems which could happen due to the uncontrolled prana and also you found a pathway to give this uncontrolled prana a proper direction. To derive the maximum benefits, you must use any one method prescribed in this article and also avoid unwanted side-effects to happen. Do not go for shortcuts. It is advisable if you do not have time, do less practice but quality practice following the sequence of ashtanga yoga: P

ranayama

Pratyahara/Mudra Dharana You might have observed, in this article, I have put forward the problem as well as its solution which is following our scriptures. However, to explore more, future research is needed with one experimental group and another control group.

Acknowledgment

I like to thank Prana for inspiring me to write this article which is a need for the current and upcoming generation. The second thank goes to the Indian Association of Yoga for giving me the opportunity to write this article. I am also thankful to my friend Hansraj Kishore (student, B. Tech., CUH) for providing initial technical support.

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Psychological & Behavioural Aspects of Yoga

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Abstract

Yoga is a holistic practice that has been used for thousands of years to improve physical, mental, and emotional well-being. The practice of yoga involves physical postures, breathing techniques, meditation, and mindfulness, which are thought to have a significant impact on behaviour. Yoga has been shown to have positive effects in a variety of populations, but little is known about how yoga actually causes these effects. Increasing psychological resources i.e. mindfulness, body consciousness, self-transcendence, spiritual peace, and social connectedness, which may have positive effects on emotional wellbeing, is one of the mechanisms of yoga that has been proposed. In this paper, we will explore the psychological and behavioural aspects of yoga and how they can be used to enhance psychological health and overall well-being.

Introduction:

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. Yoga is an ancient practice that has been in use for thousands of years to improve physical, mental, and spiritual well-being. It involves the integration of physical postures, breathing exercises, meditation, and concentration. According to yogic texts, practicing yoga leads to the union of individual consciousness with that of universal consciousness, signifying perfect harmony between the mind and body, as well as between man and nature. These are thought to have a significant impact on behaviour. The primary objective of yoga practice shall be health and harmony, as well as living freely in all spheres of life. Research has shown that yoga can be used to reduce stress and anxiety, improve mood and self-esteem, and increase overall well-being.

The Behavioural and Psychological Benefits of Yoga

Physical Postures:

The physical postures of yoga, known as asanas, are designed to improve physical health and flexibility. These postures also have a significant impact on behaviour, as they can be used to promote relaxation, reduce stress and anxiety, and improve mood. Research has shown that regular practice of yoga can improve balance and stability, reduce chronic pain and fatigue, and increase energy levels.

Breathing Techniques:

Breathing is an essential component of yoga, and the practice of yoga involves the use of various breathing techniques, known as pranayama. These breathing techniques are designed to help practitioners control their breathing and regulate their breathing patterns, which can have a significant impact on behaviour. Research has shown that the practice of pranayama can improve mood and reduce stress and anxiety.

Reduce Stress and Anxiety

Stress and anxiety are common mental health issues that can lead to many physical and psychological problems. Yoga has been shown to be an effective way of reducing stress and anxiety, as it helps to promote relaxation and reduce the levels of cortisol, the stress hormone. A study conducted by the University of Utah in 2012 found that participants who practiced yoga regularly had lower levels of cortisol and reported feeling less stressed and anxious.

Reduce Depression

Depression is a mental illness that affects millions of people worldwide. It can cause feelings of sadness, hopelessness, and loss of interest in life. Research has shown that yoga can help to alleviate symptoms of depression, as it helps to improve mood and increase feelings of well-being. A study conducted by the University of Washington in 2009 found that participants who practiced yoga regularly experienced significant improvements in their mood and overall well-being, compared to those who did not practice yoga.

Improve Sleep Quality

Sleep quality is an important aspect of mental health, as poor sleep can lead to a range of mental and physical problems. Yoga has been shown to be an effective way of improving sleep quality, as it helps to reduce stress, improve relaxation, and promote a sense of calm. A study conducted by the University of California in 2012 found that participants who practiced yoga regularly experienced significant improvements in their sleep quality, compared to those who did not practice yoga.

Mindfulness and Concentration

Mindfulness is the ability to be fully present in the moment and aware of one's thoughts, feelings, and sensations. Mindfulness is an important aspect of yoga and is often used to promote self-awareness, emotional regulation, and psychological well-being. This can help to improve mental health by reducing stress and anxiety, improving mood, and increasing feelings of well-being. Yoga is a form of mindfulness meditation, as it involves

the practice of focusing on the present moment, the breath, and the body. The practice of meditation involves the use of mindfulness and focus on the present moment, which can be used to reduce stress, anxiety, and depression. Research has shown that regular meditation practice can improve emotional well-being, reduce negative thoughts and emotions, and increase feelings of calm and peace. A study conducted by the University of California in 2015 found that participants who practiced yoga regularly experienced significant improvements in their mindfulness and concentration, compared to those who did not practice yoga.

In addition to its psychological benefits, yoga has also been found to have positive effects on behaviour. Research has shown that yoga can lead to improved impulse control, better decision making and improved attention and concentration.

Conclusion:

Yoga is a holistic practice that has a significant impact on behaviour and has many psychological benefits, including reducing stress, anxiety, and depression, improving sleep quality, and promoting mindfulness and concentration. These benefits are due to the integration of physical postures, breathing exercises, meditation, and concentration that help to bring harmony to the body, mind, and soul. This ancient practice is an effective way of improving mental health and well-being and should be considered as a form of therapy for mental health issues. Regular yoga practice can improve physical health, reduce stress and anxiety, and increase overall well-being. Further research is needed to fully understand the behavioural aspects of yoga and how they can be used to enhance mental health and well-being.

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Pranayama: The Secret of Stress-free life

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Abstract

We all know that our mental health is one of the strongest aspect of happy and stress-free life. But in modern times working conditions are strenuous which adversely affect our mental health and most of the physiological disorders arise because of psychological problems.

Panayama is an irremovable part of traditional yogic text because it directly works on mental health and brings mental peace. Pranayama helps to get rid of unwanted thought, improves focus and reduces stress which in turn keeps an individual in healthy state of life. Prana is life force, Ayama is regulation of breath thus pranayama is the regulation of life force through breath regulation. Pranayama a breathing technique which includes inspiration, expiration and retention in different ways for relaxation, stress management and to control psychological conditions.

Keywords: -yoga, pranayama, stress, mental health, psychological

INTRODUCTION

Stress is good if it motivates to perform task without affecting psychophysiological health but when it causes harm to physical or mental health then it is a disorder. In modern time because of working conditions and target oriented job every individual works under immense stress even when one realizes that he has been working under lot of stress, it caused an irreversible damage to the organ which are working directly under the control of autonomous nervous system like kidney, pancreas, heart etc.

Medicine can give a short term relive from symptoms but can't able to eliminate stress. Yoga is an ancient philosophy which passed by our ancestor to us for spiritual advancement and health is complimentary while we adopt yoga. Pranayama is a subset of yoga which has the capability to control mind, reduce stress and bring equilibrium in physical, mental and spiritual aspect of life.

PRANAYAMA

Pranayama is forth limb of Astanga yoga. Prana means life, vitality, breath, energy etc. and Ayama means extension, lengthen, expansion, restrain or control. pranayama means extension or regulation of life force or breath. In **shiva Samhita** it is called vayu sadhana (vayu=breath; sadhana=practice). According to **patanjali yoga sutra** Pranayama is the regulation of the incoming and outgoing flow of breath with retention. It is to be practiced only after perfection in asana is attained.

Tasmin Sati Svasa Prasvasayor Gati Viccheday Pranayamah ||2.49||

Pranayama is art to move respiratory organ in a rhythmic way to get control over mind. It consists of long sustained subtle flow of inhalation(purak), exhalation(rechak) and retention(kumbhak) of breath. Puraka stimulate the system, rechaka remove toxins and

kumbhaka channelize energy throughout the body. The disciplined breathing helps the mind to concentrates and get control over emotion thus reduce stress. As said in **Hatha Pradipika**

Chale vate chalam chittam nischale nischalam bhavet ||2.2||

When the Breath wanders, the mind is unsteady, but when the Breath is still, so is the mind still. Pranayama positively affects our action and thoughts. Our thoughts influence pattern of our breath. Rhythmic and poise breathing is sign of happiness and contentment while irregular and interrupted breathing is sign of stress. By controlling breath, we can take a step forward toward self-healing process.

PRANAYAMA REDUCES STRESS

Stress adversely affects the functioning of organs that are directly under control of our autonomies nervous system(ANS) like digestion, blood pressure, heart beat and breath. ANS has two branches sympathetic nervous system (SNS), activate during strenuous conditions also known as 'fight & flight' reaction and parasympathetic nervous system (PNS), activate when we feel cool and calm also known as 'rest & digest' reaction which help us to cope up after strenuous conditions or situations. Pranayama regulates our breathing pattern, by controlling our breath we can easily get control over autonomic nervous system and reduce stress. By practicing pranayama an individual can balance Parasympathetic Nervous System & Sympathetic Nervous System and get control over mental and emotional health.

Three basic ways of practicing pranayama

1. **ENERGISING PRANAYAMA** – This way of practicing pranayama helps to stimulate sympathetic nervous system thus increase heart

1. rate a bit which intern keep us alert and active to deal with adverse situations, 'fight & flight' response. Suryabhedhi, Bhastrika, Kapalbhathi etc. are energizing pranayama. These pranayama practices generate internal heat, improves metabolism and keep depression and dullness at a bay thus improves mental health and overall wellbeing.
2. **CALMING PRANAYAMA** – This way of practicing pranayama helps to stimulate parasympathetic nervous system thus decreases heart rate which intern keep us cool and calm. PNS allows us to rest recover and heal with 'rest and digest' response. Shitali, Sheetkari, are calming pranayama. These types of pranayama practice help us to cope up with stress and anxiety and bring peace of mind.
3. **STABILIZING PRANAYAMA** – This way of practicing pranayama bring harmony between body and mind keep us in balanced state of mind all the time by slightly stimulating or calming our autonomous nervous system according to current situation. Anulom-Vilom, Bhramri etc. are stabilizing pranayama. These type of pranayama keep us active and calm during difficult situation.

RECENT RESEARCH

A study done by the All-India Institute of Medical Sciences (AIIMS) has found that yoga- and meditation-based lifestyle intervention (YMLI) increases neuroplasticity and reduces severity of major depressive disorder.

The 12-week study, to determine the effects of YMLI on depression severity, showed that if an individual has genetic depression, then yoga can prove to be beneficial.

Speaking to IANS, Rima Dada, Professor at Department of Anatomy at AIIMS, said: *"To combat stress anxiety and depression, yoga could play a key role. Yoga, especially pranayama, decreases expression of pro inflammatory genes and increases expression of anti-inflammatory genes and may also play an important immune-modulatory role in cytokine storm"*.

CONCLUSION

Researches in yoga and its therapeutic aspect has been conducted in all over the world and it has been proven that yoga(pranayama) is best alternative therapy to reduce stress and improve mental health by regulating the functioning of autonomic nervous system. nowadays some of the psychologist even prescribed pranayama and meditation to patient dealing with stress, anxiety, depression and insomnia. So, pranayama along with

asana and meditation can not only be helpful to prevent stress but also to improve mental health.

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Yoga & Yajya are complementary to each other: A Review

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Abstract

Ancient Indian literature mentions the beneficial effects of Yajya on human physiological, psychological, and spiritual well-being, as well as the environment. The goal of this review is to look into how Yajya affects the outcomes of Yogic practice in humans. Yajya is one of the strategies that can be used to awaken the full potential of the human. Yajya is essentially a therapeutic procedure: Heal the environment, and the environment will heal the living ones directly or indirectly. Different studies revealed that the smoke produced by burning the ghee and sugar mixture destroys the bacteria that cause several ailments. By using the right wood and havan-samagri, a Yajya can also be a potent treatment for a wide range of physical (bodily), mental, and psychosomatic problems and act as a catalyst to Yogic practices. As various volatile oils, steam, and smoke are spread into the surrounding air, they automatically neutralize the bad odours and the surrounding will enhance the impact of Yogic practices on the Human body, mind and spirit.

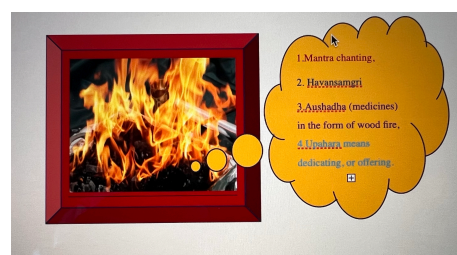
Keywords: Yajya, Yoga, Healing, Environment, Health, Human.

Introduction

Environmental pollution directly affects all living and non-living things. It is regarded as the most harmful contaminant in our environment, and until it is eliminated at the source, it is difficult for humans to maintain health-span and longevity through Yoga or other therapies. Although the government is investing billions of rupees to address these issues, outcomes are not being realized very successfully. To effectively, permanently, and unconventionally address the issue of air pollution, The appropriate experiments are required to ascertain whether Vedic science "Yajya" genuinely contributed to the decrease of air pollution as mentioned in ancient texts. The mango wood was discovered to have nearly negligible CO emission after burning numerous different types of wood, which is why its Samidhas were utilized for the experiment. Havan is a ritual that has been practiced for centuries to purify the environment and the air.

The Yajya is a ritual, which has significant scientific value and positive consequences. The havan samagri sacrificed in Yajyagni sublimates and expands in open space, powered by the sonic power of the mantras, and numerous benefits in terms of environmental purification, calming herbal effects, and psychological betterment. Certain sweets and fresh grains have favorable impacts on the quality of the environment and human health (4). To enhance benefits or to avoid any side effects during performing Yogic practices, one should be in a clean, calm, pollution-free, and tranquil environment.

Yajya technique provides enhanced benefits by combining four forms of therapy into one. Mantra chanting, aushadha (medicines) employed in the form of wood fire, havansamgri (fire oblations), the act of upahara means dedicating, or offering.



Yajya/Agnihotra is performed twice, precisely at sunrise and sunset, and is followed by proper cleansing, bathing, and dressing in clean surroundings.

Required materials:

Pyramidshaped copper pot, dried sticks which are free from insect and worm infestation like Mango, Palash, Bilva, Pipal, Bargad, Gular, Chandan, Deodar, Agar, dried cow dung cakes, camphor.

sugar, dried grapes, honey, clarified cow ghee (10,11,12).

Havan samagri: unpolished unbroken rice, cow ghee, *Medicinal herbs* like Agar, Gugal, Nagarmotha, Jatamansi, Launga, Dalchini etc. *Odoriferous substances:* Saffron, Agar, chandan, ilaychi, jayphal. *Health constituents:* Cereals such as wheat, rice, barley, til, fruits, sugar, dried grapes, honey, clarified cow ghee (10,11,12).

1. Effect of Yajna on the Environment

The industrialisation units, fast urbanization, ozone layer depletion, deforestation, air and water pollution, radioactive wastes, etc. have disrupted and destabilized the cycles of life that are normally in harmony between people, animals, and plants. Because of the ecological imbalance brought on by these criminal activities of the human, not only human life is in danger, but also the existence of all species on our planet. Experimental research demonstrates that the prevalence of diseases is less in areas where Yajya is commonly practiced, Because it provides a pure, healthy environment, and a healthy, nourishing, and healing environment will heal the living and non-living things (1). It revitalizes the skin, purifies the blood, regenerates brain cells, and blood, and hinders the development of harmful bacteria. Yajya is essentially a therapeutic procedure to restore the atmosphere. It has been observed by researchers that Yajya is bacteriostatic in nature, which eradicates bacteria and micro-organisms, the root causes of illness and diseases. Yajya ash also purifies and cleanses the water making it fit for drinking (2, 5). Yajya results in the purification of the atmosphere through the electrically charged constituent particles of the compounds fumigated.

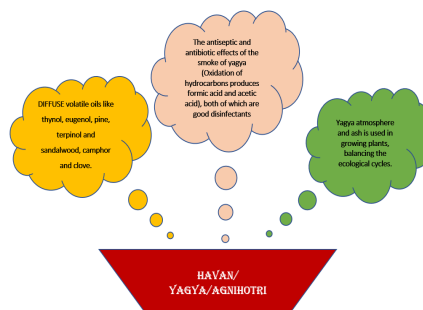
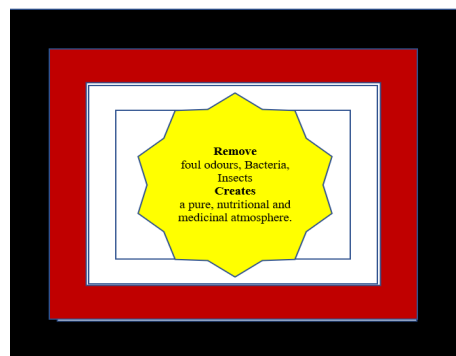
A Russian Scientist named Dr. Shirowich mentions that **"if cows' ghee is put into the fire, its smoke will lessen the effect of atomic radiation to a great extent"**. Dr. L. Matela

Anatoninowska observed the chemical reaction which takes place during the burning of all the havan samagri during the process of HAVAN is as----

$\text{CO}_2 + \text{H}_2\text{O} + 112,000 \text{ cal} \text{---}$

$\text{HCHO} + \text{O}_2$

Carbon dioxide +water+112,000 cal--- formaldehyde + oxygen

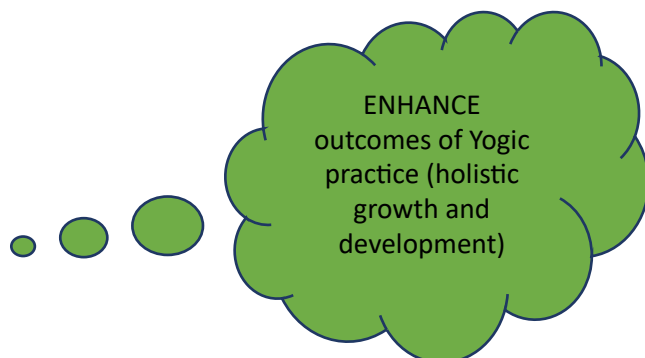
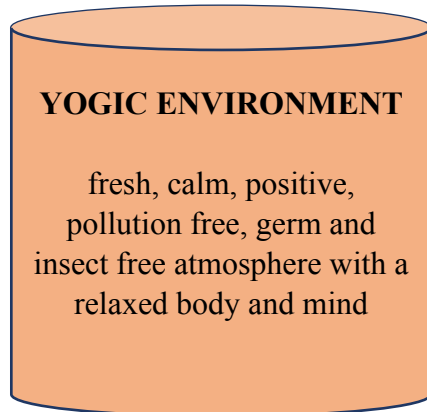


Absolute combustion of the material in the havan samagri results in carbon dioxide being converted into oxygen. It is impossible to overstate the importance of oxygen liberation and the reduction of CO₂ produced in Yajya from the aforementioned perspective. It can be stated that the performance of Yajya leads to the purification of air, water, and soil which is beneficial for all living as well as non-living things in the surrounding (4,6).

Uttering of Gayatri Mantra produces vibrations soothing to the human mind, and all plant and animal life (3). These vibrations also spread specific energy waves in the surrounding atmosphere as the oblations are offered.

1. Effect of environment on Yogic practice

Yogic practice should be performed in a fresh, calm, quiet, pollution-free, germ and insect-free atmosphere with a relaxed body and mind as mentioned in the ancient Yogic text to enhance the benefits of Yogic practice. Yoga practitioners should be full of enthusiasm, courage, patience, and determination to achieve the goals of practicing Yoga.



2. Effect of Yogic practice on human health.

Yoga is a complete practice that incorporates dietary, lifestyle, behavioral, as well as psychiatric therapy to promote wellness. The Yogic intervention aims to re-establish the equilibrium of the entire systems of the body and its simultaneous operation at the levels of the body, mind, and spirit. But Yoga practitioner requires a suitable pollution-free, positive atmosphere to perform yoga and to achieve its goal. This is possible by performing Havan / Yajya to purify and make the atmosphere suitable for practicing Yoga.

Conclusion

Dr. Hafkine mentioned, “mixing ghee and sugar and burning them creates smoke which kills the germs of certain diseases and secretion takes place from some glands related to the wind-pipe, which fill our heart and mind with pleasure”. Yoga practitioner requires a suitable pollution-free positive atmosphere to perform yoga and achieve its goal. This is possible by performing Havan / Yajya to purify and make the atmosphere suitable for Yoga. Heat and sound are the two fundamental energy systems in the physical universe. These two energies, notably the heat from the fire of the Yagna and the sound of the Gayatri and other Mantras, are united during Yagna to produce the intended effects on the body, mind, and soul. Hence, Havan acts as a catalyst for Yogic practices. May the desire be erased from the mind, the sin of atrocities, Feelings should be pure, of male and female through Yajya. Yajya is such a mode, through which a person dedicates his inner feelings to the whole universe. This is the program in which we kindle the Yajya fire through the sacrifices. Through the sacrifices invoked with mantras in that Pradeep Agni, the grants received from the world are returned manifold. As the fire of the Yajya is lit outside. Similarly, the fire inside our body also ignites and purifies our feelings. Just as Yajna makes the external environment pure and sattvic, similarly Yoga creates divinity in a person by purifying his thoughts, character and

and feelings. Thus it can be said that Yoga and Yajya complement each other.

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Cultural Aspects of Yoga

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Abstract

Yoga is a way of living that helps an individual lead a healthy lifestyle. The most important part of yoga is to believe in the unity of mind, body and spirit. It allows the self to connect spiritually and maintain healthy social relationships.

Yoga originated in India 5000 years back, when people wanted to relax their body and mind. Looking for a balance between their body and mind too they used to do yoga meditation. It is also said in Bhagavad Gita 'samtvam yoga uchyate'- Absolute equality is called yoga.

The basis of yoga is the search for happiness. But we search for happiness out there in the objects of senses. Happiness is right within us. It is silencing the mind. It is a state devoid of thoughts. It is a state of Bliss, Freedom, Knowledge and creativity. The Upanishad also propound that this original state of silence is also the casual state of the entire creation. All those who are in search of greater and permanent happiness and bliss, those who seek knowledge, those who want to be totally free and who aspire to become more and more creative will have one single aim to reach, that is silence, a state with no thoughts! This happens when we tune ourselves to that blissful inner awareness.

India's glorious culture and civilization got a new dimension through yoga. With the participation of all countries around the world, it is ensured that in future, yoga can become an important medium of global peace and harmony.

This paper reviews the cultural aspects of yoga, its historical development, propagation, present and literary importance. In addition it also discusses the cultural appropriation of yoga and the challenges it poses in reconciling its contemporary global popularity with the context of its original culture.

Introduction- Yoga has been an integral part of Indian culture since ancient times, which we have inherited from our Indian tradition. Yoga is not only an invaluable Heritage but also a priceless gift to stay healthy which teaches man the art of life.

We have been following yoga since ancient times. It has not only been a part of our daily lives but has been adopted all over the world in some form or the other.

The reason for the emergence of Yoga in Indian culture was spiritual, which presents yoga in pure Indian forms. For example, the feeling of oneness with the supreme, the search for knowledge, self discipline and meditation etc. With the passage of time and due to the influence of different cultures, Indian culture got inclined towards materialism, due to which the need and purpose of yoga kept changing not only in Indian culture but in the world. If seen in the modern era the purpose of yoga has been limited to attaining physical health or mental health, earning money, attaining physical beauty, fame etc. But all are secondary, the aim of yoga is the attainment of that supreme element.

Not only spiritual and physical aspects have played a role in the origin of Yoga in Indian culture, but psychological aspects have also played their role in the origin of yoga. These reasons could be attributed to: Desire for 'Sukha- pravritti' (attainment of happiness) and 'Dukha-nivritti' (termination of the sorrow and misery) and curiosity to know about the self and the realities of life. There was a realization that suffering, misery, frustration and consequent pain were permanent in life, while the enjoyment, if any, was a

temporary feature. This realization led the philosophers to gain knowledge about the nature, type and cause of suffering and pain, and also to find out ways that could end then and help in attaining permanent happiness and bliss in life. Consequently, yoga originated and evolved as a way/ means to overcome the pain and suffering and attain permanent bliss of life. Thus the existence of pain, suffering, misery etc. in life was a major psychological reason which helped in the origin of yoga. Yoga says that suffering is inevitable as long as you are in the state of 'Avidya'(ignorance).

There are three kinds of suffering (Tapatrayas) which are categorized in Samkhya Karika.

1. Physical suffering or 'Adi- Bhautika Tapa which is manifested in the physical body and can be caused by the troubles / obstacles coming from the external world, such as from wild animals, people, infections etc.
2. Divine or 'Adi-Daivik Tapa is the suffering caused by coming from extra sensory world/ divine power, natural calamities like earthquake, flood, planet position (graha-mandal prabhava) etc.
3. Internal or 'Adhyatmik Tapa' is the trouble obstacle arising out of one's own body and mind, such as loneliness, depression, stress related- disorder etc.

Role of culture to explore yoga- throughout its history, yoga has been influenced by various cultures and traditions. For example, the practice of yoga was influenced by the idea of nonviolence, self discipline and pursuit of knowledge that was Central to Indian philosophy. In addition, the influence of Buddhism on yoga can be seen in the incorporation of meditation and mindfulness practices into the yoga tradition. Jainism, another Indian religion, also influenced yoga through its teaching on non attachment and importance of self- control.

The ancient texts of Vedas are the oldest scriptures in the world. The Sanskrit word Veda means 'knowledge' and '*rk*' means 'praise'. The Rigveda is a collection of the hymns that are in praise of higher power.

Other three Vedas are Yajur Veda (knowledge of Yajna), Sama Veda (knowledge of chants) and Atharva Veda (knowledge of Atharva). In Vaidik period the means of higher attainment were through knowledge or revelation from the Universe through meditation. It comprises three yogas- Mantra Yoga, where the power of Mantra, through which the mantra became active as a tool of transformation in the mind. Prana Yoga- through Pranayam which energizes the vital force. Dhyana Yoga- the word *dhi* which means Buddhi or intellect is the root for the term 'Dhyan' aur meditation. *Dhi* the higher and interior portion of the mind (Manas). Which enables us to receive the eternal truth. This cultivation of *dhi* or Buddhi, the main faculty of discrimination, is the main characteristics of Yoga, Vedanta and Buddhism.

To keep the mind solely on one object is contemplation. "Contemplation is that state in which the tendencies of the concerted mind begin to flow around one single notion like an uninterrupted stream of oil, and the mental faculties (Manas) remain without any outward object." The five characteristics of Dhyan are: single thought, effortless, slowness, expansion. Any state of mind having these five characteristics can be said to be in Dhyana.

IMPACT OF NADISHODHANA PRANAYAMA ON HAEMOGLOBIN LEVELS, VITAL CAPACITY, AND LEVEL OF STRESS OF AN INDIVIDUAL

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Abstract

Context: Today low haemoglobin, low vital capacity, and addition of stress, anxiety becomes very common problem globally. These three factors somehow create the adverse effect on health. respiratory disorders, low immunity, anaemia, psychosomatic disorders are few examples of the severity caused by the three factors (haemoglobin, low vital capacity, and stress). **Objective:** To review the research that analyzes the impact of nadishodhana pranayama or alternate nostril breathing on haemoglobin, vital capacity, and stress of an individual. **Design:** Search syntax was generated and databases, Scopus, Pub Med, Google scholar, Science Direct were searched for the relevant research articles. A deep literature search of Google scholar, Shodhganga dissertations and thesis section was done. Present review includes 15 research papers. **Intervention:** Nadishodhana pranayama, anulom-vilom pranayama, alternate nostril breathing and yoga package including asana, pranayama and dhyana were used as yogic intervention in experimental group in several research which are analysed in this review. **Result:** By providing the yogic intervention, effect on several parameters such as- anxiety, stress, depression, haemoglobin, haematological parameters, vital capacity, chest girth expansion, peak flow volume) were measured. In result it was found significant improvement in level of hemoglobin, chest wall expansion, peak flow volume and significant reduction were observed in stress and anxiety.

Key Words: Nadishodhana Pranayama, Hemoglobin, Vital Capacity, Stress, Alternate Nostril Breathing

Therapeutic applications of Yogic practices in the management of bronchial asthma - A systematic review

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Background: Asthma is a disease grasping our attention for a decade and is aggravating every day. In this modern era, a large amount of transportation is dependent on fossils. The burning of which causes the emission of pollutants, leading to the deterioration of air quality. Inhaling such unhealthy air can lead to respiratory diseases like Bronchial Asthma. Bronchial Asthma is a chronic respiratory disease characterized by the inflammation of the airways of the lungs.

Method: PubMed, Science direct, Google scholar, some medical books, traditional Yogic books like HathaYoga Pradipika, Gheranda Samhita, and other important Yogic texts, books related to scientific evidence of Yogic practices, Yoga therapy books, and other sources were searched in this review paper.

Result: 19 best and relevant research papers are incorporated in this review paper after going through 1,746 records from the past 12 years. Total 2,771 participants were involved from the randomized control trials, pre and post assessment, simple random sampling, pilot study and an observational study. The Yoga group showed better results as compared to the control group and in most of the studies, the result was significant.

Conclusion: It was found that Yogic practices can be suggested in the management of asthma. Yoga results in better functioning of the lungs and improves QOL. It also reduces the frequency of asthma attacks, drug intake, obstruction in the lung airway, and its sign and symptoms like dyspnea, chest tightness or pain, etc.

Keywords: Bronchial Asthma, Yoga, Lung function, Pranayama, Complementary Therapy.

Application of Yoga & Ayurveda in the Health Improvement in Modern Era

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Abstract

In modern times, people are adopting alternative medicine in their life to stay healthy. In this study, we will see that Yoga and Ayurveda have an important contribution in keeping the health healthy. Yoga and Ayurveda exert their influence on human behavior, daily routine, body and mind. When the body is physically healthy, the mind is also healthy. Yoga and Ayurveda have a holistic effect on man and bring balance to the body, mind and consciousness. The main goals of Yoga and Ayurveda in modern life are physical health, mental health, spiritual health, self-realization or God realization within us. In modern times, humans are giving importance to Yoga and Ayurveda in their lives to bring the unbalanced routine into balance, that is why Yoga and Ayurveda have their own important place in the form of alternative medicine in today's time. Man can keep himself completely healthy through Ashtanga Yoga, Kriya Yoga and balanced diet in Ayurveda.

Key Words: Yoga, Ayurveda, Ashtanga Yoga, Kriya Yoga, Purushartha Chatustaya

Potential of Yoga in the rehabilitation of substance use disorders

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Abstract

Background: To stabilize a person in withdrawal from certain substances prior to initiating longer-term treatment for substance use disorders, clinical specialists prescribe numerous medications to alleviate withdrawal symptoms and reduce the risk of consequences. On the other hand, yoga has also been seen as a complimentary therapy for reducing withdrawal symptoms and drug dependence, and promoting health.

Objectives: This study aimed to give a summary of yoga interventions for substance abuse disorders.

Material and methods: Yoga, Yoga therapy, yoga intervention, and alternative therapy combined with drug abuse, substance use disorder, addiction, illicit drugs, and drug misuse with domains such as physical health, mental health, quality of life, emotional health, and withdrawal symptoms were used to search for articles published in English until 2019 and indexed by PubMed central and Google Scholar.

Results: 3 of the 15 included studies focused on smoking addicts, 2 on alcohol addicts, 3 on opioids, 1 on cocaine and 5 on various drug addicts. In this review, each study followed a distinct form of yoga, including vinyasa yoga, vipassana meditation, Sudarshan kriya therapy, Kripalu yoga, mindfulness training/ mindfulness-based therapy, yoga practices and yoga breathing.

Conclusion: Yoga has been proved in multiple studies to reduce the negative psychological and physiological effects of detoxing from drugs.

Key words: Drug addiction, Drug abuse, Illicit drugs, Yoga, Yoga intervention, Yoga therapy, Withdrawal symptoms.

Role of yogic techniques for the management of Gastroesophageal reflux diseases (GERD): A Systematic review

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ABSTRACT

Objective: In the present, the instances of Gastroesophageal reflux disease (GERD) is growing up day by day because of improper quality of life, unbalanced diet, time management, lack of awareness towards quality lifestyle and environment, etc. Gastroesophageal reflux disease represents one of the most common disorder in the gastrointestinal system, yet it is still a difficult task to cure. Proton Pump Inhibitors (PPIs) and surgery are the GERD's standard treatment at present, even though not effective in all patients a few concerns have been raised concerning their long-haul utilization. Recently, a few facts indicated the advantages of Inspiratory muscle preparation to expand the lower esophageal sphincter weight in patients influenced by GERD, through this decreasing their side effects.

Design: Recognize the detailed impact of yogic techniques, medication, surgery, and other interventions on GERD through researcher database PubMed, and Google scholar. The one possible solution to this problem is through yoga techniques without harming or without side effects which help to cure GERD.

Setting: Researches conducted this review at Shoolini University, Himachal Pradesh, India.

Result: When yoga is finished with the prescription, it upgrades the impact of medication and it causes the patient to recuperate soon, as yoga does not have any side effects. Because of Gastroesophageal reflux sickness as a side effect, numerous different issues happen to like; acid reflux, rest issue, chest torment, unbalance way of life, aggravation in the larynx, stomach torment, and so on, and all these can be relieved by the act of yogic Techniques.

Conclusion: So, alongside medicine and yoga gives a noteworthy positive outcome in the reflexes and related manifestations.

Keywords: - Gastroesophageal reflux disease, cleansing process, proton pump inhibitors, PPI, GERD

Respiratory deficits with neurodevelopmental disorders among intellectually disabled individuals: A systematic review

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Abstract

Background- Individuals with Intellectual disabilities has highlighted by a need for more care and high mortality rates with other comorbidities. Respiratory illness contributes a high impact of mortality among individuals but remains unexplored with other comorbidities.

Objective- This study aims to understand the available literature on respiratory deficits among intellectually disabled individuals and keeping a focus on Yoga practices, chest expansion practices, and breathing practices on individuals with respiratory deficits.

Methods – A literature search was included, Published studies on respiratory dysfunction in intellectually disabled individuals and verified Yoga practices have been mentioned. Search terms were derived from the International Classification of Functioning, Disability, and Health. We searched databases: PUBMED, SCIENCE DIRECT, PSYCHINFO, COCHRANE, and SCOPUS databases journals published from 2010 up to July 2022.

Results – Among thirteen studies, four studies were identified that explained the respiratory dysfunction in intellectual developmental disability without any intervention, and further Nine, studies identified at least one of the practices (i.e., aerobic exercise, Chest expansion practices, breathing practices, or Pranayama). Collectively these previous studies explained the respiratory dysfunction among ID with the efficacy of Yoga along with other alternative and complementary treatments.

Conclusion - The current review has shown the prevalence and risk factors associated in respiratory dysfunction among ID with a correlation being found on lung function and Yoga practices.

Keywords

Intellectual disability; Pulmonary function; Pulmonary rehabilitation; Yoga; Pranayama; Neurodevelopmental disorders; Intellectual and developmental disabilities.

“Assessment of the Effect of yoga practice on Hypertension

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Abstract : The present study aimed to find out the impact of Yogic practices on Stress and hypertension. The sample consists of 11 police staff in Experimental group and 11 police staff in

control group, randomly selected from police staff, Superintendent office, Mangalore. The study was conducted for a period of 45 Days. The parameters used for the present study are Hypertension (BP), and Lipid profiles. These tests were done before and after the yoga therapy. For the present study, a student's t' test is used to assess the effect of Yoga on Hypertension.

Aims: To study the Effect of Yogic practices on Hypertension in The subjects was undertaken for the Police Staff, KSRP, 7th BN, ASSAIGOLI, Mangalore. It is hypothesised that the practice of Yoga helps to enhance the Police staffs capacity to reduce Hypertension problem.

Material and Methods: The project design adopted for the study is experimental in nature. The subjects were divided into two groups, experimental and control group, consisting of eleven members in each group. The yogic therapy was given to experimental group and their results were compared with control group. Daily sessions of classes were taken in the morning for one and half hour from 5.45 AM to 7.30 AM. The Yogic practice includes a series of Asana, Pranayama, and Meditation and followed by the relaxation method of Yoga Nidra. Asanas were carried for thirty minutes, Pranayama for twenty minutes, Meditation for ten minutes and Yoga Nidra for thirty minutes. Before starting the yoga practice, the case histories of the subjects were taken and at the end of 45 days the individual improvement were noted.

The blood pressure of the subjects was recorded using sphygmomanometer and that has been done in pre and post manner. I.e. before starting the practice of yoga and after 45 days practice of yoga. The blood pressure was recorded in the supine position. In order to prevent the variation of blood

pressure with time, the readings were taken at the same time i. e. Inbetween 6a.m to 7.30 a.m. To prevent the instrumental error, the B.P readings were noted using the same instrument throughout the study. The weight of the subjects was measured by using a weighting machine before and after the study.

Results: Showed significant improvement among experimental group when compared to control group. Total Cholesterol $p=0.029153$ HDL with $p=0.043376$, LDL with 0.036941 , BMI highly significance with $p=9.39E-05$, Systolic BP Highly Significans with $p=0.001843$, Diastolic BP with $p=0.118911$, Triglycerides with $p=0.230775$. As $p < 0.05$ the result is significant.

Conclusion: The project was undertaken with the view that Yogic practices strengthen the muscles, relax the body systems. From the observation it was seen that many symptoms of the

stress and hypertension. There was an improvement in the hunger levels, sleeping pattern. Most of the subjects were more relaxed and out of the stress symptoms. Just by performing, the systematic practices of Asanas, Pranayama, and Relaxation techniques made them a feeling of relaxation and comfort.

Keywords: Yoga Therapy, Systolic Blood Pressure, Diastolic Blood Pressure, Lipid Profiles.

The Science of Pranayama

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“ tasmin sati shvasaprashvasayorgativichchedah pranayamah “ PYS. 2.49.

This having been (accomplished) Pranayama which is cessation of inspiration and expiration(follows).

Pathanjali Maharishi, stated that Pranayama is the cessation of breath, and elucidated the science of Pranayama way back in Second CE in his Yoga Sutras. The yogic science of breathing is termed pranayama. Prana has been described as the life force in the air that we breathe. Prana is not actually the breath, but it has something to do with the way we breathe and what happens to the air we breathe. Ayama means to control, to regulate, to cease or to extend. Therefore, the art and science of pranayama is not about breathing more air, but actually learning to integrate the four aspects of pranayama mentioned by Pathanjali, learning to bring about the cessation of breath (kumbhaka) and actually learning to breathe in less air over a long space of time. The present paper deals with how Pathanjali's Yoga sutras composed in 2nd CE relating to Pranayama are in perfect sync with the physiological changes that take place in the human system during and by the practice of pranayama.

Impact of Hatha Yoga Practice on Suicidal Ideation of Transgender Persons

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Background: This research works aims to understand the effects of selected Hatha Yoga Practice as a healing intervention for transgender persons. The purpose of this study was to see the effects of Hatha Yoga Practices (both Pranayama and Asanas) on Suicidal Ideation among the transgender population.

Method: For this study, the researcher recruited participants above 18 from the Delhi-NCR region through the Community Empowerment Trust to examine the effect of Hatha Yoga practice on the suicidal ideation of transgender people. The total number of participants was 16 and the Hatha Yoga Practice intervention went for 15 days. the data was collected with the help of google Forms on the basis of the Suicidal Ideation Attributes Scale (SIDAS).

Result: The results of the study were based on the pre-post analysis and its shows that the impact of Hatha yoga practice on suicidal ideation in transgender persons showed a significant decrease in suicidal thoughts and improved their overall mental well-being.

Conclusion: Transgender individuals often face stigma, discrimination and violence, which can lead to feelings of isolation and hopelessness. They struggle to find supportive and accepting friends, family and communities, leading to increased feelings of loneliness and depression. Due to this kind of social and mental condition, they get thoughts like suicide and often take suicidal steps. It becomes clear from the presented research work that if Hatha Yoga practice is done regularly, there is a desirable improvement in the tendency of transgender suicides.

Keywords: Hatha Yoga, Suicidal Ideation, Transgender

Art and Science of Yoga for joyful motherhood

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Abstract: Being a mother is a joyful experience, but also a demanding and responsible duty. This journey of becoming a mother began with pregnancy, during which a woman's condition changes both internally and externally, and continues after giving birth to a new life. This journey involves several physical, mental, and emotional transformations. Sometimes these changes make it difficult for a woman to maintain balance in her everyday life. The Art and Science of Yoga may aid the woman in accepting and adjusting to these changes and in appreciating the beauty of the maternity experience. This article is an attempt to shed light on the key yogic wisdom in order to provide some practical tips for the frequent issues faced by expectant and new mothers living a modern lifestyle. These gems of ancient yogic wisdom, when practised and followed on a daily basis, may facilitate the attainment of a lovely experience at physical, mental and emotional levels, allowing a mother to feel joyful and blessed. The aim of this article is to describe the key concepts of Achara (conduct), Vichara (thinking), Ahara (food), Vihara (recreation), and Vyavahara (behaviour) in reference to Patanjali's Yoga Sutras' Ashtanga Yoga and analysing its significance for blissful motherhood.

Keywords: Yoga, motherhood, patanjali yoga sutra, pregnancy.

Spirituality and Yoga: Drivers of Spiritual Tourism – A Contemporary Approach

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Abstract: Research works on emergence of spirituality and yoga points out to the growing importance and awareness regarding contextual relationship of spirituality, yoga and tourism. The majority of recent researches on yoga and spiritual form of tourism have intended the inclusion of spiritual aspects of yoga in developing spiritual tourism.

Today's fast paced life and competitive environment has apparently increased the interest of being healthy. Not only good mental and physical but spiritual health is also considered to be a crucial element of success. No matter the industry and place (personal & professional), people have become more fascinated with yoga worldwide. Furthermore, the active pursuits of yoga contributes to balance mind-body-soul and lead to the spiritual manifestations like self-awareness, connection with inner soul and external world, contentment, peace of mind, happiness and experiencing the super natural power or "energy". Being the birthplace of yoga, India receives millions of tourist traveling to satisfy their spiritual quest. "Traveling to any destination with the purpose of attaining or practicing spirituality is termed as spiritual tourism".

Spirituality is a broad concept, having no definite definition and has been interpreted differently by different researchers. There is no specific or single approach to attain spirituality and no scale to measure the affinity of spirituality. However yoga is perceived to be a way-out to practice and achieve spirituality under the guidance of Yoga-Master. As, yoga is complementing spiritual tourism as a push factor for the consumer and pull factor for the destination, there is an urge to integrate yoga in spiritual tourism development.

The aim of this paper is to understand the conceptual relationship among yoga-spirituality-tourism and investigate the yoga benefaction in spiritual tourism. This qualitative research is based on comprehensive literature review. The empirical studies on the topic yoga, spirituality, yoga tourism and spiritual tourism prove that yoga is associated with spirituality and the availability of yoga services at any destination enhance the scope of spiritual tourism. The research concluded that the yoga may play a major role in developing and promoting spiritual tourism.

Keywords: yoga, spirituality, spiritual tourism, health.

TRI-GUNAS: A COMPARATIVE STUDY

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ABSTRACT

Personality expressed as the total quality of behaviour is generally revealed through an individual's thought action attitude and interest. The philosophy of yoga postulates that human personality is a dynamic interaction of the three gunas (qualities), namely: Sattva, Rajas and Tamas Gunas. The present research is an attempt to investigate the difference of Trigunas between students of Yogic and Modern Education System. The sample of two hundred twenty respondents was randomly selected from both education systems (110 yogic & 110 modern) of Uttar-Pradesh and Utrakhhand states. Sample was matched on the basis of age, gender, education and socio-economic status. For measuring Gunas 'Gita Inventory of Personality' by Das (1991) was used. The data was analyzed by employing Chi-square Test. The findings of present results show that the χ^2 [$\chi^2_{YEM^*MES} (2) = 36.026, p < 0.01$] is significant at 0.01 level, while Gender is not significant and the χ^2 [$\chi^2_{Ym^*Mm} (2) = 30.069$ and χ^2 [$\chi^2_{Yf^*Mf} (2) = 9.007, p < 0.01$] is both significant at 0.01. It suggests that there is significant difference of Tri-gunias between the students of Yogic and Modern Education System.

Key words- Modern and Yogic education system, Rajas Guna, Sattva Guna, Tamas Guna

“EFFECTIVENESS OF YOGA THERAPY ON SOCIO-ADAPTIVE FUNCTIONING AND ORAL HEALTH AMONG STUDENTS DIAGNOSED WITH MULTIPLE DISABILITIES – AN INTERVENTIONAL STUDY”

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ABSTRACT:

Background: Disability is any restriction or lack of ability (resulting from an impairment) to perform an activity in the manner or within the range considered normal for a human being. Dental problems are common comorbid conditions among disabled children, which are more prone to oral disease and complicate their dental care. **Aim & objectives:** Aim of this study was to determine the effect of yoga intervention in socio-adaptation and oral health among children with multiple disabilities. **Materials and methods:** An interventional study who met the eligibility criteria and who were willing to participate in the study were selected. Social adaptation was assessed using Vineland Social Maturity Scale (Indian adaptation by Malin 1965) by trained Psychologist. Oral health status and gingival health status were recorded using Plaque index (Silness and Loe 1964) and Gingival index (Loe and Silness 1963). Yoga intervention consisted of Asana, Pranayama, and Meditation was given to participants for 45 mins for period of 3months. **Results:** The mean age of the study population with both males and females was 13.07 ± 1.12 years of age. The mean difference of plaque index score at baseline (1.87 ± 0.20) at 12weeks (0.85 ± 0.26) and gingival index score at baseline (0.85 ± 0.26) and at the end of 12 weeks (0.33 ± 0.17) were statistically significant ($P=0.001$). The mean difference of social age (SA) at baseline (42.4 ± 14.3) at 12weeks (45.53 ± 15.85) and social quotient (SQ) at baseline (29.4 ± 11.3) and at the end of 12 weeks (31.8 ± 12.5) were statistically significant (0.012) **Conclusion:** This study concluded that significant improvement in their social adaptation skills and lower plaque and gingival scores after yoga intervention along with regular oral hygiene instructions.

योग का क्रमिक विकास : एक समीक्षात्मक अध्ययन

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अंतर्राष्ट्रीय योग संगोष्ठी 2023 के लिए प्रस्तुत

शोध पत्र

(योग विज्ञान विभाग)

शोधार्थी

अमन कुमार दुबे
M. A. योगाचार्य (2nd year)
विभाग

शोध निर्देशक

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सार – संक्षेप

योग की परंपरा अत्यंत प्राचीन है। योग का प्रारंभ कब हुआ और कैसे हुआ? इसका कोई प्रामाणिक साक्ष्य उपलब्ध नहीं है किंतु ऐसा माना जाता है कि जब से सृष्टि की रचना हुई तभी से योग की भी उत्पत्ति हुई। इस प्रकार योग अनादिकाल से होता आ रहा है। प्राचीन काल में ऋषि - मुनि गुफाओं और कंदराओं में रहकर मोक्ष की प्राप्ति और मानसिक व शारीरिक रोगों से मुक्ति पाने के लिए योग करते थे। बाद में उन्होंने इसे आम लोगों तक पहुंचाया। योग विद्या में भगवान शिव को “आदियोगी” तथा “आदि गुरु” माना जाता है। ऐसा माना जाता है कि भगवान शिव ने ही योग का विधान बनाया है।

योग से संबंधित सबसे प्राचीन ऐतिहासिक साक्ष्य सिंधु घाटी की सभ्यता से प्राप्त हुआ। जिनकी शारीरिक मुद्राएं और आसन उस काल में अस्तित्व के प्रत्यक्ष प्रमाण हैं। उसके बाद वेदों में योग का वर्णन मिलता है और वेद सबसे प्राचीन साहित्य माने जाते हैं। अंतिम रूप से 500 ईसा पूर्व से 800 ईसा पूर्व के बीच की अवधि को योग के इतिहास व विकास में सबसे महत्वपूर्ण अवधि के रूप में माना जाता है। इस अवधि के दौरान योग सूत्रों एवं भगवद्गीता आदि पर व्यास की टिकाएँ अस्तित्व में आईं। इसी अवधि में मुख्य रूप से भारत के दो धार्मिक उपदेशको - महावीर स्वामी और महात्मा बुद्ध ने योग से संबंधित अपने सिद्धांत दिये जिसमें महावीर स्वामी ने पांच महाव्रतों और महात्मा बुद्ध ने अष्टांगिक मार्ग जैसी महान योग साधना योगदान दिया। 800 से 1700 ईसा पूर्व के बीच महान आचार्य, आदि शंकराचार्य, रामानुजाचार्य, माधवाचार्य जैसे योगियों ने योग की परंपरा को आगे बढ़ाया। इसी अवधि में सुदर्शन, तुलसीदास, पुरंदर दास, मीराबाई के उपदेशों ने योग का सिद्धांत दिया। उसके बाद हठयोग के परंपरा के सिद्धांत महेंद्र दास, गोरखनाथ, गौरंगी नाथ, आत्माराम सूरी, महर्षि घेरंड इत्यादि ने दिया। 1700 से 1900 ईस्वी के बीच की आधुनिक काल में महान योगाचार्य रामकृष्ण परमहंस, परमहंस योगानंद, विवेकानंद आदि ने योग के विकास में महान योगदान दिया। उसके बाद स्वामी कुवालयानंदा, प्रीति कृष्णम चार्य, श्री अरविंदो, आचार्य रजनीश, वी.के.एस आर्यंगर, स्वामी सत्येंद्र सरस्वती आदि जैसी महान हस्तियों ने योग को पूरी दुनिया में फैलाया। महर्षि पतंजलि का योग सूत्र योग का सबसे पहला और लिखित रिकॉर्ड है और अस्तित्व में सबसे पुराने ग्रंथों में से एक है यह सभी आधुनिक लोगों के लिए रूपरेखा प्रदान करता है।

परिचय : योग तत्त्वतः बहुत सूक्ष्म विज्ञान पर आधारित एक आध्यात्मिक विषय है जो मन एवं शरीर के बीच सामंजस्य स्थापित करने पर ध्यान देता है। यह स्वस्थ जीवन - यापन की कला एवं विज्ञान है। योग शब्द संस्कृत की युज धातु से बना है जिसका अर्थ जुड़ना या एकजुट होना या शामिल होना है। योग से जुड़े ग्रंथों के अनुसार योग करने से व्यक्ति की चेतना ब्रह्मांड की चेतना से जुड़ जाती है जो मन एवं शरीर, मानव एवं प्रकृति के बीच परिपूर्ण सामंजस्य का द्योतक है। योग किसी खास धर्म, आस्था पद्धति या समुदाय के मुताबिक नहीं चलता है; इसे सदैव अंतरतम की सेहत के लिए कला के रूप में देखा गया है। जो कोई भी तल्लीनता के साथ योग करता है वह इसके लाभ प्राप्त कर सकता है। योग की परंपरागत शैलियां : योग के ये भिन्न - भिन्न दर्शन, परंपराएं, वंशावली तथा गुरु - शिष्य परंपराएं योग की ये भिन्न - भिन्न परंपरागत शैलियों के उद्भव का मार्ग प्रशस्त करती हैं, उदाहरण के लिए ज्ञान योग, भक्ति योग, कर्म योग, ध्यान योग, पतंजलि योग, कुंडलिनी योग, हठ योग, मंत्र योग, लय योग, राज योग, जैन योग, बुद्ध योग आदि। हर शैली के अपने स्वयं के सिद्धांत एवं पद्धतियां हैं जो योग के परम लक्ष्य एवं उद्देश्यों की ओर ले जाती हैं। यदि हम योग के इतिहास और उसके विकास का अध्ययन करें तब हमें प्राचीन काल से लेकर आधुनिक काल तक योग के अलग अलग रूप देखने को मिलते हैं। योग के इतिहास का अध्ययन हम निम्नलिखित काल खण्डों के अंतर्गत कर सकते हैं।

प्राग ऐतिहासिक काल में योग – (3000 ई.पू. से पहले)

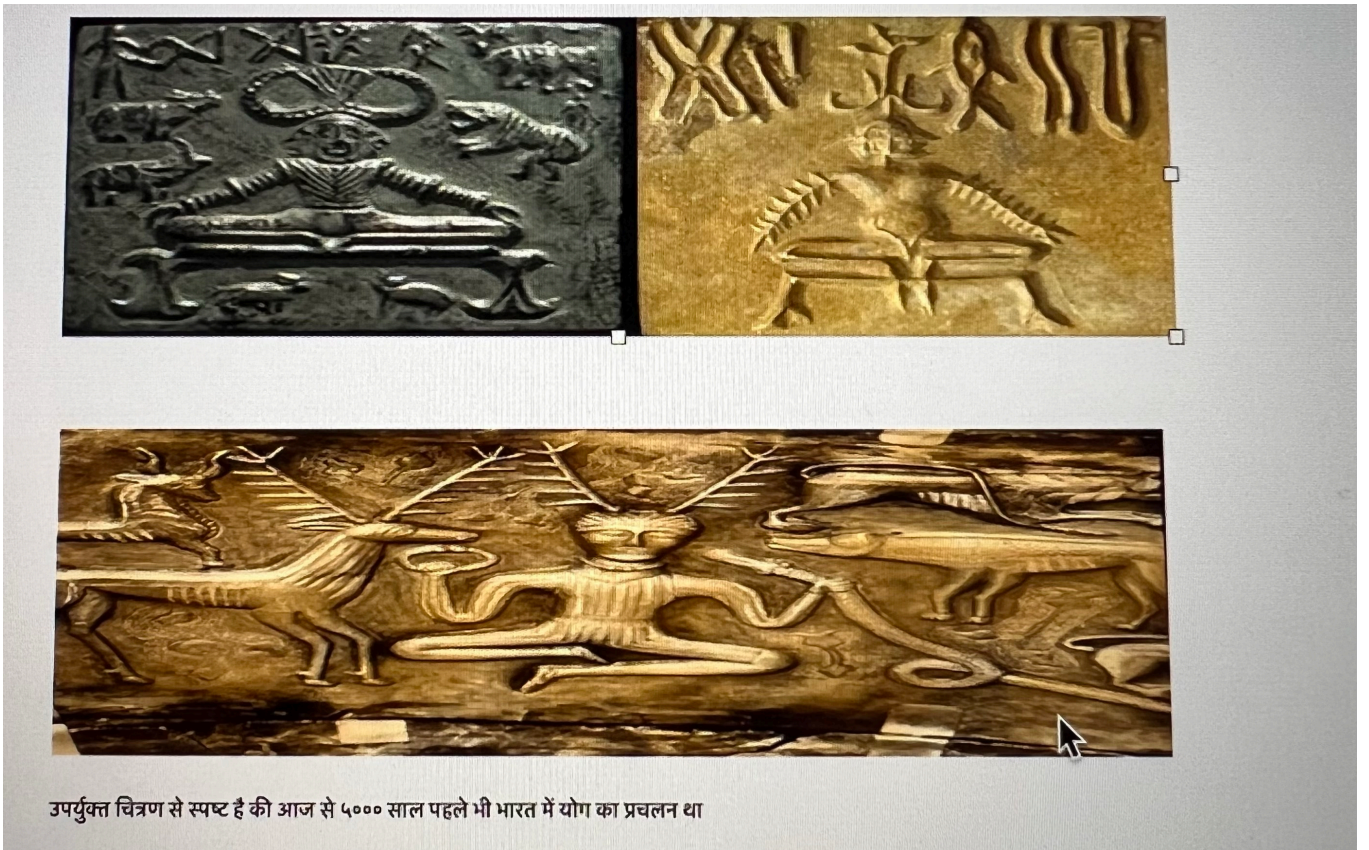
ऐतिहासिक सूत्रों से पता चलता है कि भारत में योग प्रागैतिहासिक काल से ही था। जिस काल की हम चर्चा कर रहे हैं। यह वह समय था जब अपने विचारों को लिपिबद्ध करने का कोई साधन नहीं था गुरु अपने शिष्यों को अपने ज्ञान और अनुभव का पाठ मुख से बोल कर देते थे जिसे शिष्य कंठस्थ कर लेता था। इस प्रकार यह ज्ञान अगली पीढ़ी तक पहुंचता था और अनवरत चलता रहता था। स्मरण पर आधारित होने के कारण यह कोई प्रमाणिक रूप नहीं था।

आगे चलकर वृक्ष के पत्तों तथा छालो पर पुस्तक लिखी जाने लगी। वे बहुत टिकाऊ नहीं थी और कम समय में ही आसानी से नष्ट हो जाते थे अतः उस काल के प्रमाण लिखित रूप में प्राप्त नहीं हैं जो पुरातात्विक प्रमाण मिले हैं उनसे पता चलता है कि योग का इतिहास 5000 साल पुराना है मोहनजोदड़ो और हड़प्पा की सिंधु घाटी की सभ्यता के मिले पुरातात्विक प्रमाण इस बात की ओर इंगित करते हैं कि उस समय मनुष्य आसन की विशेष मुद्राओं का अभ्यास कर सकते हैं।

आद्य ऐतिहासिक काल (3000 ई.पू. से 600 ई.पू. तक)

सिन्धु घाटी की सभ्यता में योग - भारतीय योग जानकारों के अनुसार योग की उत्पत्ति भारत में लगभग 5000 वर्ष से भी अधिक समय पहले हुई थी। योग की सबसे आश्चर्यजनक खोज 1920 के शुरुआत में हुई। 1920 में पुरातत्व वैज्ञानिकों ने 'सिंधु सभ्यता' को खोजा था जिसमें प्राचीन हिंदू धर्म और योग की परंपरा होने के सबूत मिलते हैं। सिंधु घाटी सभ्यता में खुदाई से योगासन की विभिन्न मुद्राओं की मूर्तियां प्राप्त हुई हैं जिससे इसकी गरिमा का पता चलता है।

मार्शलने अपनी पुस्तक **“Mohenjodaro and the indus civilizations”** में उल्लेख किया है कीखुदाई में जो अवशेष प्राप्त हुए हैं वे उस काल में प्रचलित योग साधना का संकेत करते हैं आसन में बठे पशुपति और ध्यानस्थ योगी की प्रतिमा इसका प्रत्यक्ष प्रमाण हैं।



(ii) – वैदिक काल –

वेदों में योग - योग का इतिहास वैदिक काल से है। योग शब्द का उल्लेख ऋग्वेद में मिलता है। योग को स्पष्ट करते हुए ऋग्वेद में कहा है, **यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन्। स धीनां योगमिन्वति** अर्थात् विद्वानो का कोई भी कर्म बिना योग के पूर्ण अर्थात् सिद्ध नहीं होता। वेद एक आध्यात्मिक ज्ञान है और योग इस आध्यात्मिक ज्ञान का अनुप्रयोग है। इन वेदों में जो पाठ लिखे और पढ़ाए जाते हैं उन्हें योग माना जाता है। ये भजन या वैदिक मंत्र जब जोर से अभ्यास करते हैं तो मन को मजबूत और तनाव मुक्त रखता है।

इन वैदिक मन्त्रों का प्रयोग ऋषि-मुनियों के यज्ञों में भी किया जाता था और इन योगिक मन्त्रों का प्रयोग लोगों और समाज के कल्याण के लिए किया जाता था। योग का मतलब सिर्फ आसन नहीं है, ये मंत्र, भजन या 'ओम' आंतरिक आत्म से कंपन देता है जो लोगों के लिए मानसिक योग है। ऋग्वेद में प्रसिद्ध गायत्री मन्त्र की शिक्षा दी जाती है जिसका पाठ आज भी प्रबल मन की शक्ति के लिए किया जाता है। तप करने जैसी तपस्वी प्रथाओं ने मुख्य रूप से शरीर और मन को नियंत्रित किया। अन्य सभी वैदिक पुस्तकों में अथर्वन वेद में वर्णित कुछ आसनों विशेष रूप से ब्रह्म का उल्लेख है वेदो का वास्तविक उद्देश्य ज्ञान प्राप्त करना तथा आध्यात्मिक उन्नति करना है। वैदिक काल में सूर्य को सबसे अधिक महत्व दिया गया था। बाद में सूर्य नमस्कार की प्रथा का आविष्कार किया गया।

3. ऐतिहासिक काल

(I) पूर्वशास्त्रीय काल 500 ई.पू. से 200 ई.पू. तक

उपनिषदों में योग: वैदिक काल में योग सैद्धांतिक अधिक था और गीतों और भजनों में लिखा गया था, लेकिन उपनिषदों ने योग के इन मंत्रों को अधिक व्यावहारिक बना दिया। योग शब्द पहली बार पाँचवीं और तीसरी शताब्दी ईसा पूर्व के दौरान कथा उपनिषदों में आया था। कई खंडों में रचित ये उपनिषद रहस्यमय अवस्थाओं और आध्यात्मिक शक्तियों को दर्शाते हैं जो इन ऋषियों ने अभ्यास करने के वर्षों में अनुभव की परंपरा और प्रथा के अनुसार लगभग 108 उपनिषद थे और प्रत्येक में ज्ञान का मार्ग और योग की व्याख्या है। प्रारंभिक उपनिषद शरीर और आत्मा के बीच के अंतर को स्पष्ट करते हैं। इसमें कहा गया है कि शरीर नाशवान है जबकि आत्मा सदा रहती है। योग उपनिषद मुख्य रूप से बताते हैं कि मन पर नियंत्रण कैसे प्राप्त करें। उपनिषदों में योग का संदर्भ मुख्य रूप से कथा, श्वेताश्वतर और मैत्रेय उपनिषद में पाया जा सकता है। योग उपनिषदों में विभिन्न प्रकार के योग जैसे श्वास व्यायाम, ध्यान, नाद, कुंडलिनी पर विस्तृत चर्चा है।

कथा उपनिषद के अनुसार आत्मा या स्वयं योग के एक महत्वपूर्ण भाग ध्यान के माध्यम से मौजूद है श्वेताश्वतर उपनिषद में मन की शांति प्राप्त करने के लिए ध्यान करने की मुद्रा का वर्णन किया गया है। यह बताता है कि कैसे और कौन सी जगह ध्यान करना बेहतर है। उपनिषद में यह भी कहा गया है कि योग का अभ्यास करने के लिए एक आदर्श स्थान का चयन करना होगा जहां कोई अशांति न हो और पूरी तरह से प्रकृति में हो। मैत्री उपनिषद योग के 6 चरणों- प्राणायाम, प्रत्याहार, ध्यान, धारणा, तरखा, समाधि का वर्णन करके गहराई में जाता है। यह आगे विस्तार से बताता है कि यदि कोई ध्यान के साथ लंबे समय तक इन चरणों का अभ्यास करता है तो वह मन में शांति प्राप्त कर सकता है और शरीर और आत्मा पर नियंत्रण कर सकता है। कठोपनिषद में कहा गया है “**स्थिराम इन्द्रिय धारणाम्**” अर्थात् इन्द्रियों की स्थिर धारणा अवस्था ही योग है। इन्द्रियों की चंचलता को समाप्त कर उन्हें स्थिर करना ही योग है।

श्रीमद्भगवद्गीता में योग - गीता में योग शब्द का एक नहीं बल्कि कई अर्थों में प्रयोग हुआ है, लेकिन हर योग अंततः ईश्वर से मिलने के मार्ग से ही जुड़ता है। योग का मतलब है आत्मा से परमात्मा का मिलन। गीता में योग के कई प्रकार हैं, लेकिन मुख्यतः तीन योग का वास्ता मनुष्य से अधिक होता है। ये तीन योग हैं, ज्ञानयोग, कर्मयोग और भक्तियोग। गीता में योग के विभिन्न रूपों का वर्णन किया गया है, परन्तु गीता के अन्यान्य योगों में आपाततः योग के मुख्यतः तीन स्वरूप स्पष्ट दिखते हैं। इनका संक्षिप्त वर्णन इस प्रकार है- गीता के दूसरे अध्याय में योग के स्वरूप का वर्णन करते हुए कहा गया है कि “**समत्त्वं योग उच्यते**”। गीता 2/4 अर्थात् जब साधक का चित्त सिद्धि और असिद्धि में समान बुद्धिवाला होता है, तब इस अवस्था में साधक का चित्त सुख-दुःख, मान-अपमान, लाभ-हानि, जय-पराजय, शीत-उष्ण, तथा भूख-प्यास आदि द्वन्द्व में समान बना रहता है। इस अवस्था में साधक सभी पदार्थों में समान भाव रखता है। इस अवस्था के कारण उसका अज्ञान नष्ट हो जाता है, सभी दुःख समाप्त हो जाते हैं। इसी समत्त्व भाव का नाम योग है। गीता के दूसरे अध्याय में ही योग की एक अन्य परिभाषा देते हुए भगवान् श्रीकृष्ण ने कहा है- “**योगः कर्मसु कौशलम्**”। गीता 2/50

इस कथन का अभिप्राय है फलासक्ति का त्याग करके कर्म करना ही कर्मकौशल है। कर्म करते हुए यदि कर्ता कर्म में आसक्त हो गया तो वह कर्मकौशल नहीं कहलाता है। कर्ता की कुशलता तो यह है कि कर्म करके उसको वहीं छोड़ दिया जाये। हानि और लाभ, जय अथवा पराजय, कार्य सिद्धि या असिद्धि के विषय में चिन्ता ही न की जाये। कर्म करते हुए यदि कर्ता उस कर्म का दास होकर रह गया तो वह कर्ता का अस्वातन्त्र्य हुआ। कर्ता तो स्वतन्त्र हुआ करता है। योग की एक अन्य महत्वपूर्ण परिभाषा देते हुए गीता के छठे अध्याय में भगवान् श्रीकृष्ण कहते हैं- मनुष्य जीवन पर्यन्त दुःखों से संयोग बना रहता है। दुःखों के इसी संयोग का पूर्णतः वियोग हो जाना, दुःखों की सदा के लिए समाप्ति हो जाना ही योग है। “**दुःखसंयोगवियोगं योगसंज्ञितम्**”। गीता 6/23 क्योंकि जब दुःखों की आत्यन्तिक निवृत्ति हो जाती है तो वे पुनः उत्पन्न नहीं होते।

जैन धर्म में योग : जैन धर्म का योग से गहरा नाता है। उपरोक्त लेख में योग के अंग यम और नियम ही जैन धर्म के आधार स्तंभ हैं। जैन धर्म में पंच महाव्रतों का बहुत महत्व है:- 1.अहिंसा (हिंसा न करना), 2.सत्य, 3.अस्तेय (चोरी न करना), 4.ब्रह्मचर्य और अपरिग्रह (धन का संग्रह न करना)। जैन मत के विकास और प्रचार का श्रेय अन्तिम तीर्थंकर महावीर को दिया जाता है। इन्होंने ने ही जैन धर्म को पुष्पित एवं पल्लवित किया। जैन मत मुख्यतः महावीर के उपदेशों पर ही आधारित है। जैन परम्परा का आधार प्राचीन वैदिक संस्कृति ही है तथापि निःसन्देह कहा जा सकता है कि जैनाचार्यों ने प्राचीन परम्परा का पुनरुत्थान कर, दार्शनिक वाद-विवाद में न पड़कर, श्रमण मुनि एवं निवृत्ति मार्गीयतियों की परम्परा में मूल आधार योग के प्रचार प्रसार में महत्वपूर्ण योगदान दिया है। जैन सम्प्रदाय द्वारा प्रवर्तित योग विद्या का अनुसरण कर अनेक जैनाचार्यों ने निर्वाण की प्राप्ति की है। यह तथ्य प्रसिद्ध जैनाचार्य 'कुन्दकुन्द' की कृति 'नियमसार' के इस कथन से प्रमाणित हो जाता है- 'वृषभादि जिनवरेन्द्र इस प्रकार योग की उत्तम भक्ति करके निवृत्ति सुख को प्राप्त हुए हैं, इसलिए योग की उत्तम भक्ति तू भी कर।

बौद्ध धर्म में योग : योग भारतवर्ष में प्राचीनतम विधा है। यह विश्व को भारत की अमूल्य देन है। बौद्ध धर्म का जन्म और विकास भी भारत में ही हुआ। बौद्ध धर्म में साधना विधि का मुख्य रूप से वर्णन किया गया है। योग में भी मोक्ष प्राप्ति के लिए साधना ही मुख्य है। योग और बौद्ध धर्म दोनों ही जन्म-मरण के चक्र की समाप्ति मानते हैं। अतः योग और बौद्ध धर्म दोनों ही सिद्धांतों में समानता है। योग और बौद्ध धर्म दोनों में ही इस बात पर बल दिया है कि मानसिक प्रशिक्षण के लिए शारीरिक एवं स्वास्थ्य संबंधी अवस्थाओं का अनुकूल होना आवश्यक है। इस क्रिया से शरीर को वश में करना और ज्ञान की प्राप्ति के लिए तैयार करना है। योग के अष्टांग योग की भांति, बौद्ध साधना में भी निर्वाण के लिए अष्टांग मार्ग का वर्णन है, जिसमें यम और नियम का भी समावेश है। बौद्ध साधना का अष्टांगिक मार्ग है, सम्मा-विट्ठ (सम्यक दृष्टि) अर्थात् आर्य-सत्य का ज्ञान। सम्मा-संकल्प (सम्यक संकल्प) अर्थात् राग, द्वेष, हिंसा तथा संसारी विषयों के परित्याग के लिए दृढ़ निश्चय। सम्मा-वाचा (सम्यक वाक) अर्थात् मिथ्या, अनुचित तथा दुर्वचनों का परित्याग एवं सत्य वचन की रक्षा। सम्मा-कम्पंत (सम्यक कर्मांत) अर्थात् हिंसा परद्रव्य का अपहरण, वासना-पूर्ति की इच्छा का परित्याग कर अच्छा कर्म करना। सम्मा-आजीव (सम्यक आजीव) अर्थात् न्यायपूर्ण जीविका। सम्मा-वायाम (सम्यक व्यायाम) अर्थात् बुराई का नाशकर अच्छे कर्म के लिए उद्यत रहना। सम्मा-सति (सम्यक स्मृति) अर्थात् लोभ आदि को रोककर चित्तशुद्धि। सम्मा-समाधि (सम्यक समाधि) चित्त की एकाग्रता।

(ii)शास्त्रीय काल 200 ई.पू. से 500 ई तक

महर्षि पतंजलि द्वारा योग दर्शन की रचना – 200 ईसा पूर्व में महान तपस्वी महर्षि पतंजलि ने एक ऐसे ग्रन्थ की रचना की जिसने योग को एक क्रमबद्ध और सुव्यवस्थित रूप दिया जिसे योगदर्शन कहते हैं। इसमें 196 सूत्र हैं।

छः आस्तिक दर्शनों (षड्दर्शन) में योगदर्शन का महत्वपूर्ण स्थान है। कालान्तर में योग की नाना शाखाएँ विकसित हुई जिन्होंने बड़े व्यापक रूप में अनेक भारतीय पंथों, संप्रदायों और साधनाओं पर प्रभाव डाला। "चित्तवृत्ति निरोध" को योग मानकर यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि आदि योग के मूल सिद्धांत उपस्थित किये गये हैं। जिसे अष्टांग योग भी कहा जाता है पतंजलि का योगदर्शन, समाधि, साधन, विभूति और कैवल्य इन चार पादों या भागों में विभक्त है। समाधिपाद में यह बतलाया गया है कि योग के उद्देश्य और लक्षण क्या हैं और उसका साधन किस प्रकार होता है। साधनपाद में क्लेश, कर्मविपाक और कर्मफल आदि का विवेचन है। विभूतिपाद में यह बतलाया गया है कि योग के अंग क्या हैं, उसका परिणाम क्या होता है और उसके द्वारा अणिमा, महिमा आदि सिद्धियों की किस प्रकार प्राप्ति होती है। कैवल्यपाद में कैवल्य या मोक्ष का विवेचन किया गया है। संक्षेप में योग दर्शन का मत यह है कि मनुष्य को अविद्या, अस्मिता, राग, द्वेष और अभिनिवेश ये पाँच प्रकार के क्लेश होते हैं, और उसे कर्म के फलों के अनुसार जन्म लेकर आयु व्यतीत करनी पड़ती है तथा भोग भोगना पड़ता है।

(4) मध्ययुग [500 ई से 1500 ई]

मध्यकालीन भारत में योग - प्राचीन भारत में पतंजलि काल को योग का 'क्लासिकल पीरियड' माना जाता है। पतंजलि के कुछ सदियों बाद (800-1800 ईसवी), योग के विकास ने एक दिलचस्प मोड़ लिया। इस काल में बहुत से गुरु सामने आए जिन्होंने सामाजिक जरूरतों से खुद को ज्यादा से ज्यादा जोड़ना शुरू कर दिया। योग धीरे-धीरे सामूहिक आंदोलनों में परिणत हो गया। अब कुछ महान विशेषज्ञ शरीर की गुप्त क्षमताओं की खोज में लग गए। इस काल को योग के इतिहास में धीरे-धीरे घटते महत्व का काल माना जा सकता है, क्योंकि योग के महान आध्यात्मिक लक्ष्य अब ज्यादा से ज्यादा साधारण और सांसारिक होने लगे। शारीरिक हठ योग अभ्यासों की लोकप्रियता बढ़ने लगी। इसने तंत्र योग की कई शाखाओं और विचारधाराओं को भी जन्म दिया, जिसकी एक पद्धति हठ योग है। इस काल के प्रमुख योगी आदि शंकराचार्य और रामानुजाचार्य जी हुए आदि शंकराचार्य जी ने ब्रह्म सूत्र, प्रमुख उपनिषदों और भगवद्गीता पर बहुत सी टिकाएँ लिखीं उन्होंने युक्त अरावली की रचना की जिसमें हठयोग के बारे में बताया गया है इसके साथ ही साथ सौंदर्य लहरी की रचना की जिसमें कुंडलिनी योग को समझाया गया है उन्होंने पतंजलि योग सूत्र पर भी टिकाएँ लिखी हैं। इसी क्रम में रामानुजाचार्य जी ने तंत्रसारा नामक किताब लिखी जिसमें कुंडलिनी योग के बारे में बताया गया है उन्होंने विशिष्ट अद्वैत दर्शन प्रस्तुत किया है।

हठयोग काल - हठ योग की अवधि 9वीं सदी से 18वीं सदी तक मानी जाती है। इसका विकास 14वीं सदी के दौरान अपने चरम पर था। हठ योग के संस्थापक आदिनाथ थे। इस काल में विभिन्न हठयोगियों ने योग पर पुस्तकें लिखीं जिसमें मत्स्येन्द्रनाथ जी ने 9वीं सदी में काल ज्ञान निर्णय नामक पुस्तक लिखी। उसके बाद उनके शिष्य गुरु गोरखनाथ ने गोरक्षा शतक नामक पुस्तक लिखी, महर्षि स्वात्मा राम जी ने हठ प्रदीपिका नामक पुस्तक लिखी उसके बाद महर्षि घेरंड ने घेरंड संहिता नामक पुस्तक लिखी, श्रीनिवास भट्ट जी ने हठरत्नावली नामक पुस्तक लिखकर हठयोग का प्रचार प्रसार किया।

भक्ति योग काल : 12वीं सदी से 16वीं सदी के दौरान भक्ति योग लोकप्रिय था। भक्ति पर प्रसिद्ध ग्रंथ नारद भक्ति सूत्र उस समय लोकप्रिय था। सूरदास, तुलसीदास, पुरंदर दास, कनक दास, विट्ठल दास, मीराबाई कुछ प्रसिद्ध भक्ति योगी थे। उन्होंने भक्ति के गीत लिखते और गाते हुए भक्ति योग को लोकप्रिय बनाया। दक्षिण भारत के नयनार, अल्लामा महाप्रभु, बासवन्ना और अक्का महादेवी का नाम भक्ति आंदोलन के महान संतों में लिया जाता है।

(5) आधुनिक काल – आधुनिक योग अलग-अलग उद्देश्यों के साथ योग अभ्यासों की एक विस्तृत शृंखला है , जिसमें वेदों से प्राप्त योग दर्शन , हठ योग से प्राप्त भौतिक आसन , भक्ति और तंत्र -आधारित अभ्यास, और हिंदू राष्ट्र-निर्माण दृष्टिकोण शामिल हैं। आधुनिक काल में योग का प्रचार प्रसार स्वामी विवेकानंद जी ने 1893 ईस्वी में अमेरिका के शिकागो में आयोजित धर्म संसद में किया। उन्होंने अपने ऐतिहासिक भाषण में योग का उल्लेख कर सारे विश्व को योग से परिचित कराया। उसके बाद परमहंस योगानंद जी ने “ऑटो बायोग्राफी ऑफ द योगी” नामक पुस्तक लिखी और पश्चिम देशों में योग का प्रचार - प्रसार किया। तत्पश्चात श्री अरविंदो जी ने जिन्हें “पूर्ण योग का जनक” माना जाता है उन्होंने योग का प्रचार-प्रसार किया। उसके बाद स्वामी कुवलयानंद जी ने कैवल्यधाम हेल्थ एंड योगा रिसर्च सेंटर की स्थापना की और वैज्ञानिक पद्धति पर आधारित योग मीमंशा प्रकाशित किया। स्वामी शिवानंद जी ने भारत और यूरोप में योग केंद्र खोलें इसके बाद उन्होंने योग और वेदांत पर 200 से अधिक किताबें लिखी। जिदू कृष्णमूर्ति जी ने ज्ञान योग के बारे में लोगों को बताया। श्रीला प्रभुपाद जी ने ISKCON की स्थापना की और भक्ति योग पर आधारित आंदोलन का प्रचार प्रसार किया। राघवेंद्र स्वामी जी ने अनाथ सेवा आश्रम ट्रस्ट की स्थापना की और 45 लाख लोगों को योग सिखाया है। उसके बाद श्री कृष्णमाचार्य जी ने योग का प्रचार-प्रसार किया। तत्पश्चात बी.के.एस अयंगर जी ने विश्व स्तर पर योग को लोकप्रिय बनाया इसी क्रम में महर्षि महेश योगी ने भी पश्चिमी देशों में योग का प्रचार प्रसार किया। ११ दिसम्बर सन २०१४ को भारतीय प्रधानमंत्री नरेन्द्र मोदी ने संयुक्त राष्ट्र संघ की महासभा में २१ जून को अन्तरराष्ट्रीय योग दिवस मनाने का प्रस्ताव रखा था जिसे 193 देशों में से 175 देशों ने बिना किसी मतदान के स्वीकार कर लिया। यूनान ने योग की महत्ता को स्वीकारते हुए माना कि 'योग मानव स्वास्थ्य व कल्याण की दिशा में एक सम्पूर्ण नजरिया है।

निष्कर्ष- योग का प्रचलन सृष्टी के आरम्भ से ही होता आ रहा है किन्तु लिखित रूप में या चित्र के रूप में इसके कोई साक्ष्य उपलब्ध नहीं थे। इसका प्रथम प्रमाणिक साक्ष्य आज से 5000 वर्ष पूर्व सिन्धु घाटी की सभ्यता में मिलते हैं। उसके बाद वेदों में लिखित रूप में इसके साक्ष्य मिलते हैं जिनके माध्यम से मनुष्य आत्मा और परमात्मा के बीच तालमेल बता सकता है। इसके साथ ही साथ उपनिषद , भगवतगीता , महाभारत इत्यादि ग्रन्थों में भी योग की विस्तार से चर्चा की गयी है। 500 ई. पू. में जैन और बौद्ध धर्म में भी योग का विस्तार से वर्णन किया गया है। किन्तु योग का सुव्यवस्थित रूप हमें 200 ई.पू. में महर्षि पतंजलि के योग दर्शन में देखने को मिलता है जो कि आज तक का सबसे प्रमाणिक ग्रन्थ है। उसके कई सालों बाद मध्य युग में आदि शंकराचार्य जैसे महान तपस्वियों ने इसका विस्तार किया और विश्व पटल पर स्थापित किया। तत्पश्चात आधुनिक युग में स्वामी विवेकानंद, महर्षि दयानंद जी ने योग का प्रचार प्रसार किया। आज पूरी दुनिया में लोग योग को अपना कर स्वास्थ्य का लाभ प्राप्त कर रहे हैं इसके साथ ही साथ आध्यात्म की ओर अग्रसर भी हो रहे हैं।

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Certificate in Naturopathy & Yoga Technique (C.N.Y.T)	10th	6 to 12 month	AINCF, New Delhi
Diploma in Naturopathy & Yogic Science (D.N.Y.S)	12th	3 and half Years	AINCF, New Delhi
Certificate Program in Garbh Sanskar Antenatel/ Teacher Training Course	10th & CY	1 to 2 month	I.Y.A (Rishikesh)
Meditation Teacher Training	10th	10 Days	International Yoga Alliance (India)
TTC 100/200/500 (Yoga Teacher Training)	10th & 12th	10/20/40 Days	International Yoga Alliance (India)
Level 1,2,3,4,5 Instructor, Teacher, Therapy/ Master	10th & 12th	Online/ Offline	YCB/QCI Ministry of AYUSH
Foundation Course in Yoga	16 Year (Age)	50 Hours	Indian Yoga Association, New Delhi
Certificate Course in Yoga	12th/ FCY	200 Hours	Indian Yoga Association, New Delhi
Advance Certificate Course in Yoga	CCY	500 Hours	Indian Yoga Association, New Delhi
Voluntary Certification of Yoga Professionals	Any Person	36 Hours	Yoga Certification Board, Govt of India

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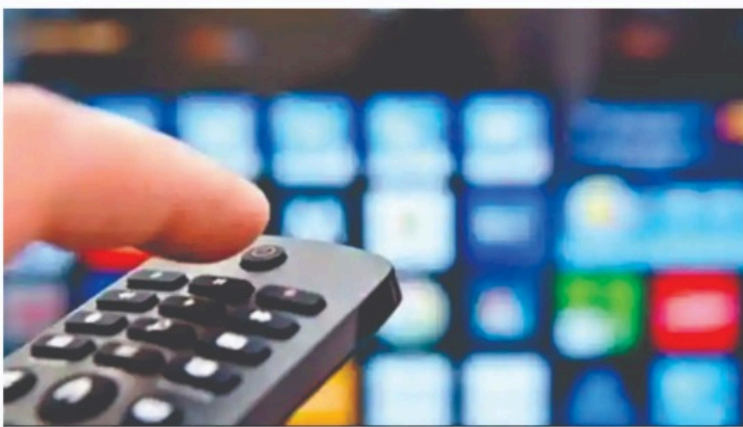
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