



Office of Dean of Students
(Yoga Kendra & Sports Office)
Inter-Hall Administration
Jawaharlal Nehru University
New Delhi



Celebrating

7th International Day of Yoga

18-21
June 2021

Be with Yoga, Be at Home

EKATMA-JNU

Volume - 2

एकात्म-जेएनयू



Welcome to **JNU**

Celebrating International Day of YOGA, 2021

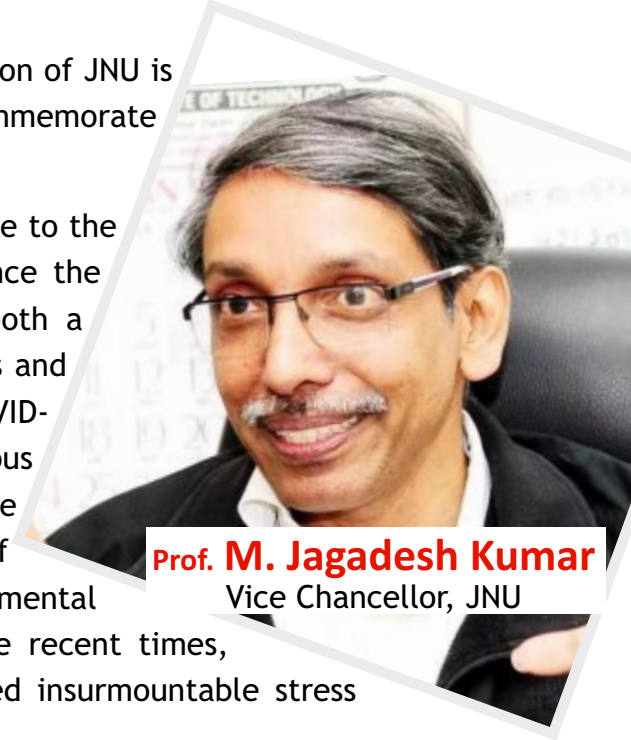


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I am very much pleased to know that the Inter-Hall Administration of JNU is organising a series of programmes from 18-21 June, 2021 to commemorate the 7th International Day of Yoga.

Yoga is an invaluable gift of India's ancient traditions and culture to the world. It is a way to achieve harmony with nature and balance the heart and mind to achieve divine enlightenment. Yoga has both a promotive and preventive role in the health care of the masses and promoting global peace and order. The sudden outbreak of COVID-19 in March 2020 and the subsequent waves that hit various countries in the world has created unprecedented crises to the entire humanity. It has not only threatened the livelihood of millions of people but has also caused a serious threat to the mental and physical health of the peoples all over the world. In the recent times, though inoculation is gathering pace, the pandemic has caused insurmountable stress and anxiety to almost the entire population of the world.



Prof. M. Jagadesh Kumar
Vice Chancellor, JNU

In such an uncertain times, one can safely argue that the ancient Indian knowledge of Yoga has become a saviour for humanity. Yoga is a practice that brings together physical and mental disciplines to achieve peacefulness of body and mind. As a result, practice of Yoga has been found to alleviate stress, anxiety, uncertainty, and isolation. In other words, "A mind free from all disturbances is Yoga," Yoga helps one to be at peace with oneself. As suggested by Maharishi Patanjali, adoption of the principle of Ashtanga Yoga perpetuates holistic approach towards one's mental and physical wellbeing.

JNU's "Yoga Centre" conducts regular Yoga classes for JNU community. This stresses the point that JNU strives towards holistic wellbeing of its community members. Since 2015, JNU is celebrating the International Day of Yoga regularly and it has gained in popularity over the years. Despite the challenges posed by the Corona Virus pandemic, JNU is celebrating the International Day of Yoga with much enthusiasm and fervour. It is my sincere hope that the four days programme from 18-21 June 2021 will generate widespread awareness about the importance of Yoga and encourage our JNU community to incorporate Yoga in their daily lives. The online nature of the programme will also provide opportunity to those who are not a part of JNU community to participate in the Webinars on Yoga and benefit from meditation and mass Yoga practices conducted by Yoga Acharyas.

I also delighted about the EKATMA-JNU to be released by JNU's Yoga Centre. Such initiative is a medium to popularise the different dimensions of Yoga and share the experiences of people about Yoga and its impact in their lives. I am sure it will cater to the intellectual and spiritual needs of people besides reflecting the on the lives of the community members of JNU.

I congratulate IHA, Yoga Kendra, and Sports Office for organising this very important event and wish the organising committee a grand success.

Prof. M. Jagadesh Kumar





Prof. Rana Pratap Singh

Rector, JNU

I sincerely appreciate the efforts of the Dean of Students Office for organizing a series of programmes and Mass Yoga practices from 18-21 June, 2021 to celebrate the International Day of Yoga 2021 in JNU.

Practicing yoga leads to the union of body, mind and soul. It is a holistic approach to keep our body and mind fit, energetic and healthy. Like previous year, we are still facing the unbeatable challenges and crisis in our health system due to ongoing Covid-19 pandemic. This has made every one vulnerable whether young or adult or old, to the degradation and breaking down of mental and physical health. Further, it adds to the feeling of depression, anxiety and isolation. Therefore, the practice of Yoga can be regarded as one of the most desirable and impactful strategy to maintain the sound health. The practice of yoga asanas, poses and pranayama maintains the balance of health and mind. It has profound effect on physiology and immunity to defend our body from the foreign pathogens including viruses including corona virus. The yoga has many fold benefits which requires a little investment of time and motivation.

JNU has always shown great enthusiasm for celebrating the International Day of Yoga with the participation of students, faculty, staff and their family members. The celebration is planned online due to the pandemic, nevertheless, it will allow the participation of people from both inside the campus as well as living outside to listen the discussions on yoga benefits and also for the practice of yoga and meditation from their home.

I am glad to know that the IHA is also releasing the second edition of e-magazine, Ekatma-JNU with a focus on different dimensions of yoga in JNU. It will be an effective medium for the community members and experts to share their experiences about the impact of yoga activities on creativity and health. I congratulate the Dean of Students and the organizing team for taking out their time and nicely organizing the events and wish them a huge success.

Prof. Rana Pratap Singh



“The meaning of our self is not to be found in its separateness from God and others, but in the ceaseless realization of yoga, of union”

-Rabindranath Tagore

This quote by Rabindranath Tagore beautifully summarizes the importance of Yoga in our life. Yoga is a science that has roots deep in Indian culture, and the ultimate purpose of yogic practices is to create a balance in your life. It is about balancing your senses, establishing a connection between your body, mind, and soul. For a long, India has been known for showing the path of harmonious living to the world through Yoga. This is the most efficient and robust medium to achieve the highest goals in the most sustainable manner. Imbibing yogic practices in one’s daily life may help him, or her keep away from negativity and the diseases born out of lifestyle disorders. These days it’s even more relevant when the entire world is fighting against the Coronavirus pandemic and under tremendous stress. I am happy to inform you that IHA, JNU dealt with this aspect with utmost sincerity and started a 24X7 online counselling program for the JNU students to ensure the mental and physical well-being of the students. In addition, we have created a new online program, ‘FIT-JNU’, for both the JNU fraternity and non-JNUites. The purpose of such a program is to teach correct physical postures and breathing exercises in yoga and equipment free exercises that can improve muscle strength, flexibility, blood circulation, and oxygen intake to make the body and mind ready to combat situations such as the ongoing pandemic.

IHA, JNU is proud to be shouldered to make people aware of the numerous benefits of adopting Yoga as a style of life by organizing the International Day of Yoga, 2021. It was my cherished desire, and it gives me immense pleasure to convey my good wishes to everyone associated with IDY 2021 for their work and support to make this program a success. I want to express my gratitude to the JNU administration for their constant support and encouragement in overcoming all obstacles that came our way. The IDY 2021 program is most suited to the needs of the present situation, and it is my wish that all the participants, within this short span of time, get to carry a positive outlook towards yoga practice. On this occasion, we are delighted to release the second volume of our annual e-magazine EKATMA-JNU that focuses on research-based gains from Yoga. We expect the magazine will be of immense help to the regular yoga practitioners and motivate many others to adapt to Yoga for a healthier life. It will not be completed without acknowledging my colleagues, and all IHA family members without whose support achieving this feat would not have been possible at the time of this global crisis. I hope our initiative will be beneficial for the whole JNU community.

Prof. Sudheer Pratap Singh

Prof. Sudheer Pratap Singh

Dean of Students (DOS)



It is a matter of great pleasure that Jawaharlal Nehru University, New Delhi is celebrating the 7th International Yoga Day on June 21, 2021. This is indeed a great step to ease the worries that have resulted due to the pandemic. We are aware that the science of Yoga has received its due recognition since, after the initiation of India, the United Nation has declared June 21 as International Yoga Day. As a result, today about 2 billion people practice Yoga. I am glad to learn that JNU is observing this day along with the series of programmes, including the Mass Yoga practices from 17 to 21 June 2021. Today, the world has acknowledged that the science of Yoga has profound wisdom to seek a tranquil mind and a disease-free body.



Gurudev
Sri Sri Ravi Shankar Ji

At this occasion, I would congratulate Honorable VC Jagadesh Kumar ji for taking this initiative. This is indeed a need of the hour as mental health, now-a-days has become a serious issue for everyone including the young students in university campuses. Recently the World Health Organization has declared that mental illness would be the biggest challenge for the world in the times to come.

Let me also congratulate Prof. Sudheer Pratap Singh, Dean of Students, who has started counselling and yoga sessions in JNU. It is highly commendable endeavor. By the observance of practicing yoga, meditation, and pranayama, a person can explore his powers and potentials. I am sure when the students of JNU take up something, they do a great job; they are able to make JNU as the most vibrant, violence-free, stress-free, and happy campus. Friends, mark my words “yoga is the password for you to bring this transformation.”

Last but not least, I would like to congratulate the entire JNU fraternity for taking yoga to every door step and to every individual. Let us make this society a happy society, free from stress and violence.

Sri Sri Ravishankar





Grand Master Akshar

Founder, Chairman and Course Director
Akshar Yoga and President of
World Yoga Organization

Pranam

My warmest regards to the faculty, student body and the entire JNU family.

In this day and age, we generally see educational institutions provide our youth with the specific skills and information they've opted for. To now see such an illustrious University going that extra mile, not just to educate and prepare our Nation's young adults with their specific skill set but also address their physical and mental health and nurture them to become wholesome citizens of the Nation is truly heart warming. Yoga being a holistic approach to health and wellness, addresses not just the physical Well-being of the practitioner but their mental health as well. It is hence greatly commendable that the esteemed faculty of JNU, especially remarkable individuals such as prof. M. Jagadesh Kumar, Hon'ble VC and Prof. Sudheer Pratap Singh, Dean of Students, incorporate Yoga into the lives of students at this critical age. Adopting this discipline will not only help their academic pursuits now but will ensure a bright and healthy future as well.

It is truly wonderful to know that the students of JNU are being provided with 24/7 counselling service for physical and mental health and are being given every day Yoga sessions to further enforce the message of holistic health.

It is not only crucial that Professors and guides take these brilliant steps to better the lives and experiences of students, it is equally essential that students whole heartedly accept this wonderful opportunity to better their own body, mind and spirit. Through the 'EKATMA JNU', I am sure accurate and advantageous information about Yoga will reach and help everybody.

I look forward to watching this glorious initiative soar to great heights in the betterment of health for humanity through the divine art of Yoga.

Prayers for health, peace and happiness.

Grand Master Akshar

Yoga Guru | Spiritual Leader | Author | Columnist | Life Coach



Message(s) from participants

In today's scenario, practicing Yoga is the best way to keep our body and mind healthy. I hugely benefited from Yoga practice during the Covid-19 pandemic. Practicing Yoga every morning for one hour keeps me fresh for the whole day. I thank two respected yoga teachers in JNU, Dr. Ajay Kumar Shastri and Sh. Umesh Babu for their constant effort to make Yoga a part of our life.

Best regards,
Dr. Dinabandhu Das
 Assistant Professor
 School of Physical Sciences
 Jawaharlal Nehru University

I joined JNU in 2017. Prior to joining the yoga center in JNU, my perception about yoga was different. I considered it as a physical movement of the body. However, my perception changed as I did regular classes with Umesh Babu Sir and Ajay Shastri Sir. I began to look at yoga as both a physical and a psychological process which made me look inwards. I realized that each yoga asana is a way of interacting with my inner self.

In this highly competitive world where we spend long hours before our laptops, yoga has been very helpful to me. It helps me remove all the stress and pain that can build up in the body due to long hours of sitting. As a woman, I am happy to admit that it has helped me manage my menstrual cramps in a much better way. It has induced a sense of discipline and commitment towards my health and well-being. Yoga has made me much more comfortable with my physicality and helped me develop a positive outlook in every aspect of life.

Tamanna Singh
 Ph.D (Chinese Studies)
 Center for East Asian Studies
 School of International Studies, Jawaharlal Nehru University

I joined JNU in 2017 and have always been into sports and fitness. I had never done yoga prior to my admission to JNU. One of my friends apprised me about the JNU Yoga Centre. Studying for long hours takes a toll on one's physical as well as mental well-being. Thus, in order to tackle the stress and anxiety, I started going to the Yoga center in JNU. My first Yoga class in JNU was so rejuvenating that I can still recall it with ease. Both the Yoga instructors, Umesh Babu Sir and Ajay Shastri Sir taught a diversity of Yoga asanas. Yoga helped me to resuscitate my energy and vigor. Before practicing yoga, I was bereft of discipline in my life but Yoga has made me punctual and disciplined to carry out my responsibilities. It also helped me to jettison the negative emotions/feelings and has brought in a sense of positivity. As rightly said, mere existence sans self-realization is not a sufficient condition for being and Yoga is the master key to self-realization.

Ankush Bicka
 PhD. (Chinese Studies)
 School of International Relations, Jawaharlal Nehru University

Hello everyone. I have a long history with yoga. I started learning it when I was about 10. Since my school days; yoga practices have been a part of my life. I am blessed to be a part of a government school in my hometown where yoga and meditation are an essential part of the morning assembly. I always found comfort, happiness and inner peace while practicing it. I am staying in Delhi for the last 7 years and gradually this stay was making me reluctant to follow my morning routine. I almost stopped doing yoga. This was making me stressed, anxious and I went through a period of torturous insomnia that left me wide awake every night until 3 am, begging for my brain to switch off. I have started my yoga practice again and I'm back to my normal life. It has been more than 2 years, I now practice every day. I do it an hour before work. This keeps me energized for the whole day.

The practice of yoga helps me to work through my own daily mental and physical experiences. It has increased my body flexibility, posture and has a positive impact on overall fitness. Other than these yoga has multiple benefits on our health. Daily practise of yoga brings you into a deep sense of relaxation physically and mentally. I started to understand that there was no satisfaction in trying to find happiness outside myself. It involves learning to be calm and to relax. When you do that your body can heal itself. You learn to accept your imperfections and fragilities. I thank all my gurus who introduced it to me.

Sangeeta
 PhD Scholar
 Jawaharlal Nehru University



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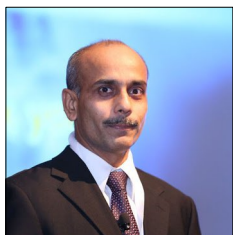
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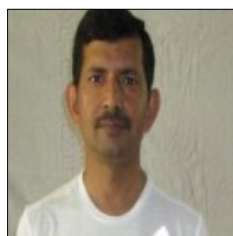
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The following section demonstrates the key elements of common Yoga protocol as per the guidelines of Ministry of Ayush, Govt. of India. The mass Yoga practice sessions in The University will be conducted as per the following protocol. To know in detail about the following protocol, following link may be referred:

<https://yoga.ayush.gov.in/common-yoga-protocol>

1. Prayer

2. Sadilaja /CālanaKriyās/Loosening Practices

- I. Neck Bending (GrivāŚaktiVikāsaka)
- II. Shoulder's movement
- III. Trunk Movement (Kati ŚaktiVikāsaka)
- IV. Knee Movement

3. Yogāsanas

A. Standing Postures

- Tāḍāsana
- Vṛkṣāsana

B. Sitting Postures

- Bhadrāsana
- Vajrāsana/Vīrāsana
- ArdhaUṣṭrāsana(for beginners) Uṣṭrāsana

C. Prone Postures

- Makarāsana
- Bhujaṅgāsana

D. Supine Postures

- Uttānapādāsana
- Ardhahalāsana
- Pavanamuktāsa
na Śavāsana
- Pāda-Hastāsana
- ArdhaCakrāsana
- Trikoṇāsana

Śaśakāsana UttānaMaṇḍūkāsana
Marīchyāsana / Vagrāsana
Śalabhāsana

4. Kapālabhāti

5. Prāṇāyāma

Naḍīśodhana / AnulomaVilomaPrāṇāyāma
ŚītalīPrāṇāyāma
BhrāmarīPrāṇāyāma

6. Dhyāna

7. Saṅkalpa

8. ŚāntiḥPāṭha



18-06-2021 (Friday) Opening of the event

- 5.00 to 5.05 pm
Opening remarks by
Prof. Sudheer Pratap Singh Dean of Students, JNU
- 5.05 to 5.10 pm
Welcome speech by
Prof. Rana Pratap Singh Rector, JNU
- 5.10 to 5.20 pm
Inaugural speech by
Prof. M. Jagadesh Kumar Hon'ble Vice Chancellor, JNU
- 5.20 to 5.50 pm
Keynote Speaker
Dr. Dinesh Kashikar
Director of Teacher Training -
for the global Sri Sri School of Yoga
- 5.50 to 6.25 pm
Knowledge Sharing and Practice Session with
Chief Guest Grand Master Akshar
Founder, Chairman and Course Director of Akshar Yoga
and President of world Yoga Organization

20-06-2021 (Sunday)

- 7.00 to 8.00 am
Mass Yoga Practice
by Sh. Umesh Babu and Dr. Ajay Shastri, JNU
- 5.00 to 6.00 pm
Webinar
Speakers:
Dr. Anand Balayogi Bhavanani
Director, Standing Publicity, Publication &
P. R Committee, Indian Yoga Association
- Title of Talk:
Enhancing self-care through Yoga during COVID19

19-06-2021 (Saturday)

- 7.00 to 8.00 am
Mass Yoga Practice
by Sh. Umesh Babu and Dr. Ajay Shastri, JNU
- 5.00 to 6.00 pm
Address by Prof. Chintamani Mahapatra, Rector, JNU
Webinar : Yoga for Well being
Keynote Speaker: Mrs. Mariela Cruz
Expert in Ashtanga Yoga,
Ambassador to India from Costa Rica (2017-18)
- Chief Guest: Shri Subodh Tiwari
Vice President, Indian Yoga Association,
CEO, Kaivalyadhama Yoga Institute, Pune
Title- Simplifying Yoga

21-06-2021 (Monday)

- 6.30 AM to 6.35 AM
Welcome address by
Prof. Rana Pratap Singh, Rector, JNU
- 6.35 AM to 6.45 AM
Inaugural speech by
Prof. M. Jagadesh Kumar
Hon'ble Vice Chancellor, JNU
- 6:45 - 7:00 AM
Address by Chief guest
Gurudev Sri Sri Ravi Shankar ji
- 7:00 - 7:45 AM
Mass Yoga Performance -
As per the Protocol of AYUSH Ministry by
Sh. Umesh Babu and Dr. Ajay Shastri, JNU
- 7:45 - 7:55 AM
Release of International Day of Yoga 2021 Magazine
- EKATMA-JNU** Volume -2
एकात्म-जेएनयू
- by
Prof. M. Jagadesh Kumar, Hon'ble VC, JNU
Prof. Rana Pratap Singh, Rector, JNU
&
Prof. Sudheer Pratap Singh, DOS, JNU
- 7:55 - 8:00 AM
Closing remarks and Vote of thanks by
Prof. Sudheer Pratap Singh, DOS, JNU



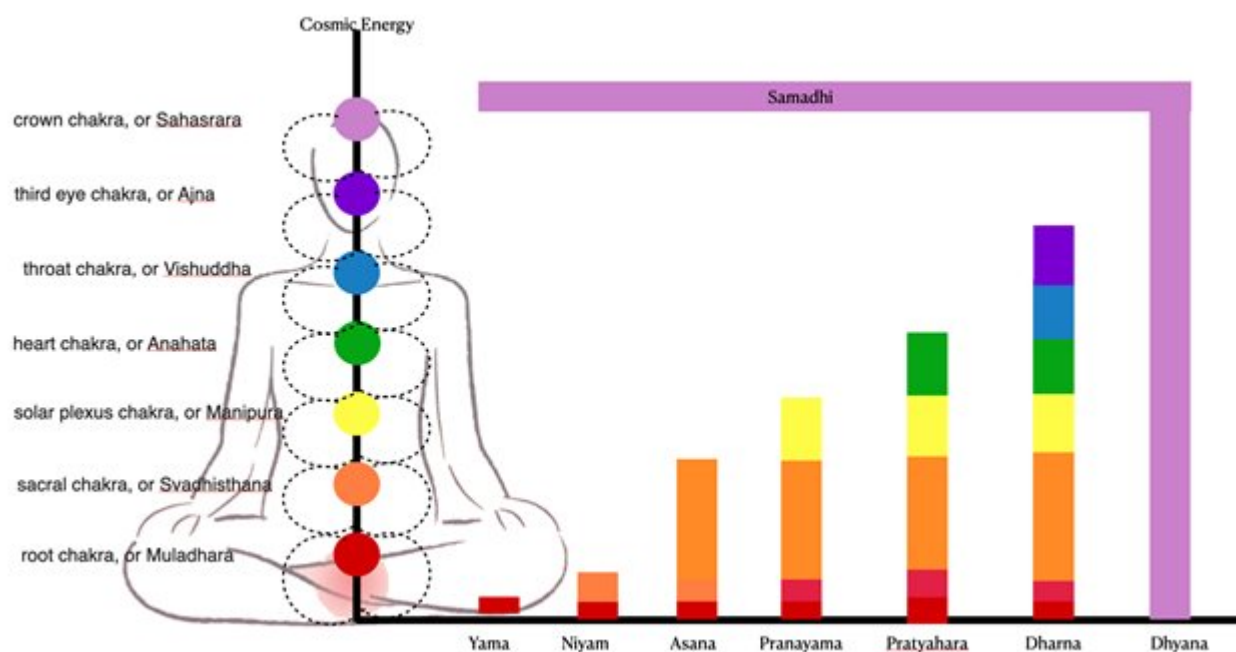
Yoga Practice and Vagal Toning: A Conceptual Study

Dr. Binayak Kumar Dubey, Deptt. of Physical Education, BHU

Dr. Sachin Kr. Tiwary, Deptt. of AIHC & Archaeology, BHU

Prof. B.C Kapri, Deptt. of Physical Education, BHU

Yogic Science is a word made of yoga and science where yoga means to 'unite' and 'Science' means systematic and logical way to prove any things. Yogic Science is a systematic and logical discipline to unite with the universe using Asana, Pranayama, Mantra and behavioural modification. Asanas are performed to correct the posture, pranayama to regulate breath, concentration to control the unstable mind and mantras to connect with the inner soul. When all the above are performed as a single unit, the biological body is connected with cosmic energy 'Paramattma'. Fig.1 show that 'Yoga' in totality is a means to connect oneself with the cosmic energy by activating the potential energy (Kundalini) which is present at different point of body (Chakra). Passive Chakras are awakened by practicing Yama, Niyam, Asana, Pranayama, Pratyahara, Dharna, Dhyan as mentioned by the practitioner of Hath Yoga.



The understanding and practice of yoga has changed over the ages. Although a popular translation for the word 'yoga' is 'sangha', the meanings of yoga have changed throughout history in many more subtle ways: from the vedic shepherd's *yoga-kshema* (which refers to the abode of movement and rest) to 'meditative concentration' in the classical sense of patanjali yoga to bring spiritual union to the yogic body. If we go to the Vedas, we find that ideas about yoga were nascent in the vedic period, and especially in the Upanishads, in which we begin to see its proto-system. The *upanishads* emphasize the meaning of 'Yoga' in the formulation of meditation to generate liberated knowledge. Another important contribution to the development of yoga as a systematic thought came from the ascetic shramana communities, from whom buddhism and jainism also emerged.

In the archaeological context, its evidence is available in abundance in rock art, stone art, terracotta, seals of Harappan civilization (Mc Evilly, 1981:44-77), etc. In the archaeological context, evidence of 'yoga' has been available both in artistic and original human bones. The most famous of which is the yogic posture inscribed in the seals made in stone medium obtained from the Harappan civilization, which was identified by the Marshal as *Pashupati i.e. Shiva*. It can be clearly seen that in how the Fig.1 is matching with the Fig.2. Similarly, soil-made artefacts are also prominent. It can be clearly seen in the context of Fig.3 that how 2,700 years ago today, practice in yogic posture continued. Yoga has been a medium not only for spiritual happiness but also for freedom from all sorrows. The posture at the time of death by Mahatma Buddha himself is considered to be the posture of painless renunciation, which is possible only as a result of a successful yogic effort.





Figure 2: Yogic posture on the seal of Indus Valley Civilization



Figure 3: Yogic posture skeleton from an excavation at Balathal, Rajasthan (Courtesy- Prof. Vasant Shinde)

Since, the title of this article is concentrate more on scientific, biological, psychological and neuroscience that is why it is important to understand the core of this system in the approaching paras. Physiological, psychological, social changes takes place when yoga is practiced regularly under the guidance of a *Guru* with dedication and belief.

Figure- 4 prepared using Vosviewer software shows that the scientific journals are flooded with the benefits of yoga like stress control stress (Martarelli et al., 2011), Anxiety (Novaes et al., 2020), Mental Health(Brown et al., 2013), blood pressure (Thanalakshmi et al., 2020), hypertension, cardiovascular diseases, depression, COPD (Holland et al.,2012) & Talwar et al., 2018), insomnia, post-traumatic stress disorder, burnout, asthma (Yuce & Tasci 2020), increase in oxygen consumption (Telles & Desiraju 1991), Physical Efficiency Index (Choudhary et al., 2012) etc. Now, the question arises what is the key element which plays a significant role in controlling the disorders, diseases and is the key marker for holistic health when yoga is practices regularly. This question can be addressed by highlighting the beauty of a 10th cranial nerve fibre known as Vagus nerve i.e the Vagal Toning.



can be indirectly stimulated through vagal toning. Vagal tone can be thought of as an optimal balance of parasympathetic and sympathetic nervous system action. Stimulating the vagus nerve, and improving ‘vagal tone’ can enhance both physical and mental health. Vagal tone refers to speed, strength and efficiency of the vagus nerve response. High vagal tone is associated with efficient blood glucose regulation and low vagal tone is associated with raised stress level leading to cardiovascular complications. Vagal tone can be measured by the changes in heart rate that occur with the breath. This is referred to as Heart Rate Variability. Sen et. al., 2018 concluded the benefit of yoga by studying the “Evaluation of heart rate variability and cardiac autonomic control on exposure to Indian music and slow music yoga asana before sleep at night”.

Now the question comes, how to tone the vagus nerve? Thus, vagus nerve can be toned by regular practice of *asana*, *pranayama*, recitation of mantra and by positive behaviour. Pramanik, T. (2009) concluded that slow pace *bhastrika pranayama* with a respiratory rate 6/min shows improvement in the autonomic nervous system through enhanced activation of the parasympathetic system. Pal et al., (2004), Zaccaro, et.al. (2018) & Jerath et a., (2006) reported that slow breathing improve autonomic functions. Slow, rhythmic, diaphragmatic breathing and regular *pranayama* practice increases healthy vagal tone and reduces the sympathetic tone (Turankar et al., 2013). Healthy vagal tone involves a slight increase in heart rate on the inhalation and a decrease of heart rate with exhalation. Thus, while practicing *pranayama*, the slow exhalation is very important to increase the vagal tone.

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Advaita Vedanta: A Philosophy of Transcendence

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Abstract

Advaita Vedanta is a philosophy derived from the *Upanishads*. Its main concern centres upon ontological and epistemological problems. *Advaita Vedanta* is also called *kevaladvaita*, as it asserts the existence of *Brahman* as the only reality and denies reality to the phenomenal world. The power through which the universe apparently becomes manifest is called *maya*, which is divine¹. Vedanta can be considered a religion as well, because in India philosophy is not divorced from religion.

To the untutored mind the *Advaita Vedanta* presented by Acharya Shankara results in making people apathetic to the world and to life and its problems. He is accused of being unconcerned with the development, prosperity, and progress of humanity. But what such people generally do not realize is that in all his works the great Acharya emphasizes the Real, *Brahman*, and not *maya*. He is not antagonistic to progress of any kind, but shows that we are, life after life, thirsty for the water in the mirage of the world. He wants us to wake up from this wild goose chase. The process of awakening is primarily through proper moral and unselfish living. Without going into the complexity of particular issues, I shall try to analyse the *Vedantic* viewpoint of transcendence.

The Nature of the World

Shankara, 'whom many Westerners as well as Indians consider to be one of the greatest philosophers, East or West'², emphasized Nirguna Brahman as the sole Reality; the absolute identity of the jiva, individual soul, with this Reality; and the relativity or falsity of *jagat*, the world. He not only convinced other philosophers of the rational correctness of his teachings but also gave a means of interpreting the scriptures in a consistent way.

The exact position of Shankara in regard to the world needs to be understood carefully and sympathetically. It is not Shankara's intention to state that the world is totally unreal and that it does not exist at all. The doctrine of *maya*, Swami Vivekananda says, 'is sometimes erroneously explained as illusion, so that when the universe is said to be *Maya*, that also has to be explained as being illusion. The translation of the word is neither happy nor correct. *Maya* is not a theory; it is simply a statement of facts about the universe as it exists'³. Shankara says that the world can be looked upon as something with lesser reality, something that does not enjoy the status of absolute Reality.

To regard the world as unreal, false, illusory, or non-existent is a kind of judgement made by the mind, by reason. Words such as *sat*, existence, and *mithya*, false, are value-loaded and convey a meaning assigned to them by the mind. Their existence has a relation to the conscious mind, and their status is decided by the human intellect. These are epistemological terms, and hence when Shankara says that the world is unreal, he does not deny thereby its actual existence. What he intends to say is that the world has not eternal, universal, undeniable, uniform, contradictable, indubitable existence. Shankara does not intend to deny the very existence of the world as an empirical reality. The world as an empirical reality cannot be destroyed since it is beyond the powers of anyone to do so. Moreover, the *Brahma Sutra* teaches: '*Janmadyasya yatah*; that (is *Brahman*) from which (are derived) the birth etc. of this (universe)⁴.' If the world could have been annihilated, *prapanchapravilaya*, by the first person who obtained Advaitic liberation, the present universe should have been devoid of earth, sky, and so on. When Shankara interprets the world as *maya* and thinks of its extirpation, *pravilaya*, it is obvious that he does not mean thereby its physical destruction. What he suggests is that the experience of the world as real gets shaken, and the liberated person does not look upon the world of senses and causality as real. The world does not necessarily have an objective existence, for it is a kind of projection, *adhyasa*, of the human mind outside itself, and the same world is understood and interpreted in different ways by people according to their attitudes, temperaments, and interests. The world exists not independently of the



mind but in relation to consciousness, and its nature is largely determined by the human psyche. Reality, including the world, is the 'thing-in-itself', but its particular modes exist in relation to persons. Therefore, the world of experience, *prapancha*, has an anthropocentric nature, and such a world is *maya* according to Shankara.

Thus, this world is *asat*, unreal, because it is not eternally real and immutable. Vedanta says that the world is neither real as Brahman nor unreal as *shashashringa*, horns of a hare. As hares do not have horns but long ears, the 'horns of a hare' is a figment of human imagination, whereas the world is not such an imagination. Hence, Shankara describes the world as different from existence and non-existence, *sad-asad-vilakshana*. He says that *maya* is 'neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words⁵.

Maya is subject to unceasing change and is dependent on human experience and interest. But when one transcends one's individuality, motivated by desires and interests, and understands Existence in its pristine form, one naturally ceases to see the world's diversity and differences. It is the contention of Shankara that the world appears real in relation to and on account of limited individual interests and desires, and it is possible that it can vanish for one who can rise above them. As long as a person is motivated by the desire for acquisition, the world comes into existence for that person. When one's desires and interests end, the world has no purpose to exist for such a one. 'Cause and effect spring into being so long as there is mental preoccupation with cause and effect. There is no origination of cause and effect when the engrossment with cause and effect becomes attenuated⁶. Thus, it can be said that the world is illusory because (i) it is not eternal and imperishable; (ii) it is subject to unceasing change; and (iii) it is relative to human needs, desires, and interests.

This Vedantic viewpoint can be understood more clearly if we take the analogy of the dream state. Shankara uses the word *iva*, like, or just as, when he says that the whole manifestation of names and forms, superimposed by ignorance, vanishes away like things seen in a dream on waking up. Therefore, Vedanta says that the objective world of trees, rocks, and bodies vanishes for someone in whom the knowledge of Brahman dawns and remains as it is for the rest, who are in ignorance. As the dream merges in the dreamer, so does the universe, which sprang from Brahman, merge in Brahman. The world does not merge into nothingness. 'He (Aruni) said (to his son Shvetaketu): "O good looking one, by what logic can Existence verily come out of non-existence? But surely, O good looking one, in the beginning all this was Existence, One only, without a second⁷.

Reality Affirmed

As most of the aspirants go through a gradual process of realizing *Brahman*, *Advaita Vedanta* teaches that the reality of the world of objects is dependent on one's level of experience. There is a ladder of experiences from the lower to their higher levels. It is natural that objects on the lower level of experience go on diminishing in their value and importance. On a higher level of experience one can naturally feel no interest in objects, which exist on the lower level, and thus one may feel that they have no importance and value. The experiences on the lower levels get subordinated to those on the higher level of consciousness, and hence their value or reality goes on diminishing. The concept of illusoriness is thus clarified, and it becomes a matter of experience for those who evaluate the phenomena from their respective points of view. Swamiji teaches the same thing in a remarkable way:

Suppose there is a screen hiding you from me, in which there is a small hole through which I can see some of the faces before me, just a few faces. Now suppose the hole begins to grow larger and larger, and as it does so, more and more of the scene before me reveals itself and when at last the whole screen has disappeared, I stand face to face with you all. You did not change at all in this case; it was the hole that was evolving, and you were gradually manifesting yourself. So it is with the Spirit. No perfection is going to be attained. You are already free and perfect⁸.



The Vedantic concept of *panchakoshas*, *fivesheaths*, substantiates this interpretation. The ascending gradation of *anna*, food; *prana*, life-force; *manas*, mind; *vijnana*, intelligence; and *ananda*, bliss, reveals the fact that those who care more for *prana*, give less importance to *anna*; those who give more importance to *manas*, give less importance to *prana*. The lower levels, however, cannot be altogether eliminated. This is a phenomenon of valuation and involves a kind of transcendence. Transcendence exists in a progressive upward ascent from the self towards the experience of absolute Existence. Absolute Reality or Brahman can be said to be the ‘thing-in-itself’ or ‘being-in-itself’ devoid of any specific characteristics or properties. Hence, there is some meaning in saying that the Absolute is *nirvishesha*, without forms and properties, as it transcends every determination and limitation in order to maintain its comprehensiveness- the Absolute is also described as encompassing.

It is argued by Shankara that something can be said to be unreal only when one has at least a vague awareness of something else that is real. If there is nothing real, there cannot be perception of the unreal as well. Negation presupposes an affirmation. The well-known illustration used by Vedanta is that of a rope seen as a snake in semi darkness. When we see the snake the rope vanishes, and when we see the rope the snake disappears. Yet, the illusory snake apparently rests on the real rope. We negate the snake, the universe, and affirm the rope, Brahman, for without the reality of the rope the unreal snake does not appear. The existence of the absolute Being cannot be negated, as it has been repeatedly experienced by sages and saints.

Revelation in Vedanta does not have the same implication as in abrahamic or other religions. "Revelation, therefore, is by no means God's word—because, paradoxically, if it were to derive from a divine person, its credibility would be impugned.... Then where does it come from? And answer is stark and simple: it is given with the world." Hindu thought says that 'the universe goes through a pulsating rhythm of origination, existence, and dissolution, it is also held that at the dawn of a new world the revelation reappears to the vision of the seers, who once more begin the transmission' (ibid.), of the knowledge of Brahman. These experiences become, to many, the logical presupposition that remains not only at the level of conceptual thinking but also becomes finally a matter of living experience.

Vedanta teaches that distinctions and differences have their origin in words and speech. 'As by knowing a lump of earth, all things made of earth become known; all transformation has speech as its basis, and it is name only. Earth as such is the reality'¹⁰. Vedanta does recognize the function and use of language and words, but it maintains that the highest Reality transcends all words and language that seek to describe it. Brahman is, therefore, beyond description and characterization. This Reality is thus described as *nishprapancha brahma*, which is the source and ground of all limited existence: "The enlightened person is not afraid of anything after realizing the bliss of Brahman, failing to reach which, words turn back with the mind"¹¹.

Significance of Advaita Vedanta

Advaita Vedanta as systematized and preached by Shankara holds an optimistic and positive attitude towards life. It emphasizes the significance of transcendence by a sufficiently qualified person who struggles not to be engulfed in and delimited by any worldly situation, however fine and charming it may appear. It throws open a unique path of infinite possibilities by taking us from wherever we stand in our spiritual development. It encourages us to search and experience higher and higher truths. That is why Vedanta is not limited to a particular people, race, or religion; it is broad as the sky and deep as the ocean. One's progress towards higher levels of consciousness ends only when one reaches the absolute Brahman and becomes one with infinity. This is the ultimate goal, this is perfection. It may be inconceivable to many, but the experience of being one with Brahman shatters all delusions of duality. By advocating the ideal of realizing Brahman, Vedanta throws open to humanity the highest possible morality, renunciation, and discipline, which precede this supreme experience. For a living person there is no higher experience than this; whoever attains it is called a *jivanmukta*, free while living. Vedanta also opens unlimited possibilities through which humans can build institutions and societies based on Vedantic principles, ideals, aspirations, and *sadhana*. Such structures are of lasting value and help all people to



access their inner infinite powers, to become aware of their hidden dimension of perfection by transcending their present limited views of the world. A new respect for everybody, without distinctions, dawns on people with *vedantic* experience; they have the power to transform human interactions and bring greater peace in the world.

Brahman is transcendental as well as immanent, as it is the cause of all modes of existence, visible and invisible. Being all-pervading it is all-comprehensive and of the nature of *Satchidananda*—absolute Existence, Consciousness, and Bliss. The steps to the realization of Brahman can be understood as a continuous process of mental ‘de-conditioning’ in order to be able to experience vastness and infinitude. Swamiji speaks of this process as ‘de-hypnotization’. Transcending every actual and possible stage of existence and experience naturally becomes a kind of ceaseless de-conditioning of the mind. The more one transcends the previous steps, the more joy one obtains. Sri Ramakrishna teaches:

“Go forward. A wood-cutter once entered a forest to gather wood. A brahmachari said to him, ‘Go forward.’ He obeyed the injunction and discovered some sandal-wood trees. After a few days he reflected: ‘The holy man asked me to go forward. He didn’t tell me to stop here.’ So he went forward and found a silver-mine. After a few days he went still farther and discovered a gold-mine. And next, mines of diamonds and precious stones. With these he became immensely rich”¹².

The inner attitude of a *sadhaka* is not to remain content with any particular and limited experience of consciousness but to finally embrace the entire Existence in all its configurations. It is through transcending the limited that humans can live an authentic life of existence, consciousness, and bliss.

References

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4. Brahma Sutra, 1.1.2.
5. AcharyaShankara, Vivekachudamani, 109.
6. Acharya Gaudapada, Mandukya UpanishadKarika, 4.55.
7. Chhandogya Upanishad, 6.2.2.
8. Complete Works, 2.81.
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11. Taittiriya Upanishad, 2.9.1.12
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Faith in Oneself, Faith in the *Atman*

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Abstract

To preach the doctrine of *Shraddha* or genuine faith is the mission of my life declared Swami Vivekananda. Though here Swamiji renders *shraddha* as ‘genuine faith’, elsewhere he admits the absence of its exact equivalent in English. ‘Faith’ connotes complete trust or firm belief that never wavers or doubts. *Shraddha* is an attitude of the mind, or the spirit, which comprises faith as well as such noble traits as sincerity of purpose, humility, and reverence. It gives meaning to our lives. Faith, Acharya Shankara says, ‘is the source of stimulus for all beings for good action.’ In the present discussion faith is used in its broader sense.

Keywords: *Shraddha*, *astikya buddhi*, Faith, *Gnana*

Introduction

The support of an unshakable faith is an essential prerequisite for success, whether in secular or spiritual pursuits. Faith is a unique and significant faculty of the human mind. A passage in one of the Upanishads that describes the nature of the mind says: ‘Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence, and fear—all these are but the mind.’

There are different types of faith according to the ideal towards which it is oriented. The type of faith most eulogized in Indian thought is faith in the scriptures and in God. While explaining *shraddha* Acharya Shankara considers that faith is *astikya buddhi*, faith in the verity of the scriptures. The same is implied in the question that Arjuna asks at the beginning of the seventeenth chapter of the Bhagavadgita: “What is the state of those who, endued with faith, adore by ignoring the injunctions of the scriptures?” This chapter, called ‘Yoga of the Three Kinds of Faith’, describes faith according to the three *gunas-sattva*, *rajas*, and *tamas*-in its various modes. In his *Viveka chudamani*, Acharya Shankara adds that besides faith in scriptural injunctions *shraddha* also is faith in the teachings of one’s guru. Since the scriptures and the words of one’s guru have but one goal, which is God, faith is more commonly understood as faith in God. ‘Strong faith in God,’ said Swami Vivekananda, ‘and the consequent eagerness to reach Him constitute *Shraddha*.’

Whatever be the object of faith, a firm belief in it, even without any logical proof, is the sine qua non of faith. This leads us to a much debated issue in philosophy: faith versus reason, as a means to arrive at truth. Without going into the scholarly discussions on this issue, we may note that in our quest for truth both faith and reason play significant roles, though they do so in two different domains. Neither are they contradictory nor totally unrelated to each other. The difficulty arises when we fail to harmonize them. Even Narendranath, later Swami Vivekananda, used to scorn faith and taunt it as ‘blind faith’. Once, when he was assailing Girishchandra Ghosh with his keen arguments against blind faith, Sri Ramakrishna remarked: ‘What do you mean by “blind faith”? Faith is always blind. Has faith an “eye”? Why say “blind faith”? Either simply say “faith” or say “*Jnana*” [knowledge]. What do you mean by classifying faith—one kind having an eye, the other being blind?’ Though Sri Ramakrishna here seems to imply that faith and knowledge are opposite to each other, that was not his real intention. He was only pointing to the distinguishing characteristic of faith: its ability to attain certitude even without going through the tedious process of reasoning. It was not difficult for Swamiji to see the rationale behind these words of his Master. Admitting the necessity of faith he said in later years: This idea of blind faith is objectionable, no doubt, but analysing it, we find that behind it is a very great truth... The mind is not to be ruffled by vain arguments, because argument will not help us to know God. It is a question of fact, and not of argument. All argument and reasoning must be based upon certain perceptions. Without these, there cannot be any argument. Reasoning is the method of comparison between certain facts which we have already perceived. If these perceived facts are not there already, there cannot be any reasoning.

Self-confidence is another form of faith, discussed mostly in books on psychology and personality development such as Norman Vincent Peale’s *Power of Positive Thinking*. It considers self confidence as faith in one’s mental and physical



abilities. syncretizing religious and positive psychological views Swamiji preached his doctrine of faith by placing as its foundation the Atman- the pure, eternal, self-luminous, and omnipotent spiritual principle in all beings.

Self-confidence for All Wandering across the length and breadth of India, Swamiji gathered diverse experiences and arrived at certain important conclusions that later shaped his message. Two of his observations are relevant to our present discussion. First, he noted that religion continued to be the backbone of India's life; and second, that that backbone was no longer strong, as people had lost faith in themselves and were yielding to self-deprecation and blind imitation of alien cultures. Later, when he went to the US and England, Swamiji observed that the people there had a great deal of faith in themselves, and this in spite of their priests harping on the sinful nature of the human being. This was truly surprising to him. Coming back to India he said in his inaugural address at Calcutta: 'Whatever of material power you see manifested by the Western races is the outcome of this Shraddha, because they believe in their muscles, and if you believe in your spirit, how much more will it work! Believe in that infinite soul, the infinite power, which, ...your books and sages preach.(3.319).

The doctrine of the Atman, which forms the bedrock of Vedanta—the religion and philosophy that has shaped Indian culture more than any other—had largely remained confined to forest retreats and the dialectics of scholars. Under the pretext of *adhikaravada*, competence, a dogma that Swamiji often decried in strong terms, the doctrine of the Atman was never taught to the common people. Swamiji not only released this doctrine from the cloisters and assemblies of scholars, but found new avenues for its application to solve individual and social problems. Besides extolling the transcendental glories of the Atman, he turned the attention of people to the Upanishadic dictum "*Atmana vindate viryam*; through one's own Self is acquired strength." Swamiji said that there is infinite power and strength, generally untapped and waiting for expression, at the core of every person. When opportunities are created for this inner strength to be expressed, it can transform every aspect of a person's life.

How to bring forth this infinite strength? The first step in this direction, according to Swamiji, is to have faith in oneself, in one's real nature as the Atman. It is true that except those suffering from neurosis or other mental ailments, the rest of us do have faith in ourselves, however small or great, for without faith life would be rendered impossible. Nevertheless, in most cases that faith is based on our physical and mental abilities and also on a variety of outside props like family, well-paid jobs, and so forth. Such faith, though commendable, is precarious and fails to manifest the real worth of a person. On the other hand, if faith in ourselves is based on the Atman, it calls out the very best within us. Swamiji assures: 'Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.'

Swamiji considers faith in oneself as the basis of all other faiths. His famous warning goes like this: "If you have faith in all the three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you"(3.190). Elsewhere he declares: "Have faith in yourselves! If you do not exist, how can God exist, or anybody else?". He gave a new definition of an atheist: one who has no faith in oneself.

What made Swamiji accord such a high position to faith in oneself, a position higher than faith in God? Several reasons can be adduced to account for this seeming anomaly, which may even seem blasphemous. In the first place, one's faith in God, in the guru, or in the scriptures is worthwhile only to the extent one has faith in oneself. True faith in God is not mere subscribing to a set of dogmas. It should find expression as unremitting eagerness to realize God. That means one has to zealously persevere in spiritual practices for a number of years, perhaps many lives, braving countless obstacles inevitable on the spiritual path. This is impossible if one is devoid of inner strength, which, as we have noted, comes as a result of faith in oneself.

This leads us to the importance of 'self-faith' in strengthening the moral fibre and practising self-control. In the initial stages of spiritual life the most difficult task is to gain victory over one's lower nature by leading a pure and moral life.



In this struggle our greatest help is faith in ourselves, in our real nature as the ever pure, unstained Atman. Pointing out this fact Swamiji

said: 'If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished'. Such faith in one's divine nature, calls out the divinity within, and then moral practices follow as a matter of course. To become moral one need not impose upon oneself a thousand conflicting rules of dubious origin. Instead, by reinforcing faith in the Atman one should only let its light illumine and transform one's thoughts and actions. If, on the other hand, one outwardly professes faith in God but fails to live up to high moral principles due to lack of inner strength, one only brings discredit to oneself.

Self-confidence and Religion

By not laying emphasis on faith in oneself, different religious traditions have often rendered people weak and dependent on external help. Expressing his disapproval over such a state of affairs in religion, Swamiji said: "[People] have made themselves helpless and dependent on others. We are so lazy, we do not want to do anything for ourselves. We want a Personal God, a saviour or a prophet to do everything for us". Saviours and prophets never like anyone to lean on them all the time. By placing a high ideal, a noble principle before them they urge people to attain it by personal effort. They mostly help by removing obstacles. A saviour or a prophet brings out the knowledge that already is in people and makes it flash. It is deplorable that people feel helpless without a saviour. Foreseeing such a danger Swamiji was averse to placing only a personal ideal, however great, before people for emulation.

Dependence on God is of course desirable in a devotee. But true dependence, as is well-known, is easier said than done. Before such dependence comes one must become strong by developing faith in oneself. In fact, even to pray intensely, it is said, great inner strength is required.

Another reason to note is that without strength and faith in oneself it is difficult to sustain one's faith in God. Failures, catastrophic events, and bereavements, which many times deal heavy blows to our faith in God, are inevitable in life. If people lack inner strength, their faith in God may give away. Some people under such trying circumstances pray to God to be released from afflictions. Such prayers, though not condemnable, betray, according to Swamiji, the devotee's limited conception of God, and the long path he or she is yet to traverse to approach anywhere near God. If it is true that God is benign and showers blessings, it is equally true that God has a frightful aspect that strikes terror in the hearts of all. Both good and evil owe their existence to God. A true devotee, therefore, never tries to flee from the unpleasant situations of life but accepts them as coming from God as well. Swamiji ends his famous poem 'Kali the Mother' thus: 'Who dares misery love, / And hug the form of Death, / Dance in Destruction's dance, / To him the Mother comes'. Cultivating such an attitude of acceptance towards both good and evil calls for great strength and faith in oneself. It can be added in the present discussion that according to *Advaita Vedanta*, the philosophy that Swamiji preached more than any other, there is no real difference, not even distinction, between the Atman and the *Paramatman*. Seen in this light, Swamiji's stress on faith in oneself more than faith in God ceases to appear enigmatic. But does not too much of faith in oneself make us egoistic, assertive, and even aggressive? This may be true when such faith springs from our puny ego, but not when it is based on the Atman. Swamiji assures us that faith in oneself based on the Atman "is not selfish faith, because the Vedanta, again, is the doctrine of oneness. It means faith in all, because you are all. Love for yourselves means love for all, love for animals, love for everything, for you are all one. It is the great faith which will make the world better"(2.301).

The above discussion on Swamiji's trenchant utterances on faith in oneself brings home one last vital aspect of his message. Whereas traditional Vedanta paid greater attention to the transcendental aspect of Reality, Swamiji stressed the immanent aspect of Reality. He repeatedly taught that divinity is within and the goal is to manifest it in every thought, word, and action. He preached faith in oneself as a step towards the summum bonum of life, which is the realization of our true nature, the Atman.

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“Have a namasté day today. Look into the eyes of everyone you meet and silently honor his or her soul. Say silently, 'I honor the light within you, which is the same as the light within me. And I know, we are one.'”
 - Michelle S. Fondin, *The Wheel of Healing: An Easy Guide to an Ayurvedic Lifestyle*

“Anyone who practices can obtain success in yoga but not one who is lazy. Constant practice alone is the secret of success.”
 - Hatha Yoga Pradipika

“Yoga is the practice of quieting the mind.” - Patanjali

“I bend so I don't break.” – Anonymous



आधुनिक परिपेक्ष्य में ध्यान की उपादेयता

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ध्यान शब्द की व्युत्पत्ति 'धै' धातु में 'ल्युट' प्रत्यय लगाकर निष्पन्न होती है, जिसका अर्थ है मनन, विचार चिन्तन आदि।³ महर्षि पतंजलि परिभाषित करते हैं— जिस स्थान पर धारणा की गई है, उसी स्थान विशेष पर चित्त की एकतानता निरन्तर बनाये रखना ध्यान है। इसकी व्याख्या करते हुए व्यास जी कहते हैं ध्येय के आधार रूप देश में उसके आलम्बन की एकाग्रता का सतत प्रवाह ध्यान कहलाता है।⁴

ध्यान के गुणों के बारे में कहा गया है कि जैसे क्षार में डाला हुआ स्वर्ण अपना खोट छोड़कर शुद्ध एवं उज्ज्वल गुण प्राप्त करता है, ठीक उसी भांति ध्यान रूपी क्षार से मन का राज रूपी मैल साफ होकर सत्व गुण का प्रकाश उत्पन्न होता है। ध्यान के सिद्धान्त के अनुसार— जब किसी शक्ति को एकाकार कर केन्द्रित किया जाता है, तो वह कई गुना बढ़ जाती है। इसका एक उदाहरण यह है कि मैन्नीफार्डिंग ग्लास से सूर्य की किरणें जब किसी कागज पर केन्द्रित की जाती हैं, तो कागज जल उठता है। इसी प्रकार मस्तिष्क भी एक प्रकार से एक शक्ति है और यदि उसको किसी भी चीज पर केन्द्रित की जाये, तो वह शक्ति कई गुना बढ़ जाती है। जितनी देर तक हम अपने विचार को केन्द्रित करेंगे, उतनी देर हम ध्यान की प्रक्रिया में रहते हैं।⁵

ध्यान राजयोग साधना का सातवाँ अंग है, सिद्धि से पूर्व का सोपान है। यहां तक पहुंच कर साधक योग साधना की सर्वोच्च सिद्धि के निकट पहुंच जाता है, जहां पहुंचकर चित्तवृत्तियों की पूर्ण एकाग्रता हो जाती है, चित्त की चंचलता समाप्त हो जाती है। ध्यान के लिए अंग्रेजी में **Meditation** शब्द का प्रयोग होता है। वर्तमान समय में योग साधकों के बीच ध्यान और **Meditation** शब्दों का बहुत अधिक प्रयोग हो रहा है। यद्यपि यह प्रयोग करते समय साधक को यह बोध नहीं रहता कि जिसे वह ध्यान या **Meditation** समझ रहा है, वह वास्तविक ध्यान से कोसों दूर है, कारण है कि ध्यान चित्त की स्थिर अवस्था का नाम है, जिसमें ध्याता का चित्त ध्येय में एकतान हो जाता है अर्थात् पूर्णतया स्थिर हो जाता है, भागता नहीं। इसलिये यह कहना अनुचित न होगा कि ध्यान साधनावस्था न होकर सिद्धावस्था है। दूसरे शब्दों में ध्यान किया नहीं जाता, होता है। यहां पहुँचते-पहुँचते साधक के प्रयत्न विलीन हो जाते हैं। बिना प्रयत्न के चित्त की वृत्तियाँ लय हो जाती हैं अथवा लय होने की पूर्व अवस्था में पहुंच जाती हैं।

इससे पूर्व जब तक धारणा की साधना अपूर्ण है, तब तक ध्यान प्रारम्भ नहीं हो सकता, क्योंकि ध्यान की अवस्था धारणा के बाद की अवस्था है, इसलिए धारणा की पूर्णता के बाद ही, धारणा में सिद्धि के बाद ही, ध्यान की साधना प्रारम्भ होती है। चित्त जब एक स्थल पर टिकने लगेगा, स्थिर होने लगेगा, तभी एकतानता प्रारम्भ होगी, उसके पूर्व नहीं। ध्यान के अभ्यास के लिए मन का पूर्ण प्रशिक्षित होना अनिवार्य है। यह प्रशिक्षण दो-चार दिन में पूर्ण नहीं होता, इससे सामान्यतः पाँच-छः वर्षों का समय अवश्य लगता है, यह तो फिर भी न्यूनतम अवधि है।

मन में सत्त्व गुण की प्रधानता ध्यान की साधना के लिए आवश्यक है, रजोगुणी अथवा तमोगुणी मन के द्वारा अर्थात् जब तक मन में तमोगुण अथवा रजोगुण अपना प्रभाव दिखा रहे हैं, तब तक ध्यान की साधना हो सकने की स्थिति ही नहीं बनेगी। ध्यान के अभ्यास के लिए आवश्यक है कि वह पूर्ण सतोगुणी बने। अतः ध्यान के अभ्यास के लिए सम्पूर्ण वातावरण को, प्रत्येक वस्तु को सात्त्विक बनाना चाहिए। ध्यान का स्थान, भोजन, वस्त्र, परिवेश, संगीत, बातचीत, सुनने के शब्द आचार-विचार सभी कुछ सात्त्विक होना चाहिए।

3 संस्कृत शब्दार्थ कौस्तुभ— पृ०-565

4 'तस्मिन्देशे ध्येयालम्बनस्य प्रत्ययस्यैकतानता सदृशप्रवाहः प्रत्ययान्तरेणापरामृष्टो ध्यानम्'। यो०सू०व्या०भा० -3/2

5 निसर्गोपचार वार्ता राष्ट्रीय प्राकृतिक चिकित्सा संस्थान पुणे। जुलाई-2009, पृ०-5-6



ध्यान की साधना के लिए वे स्थान अधिक उपयुक्त हैं, जहाँ पर पहले किन्हीं साधकों ने साधना करके सिद्धि प्राप्त की है। ऐसे स्थलों पर आध्यात्मिक स्पन्दन अज्ञात रूप से वातावरण में व्याप्त रहता है। इसके विपरीत जिन स्थानों पर रजोगुणी अथवा तमोगुणी लोग निवास कर रहे हैं अर्थात् क्रूर अत्याचारी, अनाचारी, व्यक्तियों के निवास स्थान ध्यान साधना के लिए पूर्णतया अनुपयुक्त है। उपर्युक्त प्रकार के क्रूरता सम्पन्न व्यक्तियों का आज ही नहीं, किन्तु पहले भी जो उनके निवास स्थान रहे हैं, वहाँ भी ध्यान साधना में सफलता नहीं मिल सकती। अतः ध्यान साधना के लिए ध्यान स्थल के इतिहास को भी अवश्य देख लेना चाहिए। यही कारण है कि ध्यान साधना के लिए प्राचीनकाल से ही साधकों ने हिमालय की कन्दराओं को अथवा किसी भी पर्वत के एकान्त प्रदेश को चुनना पसन्द किया है।

महर्षि घेरण्ड के अनुसार जब ध्यान में प्रत्यक्ष अनुभूति होने लग जाए, तब उस अवस्था को वास्तविक ध्यान कहा जा सकता है।⁶ जिस प्रकार हम अपनी आंखों के सामने एक पदार्थ को स्पष्ट देख सकते हैं, उसी प्रकार अगर हम अपने मन के सूक्ष्म अनुभवों को अन्तश्चक्षु के सामने, मनः दृष्टि के सामने स्पष्ट कर सकें, तो उसे ध्यान की स्थिति मान लेना चाहिए।⁶

ध्यान में चेतना का प्रवाह तैल-धारावत होता है, उसमें कही रुकावट नहीं आती। प्रत्याहार में आन्तरिक चेतना होती है। अभी हम कुछ कर रहे हैं, मन भटक गया, पुनः उसको खींच कर लाये, फिर लगा दिया। जब तक, दो-तीन मिनट तक एकाग्र रहेगा, मन वही लगा रहेगा। जैसे ही ध्यान हटेगा, वैसे ही मन चक्कर लगाने लगेगा। इस प्रकार प्रत्याहार में चेतना का आना-जाना लगा रहता है। धारणा में इस क्रिया की गति कम हो जाती है और स्वेच्छानुसार व्यक्ति अपने आप को एकाग्र या बहिर्मुखी बना सकता है, लेकिन ध्यान में स्वयं का प्रयास कार्य नहीं करता। इसीलिये कहा जाता है कि ध्यान का अभ्यास नहीं होता, बल्कि ध्यान की स्थिति को प्राप्त किया जाता है, ध्यान की स्थिति का अनुभव होता है।⁷

मस्तिष्क पर ध्यान का प्रभाव

ध्यान की प्रक्रिया में मुख्य भूमिका हमारा मस्तिष्क निभाता है। अतः मस्तिष्क के विषय में कुछ जानकारी प्राप्त कर लेना हमारे लिये आवश्यक है। हमारे मस्तिष्क के दो भाग होते हैं— दायें अर्द्धगोलाकार भाग तथा बायें अर्द्धगोलाकार भाग। बायें अर्द्धगोलाकार भाग भौतिक संसार से सम्बद्ध रहता है तथा लौकिक होता है और दायें अर्द्धगोलाकार भाग आध्यात्मिक शक्तियों से सम्बद्ध रहता है तथा अलौकिक होता है। हमारा दायें हाथ हमारे बाँये मस्तिष्क से सम्बद्ध रहता है और इसी कारण हम अपने सभी लौकिक कार्य, सांसारिक कार्य अपने दायें हाथ से करते हैं और हमारा बायें हाथ हमारे दायें मस्तिष्क से संबन्धित रहता है। जो व्यक्ति जितने अधिक कल्पनाशील होते हैं उनका दायें मस्तिष्क उतना ही अधिक विकसित होता है और उनका अध्यात्म से जुड़ना उतना ही अधिक आसान होता है। कलाकार, गायक, चित्रकार इत्यादि यदि चाहें तो बहुत आसानी के साथ अध्यात्म से जुड़ सकते हैं। बाँये हाथ का व्यक्ति जो कि अपने अधिकतर कार्य बाँये हाथ से करते हैं, उनका दायें मस्तिष्क, बाँये मस्तिष्क की अपेक्षा अधिक विकसित होता है और यही कारण है कि वे सामान्य मनुष्यों से अधिक प्रतिभाशाली होते हैं। सामान्यतः देखा जाता है कि बाँये हाथ के व्यक्ति अद्वितीय प्रतिभा के धनी होते हैं। हममें से केवल 10 प्रतिशत व्यक्ति ही ऐसे होते हैं जो मस्तिष्क के दोनों भागों का बराबर उपयोग करते हुए जीवन व्यतीत करते हैं। बाकी 90 प्रतिशत व्यक्तियों का जीवन या तो पूर्णतया सांसारिक होता है, अर्थात् वे मुख्यतः बाँये मस्तिष्क का ही उपयोग करते हैं और या पूर्णतया आध्यात्मिक हो जाता है, अर्थात् वे मुख्यतः दायें मस्तिष्क का ही उपयोग करते हैं। उचित रूप से सफल व्यक्ति वे ही होते हैं, जिनके मस्तिष्क के दोनों भाग पूर्ण सामंजस्य में कार्य करते हैं, अर्थात् ऐसे व्यक्तियों की सफलता का मापदण्ड भौतिक उन्नति के साथ-साथ मानसिक शांति भी होती है।⁸

इस समय जब हम जागृत अवस्था में हैं, हमारा मस्तिष्क 14 या उससे अधिक तरंगे उत्सर्जित कर रहा है। एक स्वस्थ, समझदार मनुष्य जो शान्त भाव से किसी भी विषय पर एकाग्रता से चिन्तन कर लेता है, जागृत अवस्था में उसके मस्तिष्क से उत्सर्जित होने वाले कम्पनों की संख्या 14 से उन्नीस 19 कम्पन प्रति सेकेण्ड होती है अर्थात् जाग्रत अवस्था में एक स्वस्थ मनुष्य का मस्तिष्क कम से कम 14

6 स्वामी निरंजनानन्द सरस्वती— घेऽसं, पृ 339

7 स्वामी निरंजनानन्द सरस्वती — घेऽसं पृ 340

8 स्वामी केशवानन्द योग पत्रिका, जनवरी -2001, पृष्ठ-17



कम्पन्न और अधिक से अधिक 19 कम्पन्न प्रति सेकेण्ड उत्सर्जित करता है। इस अवस्था को वैज्ञानिक बीटा β स्तर का नाम देते हैं।

लेकिन जब मनुष्य ईर्ष्या, भय, परेशानी, चिन्ता या तनाव की स्थिति में होता है, तो उसके मस्तिष्क से उत्सर्जित होने वाले कम्पनों की आवृत्ति 21 से 22 कम्पन्न प्रति सेकेण्ड से अधिक हो जाने पर मनुष्य अस्वस्थ तथा उत्तेजित महसूस करने लगता है। आवृत्ति 40 कम्पन्न प्रति सेकेण्ड तक पहुँच जाने उसकी एकाग्रता समाप्त होने लगती है और मन बहुत तेजी से इधर-उधर भटकने लगता है। ऐसे में मनुष्य में सीखने तथा पढ़ने की शक्ति का ह्यास होने लगता है। मस्तिष्क से उत्सर्जित होने वाली तरंगों या कम्पनों की आवृत्ति जैसे-जैसे 21 कम्पन्न प्रति सेकेण्ड से बढ़ती है, वैसे-वैसे मनुष्य की रोग प्रतिरोधक क्षमता कम हो जाती है और मनुष्य का शरीर रोगवाहक कीटाणुओं को अपनी ओर आकर्षित करने लगता है और मनुष्य के रोग का शिकार हो जाने की संभावनायें बहुत ज्यादा बढ़ जाती हैं।⁹

जब हम 'ध्यान' की क्रिया द्वारा अपने मस्तिष्क को विश्राम की स्थिति में लाते हैं, तो हमारे मस्तिष्क से निकलने वाली तरंगें लगभग आधी हो जाती हैं और हमारा मस्तिष्क 'एल्फा स्तर' पर आ जाता है और यही वह स्थिति है, जब हमारे मस्तिष्क के दायें तथा बायें भाग पूर्ण सामंजस्य में कार्य करते हैं। इस अवस्था में हमारे मस्तिष्क का दायाँ भाग तथा बायाँ भाग लगभग बराबर क्रियाशील हो जाते हैं, अर्थात् हमारे मस्तिष्क के दाँयें भाग के क्रियाशील हो जाने के कारण हमारे भीतर जिन अलौकिक विचारों का आगमन होता है, उन विचारों को हमारा बायाँ मस्तिष्क भी ग्रहण कर लेता है और इस प्रकार हमें ईश्वरीय मार्गदर्शन प्राप्त होना प्रारम्भ हो जाता है। निश्चित रूप से जिसे भी ईश्वरीय मार्गदर्शन प्राप्त होने लग जायेगा, वह जीवन में ऐसी सफलता को प्राप्त करेगा जो तनाव उत्पन्न करने वाली नहीं होगी, बल्कि सुख, शान्ति और आनन्द की वर्षा करने वाली होगी।¹⁰

यही करण है कि ध्यान की अवस्था में दोहराये गये शुभसंकल्प एवं सकारात्मक चित्रण या दृश्यीकरण जो कि हमारे शुभसंकल्पों को बल देने वाले होते हैं और हमें हमारे लक्ष्यों के निकट ले जाने वाले होते हैं, हमारे लिए ऐसी परिस्थितियों का सृजन कर देते हैं कि हमारे शुभसंकल्प एवं लक्ष्य अत्यन्त आश्चर्यजनक रूप से पूरे हो जाते हैं। 'ध्यान' की अवस्था में या अपने मस्तिष्क को एल्फा स्तर पर हम न केवल अपनी जटिल समस्याओं के समाधान ईश्वरीय मार्गदर्शन द्वारा खोज सकते हैं, बल्कि अन्य दुःखी मनुष्यों की जटिल समस्याओं के समाधान भी कर सकते हैं।

ध्यान के उद्देश्य

1. आत्म साक्षात्कार हेतु शरीर व चित्त की तैयारी

ध्यान का मुख्य उद्देश्य आत्मसाक्षात्कार करना है, जिसके फलस्वरूप साधक अविद्या, अस्मिता, राग, द्वेष और अभिनिवेश इन सभी क्लेशों से मुक्त होने लगता है। अविद्या के आवरण से मुक्त होने पर साधक का अपना चैतन्य विकसित होता है।

2. ऐश्वर्य प्राप्ति

ध्यान के माध्यम से साधक में अनेकानेक गुणों का विकास संभव है, वह अद्भुत ऐश्वर्य की प्राप्ति कर सकता है।¹¹

3. आनन्द तथा संतोष की प्राप्ति में सहायक

ध्यान व्यक्ति को उसके कार्य के प्रति रूचि बढ़ाने में सहायता करता है, जिससे अपने कार्य व जीवन से वह आनन्द तथा संतोष प्राप्त करता है।

4. व्यक्तित्व के विकास में सहायक

शारीरिक स्तर पर ध्यान द्वारा जो शिथिलीकरण प्राप्त होता है, वह रूग्ण तथा कमजोर उत्तकों को शक्ति प्रदान करता है एवं उन्हें स्वस्थ बनाता है। मानसिक स्तर मन (चित्त) शान्त बना रहता है, वह अनावश्यक क्रियाकलापों में नहीं दौड़ता, क्योंकि मन की चंचलता ही अधिकांश दुर्घटनाओं/समस्याओं/रोगों का कारण है और मन की स्थिरता ही सहज जीवन जीने की दशा है। शारीरिक, मानसिक स्तर से आगे सामाजिक स्तर पर वह समाज के लोगों के साथ मिल-जुलकर रहता है।

9 स्वामी केशवानन्द योग पत्रिका, जनवरी -2001, पृष्ठ-17

10 स्वामी केशवानन्द योग पत्रिका, जनवरी 2001, पृष्ठ-19

11 विवेकमार्तण्ड -3/103



ध्यान के द्वारा सौहार्द्र, परोपकार व दयालुता जैसे गुणों का विकास होने से उसको समाज में उचित सम्मान मिलता है और उचित सम्मान व्यक्ति को प्रसन्न रखता है। बौद्धिक स्तर पर ध्यान अभ्यासी का मन जब एकाग्र होने लगता है, तब उसमें बौद्धिक ग्रहणशीलता, समझदारी व स्मरणशक्ति बढ़ने लगती है तथा इंद्रियों की ग्रहणशीलता व कार्यक्षमता भी बढ़ जाती है। आध्यात्मिक स्तर पर वह ईश्वर की परम सत्ता का अनुभव करता है। स्वाध्याय, ईश्वर प्राणिधान जैसे कर्म उसके जीवन के अति-आवश्यक अंग बन जाते हैं।

5. दबावों एवं तनावों को दूर करने में सहायक

ध्यान शरीर के तंत्रिका-तंत्र को सन्तुलित और स्थिर करता है। ऐसा लगता है कि ध्यानाभ्यास तंत्रिका-तंत्र की प्राकृतिक और स्वाभाविक प्रक्रिया को प्रेरित करता है। फलस्वरूप दिन भर के शारीरिक श्रम और मानसिक तनावों के कारण होने वाली शक्ति के क्षय की पूर्ति कर देता है। ध्यान से तनावों द्वारा हुई क्षतिपूर्ति सामान्य दर की तुलना कई गुना तीव्र होती है।

6. खिलाड़ियों की एकाग्रता बढ़ाने में सहायक

विभिन्न खेलों के खिलाड़ियों के लिए एकाग्रता की बड़ी आवश्यकता होती है, क्योंकि सफल खिलाड़ी वही होता है, जो एकाग्र या सजग हो। एकाग्र अवस्था में ही खिलाड़ी अच्छा प्रदर्शन कर अपनी टीम को संकट से बाहर निकाल सकता है।

7. विभिन्न रोगों के निदान में सहायक

नियमित ध्यान अभ्यास के द्वारा हृदय-घात, उच्च रक्तदाब, अस्थमा, चयापचय असंतुलन, दबाव, तनाव, अवसाद, कमजोर रोग-प्रतिरोधक क्षमता, आदि रोगों के निदान में अत्यन्त सहायक है।

8. नकारात्मक भावनाओं के नियंत्रण हेतु

जब साधक व रोगी, बिना सोचे समझे मन की विकसित अवस्था में नकारात्मक भावनाओं, मानसिक तनाव आदि से घिर जाता है, तब मनोरोगों व मनोकायिक रोगों का प्रादुर्भाव स्वतः ही हो जाना अनिवार्य हो जाता है। यम-नियम के पालन द्वारा जहां सकारात्मक सोच को विकसित करने का प्रयास होता है, वही ध्यान की प्रक्रिया यम-नियम सम्बन्धी मनन-चिन्तन व स्वास्थ्य सन्दर्भ में उपयोगिता के बारे में सोचने को विवश करती है और अवसर प्रदान करती है आत्म-विश्लेषण का, जिसमें नकारात्मक भावनाओं का संयम व निग्रह सरलता से संभव हो जाता है।

9. तनाव के प्रभावों को प्रतिकारित करने हेतु

मनुष्य के दैनिक जीवन में नकारात्मक भावनाएँ जैसे- क्रोध, ईर्ष्या, द्वेष, राग, लालच, परिग्रह, चोरी, झूठ इत्यादि मानसिक तनाव, घृणा, निराशा आदि उत्पन्न कर शरीर की शारीरिक-क्रियात्मक गतिविधियों जैसे-हृदयदर, नाड़ीदर, रक्तचाप, अमाशयीय अम्लता, श्वसन-नलियों का संकुचन, श्वसन दर, शारीरिक तापमान, स्वचालित तंत्रिका तंत्र, चय-अपचय दर, चुल्लिका ग्रंथि व अधिवृक्क ग्रन्थियों की क्रियाशीलता इत्यादि में अत्यधिक वृद्धि करने में योगदान करती है, जिससे ये गतिविधियाँ असन्तुलित होकर व्याधियाँ उत्पन्न करती हैं। ध्यान की प्रक्रिया द्वारा मन की चंचलता दूर कर उसे शान्त व एकाग्र किया जाता है, जिससे उपरोक्त लिखित शारीरिक-क्रियात्मक गतिविधियाँ शनैःशनैः सामान्यता को प्राप्त हो जाती हैं और प्राण-संचार सामान्य होकर तथा विजातीय द्रवों को निकलवाकर शरीर को स्वास्थ्य दिलाने में सहायक होती हैं।

उपरोक्त लिखित दो सिद्धान्तों के आधार पर ध्यान की प्रक्रिया को योग चिकित्सीय प्रयोग हेतु लाता जाता है। इसके साथ-साथ यह प्रक्रिया रोगों की तीव्रता को रोकने में भी सहायक सिद्ध होती है।

ध्यान-अभ्यास के सिद्धान्त

ध्यान की प्रक्रिया के अभ्यास हेतु निम्नलिखित सिद्धान्तों का पालन करना चाहिए, जिससे कि इसके चिकित्सीय लाभ पूर्ण रूप से प्राप्त हो सके।

1. गुरु उपस्थिति- ध्यान की प्रक्रिया योग्य अनुभवी योग प्रशिक्षक/गुरु से भली-भाँति सीखकर करनी चाहिए।
2. शिथिलीकरण अभ्यास- प्रारम्भ में ध्यान की प्रक्रिया से पहले विभिन्न प्रकार के शिथिलीकरण के अभ्यास जैसे-योगनिद्रा,



अजपाजप, अन्तःत्राटक, प्राणधारणा, मंत्र साधना इत्यादि का अभ्यास करना चाहिए।

3. ध्यान-अभ्यास क्रम-योग चिकित्सा के अन्तर्गत ध्यान की प्रक्रिया का अभ्यास षट्कर्म, आसन, प्राणायाम, मुद्रा-बंध आदि के पश्चात् करना चाहिए।

4. यम-नियम के पालन का सिद्धान्त-ध्यान के अभ्यासी को सकारात्मक सोच विकसित करने के लिए यम-नियम के प्रति जागरूक होना व पालन करना आवश्यक है, क्योंकि यम-नियम के पालन से अभ्यासी का चरित्र शुद्ध एवं उसमें मानवीय गुणों का विकास होता है, जो ध्यान साधना की सफलता में सहायक है।

5. शारीरिक व मानसिक स्थिरता का सिद्धान्त-ध्यान के अभ्यास से पहले साधक को आसनों के अभ्यास से शारीरिक स्थिरता अर्थात् सिर, गर्दन व धड़ एक सीध में रखकर किसी ध्यानात्मक आसन में बैठने की कुशलता प्राप्त कर लेनी चाहिए, इसी प्रकार प्राणायाम के उचित अभ्यास से मानसिक स्थिरता किसी सीमा तक प्राप्त कर लेनी चाहिए।

6. समर्पित भावना का सिद्धान्त-ध्यान का अभ्यास साधक को समर्पित भावना से करना चाहिए, क्योंकि जैसा भाव वैसा परिणाम लोकोक्ति के अनुसार यदि साधक ध्यान का अभ्यास तन व मन से पूर्ण समर्पित होकर करता है, तो ध्यान साधना में सफलता सुनिश्चित है।

7. मन की एकाग्रता का सिद्धान्त-ध्यान की प्रारम्भिक अवस्थाओं में मन की चंचलता को नियंत्रित करने हेतु अर्थात् मन को एकाग्र करने के लिए रिकार्ड किया गया, संगीत या मंत्रोच्चारण सहायक सिद्ध हो सकता है, जैसे -गायत्री जप, महामृत्युंजय जप, ॐ ध्वनि, जप इत्यादि।

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Modern Research Trends in Yoga

Dr. Rakesh Kumar yadav, ADPE, JNU

The impact of yoga on health and well being is well established in these times. With the advancement of the civilization the demand for evidence based clinical researches in any form of the health care has increased manifolds. Yoga is an ancient practice well connected with the cultural, religious, social and spiritual aspect of human life for more than 5000 years ago. The practitioners of yoga have always claimed that it has helped them to gain physical emotional, mental and spiritual balance in life. In the recent years, the approach towards yoga has changed and the claims are now being successfully tested on the well-established criteria of modern research system. The claims of yoga practitioners about effectiveness of the yoga practices on various physiological functions of the body, management of stress levels, prevention of lifestyle diseases etc are being tested with modern testing gadgets in experimental settings. The trending research in yoga have got a wide dimension from study of scriptures to the application of the knowledge in most scientific settings. The below mentioned areas may give fair idea to the interested scholars, students, yoga practitioners in finding a specific branch suited to their interest.

1. Development of yoga practice and yoga therapy modules targeting specific areas for development.
2. Researches for bridging the gap of practice of yoga therapy and behavioural health services.
3. Designing and testing the efficacy of the yoga programs for special population such and persons with disabilities etc.
4. Designing and testing the most appropriate yoga modules suited to the fast-moving life with time constraints.
5. Promotion of tutorials and self-help materials.
6. Promotion of yoga and development of effective modules to enhance mental and emotional wellness among the youth.
7. Development of measurement and evaluation tools for research in yoga using AI.
8. Researches for bridging the gap of yogic practices and mainstream health care.
9. Effective teaching and learning methods in yoga.
10. Developing methods for the promotion of the use of yogic practice in the management of stress and anxiety among masses.
11. Inclusion of naturopathy and ayurveda in the prevention and management of lifestyle borne diseases.
12. Efficacy of breathing techniques in enhancement of lung functioning, concentration and overall body function.
13. Inclusion of yoga at workplace in different settings.
14. Management of health problems rising due to use of technology specially during pandemic times.
15. Researches regarding the use of yogic ahar in promotion of overall health.
16. Yoga and spiritual health through modern gadgets.
17. Role of yoga in rehabilitation after injury.
18. Enhancement of brain functioning through yoga.
19. Role of yoga in prevention of heart diseases.
20. Role of yoga in cancer related treatment.
21. Innovative practices in yoga.
22. Biomechanical analysis of various *Asanas* in yoga.
23. Physiological effects of various yogic practices in people with different age groups and gender.
24. Role of yoga in prevention of various health problems among masses
25. Effect of ayurvedic medicines in treatment of health disorders.
26. Role of yoga in enhancing sports performance.
27. Enhancement of immunity through yoga.
28. Yoga during pregnancy.
29. Use of yogic practices in enhancement of learning ability among students.



Above are the glimpse of a few research areas in trend at national and international platforms in educational institutions, Research centres or Yoga practitioners in their individual capacities. But the understanding of Yoga and related concepts by todays is still in the infant stage. The mind of researcher is free to move in any direction with logical evidences. Modern technology still needs to updated to understand and analyse the dynamics of yogic practices.



“Meditation brings wisdom; lack of meditation leaves ignorance. Know well what leads you forward and what holds you back, and choose the path that leads to wisdom.” -Buddha

“Pranayama teaches the aspirant to regulate his breathing and thereby control the mind.” -B.K.S. Iyengar

“Without full awareness of breathing, there can be no development of meditative stability and understanding.” -Nhat Hanh

“The practice of 'asanas' and 'pranayama' wards off disease and helps to maintain alertness.” -Sivananda



Enhancing Immunity with Yog

With Reference to *Asanas, Pranayam and Ahar*

Sh. Umesh babu Yadav, Yogacharya, JNU

Immunity is one of most discussed health factors these days. The immune system which is the function of certain cells, enzymes and immunomodulatory chemicals, helps the body to protect against pathogens and prevents them from damaging our bodily functions. It comprises of unlinked chain of cells, lymphoid organs and proteins arranged in specific ways to protect the body from disease. In the field of yoga, the immunity can be enhanced in many ways and the combination of efficient daily routine, *asanas, pranayama, ayurveda, yogic ahar* etc. has been stressed to enhance immunity levels in individuals.

In *Ayurveda* the immunity is studied thoroughly under multiple topics. The most important references are *Bala*, referring to the concept of strength (ability of the bodily systems to repair and nourish themselves), *Vyadhoi Kshmathwa* indicating the resistance to illness (the capacity of immune system to prevent the body against the attack of disease causing pathogens) and *Ojas* denoting idea of supreme resilience (the impact of immunity triggered by anger, aggression, worry, sadness etc.). In *Ayurveda*, when the wholesome concept of immunity is referred to, then the above-mentioned concept should be imbibed and balanced in a holistic manner and can be seen as a result of homeostasis and balanced metabolism. *Ayurveda* focuses on the interconnectedness in the understanding of the process of digestion, mind and immunity and through the natural strategies affect the immune system positively. The ability to bear the effects of any new process taking place in the body, maintaining the static and dynamic equilibrium in the bodily function is of utmost importance.

In this article, the wholesome approach to enhance immunity has been focused by including *asanas, pranayamas, and aahar*. The suggestions may be helpful for all with minor changes depending upon specific conditions.

Asanas:

Matsyasana: Key benefits- helps in detoxification, opens up nasal passageways and relieves congestion in chest.



Viparit Karani: Improves blood flow, relieves fatigue, also helps in fertility problems.



Pad-hastanasana: Relieve congestion and protect the sinuses and mucus membranes.



Garudasana: Stimulates fresh blood flow throughout the body, gives the body a jolt of immunity-boosting fluid. The squeezing motion in the legs and arms helps to boost circulation and release toxins.



Salamba Bhujangasana: Therapeutic for the nervous system combats anxiety and depression. Being that it is an easy pose to go into, energizes and soothes the mind, also massages the lower abdomen and alleviates stomach pain.



Dhanurasana: Stress relieving, improves the flow of white blood cells by applying pressure on the digestive system. Strengthens the digestive system.



Paschimottasana: Enhances immunity, it offers relief from stress, headache and anxiety.



Pranayamas:

Kapal Bhati Pranayama: (Shuddhi Kriya)

Kapal refers to the skull, *Bhati* denotes shining and *pranayama* means breathing technique. It is helpful in improving bodily functions. *Kapal bhati kriya* helps in the removal of toxins through outgoing breath. consistent practice of *Kapal Bhati Pranayama* can assist in the detoxification of all the systems in our body. It Helps in enhancement of metabolic rate, It elevates the process of digestion, absorption and assimilation. It Improves blood circulation and nervous system functioning.

Bhramari Pranayam:

In *Bhramari Pranayama* sound is same as humming of a bee. *Bhramari* comes from the Sanskrit word 'Bramar' which means a black Indian bee. *Bhramari pranayama* has a positive and relaxing effect on the brain and relieves stress and headache. It helps in overcoming migraine, It also assists in the clearance of nasal and ear canals. It helps in controlling high blood pressure along with improving memory and concentration. period of pregnancy, it helps to maintain and regulate the functioning of the Endocrine system and provide easy childbirth.

Bhastrika Pranayama:

Bhastrika Pranayam helps in reduction of problems of cold, cough and flu and also improves thyroid function. It helps in the proper balance of three *Dosha* along with strengthening the lung capacity. It helps in fighting against allergies, asthma and respiratory diseases.

Anulom Vilom Pranayama:

It affects the body by controlling subtle 'Pranic energy'. It has a positive effect on the cardiovascular system, lowering blood pressure and heart rate. Regular practice of *Anulom Vilom pranayam* Improves the cognition, lung function and endurance. It also helps to fight breathing-related problems.

Aahar or balanced diet: A diet needs to have variety and richness in terms of nutrients. The nutrient diet needs not to be compared with high cost. Food also needs to be processed minimally to save the nutrients. The daily requirements of the vitamins and minerals has to be taken care of in the diet. The elderly persons need to have special consideration in terms of their diet as the immune system decreases in its efficiency. Fruits, green leafy vegetables, different coloured veggies, fibre, milk etc are the backbone of a healthy diet. green gram, black gram, lentils, and beans etc are rich in nutrients and along with other cereals are very important for the wholesome diet. All seasonal vegetables and spices are abundant sources of multiple micro nutrients and antioxidants that aid in immune function, regulate gut microbiota and reduce inflammation.



Supplementing Sports Performance Through Yoga

Dr. Rakesh Kumar Yadav, ADPE, JNU

The rising popularity of the sporting activities has put the athletes under huge stress to give high performances consistently to maintain their ranks. The physical, physiological, emotional and mental health aspects of the athlete are put to test every time and exhaustion is an inevitable thing.

The sports performance is not only dependent upon the activities an athlete performs on the ground but to a significant extent upon off the ground things going on in an athlete's life. Rest, recovery, sleep, nutrition, social relationships, emotional wellbeing etc. are the factors which determine overall performance of the athlete. Sports not only focuses on winning medals but it is a comprehensive way to transform one's life. This transformation covers almost all the aspects of wholesome personality of the athlete. Yoga through the wholesome approach of its practices is helpful in the manifestation of this goal.

Nowadays, the acceptance of Yoga has increased in the sporting community as a means to attain high performance or supplement it. It is important to note that before implementing any Yoga training program to the athlete, it is imperative to have a detailed knowledge about the biomechanics involved in sport, the physical, physiological and psychological demands of sport. The awareness about possible injuries is also important. The current state of physical fitness components and phase of the training plan are also important factors to consider before implementing any Yoga training program. A regular exposure to the well-designed yogic practice module for athlete may enable him or her to achieve success in following ways:

1. Regular practice of *asanas* may help an athlete to relieve muscle tension and increase range of motion while performing sporting movements. The flexibility and joint mobility also increase due the practice of yogic asanas. With the enhanced range of motion, the athlete may apply more force throughout the movement without the fear of injuries.
2. Yoga postures are a proven way to enhance core strength and also core stability. The slow and isometric type of movements help in strengthening the core from various angles and different positions. Core strength is required in most of the sporting activities while performing the technical movement. An effortless balance may be experienced with a strong core.
3. Coordination among various systems in the body is the foundation of the technical mastery in sporting performance. *Yogic* practices emphasize a high level of coordination between muscular, nervous and physiological systems of the body. The regular practice of *yogic* movements may amplify the summation of forces and generate huge forces within the technical limits of the sports.
4. The yoga practice may add variety in the regular training program and may be used as a mild way to cross train. Cross training includes training the required components of the performance structure with different modes. It may reduce the chances of injury and stress. Yoga may offer plenty of movements that directly or indirectly train the sports related components to some extent.
5. Balance is of utmost importance in sporting tasks. It effectively helps in the correction of muscle imbalance and body alignment due to the repetition of similar movement over a long period of time. *Yogic* movements through their wholesome approach of involvement of the body, may help the athletes to reduce the extent of their problem.
6. The balance in the psychological aspects of the athlete's personality such as anxiety, aggression etc. is the essential component while performing in the competition. The unnecessary levels of arousal sometimes may force the athlete to commit mistakes. The breathing exercise in yoga is an effective way to gain mental balance, reduce excessive anxiety and control the arousal levels. Beside these benefits the breathing exercises have also got physiological benefits such as improved lung function and cardiovascular efficiency.
7. In sports like shooting and archery, where huge emphasis is given on focus, concentration and relaxation ability of the participants, a significant amount of the training program comprises meditation, breathing and relaxation enhancing *yogic* activities.



8. The *yogic* practices help the athlete to develop self-discipline and motivation which has a positive impact on sports performance.
9. In the sports where the player may need to perform consecutively during a day or with a small gap of time, relaxation activities such as *Yog Nidra* are helpful to attain mental and physical relaxation and rejuvenate the body.
10. Using *yogic* relaxation techniques may help one to experience better sleep and proper sleep is a must to recover well after strenuous training.

Although there might be many divergent views on the efficacy of yoga to aid the process of attaining high performance, the wide scale use of Yoga and achievement of goals in light of research-based evidence must be considered before making any conclusion. As the physical and psychological structure of one athlete differs from others, it is wise to refrain from implementing any one regimen to all. The Individualized approach is required with all considerations before exposing the athletes to any such programs.



“Yoga, an ancient but perfect science, deals with the evolution of humanity. This evolution includes all aspects of one's being, from bodily health to self realization. Yoga means union – the union of body with consciousness and consciousness with the soul. Yoga cultivates the ways of maintaining a balanced attitude in day to day life and endows skill in the performance of one's actions.”

– B.K.S. Iyengar



Yoga and Fitness

Yogendra Singh Kushwah (Yogi), Yoga Instructor, China Xinhua Sports

Yoga has been show and fruitful way to improve our health with respect to prevent and control of several diseases due to the respective awareness was observed in health which can be treated by several *yogic* practices i.e. *Asana*, *pranayama*, *shatkarma*, *mudras*, *bandhas* etc. due to the scareful condition, the scientific researches has been increased in the field if yoga and it's several aspect especially therapeutically aspects has been inspected, In several researches it has been reported that yogic practices are beneficial to maintain our blood pressure, heart rate, breathing rate, improve our blood circulation though out the body and other physiological variables. Several researchers concluded that yoga is one of the best ways to maintain our physical as well as mental well-being.

The word yoga which is derived from the Sanskrit-root 'yuj' which means to add, to unite.

Yogic practices like *Asana*, *pranayama*, *shatkarmas*, *mudras* and *bandhas*, not only helps to maintain our physical wellness, mantel wellness but also improve our overall health.

Yogic practices help to build positivity in our mind and remove negativity from our body so that we can tackle each and every problem our life with positive vibes.

Different stream of yoga help to improve our daily lifestyle as;

- *Karma yoga* - *Karma yoga* means to do one's duty without any expectation like maintain our helpful nature throughout the life so it builds our social relationship.
- *Hatha yoga* - The main aim of *hatha yoga* is the union of self consciousness with the supreme consciousness. Though this stream we can maintain overall balance in our body with absence of any disease or disability.
- *Bhakti yoga*- *Bhakti yoga* means devotion towards the GOD and it help to spread love towards god and as such it also helps to be free from mental and physical stress, build public relation.
- *Jnana yoga* - Knowledge between what is real and unreal in this world or around us. This stream helps to improve our understanding and knowledge.
- *Ashtanga yoga* - This stream of yoga had given by sage patanjali and it contains Eight-limbs or stage to reach to the supreme state i.e. self realization or *Samadhi Ashtanga yoga* helps an individual in different aspect like personal and social relation, physical and mental development and last to reach *Samadhi*.

The eight limbs of *ashtanga yoga* are as follow:

1. *Yama* (social discipline) - *yama* deals with social discipline that how to deal within society, thus help to build social relation.
2. *Niyama* (personal discipline) - *Niyama* deals with personal discipline and how to keep our selfclean, happy etc it help to develop our personality.
3. *Asana* (body posture) - *Asana* means a posture in which we feel comfortable and can adept it till longer duration of time without under the condition of fatigue.
 - The main benefits of *asana* are to develop isometric strength, improve mobilization, treat different-spinal and body deformities in a proper way.
 - *Asana* aim to develop stability in the body.

As there are three types of *asana*:

a) Cultural *Asana* - *Asana* which help to treat several physical deformities, improve recovery process called cultural *asana* like *Halasana*, *paschimottanasa*, *Naukasana*, *Matsyasana*, *Sarvangasanas*, *Dhanurasana*, *Vrikshashana* etc.

b) Meditative *Asana* - Meditative *asana* have main benefits to improve awareness and memory become mainly these *asanas* done during meditation or breathing exercises (*pranayama*) like *padamasana*, *vajrasana*, *Sukhasana*.



Swastikasana etc.) Relaxative *Asanas*- *Asanas* which mainly performed to relax our body, mentally as well physically . As these *asanas* stabilize to the normal phase. Like *savasana*, *makrasanas*, *balasana* etc.

4. *Pranayama* (Breathing Processes) - *Pranayama* means the extension vital energy or vital force. As *pranayama* are the breathing process which mainly improve our overall functioning of cardiovascular, respiratory system, muscular and nervous system.

There are various types of *pranayama* with benefits given below;

- i. *Nadishodhan Prayanama* - This *pranayama* help to improve the oxygen supply throughout the body and carbondioxide expelling from the body.
- ii. *Chandra bhedha pranayama* - It helps to decrease the blood pressure this helps for high blood pressure and also reduce the internal heat.
- iii. *Surya bhedha pranayama* - This *pranayama* helps to manage all the digestive disorder and also simulative our digestive fire. *Suryabhedha pranayama* is beneficial in low blood pressure.
- iv. *Ujjayi pranayama* - Best practice to treat insomnia and helpful in high blood pressure. Also help to treat all the throat problems.
- v. *Shirker* and *Shirttail pranayama* - Best practices to cool down our body temperature and reduces all the physical and mental tension.
- vi. *Bhastrika pranayama* - Helps to strengthen the *intercostals* muscle and thus helps in proper functioning of respiratory system and cardiovascular system.

5. *Pratyahara* - Helps to control on over the senses of the body.

6. *Dharna* - *Dharana* also called “concentration” It help to develop awareness and stabilize our mind.

7. *Dhyan* (meditation) - Helps to treat all the psychological disorders i.e. anxiety, stress, and depression.

8. *Samadhi* - Final stage of *Ashtanga yoga* “self realization” when we know our self that who we are and why we took birth in the world.

• *Laya Yoga* - Recitation of any name, mantra continuously without interruption. This stream of yoga helps to release and calm our mind. Best for treating psychological disorders.

Shatkarma: - *Shatkarma* is the six cleansing process of the internal body. The main aim of *shatkarma* is to balance the three *doshas* i.e. *Vata* (wind), *Pitta* (bile) and *kapha* (mucus) in our body. Six cleansing processes are as follows:

- i. *Neti*: Helps to cleansing our nasal pathways. Treat all the respiratory disorders like asthma.
- ii. *Trataka*: Helps to clean our eye sight, improve the concentration and stability of the body & mind. Beneficial in all the problems of eyes.
- iii. *Kapalbhati*: Helps to strengthen the digestive system and also clean frontal part of the brain.
- iv. *Basti*: Cleanse our intestines.
- v. *Nauli*: Massages the entire organs of the abdomen thus also helps in the proper secretion of digestive juices.
- vi. *Dhauti*: *Dhauti kriya* helps to cleanse the complete gastro-intestinal tract. Involving in yogic practices especially *asanas* and *pranayama* with proper guidance on daily basis helps to maintain our general health to keep ourselves free from diseases.

“Yoga is a light, which once lit will never dim. The better your practice, the brighter your flame.”

-B.K.S. Iyengar

“Yoga is the cessation of the movements of the mind. Then there is abiding in the Seer’s own form.”

-Patañjali



Physiotherapy and Health

Mrs. Ameer Raval, MPT in Sports

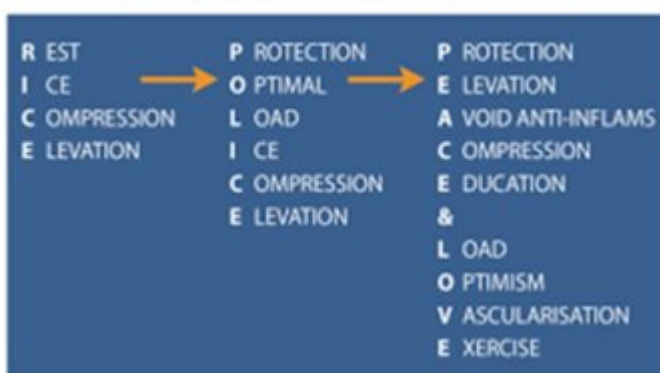
"Prevention is better than cure" has always been heard of, the changing trends in Physical therapy have led to switch the outlook of people towards Rehabilitation as not just its mere definition.

In today's era physical therapy has transformed to become one of the most sought interventions of mainstream health care and Physical therapists are now an integral part of the system who evaluate movement dysfunctions, develop plans, use exercise and facilitate to restore the individual back to what he did earlier. The evolution has caused the widening of Horizon to branch into different specialities namely:

Musculo-skeletal physiotherapy / Orthopaedic Physiotherapy:

Physical therapists in this field work on restoring function of the musculoskeletal system, including joints, tendons, ligaments and bones, are specially trained in hand on manual therapy approaches and postural correction methods. The main objectives are Mechanical diagnosis of pain and mechanical correction, addressing the pain producing structure, treating the pain and break the pain - spasm - pain cycle and prevention of recurrence.

ACUTE INJURY MANAGEMENT ACRONYM CHANGES



Sports physiotherapy:

Physical therapists who specialize in sports medicine are specially trained in on field management, periodization and sports specific training. They work to alleviate and heal injuries caused while engaging in an athletic activity where the main objectives are according to PEACE & LOVE Principle using various methods of sports taping, functional sports specific rehabilitation and returning the athlete to peak performance.

Neurological physiotherapy:

Neurological physiotherapists are specially trained in neuro- rehabilitation approaches, they work to treat conditions of the nervous and spinal systems. Patients may have a range of afflictions, including brain or spinal cord injuries, multiple sclerosis, sciatica, neuropathy, fibromyalgia and cerebral palsy. These conditions may inhibit patients' balance, coordination, sensations and overall movement, the focus is to reduce motor defects and help regain or improve function.

Cardio-Respiratory physiotherapy:

Cardio respiratory physiotherapists are specially trained in ICU, post-surgical management, conservative cardiac and respiratory management to provide rehabilitation to those who have suffered heart attacks, have heart disease or are simply looking to improve overall cardiac health.

The other half of this specialty is pulmonary rehabilitation. Physical therapists who provide this care work with patients who have pulmonary conditions such as COVID-19, chronic obstructive pulmonary disease (COPD), cystic fibrosis or



sarcoidosis. Physical therapists teach these patients breathing exercises, work to strengthen muscles and endurance, and provide education on long-term management of the condition or disease.

Paediatric physiotherapy:

Physical therapists in this field work with a range of children, from new-borns to teenagers. They work to treat a variety of disorders and conditions that inhibit children from functioning or growing as they should. Commonly seen are developmental delays, cerebral palsy, cystic fibrosis, scoliosis and brain injuries.

Gynaecological/ Obstetrics physiotherapy:

Gynaecological physiotherapist are specially trained in handling pregnant women where they focus on managing pregnancy related complications or prevent the post-delivery complications like back pain, obesity. The main objective is to prescribe the exercise according to the specific criteria and promote health throughout a woman's lifespan.

Geriatric physiotherapy:

Physical therapists in this area work with elderly patients to increase the normal human life expectancy, to help them remain as physically healthy and active as possible.

The focus is to alleviate pain from arthritis, osteoporosis and general joint stiffness and soreness or to prevent age related complication such as falls, muscle weakness, progressive diseases such as Parkinson's or Alzheimer's that have no cure and can impact everyday activities.

Physical therapists work with these patients to help them build muscle strength, improve their balance and help prevent falls, they will also work to educate family members and caregivers on how to take care of them at home.



The Yoga Mudras

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The word *mudra* is derived from Sanskrit language whose literal meaning is to seal. The *yoga mudra* are certain hand gestures in a specific way, which target to enable the smooth flow of energy i.e. *prana* in body and mind for promotion of optimal health. These special gestures are imbibed into the practice of *Yoga*. *Yoga mudras* create subtle connections within various parts of body.

Prana is the life force or energy that flows through the body along a network of subtle channels in the body. These channels of subtle energies are also known as *Nadis*. The *yoga mudras* are known to have balanced the life force in different ways in body with *Ida* (Moon channel), *Pingla* (the Sun Channel), *Sushumna* (Central channel). The science behind *yoga mudra* involves geometry and circuitry of body.

There are hundreds of *yoga mudras* which affect the life in different ways and can be performed with various parts of Body, but in this article basically the hand *mudras* are discussed. As it is known that the human body comprises of five elements and our fingers and their connections represent these five elements in following manner:

1. Little finger - Water element
2. Ring Finger - Earth Element
3. Middle finger - Space element
4. Index finger - Air element
5. Thumb - *Agni* element

Vital energy is believed to be always emitted by the fingers and when the fingers are arranged in a specific manner, then the interaction of energies changes in desired manner.

1. **Gyan Mudra** (element - Space + Air)



Position: While other fingers remain stretched out, the tip of index finger and thumb touch each other, a ring shape is created between the arcs of these fingers. The palm faces sky in comfortable position.

Gyan Mudra basically deals with consciousness of human being. It helps the Yogi to connect the inner energies with divine natural energies and feel the enlightenment within. In the science of acupressure, the tips of the thumb hold the center for pituitary and endocrine glands and when pressed with the index finger two glands work actively. When practiced continuously, this *mudra* is known to have improved memory and enhancing learning. It also helps to manage extreme psychological attributes such as anger, anxiety etc.



2. **Vayu Mudra** (element - Space + air)



Position: the tip of the index finger lies close you the base of thumb and thumb overlaps at the top of index finger in a relaxed manner without strain.

Vayu mudra is known to be helpful in regulating Vat related issues, in physical as well as mental dimensions of body. It is also helpful in the management of diseases related to air imbalance such as pain associated with gas, discomfort in abdomen etc. It is also believed to that is assisting in recovery from joint pains and spondylitis.

3. **Surya Mudra** (element - Space + Water)



Position - the ring finger bends towards the base of the thumb and thumb is placed over the knuckle of ring finger comfortably.

Surya Mudra is targeted at the enhancement of the solar element body and helps with the digestion and metabolism. Helps in getting rid of excess weight and also known to better the thyroid functions.

4. **Prana Mudra** (Element- Space + Water)

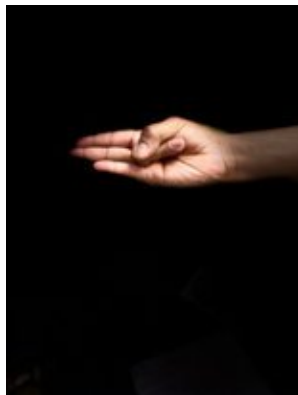


Position - The *prana Mudra* is performed by touching the tip of small and ring finger to the tip of thumb while the remaining two fingers remain straight.



Prana Mudra is known to awaken the dormant energies in the body and also puts an individual in sync with the prana or energy around. It is known to improve vision, reduce fatigue and enhance immunity. It helps one in remaining active by improving circulation.

5. ***Shunya Mudra*** (Element - Space + Fire)



Position: This *mudra* is attained by touching the tip of middle finger to the tip of thumb while other fingers remain straight.

Shunya Mudra is known to have good effect on mental alertness and activating the mind. It rejuvenates the brain and also improves its functions. Along with boosting the sensory powers, it cleanses thoughts and balances emotions.

6. ***Dhyana Mudra*** (Elements - all)



Position: The Yogi sits with the right hand resting over the top of left palm, both facing upwards. The tip of the thumb of both hands touches each other.

Dhyana Mudra is known to have its relevance in enhancing one's knowledge to eternal and achievement of enlightenment. It enhances the concentration to deeper levels. It also allows one to feel calm and inner peace.

7. ***Apana Mudra*** (Element - Space + earth + fire)



Position: In this *Mudra* the tip of middle and ring finger touches the tip of thumb while the tip of index finger touches the base of thumb. The little finger remains stretched out. It is also known as heart *mudra* as it strengthens the cardiovascular system. Along with heart health, it is also known to have positive effects on gastric and bowel movement.

8. **Rudra Mudra: (Elements - Air + earth + water)**



Position: in this *Mudra*, the tip of index and ring finger are connected to the tip of thumb and other two fingers remain straight. It affects the solar plexus of individual and enhances inner transformative abilities. It helps in overcoming dizziness and symptoms of exhaustion. It also facilitates one to deal with tension, stress and anxiety. It is used to vitalize the physical body and improve bodily functions.

9. **Anjali Mudra (Elements - All)**



Position: The palms of both the hands are placed together so that the tips of the fingers are placed together and point upward. Palm may be completely closed or may have a small space between them. The thumbs connected to each other shall be placed at the level of mid chest or *anant chakra*. This often-used *mudra* in our daily life signifies the respect to the almighty and surrender to the supreme. It is used to bring oneself calm and composure and enhance the level of meditation. The hands when joined, represent the unification of left and right hemisphere of the brain.



10. *Varuna Mudra* (Element - Space + Water)

Position - The *mudra* is attained by touching the tip of thumb and little finger. It brings glow to the skin and improves the overall quality of skin. It helps in retaining the clarity in blood by balancing water in body. It also helps in the management of vision problems.



“ Your soul is your best friend. Treat it with care, nurture it with growth, feed it with love.”
-Ashourina Yalda

“ Yoga is the art work of awareness on the canvas of body, mind, and soul.”
-Amit Ray



षट्कर्म

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जिस प्रकार यदि एक कमरे की खिड़की दरवाजे पूरी तरह से बंद कर दिया जाए और हम सोचे इसमें अब गंदगी नहीं होगी लेकिन कुछ दिनों बाद कमरे में हमें चारों ओर धूल ही धूल दिखाई देती है। इसी प्रकार हमारा शरीर भी है समय-समय पर सफाई करना जरूरी है अगर हम इसकी सफाई नहीं करेंगे शरीर में विकार आना शुरू हो जाएंगे और ये हमें अस्वस्थ कर देंगे। प्राचीन समय से चली आ रही शरीर की शुद्धि के लिए षट्कर्म का उल्लेख घेरण्ड संहिता में, हठयोगप्रदीपिका में मिलता है। षट्कर्म मुख्यतः प्राण प्रवाह के सामंजस्य बनाये रखते हैं, जिससे शारीरिक और मानसिक शुद्धि प्राप्त होती है। ये वात, पित्त और कफ में सन्तुलन बनाये रखते हैं। इन त्रिदोषों में असन्तुलन बीमारी को जन्म देता है। षट्कर्मों का उपयोग प्राणायाम तथा योगाभ्यास के पूर्व किया जाता है।

धौतिर्वस्तिस्तथा नेतिः लौलिकी त्राटकं तथा।

कपालभतिश्चैतानि षट्कर्माणि समाचरेत्॥ (घेरण्ड संहिता)

इस मंत्र में छः प्रकार की क्रियाएं हैं :- धौति, वस्ति, नेति, लौलिकी, त्राटक और कपालभति।

इन षट्कर्मों के अभ्यास से व्यक्ति को शारीरिक, मानसिक, भावनात्मक और आध्यात्मिक लाभ प्राप्त होता है।

- धौति- आमाशय और अन्न नलिका की सफाई धौति से की जाती है। इसे पानी, कपड़ा और वायु से किया जाता है
- वस्ति- बड़ी आँत की सफाई करने के लिए किया जाता है।
- नेति- नाक, कान गले की सफाई की जाती है।
- लौलिकी- उदरस्थ अंगों की मालिश तथा बल प्रदान करने की शक्तिशाली विधि है।
- त्राटक- एकाग्रता की क्रिया है और नेत्रों को शक्ति प्रदान करता है।
- कपालभति- मस्तिष्क और फेफड़ों से सम्बन्धित दोष दूर होते हैं।

नोट- इन क्रियाओं को पुस्तकों में पढ़कर या टीवी पर देखकर नहीं करना चाहिए। प्रशिक्षित शिक्षक की देखरेख में ही सीखें। वैसे सभी क्रियाएं बहुत ही महत्वपूर्ण हैं लेकिन यहां कुछ क्रियाओं की चर्चा करेंगे।

नेति:-

यह नाक, कान एवं गले की सफाई करती है। दृष्टि से सम्बन्धित नाडियों को भी लाभ मिलता है। नासिका का भीतरी क्षेत्र भी नासिका से साफ हो जाता है। हठयोग में नेति के दो अभ्यास बताये गये हैं- (१) जल नेति (२) सूत्र नेति।

(१) जल नेति- शरीर के तापमान के बराबर ताप वाला पानी और स्वाद अनुसार नमक मिलाकर नेति लोटे में भरकर, लोटे के टोंटी को एक नासिका छिद्र में घुसायें। सिर एक ओर झुकाकर रखें और पानी को उसके ही दबाव से नासिका के अन्दर जाने दें, स्वतः ही पानी दूसरी नासिका छिद्र से बाहर निकले लगेगा। इसी प्रकार दूसरे नासिका छिद्र से भी करें।

(नोट- नमकीन पानी में रसाकर्षण सामान्य पानी की अपेक्षा अधिक होता है।)

इसका प्रभाव सायनस ग्रन्थियों पर पड़ता है। सायनस ग्रन्थियाँ नाक के भीतर श्लेष्मा उत्पन्न करती हैं तथा नासिका की भीतर वायु को शरीर के अनुकूल बनाकर ही उसे फेफड़ों के भीतर जाने देती हैं। यदि वायु एक प्रकार का छनित्र है और वायु इसके छिद्रों से होकर पार जाती है। जब कभी जब नाक भर जाती है तब हम श्वास नहीं ले पाते, क्योंकि इस छनित्र के सभी छिद्र बन्द हो जाते हैं। इसके अलावा वायु जब इन छिद्रों से होकर गुजरती है तब वायु का तापमान शरीर के तापमान के अनुसार घटता-बढ़ता नहीं है। सायनस एक स्पंज की भाँति है। इसमें कुछ नाडियों का सम्बन्ध आँखों के साथ तथा कुछ नाडियों का सम्बन्ध आँखों के साथ रहता है। ये नाडियाँ सायनस से जुड़े होते हैं।

जल जब नासिका छिद्र से होता हुआ दूसरे नासिका छिद्र से बाहर निकलता है, जल प्रवाह की धार से श्लेष्मा भी पानी में मिलकर बाहर निकलने लगता है। **(नेति क्रिया के द्वारा नाक के श्लेष्मा में पनपने वाले सभी कीटाणुओं को बाहर निकाला जाता है। नेति क्रिया द्वारा नाक की नियमित सफाई करते रहने से उसकी अधिकाधिक दक्षता बनी रहती है और इस शरीर को स्वस्थ रखने में पूर्ण सहायता मिलती है।)** मुँह से श्वास लेने से वायु का शुद्धिकरण नहीं हो पाता है और अनेक प्रकार के कीटाणु सीधे फेफड़ों में चले जाते हैं और शरीर को कमजोर करते रहते हैं। जल नेति आँखों के लिए सर्वोत्तम क्रिया है। जल नेति द्वारा आँखों को प्रभावित करता है। जल नेति से आँखों की गन्दगी को बाहर



निकालने में सहायता मिलती है। आँखों से सम्बन्धित कई रोग नेति क्रिया के करने मात्र से ठीक हो जाते हैं। लोगो का अनुभव है इससे सिरदर्द में भी बहुत आराम मिलता है। सभी प्रकार की एलर्जी जैसे धूल से एलर्जी, कपड़े से एलर्जी, वातावरण से एलर्जी, पंखा चलने से एलर्जी इत्यादि पर जबरदस्त प्रभाव पड़ता है। दमा ब्रॉकाइटिस का एक कारण एलर्जी भी है। नेति क्रिया से ये बीमारियाँ भी ठीक हो जाती हैं। इससे शरीर की थकावट दूर होती है। नासिका से जुड़ी हुई सूक्ष्म नाडियों पर अच्छा प्रभाव पड़ता है। श्वसन क्रिया सहज होने से फेफड़े को शुद्ध ऑक्सीजन काफी मात्रा में मिलती है। और इस कारण इस प्रकार की कोई बीमारी नहीं होने पाती और शरीर सदा स्वस्थ रहता है। नेति क्रिया से मस्तिष्क शान्त रहता है। फलस्वरूप तनाव या सुस्ती दूर होती है। इसके अभ्यास से आज्ञा चक्र की जाग्रति होती है। मन शान्त रहता है।

कपालभौति:-

कपालभौति का सम्बन्ध प्राणमय कोश है। कपालभौति षट्कर्म क्रिया है लेकिन यह एक प्रकार का प्राणायाम भी है। प्राणायाम से श्वसन क्रिया को नियन्त्रण में किया जाता है और पूरक और रेचक - श्वास की ये दो गतियाँ मस्तिष्क को शान्त एवं शुद्ध करने में सहायकता करती हैं।

सामान्यतः कपालभौति करते समय रेचक पर जोर दिया जाता है लेकिन घेरण्ड संहिता और हठयोग में कहीं पर रेचक और कहीं पर पूरक पर जोर दिया गया है। इससे हमारे तंत्रिका तंत्र में अलग-अलग स्थितियाँ उत्पन्न होती हैं जो हमारी शारीरिक अवस्था को विकार रहित, दोष रहित बनाती है।

कपालभौति में रेचक करते समय वायु को धौंकनी की तरह तेज गति से बाहर फेंकना पड़ता है और सामान्य गति से वायु को शरीर के भीतर लेना होता है।

इस अभ्यास से पाचन क्रिया शक्तिशाली बनती है। मस्तिष्क रक्त की अधिक मात्रा से अधिक सक्रिय हो जाता है। यह फेफड़ों की क्षमता को बढ़ाता है। इस अभ्यास के समय ऑक्सीजन अधिक मात्रा में अन्तर जाती है तथा कार्बन डायऑक्साइड बाहर निकलती है। यह श्वासन संस्थान को अधिक सक्रिय बनाता है। ब्रॉकाइटिस तथा क्षय रोग से पीडित व्यक्तियों को इसका अभ्यास करना चाहिए। दमा तथा श्वास रोग से पीडित व्यक्तियों को जोर लगाकर नहीं करना चाहिए। यह मन को शान्त करने जागरूक बनाने बनाता है इससे मन शान्त एवं ग्रहणशील हो जाता है।

श्वसन क्रिया की यह सामान्य घटना है कि श्वास लेते समय प्रयास अधिक करना पड़ता है जबकि श्वास छोड़ते समय किसी प्रकार की बल की आवश्यकता नहीं होती है। कपालभौति करते समय यह क्रिया पलट जाती है। इसमें रेचक क्रिया में प्रयास तथा पूरक में स्वाभाविक श्वास चलती है। इस घटना से मस्तिष्क में स्नायुओं का बहाव विपरीत दिशा में उत्तेजित होता है। यह मस्तिष्क को सक्रिय कर देता है। रेचक करने वाली पेशियाँ भी शक्तिशाली बनती हैं। इससे उन्हें अधिक ऑक्सीजन मिलती है तथा पूरक करने वाली पेशियाँ मजबूत बनती हैं।



गर्भावस्था के दौरान शारीरिक क्रिया व व्यायाम का महत्व

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मां बनना हर महिला के जीवन का सबसे सुंदर अनुभवों में से एक होता है इस दौरान महिलाएं ऐसे पलों को जीती हैं जिन से अब तक अनजान थी गर्भावस्था के दौरान महिलाएं कई शारीरिक, मानसिक भावात्मक परिवर्तन से गुजरना पड़ता है जो हार्मोन में आए बदलाव के कारण होता है गर्भावस्था के 3 चरण होते हैं जिन्हें में ट्रिमस्टर कहा जाता है इन तीनों चरणों में गर्भवती महिलाओं को स्वास्थ्य संबंधी समस्याओं का सामना करना पड़ता है जैसे गर्भावस्था के दौरान जी मिचलाना, सुबह के समय थकावट महसूस होना, रात में नींद न आना, भार का बढ़ना (INCREASE WEIGHT), पुअर पोस्चर (poor posture) deformity, कमर दर्द आदि जो गर्भवती महिला में आम बात है परंतु कुछ स्वास्थ्य संबंधी समस्याएं गंभीर हैं जो गर्भवती महिलाओं में बढ़ती जा रही हैं जैसे जेस्टेशनल डायबिटीज (gestational diabetes), preeclampsia, unplan cesorean delivary आदि जो गर्भवती महिलाओं के स्वास्थ्य के साथ होने वाले बच्चे पर भी उसका प्रभाव देखा गया है हर एक महिला बच्चे का जन्म समान डेलिवरी या नॉर्मल ही चाहती हैं परंतु आज गर्भवती महिलाओं में caesarean (c section) डिलीवरी खतरा बढ़ता जा रहा है जहां भारत में 2008-09 में caesarean डिलीवरी के 8.9% थे आज 2019-20 में 20% तक पहुंच गए हैं Australia में हर तीसरी महिला की डिलीवरी सीजर द्वारा की जाती है यदि हम गेस्ट नल डायबिटीज की बात करें भारत में तो यह आंकड़े 26.3% है जो पूरी दुनिया में सबसे ज्यादा है जो बहुत चिंतनीय विषय है एक समय में माना जाता था कि गर्भावस्था के दौरान कसरत या व्यायाम करना गर्भवती महिलाओं के लिए हानिकारक लेकिन आधुनिक समय में डॉक्टरों ने देखा कि यदि गर्भवती महिलाएं प्रेगनेंसी के शुरुआत से कुछ जरूरी कसरत करें तो ना केवल वह प्रेगनेंसी के दौरान होने वाली समस्याओं से काफी हद तक बची बची रह सकती हैं बल्कि डिलीवरी समान होने की संभावना होती है व्यायाम आपकी पेलविस का शक्तिकरण करता है जिससे प्रसव में आसानी होती है मगर, गर्भावस्था में सभी तरह के व्यायाम सुरक्षित नहीं हैं। यहां जानें कि गर्भवती महिलाओं के लिए कौन से व्यायाम अच्छे माने जाते हैं और साथ ही हमेशा अपने शरीर की क्षमता के अनुसार व्यायाम करें। धीमी शुरुआत करें और जब भी जरूरत महसूस हो बीच में आराम कर लें।

❖ गर्भवती महिलाओं के लिए सहायक व्यायाम और शारीरिक क्रियाएं

स्वीमिंग :- तैराकी यानी स्विमिंग गर्भवती महिलाओं के लिए बहुत ही बेहतर और सुरक्षित एक्सरसाइज के रूप में है। यह किसी भी प्रकार से होने वाले बच्चे व मां के लिए नुकसानदायक नहीं होता है इसके साथ ही पानी एरोबिक्स सिर्फ सही गर्भावस्था की कसरत हो सकती है। पानी में आप हल्का और अधिक चुस्त महसूस करते हैं। इसके साथ ही आपकी पूरी बाँड़ी को एक सुरक्षित एक्सरसाइज करने का मौक मिलता है। लेकिन आपको ध्यान रखना होगा कि आप फिसलन वाले पूल के किनारों पर न चलें ये आपके लिए खतरनाक हो सकता है और कभी भी डाइविंग या कूदने की कोशिश न करें अतः गर्भावस्था के दौरान नियमित जा सकती है पर ख्याल रखना चाहिए यदि महिलाएं पहली बार कर रही हैं तो इसे करने से पहले डॉक्टर से सलाह लेनी चाहिए यह हृदय की कार्य क्षमता को बढ़ाती है वह इससे शरीर में रक्त का संचार अच्छी तरह से होता है नियमित रूप से स्विमिंग करने से मांसपेशियों की क्षमता वह शरीर की सहनशीलता बढ़ती है।



आपके लिए खतरनाक हो सकता है और कभी भी डाइविंग या कूदनें की कोशिश न करें अतः गर्भावस्था के दौरान नियमित जा सकती है पर खयाल रखना चाहिए यदि महिलाएं पहली बार कर रही हैं तो इसे करने से पहले डॉक्टर से सलाह लेनी चाहिए यह हृदय की कार्य क्षमता को बढ़ाती है वह इससे शरीर में रक्त का संचार अच्छी तरह से होता है नियमित रूप से स्विमिंग करने से मांसपेशियों की क्षमता वह शरीर की सहनशीलता बढ़ती है।

योगा :- इसमें कोई आश्चर्यकी बात नहीं है कि 'प्रीनेटल योगा' गर्भवती महिलाओं के शारीरिक और मानसिक तनाव को दूर करने के लिये योग का एक बेहतरीन प्रकार है। इससे मितली, थकान, कमजोरी, मूड स्विंग, हॉर्मोन्स का असंतुलन, सांस लेने में परेशानी, मॉर्निंग सिकनेस, गैस की समस्या और पेट में भारीपन जैसी समस्याओं को कम करने में मदद मिलती है। प्रीनेटल योगा से शरीर को अनगिनत फायदे मिलते हैं अगर गर्भवती महिलाएं कुछ विशेष आसन करें तू गर्भावस्था शिशु के स्वास्थ्य पर बहुत सकारात्मक प्रभाव पड़ता है लेकिन गर्भवती महिलाओं को योगाभ्यास की शुरुआत अपने डॉक्टर की सलाह वह किसी योग एक्सपर्ट की निगरानी में ही करना चाहिए योगाभ्यास जैसे तितली आसन, पर्वतासन, उष्ट्रासन, उज्जैन सांप के साथ भद्रासन आदि के साथ कुछ प्राणायाम जो गर्भावस्था के दौरान किए जा सकते हैं उज्जाई प्राणायाम, नाड़ी शोधन प्राणायाम पुणे योगिक ब्राह्मणी प्राणायाम आदि की सहायता से गर्भवती महिलाओं में बहुत स्वस्थ लाभ प्रदान किया जा सकता है।

किगल एक्सरसाइज: - किगल एक्सरसाइज या किगल व्यायाम नियमित रूप से करने से शरीर की मांसपेशियाँ मजबूत होती है। इससे पेल्विक एरिया की मसल्स मजबूत होती है व यहाँ रक्त का प्रवाह में वृद्धि होती है। इसके अलावा इस एक्सरसाइज से पेल्विक एरिया में संवेदनशीलता में तेजी आती है। जिन महिलाओं को यूटीआई (यूरिन ट्रैक्ट इन्फेक्शन) रहती हैं उनके लिए यह एक्सरसाइज बहुत ही फायदेमंद होती है। यह यूरिन के फ्लो को रोकने में भी मददगार होती है। इस एक्सरसाइज को कम से कम 10 से 15 बार करना चाहिए और हरेक बार कम से कम 15 सेकंड तक किगल की अवस्था बनाये रखना चाहिए। इस एक्सरसाइज को करने से महिलाओं की मांसपेशियाँ डिलीवरी के लिए तैयार हो जाती हैं। अतः यह एक्सरसाइज सामान्य डिलीवरी के लिए काफी फायदेमंद है।

Walking and jogging: - गर्भावस्था में टहलना बहुत फायदेमंद है। इससे तनाव कम होता है और आपका बच्चा दोनों ही फिट रह सकते हैं। इसके साथ ही डॉक्टर भी वॉकिंग की सलाह इसलिए देते हैं जिससे कि आपका बच्चा नॉर्मल डिलीवरी के साथ पैदा हो। यह एक कसरत है जिसे आप अपनी डिलीवरी की तारीख तक जारी रख सकते हैं। आपको सुबह और शाम करीब कम से कम आधा घंटा वॉक करना चाहिए, ये आपके लिए फायदेमंद साबित होगा।

गर्भवती महिलाओं के लिए व्यायाम के दौरान सावधानियां

❖ प्रेग्नेंसी में एक्सरसाइज शुरू करने से पहले डॉक्टर से सलाह लेना जरूरी होता है।



- ❖ गर्भावस्था में पेट पर दबाव डालने वाले आसन से बचें।
- ❖ यदि आप गर्भावस्था के शुरुआती महीने में हैं तो ऐसे आसन न करें जो मुश्किल हो और पेट के निचले हिस्से पर अधिक दबाव डालते हो।
- ❖ व्यायाम सुपाइन पोजिशन स्थिति में नहीं करना चाहिए।
- ❖ ज्यादा गर्म और नरम मौसम में व्यायाम नहीं करना चाहिए।
- ❖ व्यायाम के दौरान गर्भवती महिलाओं की हृदय गति 130bpm से 140bpm के बीच में रहना चाहिए हृदय गति इससे ऊपर नहीं जानी चाहिए।
- ❖ गर्भवती महिलाओं को बोल स्पोर्ट्स जैसे क्रिकेट, फुटबॉल वह कॉन्टैक्ट सपोर्ट या व्यायाम नहीं करना चाहिए।
- ❖ व्यायाम के दौरान गर्भवती महिलाएं comfortable है इसके लिए Talk test का यूज करना चाहिए।
- ❖ अपने शरीर की नमी का ध्यान रखें। अगर पानी नहीं पीना चाह रहे हैं, तो नींबू पानी या नारियल पानी पिए।
- ❖ यदि गर्भवती महिलाओं को फेफड़ों एवं हार्ट से जुड़ी कुछ प्रकार की बीमारियां तो गर्भ वस्था के दौरान व्यायाम नहीं करना चाहिए या फिर डॉक्टर एक्सपर्ट की सलाह के अनुसार करना चाहिए।
- ❖ यदि गर्भावस्था में व्यायाम करने पर ऐसा कुछ महसूस हो रहा है तो तुरंत डॉक्टर को बताएं भ्रूण की मूवमेंट में कमी आना, चक्कर आना या बेहोशी महसूस होना, सिरदर्द, घबराहट, सीने में दर्द, बार-बार पेट में दर्द या संकुचन होना, और सांस फूलना शामिल है।
- ❖ यदि गर्भवती महिलाओं को फेफड़ों एवं हार्ट से जुड़ी कुछ प्रकार की बीमारियां तो गर्भ वस्था के दौरान व्यायाम नहीं करना चाहिए या फिर डॉक्टर एक्सपर्ट की सलाह के अनुसार करना चाहिए।
- ❖ यदि गर्भावस्था में व्यायाम करने पर ऐसा कुछ महसूस हो रहा है तो तुरंत डॉक्टर को बताएं भ्रूण की मूवमेंट में कमी आना, चक्कर आना या बेहोशी महसूस होना, सिरदर्द, घबराहट, सीने में दर्द, बार-बार पेट में दर्द या संकुचन होना, और सांस फूलना शामिल है।



The Science of Breathing and Health

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Breathing is a physiological process in which our body exchanges gases (oxygen and carbon dioxide). Breathing put impact on our whole personality, its means the way we breathe it put impacts on all the dimensions of personality like physical, physiology, psychological, and even spiritual [1]

TYPES OF BREATHING

Normally our body takes three types of Breathing.

- Abdominal Breathing or Diaphragmatic Breathing means our body uses the lower lobe of the lungs (fulfilling the demand for oxygen) and abdominal muscles. This breathing we when our body and mind are in relaxes mode.
- Thoracic Breathing means our body uses the thoracic part of the rib cage, middle and lower lobe of the lunges for external respiration (exchange of oxygen and carbon dioxide). Example when we do a moderate level of Physical activities. It is also activated in stress. If someone is in rest condition and taking Thoracic Breathing it indicates that something is not ok in body and mind.
- Clavicular Breathing means when maximum parts of lugs are used for external respiration and maxim respiratory muscles are used. Example when we do high intensive physical activities. It is also indication of stress, if someone is in rest condition and taking Clavicular Breathing it means body and mind going through too much stress full situation [2, 11].

BREATHING EXERCISE

Scientific and systematic manipulation of breathing is known as breathing exercise, which aims to make a physiological and psychological balance in your body and mind. Train mind through breathing, breathing has a strong influence on brain and body functions. Breathing exercise is one the most effective and immediate applicable methods to manage Stress. It is easy and practices it any time any were [2, 10].

TYPES OF BREATHING EXERCISES

With the help of the right breathing technique, one can change his brain function and physiology of the body. Respiratory sinus arrhythmia (RSA) is a key principle or basis for all breathing exercises. It simply means when we Inhalation - heart rate gets fast and Exhalation -heart rate gets slow.

There is a number of breathing exercises and all these breathing exercises are divided into three categories Stimulating Practice, Calming Practice, and Balance Practice.

- Stimulating Practice: This means when the inhalation phase is longer than the exhalation phase of breathing. For example, inhale for 5 seconds and exhale for 3 seconds. This breathing exercise stimulates the Sympathetic nervous system (fight and flit mode)
- Calming Practice: This means when the exhalation phase longer than the inhalation phase of breathing. For example, inhale for 3 seconds and exhale for 5 seconds. Such types of practice stimulate the Parasympathetic nervous System (healing mode).
- Balance Practice: This means the exhalation phase and inhalation phase is equal of breathing. For example, inhale for 5 seconds and exhale for 5 seconds. Such types of practices create a balance between in Sympathetic and Parasympathetic or Autonomic Nervous System [6].

BENEFITS OF BREATHING EXERCISE

There are numbers of health benefits of breathing exercises. Some are like this, it is good for our lungs, improve cardiovascular health, improve immunity, reduce Stress levels in body, fight sinusitis, enhance cognitive functions, better manage chronic pain, better regulate body's reaction to stress and fatigue, help in weight loss, improve quality of sleep, reduce depression, good for our digestive system, anti-ageing, reduce anxiety, give a glow to our skin, lower your



heart rate, lower your blood pressure, improve diabetic symptoms, increases heart rate variability, respiratory sinus arrhythmia, alpha brain wave activity, balancing hormones, improve quality of life and many more [5, 9,12].

CONCLUSION

Good health is our responsibility. Daily life stress (physical, physiology and psychology) put direct negative impact of our health and wellness. Breathing Exercises one of the best methods for Stress management and good health. Practice every day Breathing Exercises help to balance the physiological and psychological functions of the body and mind. Research studies revealed that long deep breathing and alternate Breathing practice are the best Breathing Exercises for Stress Management [7, 3, 5]. Practice for 15 to 20 minutes morning or evening every day is good for managing daily Stress. It is always suggested that learn breathing exercises with an expert and also consult the Doctor before starting the practice of Breathing Exercises.

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Yoga a Way to Avoid Alcohol Subservience

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Alcohol subservience is a condition of man or a woman who suffers from alcoholism - they have a distinct physical urge to drink alcohol beyond their capacity to control it, regardless of all rules of common sense, or in other words Alcohol subservience is a critical condition in which individuals use alcohol in repeated manner, a pattern of compulsive use and stage of physiological adaptation toward alcohol. Individuals who are alcoholic possess these following characteristics like Alcohol tolerance, Withdrawal symptoms, Awareness of the compulsion to drink, drinking larger amounts and restriction in lifestyle and priority of drinking over activities etc. which is a dangerous sign and symptoms that will definitely leads to various physiological and psychological problems. In current situation due to Covid-19 when entire world is facing lockdown, it has raises the number of individual who were earlier casual drinker but now they are leading toward alcohol dependence, also sudden increase in number of domestic violence at their homes, there are few incident have been registered in police record where few people drink sanitizer as a means to satisfy their craving towards alcohol, as these are few example but at the same time there are numerous other reason which directly and indirectly leads to increase in number of alcohol subservience.

Why one should be very much concern about the alcohol subservience? As alcohol have short term effect (lowered inhibitions, leading to poor social judgment, trouble concentrating, loss of coordination, loss of critical judgment, dulled perception, especially vision, mood swings, reduced core body temperature, raised blood pressure) and long term effect (diminished gray matter and white matter in the brain, memory loss, loss of attention span, trouble learning, alcoholic hepatitis, liver fibrosis, esophageal cancer, high blood pressure, stroke and irregular heart beat etc). Those with moderate to severe alcohol use disorders generally require immediate help so they can save their life, for this yoga can be medium. According to information from the National Institutes of Health, if anyone is alcohol-dependent as during alcohol withdrawal several days after reduction or cessation of alcohol intake follows group of symptoms like weakness, severe headache, sweating, nausea, vomiting, auditory hallucinations, anxiety and even seizures can occur in severe cases but as after a week these symptoms reduces. The best way to manages these people who suffers from alcohol dependence is through *yogic* management, such *yogic* practices which have directly and indirectly help in to overcome from alcohol subservience are *yogic* meditations, performing *kriyas* like (*Jalneti, Sutraneti, Kunjal, Kapalbhathi and Vastra dhouti*), performing *suryanamaskar*, *asanas* like (*Pawanmukt asana, Tadasana, Sarvangasana, Vakrasana, Ustrasana, Shashankasana, Bhujangasana and Paschimottanasan*) and by practicing *pranayama* like (*Anulom, Ujjayi, Sitali, Bhramiri and Bhastrika*).

As we have only one life and if we really want to live this life to the fullest then we need to work together to fight against this evil and use yoga as our weapon, adopt and make *yogic* activities your daily life, live with it then only we can get rid from alcohol subservience.

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The *chakras* in Yogic Practice

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In the dimension of Yoga, it is believed that the Physical body does not comprise only of the parts that can be touched i.e. skin, bones or muscles etc. but also it is surrounded by various layers of energy. This subtle life energy flows within and outside the body and the smooth flow of the energy is the foundation of happy and joyous existence as the connection is formed between inner channels of energy and cosmic energy.

In yoga there are seven points in the body starting from the base of the pelvic to the top of the scalp which are the regulators and controllers of the life force and are known as *Chakras*. The word *chakra* indicates a spinning wheel. The flow of energy through the spinning wheel determines how we experience or face situations with emotional response. Not only psychological, but there are many physical indicators also which signify the change of flow of energy in these channels.

In this article, we will know briefly about *chakras*, the balance and imbalance of *Chakras* and how the blockage of these can be removed with different techniques. The Following are the seven main *chakras* in the body:

1. *Muladhar Chakra* (The root chakra)
2. *Swadisthana Chakra* (The sacral chakra)
3. *Manipura Chakra* (The solar plexus chakra)
4. *Anhata Chakra* (The heart Chakra)
5. *Vishuddhi Chakra* The Throat Chakra)
6. *Anja Chakra* (The third Eye Chakra)
7. *Sahasra Chakra* (The Crown Chakra)

1. *Muladhara Chakra*

Also known as Root *Chakra*, *Muladhara Chakra* is the foundation of subtle energy in the body and lies at the base of Pelvis. It is known to have bridging connections to the earth and keeps the individual ashore into the roots or grounded into the reality. It gives a sense of Physical security and bondedness. The natural instincts such as sleep, hunger, sex drive and struggle for survival is controlled by *Muladhara chakra*. In Yoga practice, it has a high significance as the strong latent potential or *Kundalini Shakti* awakening starts from this *chakra*.

If the *chakra* is in balance with the flow of energy, then the individual feels confident, safe and grounded. The psychosomatic components also work efficiently in the case of natural instincts. One feels vitality in the body. On the other hand, if there is an imbalance or blockage in the flow of energy in this *chakra*, there will be discomfort in the Physical body, general feeling of anxiety, diminishing sense of security and belongingness.

2. *Swadisthana Chakra*

Also known as the Pelvic *Chakra*, it is located at the Sacrum. The sense of creativity and productive capacities belong to this *Chakra*. It regulates the emotions that satiate us. It acts in fulfilment of Joy and happiness. When the energy in *swadisthan chakra* is balanced, then the individual will have a sense of wellbeing, joyfulness, abundance and the creative thoughts emerge from mind. On the contrary, the imbalance in the energy in this *chakra* will lead to a feeling of lack inspiration or encouragement to do creative things, lack of positivity in thoughts, sadness, depression or sometime may give rise to addictive tendencies.

3. *Manipura Chakra*

Manipura chakra or Naval *chakra* is located at the navel region and is mainly associated with functions of digestive organs. It is storehouse of the vitality, emotions such as will power, determination etc. are ruled by *Manipura chakra*. When there is balance of the flow of energy in this *chakra*, the energies are capable of transformation as it gives high confidence and vitality to do efforts. When the *manipura chakra* is blocked or flow of the energy is not smooth, individual will experience



frequent anger, low self-esteem, state of indecisiveness. The lack of vital energy also leads to the tendency of averting the important tasks. One may also face digestive issues.

4. *Anhata Chakra*

As the name suggests, it is located at the centre of the chest covering the heart, thymus gland lungs and chest cavity. It is the control junction between the energy points below and above it. It is known as the seat of the soul. It is associated with the air and also controls vast array of emotions, unconditional love and compassion are spread from heart *chakra*. A balance flow of energy in heart *chakra*, allows one to enhance the level of spiritual well-being and compassion towards others. It brings faith in relationships and develops sense of connection between souls. Vice versa, when the energies are imbalanced at the heart *chakra*, then one may have lacked the feeling of bonding with others and experience anger and emotional distress. The feeling of insecurity, loneliness etc may surround one's circuit of emotions.

5. *Vishudhi Chakra*

Vishudhi chakra or Throat *chakra* as evident from name, is located at the throat with Thyroid gland, parathyroid gland, larynx and tongue. It is known as the communication centre of the body. It is associated with the element of air. It is the control panel of endocrine gland which regulates the metabolism. The *chakra* is about communication with the divine. The free passage of energy at this point enables the clarity in thoughts and freedom in expression. An imbalance in the throat *chakra* leads to the hampering of authentic expression of thoughts and lack of clarity in communication. One may experience lack of creativity and face problems in ear, neck and nose.

6. *Anja Chakra*

The *anja chakra* is located between midpoint of both the eyes. It is referred to as the control centre or seat of mind. It portrays the communication between body and mind. It enables an individual to develop a vision and search for new possibilities. It is the point where *Ida* and *Pingla nadis* meet. It is bridged with pituitary gland controlling growth and development. When the balance of energies is in equilibrium, the inner awareness and insight increases in the individual. When the energy at this point is in balance between two *nadis*, the emotions are under control. When the flow of energy is disturbed at this point, the decision ability gets hampered. The expression of thoughts become unclear. The physical symptoms such as dizziness and headache may also appear.

7. *Sahasra Chakra*

Sahasra chakra or crown *chakra* is located at the highest point over the head. It is the main source of all the *chakras*. It is considered as the gateway of superior consciousness. It enables the supreme liberation of knowledge and energy. It is known to be in control of faith and dedication to the divine. When the *chakra* is in balance, it allows one to experience joy, calm and tranquillity and a positive attitude towards life. The imbalance in the *chakra* leads to development of feeling of negativity towards life. It may also disconnect one from spiritual wellness.

There are many techniques in Yoga through which the imbalanced flow of energy is brought to balance. Some of them are described in brief.

1. Performing *Asanas* - *Yogic asanas* specific to the identified imbalanced *chakra* may be performed to clear the blocked energy from the *chakra* as the *asanas* relax the tensed nerves and facilitate the flow of *Prana*.
2. Meditation: Meditation helps to focus on the *chakras* and feel the flow of energy. It helps to clear the mind and removes negative thoughts.
3. *Pranayama* - *Pranayama* techniques also help in the removal of blockage of energy from *chakras* as the *pranayama* leads to relaxation in *Nadis*.
4. Modifying the diet - Lifestyle and diet plays a vital role in life. One has to identify the imbalanced *chakras* and eat more of the recommended food items for the particular *chakra*.
5. *Chakra* Meditation - This kind of Yoga helps an individual to modify, activate and relocate body parts that are connected to definite *chakras* as a consequence, this arouses them and encourages the movement of constructive vigour throughout the complete structure.



Music - A Natural Way to Manage Your Stress

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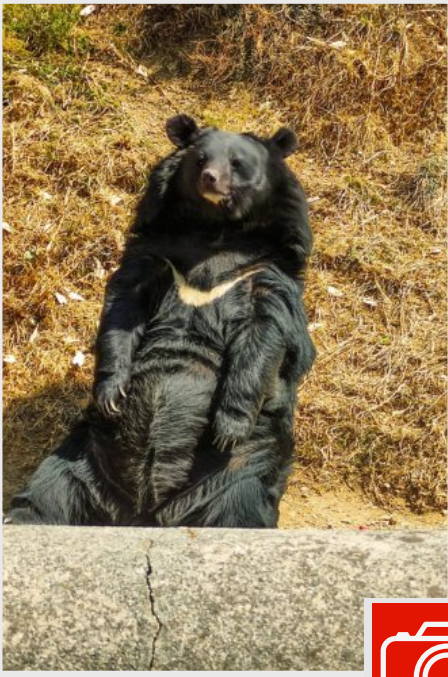
One of the most abstract of all art forms, music can portray a space, person or incidence though manipulation of sound. It may also facilitate various tasks pertaining to transmission of feelings or ideas. Social co-operation and emotional satiety. Almost in every culture, the emphasis has been given to develop and listen different forms of music and its manipulation into medicine, healing, social bonding, spiritual and relaxation. Owing to the emotive effects of music, it is believed that it can spark joyful response in global level. It can be engaged in person or at a group level. The musical intervention may trigger variety of emotions. Music is known to affect the dopaminergic neurotransmission in the mesolimbic striatal system, the gateway used in reward, reinforcement and motivation. The role of music in a stress and anxiety management can not be ignored. Music has soothing effect on the emotional well-being as it connects with autonomic nervous system, brain function, blood pressure and heartbeat.

In today's first moving world, the stress is serious health problem and it has increased the risk of diseases like asthma, depression, heart related disorder and obesity. Although stress can not be avoided completely but management of this problem can be effectively dealt with some modalities so that the ill effects on the health can be minimized. Not only music but natural sounds also have soothing effects on the management of stress by relaxing. Many researches have been conducted by scientists by using advanced techniques such as functional magnetic resonance imaging scans which aimed at measuring various parameters such as blood flow in specific areas of body as the participant listen to various forms of musical interventions. It was found that musical sounds increase parasympathetic activity of autonomic nervous system helping the body to relax and function well. Music not only help the adults and older to get relieve from stress, but it also helps the children and teens with reduced symptoms anxiety and emotional control.

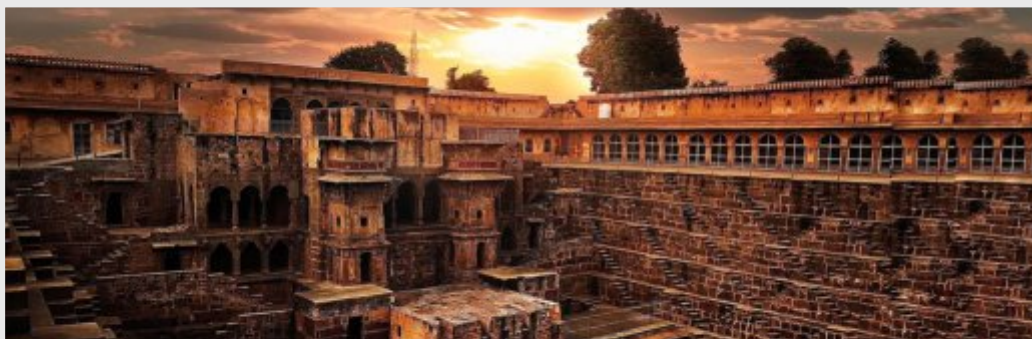
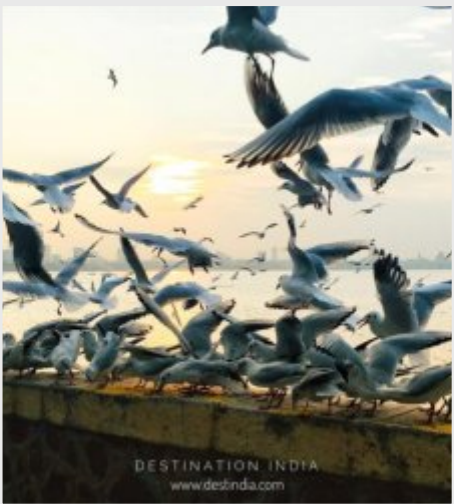
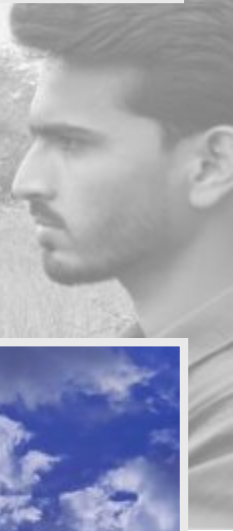
One may have a dose of musical intervention in all aspects of life such as while exercising, just after waking up just make the day, during eating, while undergoing severe emotional imbalance, meditation or while going to sleep etc. Music works by reducing the stress related hormones in the body e.g. lowering the cortisol levels in the body. The increase level of hormones leads to enhanced stress and anxiety. Music is like a therapy for nervous system. Listening to soothing music may change the brain wave speed that may produce therapeutic effect on mind and body. These activities in brains helps to ease up symptoms of depression, migraine and headache. The music therapy stimulates the release of happiness inducing hormones such as dopamine, that enhance good mood. While music can prove to be a therapy, one consideration is important i.e. one's preference of music or kind of music. Tempo or speed of playing music is important. It is believed that slow music gets synchronised with bodily functions and enhances relaxation (6200 beats per minutes)

Being a Baul Singer, I have realized and felt the fragrance of music. Music is something which enters in your body and soul and make you pure and simple. It gives relaxation, peace and spiritual connect with the universal energy.





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