

EKATMA- JNU

एकात्म-जेएनयू

A harmony of mind, body & soul

Celebrating
6th International Day of Yoga 2020

Edited by
Dr. Arnab Bhattacharjee, SC&IS
Dr. Rakesh Kumar Yadav, ADPE-II, Sports Office

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

International Day of Yoga Committee welcomes all
18 - 21 June, 2020



Welcome to **JNU**



*Celebrating
International Day of Yoga, 2020*

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Since time immemorial, wellness has been an integral part of human existence. Holistic wellbeing involves a delicate balance between the mental, physical and spiritual aspects of human life. Yoga forms the foundation of this objective through its various dimensions. Yoga as a discipline has been studied and investigated by numerous practitioners and experts but finds its origin in the Yoga Sutras propounded by Maharishi Patanjali. A discipline is imperative in today's ever-changing world, where we are witnessing great perils of human survival. In this regard, the ancient yogic practices have been instrumental in benefitting millions around the globe. The United Nations Organization recognized the relevance of yoga and declared 21st June as the International Day of Yoga since 2015.

In accordance with the call given by Honorable Prime Minister Shri Narendra Modi to celebrate this day with enthusiasm and pride, the Office of the Dean of Students, JNU has also come up with a series of webinars and online yoga sessions under the guidance of our Vice-Chancellor Prof. M. Jagadesh Kumar for implementing it in totality at the university level with much joy and enthusiasm. This annual magazine EKATMA-JNU as the name suggests integrates all aspects of yoga and is the outcome of all such initiatives taken in the past and those planned for the future, including the FIT-JNU initiative. This magazine aims to reflect the values or the integrative approach of JNU itself by incorporating articles of excellence that are committed to accuracy, providing a healthy and balanced discourse that resonates with the ethos and the very essence of JNU. The purpose of this magazine is to inform, engage, and inspire the readers to kindle the awareness in themselves to achieve a disciplined and blissful life through yoga and meditation. The valuable articles on various dimensions of yoga by the authors shall enrich the knowledge of yoga enthusiasts and shall satisfy the curiosities related to the yogic traditions and practices.

The preface will remain incomplete without acknowledgment of those colleagues and staff who worked tirelessly to make it happen within a very short time. The editors of the magazine Dr. Arnab Bhattacharya and Dr. Rakesh Kumar Yadav have done a wonderful job. The Yoga committee, headed by Prof. Madhav Govind, has been instrumental in executing four-days long events to celebrate IDY2020. In particular, Dr. Saurabh Kumar Sharma has worked day and night to provide technical support and ensure smooth conducting of all the events. The dedication from our other members Prof. Poonam Kumari, Dr. Mukesh Kumar, Dr. Jyoti Raj, Dr. Ashwani Kumar, was outstanding. Two other colleagues without whom achieving the feat would not have been possible are Mr. Sudhi Patwal and Ms. Ritu Nidhi. Mr. Patwal worked hard to create beautiful cover images, banners, and posters despite his bad health, while Ms. Ritu has worked sincerely to design those beautiful websites. As the Dean of Students, JNU, I also thank all the IHA colleagues and staff members, who always helped a lot. The support from Administration was the primary driving force behind all the initiatives. Last but not the least, the students of the University, for whom all these initiatives are, are the source of our inspiration and we are dedicated to work for them to provide a better environment full of positivity.

Prof. Sudheer Pratap Singh
Dean of Students,
Jawaharlal Nehru University



Message from Vice - Chancellor



Prof. M. Jagadesh Kumar
Vice Chancellor, JNU

I am very much pleased to know that the Inter Hall Administration of JNU is organizing a sequence of programmes from 18-21 June to commemorate the International Day of Yoga 2020.

Yoga is an invaluable gift of India's ancient tradition 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 pandemic has created unprecedented crises for the entire humanity. It has threatened not only the livelihood of millions of people but has also caused a serious threat to their mental and physical health. In wake of no treatment or vaccine available for the Covid-19 and the pandemic causing stress and anxiety among people and worsening their mental and physical health, the ancient Indian knowledge of Yoga has become a savior for humanity. It helps in alleviating stress and fear of uncertainty and isolation as it brings together physical and mental disciplines to achieve peacefulness of body and mind. In fact, "A mind free from all disturbances is Yoga"; it keeps at peace with ourselves. By adopting the principle of Ashtanga Yoga as suggested by Maharishi Patanjali, we can have a holistic approach towards our mental and physical health.

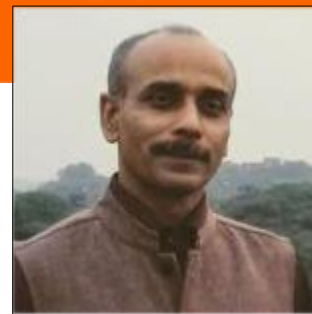
'Yoga Centre' of JNU is regularly conducting Yoga classes for students, faculty, staff, and their family members to keep them fit and engaged in fruitful activities. Since 2015, JNU is celebrating the International Day of Yoga regularly and its popularity is increasing every year. Despite the challenges posed by the Covid-19 pandemic, JNU is celebrating the International Day of Yoga with much more enthusiasm and fervor and reaching out to a wider section of the society through a digital platform to enable them to practice yoga at home with their family. I hope this four days programme will generate wide awareness about the importance of Yoga and encouraged our JNU Community to incorporate Yoga in the daily routine of their lives. The Online programs will provide the opportunity to people even outside the JNU community to participate in the Webinar on Yoga and get benefitted from meditation and Mass yoga practices conducted by the Yoga experts.

I am also happy to know that JNU Yoga Centre is releasing its e-Magazine, **EKATMA-JNU** to popularize 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 and will give another glimpse of the lives of the JNU community.

I congratulate IHA, Yoga Kendra, and Sports office for organizing this important event and wish the organizing committee a grand success.

Prof. M. Jagadesh Kumar





Prof. Rana Pratap Singh
Rector III, JNU

I feel immensely pleased with the efforts of the Dean of Students Office for organizing a series of programmes like, Webinar, Workshop, and Mass Yoga practices from 18-21 June 2020 to celebrate the **International Day of Yoga 2020** in JNU.

Yoga is an integration of body, mind, and soul. It is not a mere work-out but a work-inside. It affects all aspects of our personality including physical, mental, social, and spiritual and thus giving a holistic approach to keep our body and mind healthy. Today, we are facing the worst crises in our health system due to the Covid-19 pandemic as the feeling of isolation, depression, anxiety, and other emotional and financial stresses are increasing in the society. It has threatened our mental and physical health. In such a critical situation, the practice of Yoga has been recognized as one of the most effective methods to achieve a combination of sound health and a sound mind. Yoga creates balance, physically and mentally by using postures, or ‘asanas’, combined with breathing techniques or ‘pranayama’. It has been found useful in improving respiratory health and immunity, both of which are needed in prevention and healing from COVID-19. It is a novel practice of quieting the mind and guiding humans on the path of the ultimate goal of life.

JNU community has always shown great enthusiasm and fervour for the International Day of Yoga as a large number of students, faculty, staff and their family members have participated in the celebration. This year due to COVID 19 Pandemic, the International Day of Yoga is celebrated online and I am happy to know that a large number of people from within the campus and from outside JNU are participating in the programme facilitated by the online platform which will allow them to participate and practice yoga and meditation from their home with family.

I am happy to know that the IHA is also releasing an e-magazine, Ekatma-JNU with a focus on different dimensions of yoga and sports in JNU. It will be an effective medium for the JNU community to share their experiences about the impact of yoga and sports activities on their lives and display their creativity and innovation in these areas. I congratulate the Dean of Students and his entire organizing team for meticulously planning and organizing the event and wish them great success.

Prof. Rana Pratap Singh





Prof. Pramod Kumar
Registrar, JNU

I congratulate the entire team of the JNU Yoga Committee and to the IHA for putting their heart and soul in organizing this International Yoga-day 2020 despite the serious challenges possessed by the pandemic Corona Virus. Indeed, it is a matter of pride that we have turned this challenge into an opportunity by bringing thousands of people together on a single platform for utilizing the enormous potential of the Yoga with this wonderful initiative of Fit -JNU. It gives me immense pleasure to know that now we have our own magazine Yogdhara. It will open a new dimension into the lives of the JNU community in particular and people outside JNU in general. Yoga enthusiasts can now benefit immensely with these initiatives of our JNU Yoga Centre. In this regard, I would like to quote from the first chapter of the Patanjali Yog Sutra written by great Maharishi Patanjali where he says that:

sa tu dīrghakāla nairantarya satkāra-ādara-āsevito dr̥ḍhabhūmiḥ || 14 ||

This means that success can definitely be achieved via sound and continuous practice over an extended period of time, carried out in a serious and thoughtful manner. Here I would like to emphasize that the yoga is just not meant to be done on a single day as a symbolic expression of International Day of Yoga and some sequence of yoga postures rather we should practice it with reverence and imbibe it into our daily life to reap the benefits of yoga in its holistic sense.

Let us all practice yoga with the social distancing norms and with joy and enthusiasm. Let us keep our spirits and enthusiasm alive with regular practice of yoga, meditation, and pranayama. Greetings of International Yoga-day.

Dr. Pramod Kumar





Prof. Sudheer Pratap Singh
DSW, JNU

“Life is what you make it”.

Life is beautiful and livable if we know how to live it. Yoga is the science that has roots deep in Indian culture, and the ultimate purpose of yogic practices is to bring harmony in mind, body, and soul. It not only transforms the physical and outward appearance of the body, but it nourishes the internal environment in such a manner that everything comes to a balance. Since long, India has been known for showing the path of harmonious living to the world through Yoga. This is indeed 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 to keep away from negativity and also the diseases born out of lifestyle disorders. It's even more relevant these days when the entire world is fighting against the Coronavirus pandemic and under tremendous stress. Stress is often associated with an increased occurrence of cardiovascular and immune system pathology. Moreover, stress leads to depression that may often cause irreparable loss even in the young generation. As the Dean of Students, JNU, my sole responsibility is to ensure the mental and physical wellbeing of those talented minds who take admission in various courses in JNU every year to fulfill their ambition. Physical postures and breathing exercises in yoga can improve muscle strength, flexibility, blood circulation, and oxygen intake. Furthermore, the relaxation induced by meditation helps to stabilize the nervous system. Thus, Yoga practitioners become more resilient to stressful conditions and reduce a variety of important risk factors for various diseases, especially cardio-respiratory diseases, as found in Coronavirus infection.

IHA, JNU is proud to be shouldered with the responsibility of making people aware of the numerous benefits of adopting yoga as a style of life by organizing international Day of Yoga, 2020. It was my cherished desire, and it gives me immense pleasure to convey my good wishes to everyone associated with IDY 2020 for their work and support to make this program a success. I would like to express my gratitude to JNU administration for their constant support and encouragement in overcoming all obstacles that came our way. The IDY 2020 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 the practice of Yoga. Furthermore, keeping the current situation in mind, this year, we will be launching a new online comprehensive wellness program **FIT-JNU** for JNU and all to cater to the needs of all age groups and people with different aims and requirements. The program will be conducted through online media, which is in line with the '*Ghar Ghar me Yog*' initiative of the honorable prime minister of India. An annual e-magazine **EKATMA-JNU** will also be launched with all relevant issues.

I am proud of my colleagues and all IHA family members without whose support achieving this feat at the time of this global crisis would not have been possible. I hope our initiative will be beneficial for the whole JNU community.

Prof. Sudheer Pratap Singh



Message from Participants

I joined JNU Yoga Kendra and have been quite regular since 2017. As a research student, I think it not only regulated my body and mind, but also my clock or schedule, which increased my efficiency and productivity. Important to mention, it helped me ease my stress and anxiety. Due to Covid pandemic and the lockdown, one thing that bothered me more than anything was to be not able to go for yoga and exercises. To much relief, the Yoga Kendra started online classes through Skype, helping me and other students keep up during these challenging times. As much as I hope things to get back to normal, I can't wait to be back in JNU and the stadium with its Yoga Kendra.

Risha Singh

MPhil/PhD in Population Studies,
Centre for Study of Regional Development,
School of Social Sciences,
Jawaharlal Nehru University.

It's my great pleasure to share my thoughts and experience about "the Yoga", on the occasion of the 6th International Day of Yoga. I have been doing yoga for close to 7 years now. In these Seven Years I have learned a lot about yoga, which has helped me out to overcome from academic and mental pressure. It helped me organize myself internally. I became more patient with myself and started to put my life into perspective. I became more organized and focussed in my life. For me Yoga does not belong to any particular person, it belongs to everyone and everyone belongs to Yoga, Because of its significance and benefits for entire humanity.

Yoga is more than only physical fitness but is a training of human mind. I would say it is not just a science; it is a science of well-being, the science of integrating body, mind and soul, the science of actualizing our true potential. I thank JNU for providing this platform to everyone. I also thank to, two of my Yoga Teachers, Dr. Ajay Shashtri and Mr. Umesh Babu for teaching me.

I am truly grateful to Yoga and wish everyone health, happiness and peace through regular practice of Yoga.

Shashi Kant

Research Scholar
Centre for West Asian Studies/ School of International Studies
Jawaharlal Nahru University

I am associated with JNU Yoga club for almost 5 years Now. I started going to Club in early Morning from My Ph.D. first year. Shashtri Sir and Umesh Sir taught many Yogasan, among which Yoga Nidra is my favorite, but more than that sir taught us methods to calm our mind and minimize stress. In my opinion every research student should try yoga classes in JNU so that one can be alert and stress free during Ph.D. years. During this tough phase of COViD JNU Yoga club is providing virtual Yoga classes on Skype which is a laudable initiative. I congratulate every one of our JNU Yoga family on the occasion of IYD, 2020.

Narendra Singh

CIAS/SIS



Message from Participants

Yoga is an important part of life. It's about connecting your mind, body and soul. It connects us to the natural world and helps us appreciate the world in a healthier approach. I am practicing Yoga for the last five years in JNU Yoga kendra. I am thankful to my teachers Dr. Ajay Shashtri and Umesh Babu for teaching and their support. Yoga effects every single part of my life physically, mentally and emotionally. The most important thing, it inculcated the feeling of self-love and the relationship with myself. It changed the way I perceive things. It's a kind of therapy for me. The more I practice the more I built-up confidence, happiness and security within myself. I have been part of the organizing committee of International Yoga Day for the last two years. If Yoga asanas are practiced correctly it will break psychological, emotional, physical, psychic obstacles that hinder us from flourishing. It helps in making more constructive decisions. This type of events bring communities together and encourages to spend a day for health apart from their busy schedule. It brings awareness about physical and mental diseases and provides solutions by adopting healthy lifestyle and practising yoga. At present scenario, with the increase in mental illness this type of events should be celebrated every month worldwide.

Priyanka Yadav

Research Scholar

Centre for the Study of Regional Development

School of Social Sciences

Jawaharlal Nehru University

Surely sir! "JNU Yoga Kendra is much more needful as the students and staff members realise that modern working environment, for the historical and developmental reasons, produces stress and affect life quality. I had the opportunity to learn the basic yoga and pranayama from the Kendra during the practical session of CoP -Yoga Philosophy programme. Each time we attended the session, introductory remarks of the Yoga instructor established the relevance of Yoga system for balance and quality of life. Shri Umesh ji kept the environment very serene and calm for focused learning. I hope the International Day of Yoga would inspire more students to seek balance in life through Yoga system and they would benefit from the Yoga Kendra."

Dhirendra Kumar

School of indic science

Experience with "YOGA KENDRA" of JNU

I joined the yoga class of JNU in 2014 but was not very regular. But suddenly I had back pain and then I started practicing on my own but still the pain was not cured. Then, started regularly going yoga class and my pain got relieved and don't need to go to visit doctor anymore. I really enjoy doing yoga with Ajay Shastri and Umesh sir of yoga Kendra of JNU. Their rich experience has benefitted me a lot even during lockdown both the teachers are taking the class regularly and helping us to be physically and mentally fit. Personally, I have great reverence for both of the teachers and thanks to JNU for facilitating such a facility to us.

Priyanka Keehry

Ccseas/SLL and CS



Office of the Dean of Students

(Yoga Kendra & Sports Office)

Inter-Hall Administration Jawaharlal Nehru University



Prof. Sudheer Pratap Singh, Dean of Students, Jawaharlal Nehru University



Dr. Vandana Mishra
ADOS – I



Dr. Tanuja Mohanty
ADOS – II








Dr. Buddha Singh
ADOS - III








Organizing Committee for International Day of Yoga – 2020

The committee for International Day of Yoga Constituted of Following members:

<i>Prof. Madhav Govind, Chairperson</i> CSSP, School of Social Sciences	
<i>Prof. Poonam Kumari</i> Centre of Indian Languages School of Language, Literature and Culture Studies	
<i>Dr. Arnab Bhattacharjee</i> School of Computational and Integrative Sciences	
<i>Dr. Saurabh Kumar Sharma</i> School of Computer & Systems Sciences	
<i>Dr. jyoti Raj</i> School of Sanskrit and Indic Studies	



<p><i>Dr. Mukesh Kumar</i></p> <p>Centre of Spanish Portuguese Italian & Latin American Studies</p>	
<p><i>Dr. Ashwani Kumar</i></p> <p>School of Engineering</p>	
<p>Dr. Rakesh Kumar Yadav</p> <p>ADPE, Sports Office, JNU</p>	
<p><i>Sh. Umesh Babu</i></p> <p>Yoga Kendra, JNU</p>	
<p>Dr. Ajay Shastri</p> <p>Yoga Kendra, JNU</p>	

Roles and Responsibilities -

The International Day of Yoga committee was shouldered with the key responsibility to prepare a plan to promote the message of healthful living through yoga and craft a platform which may expedite the engrossment of people to maximum in celebrating International Day of Yoga, 2020. The committee members were engaged in identifying, planning, preparing a platform, registration, coordination and conduct of the activities. **The committee members also acted as the Editorial board for the Magazine to be released by 21st June.**

International Day of Yoga, 2020 – Motivation and Determination for Organization

Due to the pandemic nature of the Covid 19 Virus, the world has been at a still. The organization of events which require mass gathering of people are strictly avoided all over the world. Since the inception of the International Day of Yoga in 2015, Jawaharlal Nehru University has been exemplary in the way it is organized in Universities all across India and the world. But as it is evident by the prevailing circumstances due to the Pandemic nature of Covid 19 Virus, celebration of International Day of Yoga in traditional way was apprehensive. With uncompromising determination to find a way out to benefit maximum people and spreading awareness about various enlightening aspects of Yoga, it was decided that all the activities will be conducted through online platforms. This will also be aiding in connecting the people who cannot come to common platforms for such activities due to time constraints, distance or other behavioral aspects.

योगश्चित्तवृत्तिनिरोधः । योगदर्शन -1.2.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्। योगदर्शन- 1.33.

प्रश्छर्दनविधारणाभ्यां वा प्राणस्य। योगदर्शन - 1.34.

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः। योगदर्शन- 2.1.

योगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराप्तिवेकख्यातेः। योगदर्शन- 2.28.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ॥ भगवद्गीता 2/38.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन॥ भगवद्गीता 2/47.



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://cuo.ac.in/IDY2018/common-yoga-protocol-english.pdf>

1. Prayer

2. Sadilaja /CālanaKriyās/Loosening Practices

I. Neck Bending (GrivāŚaktiVikāsaka)

II. Shoulder's movement

III. Trunk Movement (Kati ŚaktiVikāsaka)

IV. Knee Movement

Śaśakāsana UttānaMaṇḍūkāsana

Marīchyāsana / Vagrāsana

Śalabhāsana

4. Kapālabhāti

5. Prāṇāyāma

Naḍīsodhana / AnulomaVilomaPrāṇāyāma

ŚītalīPrāṇāyāma

BhrāmarīPrāṇāyāma

6. Dhyāna

7. Saṅkalpa

8. ŚāntiḥPāṭha

3. Yogāsanas

A. S t a n d i n g

P o s t u r e s

T ā ḍ ā s a n a

V ṛ k ṣ ā s a n a

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

Trikonāsana





International Yoga day protocol

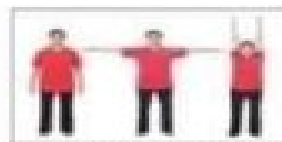
21st June, Ayush Ministry,
Government of India



Prayer



Neck Stretching



Shoulder Stretching



Shoulder Rotation



Trunk Twisting



Knee Movement



Tadasana



Vrikshasana



Pada-hastasana



Ardh-Chakrasana



Trikonasana



Dandasana



Bhadrasana



Vajrasana



Ardh-ushtrasana



Ushtrasana



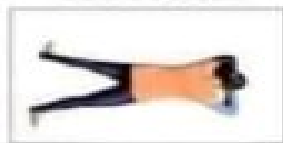
Shashankasana



Uttana-Mandukasana



Vakrasana



Makrasana



Bhujangasana



Shalabhasana



Setubandhasana



Uttanpadasana



Ardh-halasana



Pavan-Mukt-Asana



Shavasana



Kapalbhati



Nadishodhana



Sitali Pranayam



Bhramari Pranayam



Dhyana



IDY 2020 and Challenges of Covid 19 Pandemic

Emphasizing the enhanced role of Yoga in present situation

International Day of Yoga is celebrated on 21st June each year to promote the awareness regarding the significance and effects of continuous **yoga practice** on the health of the people following its foundation in the United Nations General Assembly in 2014. Yoga is a physical, mental and spiritual practice which originated in India. 21st June is the day to pay homage to the Sadgurus. This is also the day of the **summer solstice**. During the June Solstice, the North Pole is tilted towards the Sun or we can say that when the sun begins to move from northern to southern hemisphere. From Yoga's perspective, this time is the transition period, i.e. a better time for meditation. A number of activities are organized worldwide in different organizations, levels and setups. The activities are organized with regard to the Common Yoga Protocol issued by Ministry of Ayush – Government of India.

The theme for International Day of Yoga 2020, as announced by Ministry of Ayush is:

“Yoga at Home and Yoga with Family”

Due to the pandemic situation prevailing across the world, the events requiring mass gathering are rarely being organized nowadays keeping in mind safety concerns. As traditionally the International Day of Yoga witnessed a huge gathering of students, staff and all other members of JNU community in various activities, it has become a sort of festival. As it was not possible to organize the activities in traditional way, the University administration decided to add new colors to the celebration. Considering it as a challenge, it was decided that this year the organization of International Day of Yoga will be done at National level and new dimensions were added in the program. The planning began with the need identification and it was sensed that stress management, immunity boosting measures and providing knowledge regarding the ways to keep oneself active while staying at home are the need of the hour.

An online platform was created with the aim to bring the experts and public in general together from where the knowledge of yoga, relevant to present conditions may be imparted. Three days online National level lecture series, special Yoga sessions by Invited yoga Gurus, Mass Yoga practice sessions are the activities to name a few were planned and schedule of activities was prepared. Registration was made open to all those who were interested and an enthusiastic response was derived from all across the Nation. Most relevant issues pertaining to the present situation in light of Yogic practices were discussed upon and knowledge regarding the scientific, spiritual and healing aspects of Yoga was disseminated. The commitment, coordination and consistency in efforts of the JNU community made the program a success.



IDY 2020 Program Schedule JNU, New Delhi

Since some lockdown restrictions have remained, Ayush Ministry – Govt. of India with reference to the celebration of 6th International Day of Yoga has recommended the public to observe the occasion performing yoga themselves or with their families, keeping in mind the social distancing protocols. IDY-2020 presents on occasion for all the educational bodies to come forward and extend the message regarding the advantages of regular practice of yoga among their students/employees/staff. In order to contribute in the noble cause, Jawaharlal Nehru University after identifying the ways which may lead to the attainment of the underlying objectives, has prepared a detailed plan of activities, which will encourage the community members to gain from the regular practice of yoga through long term benefits in health, happiness and well-being. The activities are inclusive in nature so that each Student/Staff irrespective of any differences can play an important role in making IDY an effective national movement for health and wellness

Celebration of International Day of Yoga 2020

Thursday, 18 June, 2020 (Day 1): Webinar on “Yoga - the Science of Life”

Time	Event
4:00 - 4:05 PM	Opening Remark by PROF. SUDHEE R PRA TA P SINGH , Dean of Students, JNU
4:05 - 4:10 PM	Welcome Address by PROF. RA NA PRA TA P SINGH , Rector, JNU
4:10 – 4:20 PM	Inaugural Speech by PROF. M. JA GA DE SH KU MA R , Hon’ble VC, JNU
4:20 – 4:50 PM Coordinator: Prof. Poonam Kumari	Keynote Speaker: DR. H R NA GE NDRA President, Vivekananda Yoga Anusandhana Sams thana (VYASA), Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana University (S-VYASA University), Yoga consultant of Hon’ble Prime Minister of India
4:50 PM – 5:20 PM	Speaker: PROF. GA NE SH SHA NKA R GIRI , HS Gaur University, Sagar <i>Title of Talk: Yoga for Holistic Health</i>
5:20 – 5:25 PM	Vote of Thanks: Dr. Ashwani Kumar



Friday, 19 June, 2020: (Day 2), Celebration of IDY2020

Time	Name of the event
6.30 - 8.00 AM	Mass Yoga Performance SH. Umesh Babu & Dr. Ajay Shastri
4:00 – 5:00 PM Coordinator: <i>Dr. Mukesh Kumar</i> Vote of Thanks: <i>Dr. Rakesh Kumar Yadav</i>	Webinar – Day 2 Address by Prof. Chintamani Mahapatra Rector, JNU Speakers: Keynote Speaker: Ms. Kamlesh Barwal Secretary General, Indian Yoga Association & Director, Sri Sri School of Yoga Speaker: Dr. Binayak Dubey , BHU Varanasi <i>Title of Talk : Scientific Aspects of Asanas in Yoga</i>
5:30 – 6:00 PM Coordinator: <i>Dr. Ajay Shastri</i>	Special Yoga Session by Acharya Mukesh , M.A. (History & Yoga), D.Y.Ed. & B.Ed, President, Adi Bharat & Yoga Todyas
6:00 – 6:30 PM	Meditation Practice by SH. Umesh Babu



Saturday, 20 June, 2020: (Day 3), Celebration of IDY2020

Time	Name of the event
6.30 AM to 8.00 AM	Mass Yoga Performance SH. Umesh Babu & DR. Ajay Shastri
4:00 – 5:00 PM Coordinator: <i>Dr. Jyoti Raj</i>	Webinar – Day 3 Speakers: Keynote Speaker: DR. Manmath M. Gharte , Director, The Lonavla Yoga Institute <i>Title of Talk : Yoga and Psychological Aspects</i> Speaker: PROF. PRAVIN KUMAR Head, School of Humanities and Physical Education, CT University <i>Title of Talk : Yoga and Modern Life Style</i>
5:00 – 5:05 PM	Closing Remarks by DR. Pramod Kumar , Registrar, JNU
5:05 – 5:10 PM	Vote of Thanks by PROF. SUDHEER PRATAP SINGH , Dean of Students, JNU
5:10 – 5:30 PM Coordinator: <i>Sh. Umesh Babu</i>	Special Yoga Session by GURU MEHAR SINGH DESWAL , Maharshi Dayanand University, Haryana
5:30 – 5:50 PM	Mantra chanting and Meditation by DR. Ajay Shastri



Sunday, 21 June, 2020: (Day 4), Celebration of IDY2020

Time	Name of the event
6.30 AM to 6.35 AM Coordinator: <i>Prof. Madhav Govind</i>	Welcome Address by PROF. Ra Na Pra Ta P SINGH , Rector, JNU
6.35 AM to 6.45 AM	Inaugural Speech by PROF. M. Ja ga De SH Ku ma R , Hon'ble VC, JNU
6:45 – 7:00 AM	Address by Chief Guest Yog Guru Swami Ramdev Ji
7:00 – 7:45 AM	Mass Yoga Performance as per the protocol of AYUSH Ministry, SH. Ume SH Ba BU & DR. Aja Y Sha STRI
7:45 - 7:55 AM	Inauguration of <i>FIT-JNU: A wholesome wellness program</i> & Release of International Day of Yoga 2020 Magazine – <i>EKATMA-JNU (एकात्म-जेएनयू)</i> by Prof. M. Ja ga De SH Ku ma R , Hon'ble VC, JNU & Prof. Ra Na Pra Ta P SINGH , Rector, JNU DR. Pra mod Ku ma R , Registrar, JNU Prof. SUDHee R Pra Ta P SINGH , Dean of Students, JNU
7:55 - 8:00 AM	Closing remark by DR. Pra mod Ku ma R , Registrar, JNU
8:00 – 8:05 AM	Vote of Thanks by PROF. SUDHee R Pra Ta P SINGH , Dean of Students, JNU



Yoga – The Traditional Indian Art

“Undisturbed calmness of mind is attained by cultivating friendliness towards the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.”

— Patanjali, *The Yoga Sutra of Patanjali*

“Yoga is the need of today & will be the culture of tomorrow. Yoga will immerge as the mighty world culture and will direct the events of the future.”

- Swami SatyanandaSaraswati, *The Bihar School of Yoga.*

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

— B.K.S. Iyengar

“True yoga is not about the shape of your body, but the shape of your life. Yoga is not to be performed; yoga is to be lived. Yoga doesn't care about what you have been; yoga cares about the person you are becoming. Yoga is designed for a vast and profound purpose, and for it to be truly called yoga, its essence must be embodied.”

— AadilPalkhivala, *Fire of Love*

“Yoga is the journey of the self, through the self, to the self.” —

The Bhagavad Gita

In meditation and in our daily lives there are three qualities that we can nurture, cultivate, and bring out. We already possess these, but they can be ripened: precision, gentleness, and the ability to let go.

— PemaChodron



Yoga is the perfect opportunity to be curious about who you are.

—Jason Crandell

Yoga is not a work-out, it is a work-in. And this is the point of spiritual practice; to make us teachable; to open up our hearts and focus our awareness so that we can know what we already know and be who we already are.

— Rolf Gates

Yoga – Meaning, Roots, Beliefs and Benefits

Yoga is a traditional Indian art form which incorporates plethora of activities which once were considered as the part of life in Indian culture. The term ‘Yoga’ is derived from the Sanskrit word ‘YUJ’, meaning ‘to unite’. As evident in the scriptures, the observation and practice of Yoga facilitates the unification of consciousness of individual with Universal Consciousness. This alignment in the consciousness leads to impeccable synchronization between the soul and body, individual and environment. The ultimate purpose of Yogic practices is to facilitate the being to realize the existence of self, to create the ability to outclass all the doubts and take charge of the emotions.

Yogic practices emphasize upon the creation of harmony between mind and body. The approach of yogic practices is holistic and it is well known for prevention of lifestyle diseases, enhancement of general health, management of stress and hypertension, improvement of productivity in work life.

Patanjali, is known to be the father of Yoga. He defined Yoga as “Yogachittavrittinirodhah,” which states that “Yoga is the removal of the fluctuations of the mind.” “Chitta” refers to mind or consciousness, “vrittis” are thought impulses and “nirodah” is removal. So, it may be concluded that cleaning the mind of emotions and thoughts is yoga.

Depending upon the experiences of Yogis in life and faith in different types of literature available different Philosophies emerged which gave rise to different traditions in Yoga, which is clearly evident from different schools of thoughts. These include Jñāna Yoga, Bhakti Yoga, Karma Yoga, Pātanjala Yoga, Kuṇḍalini Yoga, Haṭha Yoga, Dhyāna Yoga, Mantra Yoga, Laya Yoga, Rāja Yoga, Jain Yoga, Bouddha Yoga etc. These different schools of thoughts have their own specific way of approach through which the attainment of ultimate goal is sought.



21st June of each year is celebrated as the International Day of Yoga as per the resolution passed on December 11, 2014 by United Nations general Assembly. Passing of the resolution was authentication to the worldwide admiration of advantages of yogic path to attain good health and happiness. Not only in Indian manuscripts, but now the literature pertaining to modern medicine has also ample evidences to confirm the healing aspects of Yoga. The new age researchers have also scientifically analyzed the effectiveness of Yoga in managing stress, hypertension and preventing lifestyle diseases. The idea of “Swastha” in Yoga emphasizes upon the roots of the ailment without segregating the symptoms from entire person.

Yogic path boosts the self – confidence to create ability to tackle the outer and inner challenges, to live with mindfulness, to develop self-discipline. These attainments are achieved by taking charge of our body and mind. Yoga facilitates the unobstructed flow of Prana, the universal life force and energy, by creating a balance between the internal and external environment

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्॥ भगवद्गीता 3/5
कर्मणैव हि संसिद्धिमास्थिता जनकादयः॥ भगवद्गीता 3/20.

अपाने जुहवति प्राणं प्राणेऽपानम् तथापरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥ भगवद्गीता 4/29॥
न हि जनेन सहस्रं पप्विन्नमिह प्विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि प्विन्दति॥ भगवद्गीता 4/38॥



Dr. Vivek Singh, Assistance Professor

Department of Physical Education, Shri Murli Manohar Town P.G College, Ballia, U.P

Yoga is a scientific art to live a healthy and fit life. There are many ways through which one can live a healthy and fit life. Yogic physiology says that an unstable mind leads the unstable body. Our thought process affects the physiology of the body which appears in the form of mental and health problems. The aim of hatha yoga is to make a balance between Ida Nadi (parasympathetic) and Pingala Nadi (sympathetic), so that the Sushumna Nadi (CNS) gets activated. (Gore, M. M. 2012)

In this modern world, we are suffering from more and more physical and psychological stress due to our disturbed daily routine or lifestyle. Surayanamaskar is one of the simple but more effective Yogic practice through which one can improve his health and fitness. Actually Surayanamaskar practice directly works on Pingala Nadi (Sympathetic nervous system). In general, due to the modern lifestyle, our Sympathetic nervous system (Fight or Flight system) gets more activated which causes disturbance in the physiological functions of the body and end results are health problems. Regular practice of Surayanamaskar make balance function of Surya Nadi (Pingala Nadi). (Saraswati, S. S. 2006)

Suryanamaskar is a well-known and vital technique with the yogic repertoire. It is versatility and its application makes it one of the most useful methods to induce a healthy, vigorous, active life and at the same time prepare for spiritual awakening and the resultant of awareness. (Saraswati, S. S. 2002)

A number of studies have been conducted on Suryanamaskar and found positive effects of Suryanamaskar practices on physical and physiological parameters. A study on the effect of Suryanamaskar practice on heart rate, blood pressure, flexibility and upper body muscle endurance in healthy adult for 10 weeks found Suryanamaskar significantly effective in increasing hamstring flexibility improved upper body muscle endurance and helped to reduce blood pressure. (G. Shankar. 2011)

A study on the effect of Suryanamaskar practice on cardiorespiratory fitness parameters for six months concluded that Suryanamaskar practice can be effective in improving cardio-respiratory efficiency for the patient as well as healthy individuals. (P. M. Bhutkar. 2008)

Health-related fitness has five components: Cardiovascular Efficiency, Muscular Strength, Muscular Endurance, Flexibility and Fat percentage. All these five components can improve through a regular practice of Surayanamaskar.

Basically, the key-method for improvement in Cardiovascular Efficiency and Muscular Endurance are low resistance and high repetition (Miller. 2006). In the Same way, during the practice of Suryanamaskar, the bodyweight acts as low resistance and the number of rounds acts as repetition, which might be the reason to improve the arm and shoulder girdle endurance and Cardiovascular The efficiency of the body.

Flexibility depends more on the soft tissues (ligament, tendon and muscles). During the practice of Suryanamaskar, we perform flexion and extension or hyperextension of hip joints which help improve the flexibility of the hip joint, lower back and posterior thigh muscles. Muscular strength in the antagonist muscle or muscle groups is also responsible for flexibility.



Strength is the ability of neuromuscular system to produce force against external resistance. During the practice of Suryanamaskar we go for flexion, extension and hyperextension of shoulder joint, hip joint, knee joint and ankle joint due to this muscles or muscle groups of the shoulder joint, hip joint, knee and ankle joints (leg muscles) act against resistance(body weight), which might be the reason in the improvement of back and leg muscles strength.

In this way it may be concluded that Surayanamaskar is a complete Yogic practice. One can improve his fitness through the regular practice of Suryanamaskar.

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Dr. Pradyumna Singh Shekhawat

Head, Department of Yoga & SOL

Meditation is a word that has been used in variety of ways but all of them define it as thinking contemplation, concentrating mind on a object, paying attention etc. but in the tenet propounded by Lord Mahaveer “*Perceive and know*” is given more prominence because perception is strictly concerned with the phenomenon of the present, neither past nor future. He stated “*Sampikkhae appagamappaenam*” means ‘see you thyself’ or perceive and realize yourself, which later becomes the principle of the Jain yoga tradition, and formulated as Preksha Meditation by Late Acharya Tulsi and Acharya Mahaprajna

The word Preksha is derived from the root *iksa*, which means 'to see'. When the prefix '*pra*' is added, it becomes *pra* + *iksa* = *preksa*, which means to 'perceive carefully and profoundly' (Acharya Mahaprajna, 1996).

A review of the scientific literature on meditation reveals that its practice can provide numerous benefits. For example, meditation can reduce stress and anxiety, enhance motor reflexes, increase motor control, increase exercise tolerance, sharpen perceptions, increase awareness, improve concentration, maintain health, provide a general positive outlook on life, and foster the development of a sense of personal meaning in the world. In general, meditation produces a reduction in multiple biological systems, resulting in a state of relaxation. These changes are, in most studies, significantly different between meditating and non-meditating groups. Benson (1975) argues that this physiological response pattern is not unique to meditation per se, but is common to any passive relaxation procedure.

Scientific studies reveal that meditation produces a specific physiological response pattern that involves various biological systems. The mechanisms most frequently suggested to mediate or produce meditative effects include metabolic, autonomic, endocrine, neurological, and psychological observations. Precisely how these mechanisms are involved in producing the final pattern of responses is yet unclear. The vast complexity of biological organization indicates that the physiological response to meditation probably occurs on a multidimensional, interactive basis.

Preksha Meditation and brain waves

The subjects who took the practice of yoga and preksha meditation have shown a different pattern of brain waves in which the omission of alpha brain waves were found to be much more as compared to their control counter part at different levels of observation (Mishra J. P. N., 2009).



It has been reported that most meditative practices the EEG patterns exhibit a slowing and synchronization of brain waves, with alpha waves predominating. More advanced practitioners of meditation demonstrate an even greater slowing of their brain waves, with the possible emergence of theta wave patterns. These patterns are consistent with deep relaxation. Findings of Shekhawat et al (2010) are also in the conformity of earlier explained mechanism, and it can be concluded that practice of yoga and preksha meditation combine results in reduction in electrical activities in neuronal units of brain.

The relaxation response following the practice of yoga and preksha meditation, as reported in our findings, seems to be the manifestation of changes in muscle activity. The muscle activity is directly related with the metabolic change. Such metabolic changes that occur during practice of asana and pranayama can account for only altered oxygen utilization. Only a small amount of glycogen re-synthesis occurs and most glycogen is made and utilized from dietary carbohydrates. Much of the lactic acid, which comes as a byproduct, is converted to pyruvic acid and used for ATP production via aerobic cellular respiration in the muscles of various vital organs. Significant changes in oxygen utilization of the muscles of those organs occur following the practice of yoga and meditation. Altered reactions further influence the oxygen requirement and production of ATP.

Preksha Meditation and Cardiovascular System

Shekhawat et al (2009) found that a significant decline in blood pressure (systolic, diastolic and mean pressures) was observed in the subjects of experimental group after 3 months of Preksha meditation practice and the trend was continued even after 6 months. The Heart Rate and S-T Segment duration were also reported to be significantly decreased after six months of experimental intervention.

Mishra J. P. N. (2009) in his study also found that there is a significant decline in the body weight, heart rate, blood pressure and muscular activity of the experimental group of subjects. The positive co-relation in different components of ECG was noticed in the experimental group of subjects at different observation schedules.

Sharma et al (2009) also found reduction in heart rate, blood pressure, both systolic and diastolic after six months of experimental intervention. The R-R interval variation was reported to be increased significantly after six months of experimental intervention and significant decline in the QT/QTc ratio was observed in the experimental group of subjects after three months of *swas preksha* practice and was continued even after 6 months.

Preksha Meditation and Respiratory system

The practice of *swas preksha* intervention has yielded a significant enhancement in Peak Inspiratory Flow Rate (PIFR), Peak Expiratory Flow Rate (PEFR), Vital Capacity (VC), Forced Expiratory Volume (FEV), Maximum Ventilatory Volume (MVV) and FEV/ Forced Vital Capacity (FVC)% of the experimental group of subjects (Sharma S., 2009).



In another study conducted by Mishra J. P. N. (2009) found a significant improvement in PIFR, PEFR, VC, FEV and MVV. A significant improvement in O₂ and CO₂ ratio in expired air was also reported in above study.

The pathway of mechanism of action of *yogic practices* involves the higher neural centers in the brain. The particular remedial action generated in the cerebral cortex, in terms of thought modulation and *pranic* balance, is being communicated to the concerned system/organ through the relative center in the brain. The changes observed in the present study might be attributed to such mechanism of action. It may be inferred that whatever changes has been observed following yoga practice may be the sum total of various neuromuscular control efforts over the respiratory functions of the subject, because practice of *yoga* includes modulation in both muscular and neural performances.

Finally it is postulated that Preksha Meditation practices have proved to be an effective tool to modulate various physiological functions and helps obtaining the strength for minimizing the occurrence of several disorders of psychosomatic nature related to imbalanced homeostasis.



Ms Bhawana Yadav

Sports Officer, Government College Badnawar, Dist Dhar

Yoga is a set of theories and practices with origins in ancient India. Literally, the word yoga comes from a Sanskrit word meaning "to yoke" to "to unite." it focuses on unifying the mind, body, and spirit, and fostering a greater feeling connection between the individual and his/her surroundings. Yoga has spiritual roots, with the main goal of helping individuals to realize true happiness, freedom, or enlightenment. Beyond this, however, yoga has several secondary goals, such as improving physical health and enhancing mental well-being and emotional balance.

As interest in yoga has increased in western countries over the last few decades, yoga postures are increasingly practiced devoid of their original spiritual context, solely for physical health benefits. This physical practice of yoga, often called Hatha Yoga, sometimes overlaps or includes references to the other aspects of yoga. A popular misconception is that yoga focuses merely on increasing flexibility. The practice of Hatha Yoga also emphasizes postural alignment, strength, endurance and balance.

Yoga and exercise are necessary for busy life style. Yoga is a journey toward your physical and spiritual wellness. You will experience the health, energy, and vibrancy that yoga can bring into your life. With the enriching your mind, body and soul with the power of yoga package, yoga covers every aspect of life style, including relaxation, exercise, breathing, and meditation. Whether you are using the package in conjunction with a class or on your own, enriching your mind, body and soul with the power of yoga can help you.

Yoga is a science that has been practiced for thousands of years. It consists of ancient theories, observations and principles about the mind and body connection which is now being proven by modern medicine. Substantial research has been conducted to look at the Health Benefits of yoga - from the Yoga Postures (Asanas), Yoga Breathing (Pranayama), and meditation. The information on yoga poses and benefits are grouped into three categories – Physiological, Psychological, Biochemical effects. Furthermore, Scientists have laid these results against the benefits of regular exercise.



Effect on the body :

1. Reduced stress
2. Sound sleep
3. Reduced cholesterol level
4. Improvement in several medical conditions
5. Relief in Allergy and asthma related symptoms
6. Reduces blood pressure
7. Smoking cessation help
8. Reduces heart rate
9. Spiritual growth
10. Sense of well-being
11. Reduced anxiety and muscle tension
12. Increased strength and flexibility
13. Yoga develops man's toleration
14. Yoga develops positive world-view
15. Yoga develops healthy and happy behavior
16. Yoga develops ability to plan and set goals
17. Yoga develops ability to conflict-resolution
18. Yoga develops honesty and integrity or character and moral qualities.

The popularity and spread of Yoga has allowed most people to have access in one form of yoga or another. Additionally one can learn more through books or online articles before one goes in-person to a yoga studio, research more online, take a video out from the public library or watch a class on television. For the beginner with no experience at all with yoga, this is a great thing because your resources are now limitless, as opposed to the struggles some exercise enthusiasts found only twenty years ago. Despite all of these shifts in popularity, the actual practice of yoga hasn't changed since centuries. The exercises, postures, meditation, breathing techniques and mindset are still the same, as are the goals : to create the yoke between mind, body and spirit.

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Ranjit Singh Rawat, HOD, Lotus Valley International School, Gurugram

Yoga leads to the path toward union of the soul to the supreme soul. The word yoga is derived from the Sanskrit word 'Yug' which means to join or unite. As today world most of the people are in the race of making their life much comfortable, though in this race unknowingly there are lots of problems getting inside their daily life which is disturbing the homeostatic of the individual. Although many people are aware about these aspects affecting their lives affecting their lives and also make efforts to maintain a balance between several of life. . But lack of knowledge about the specify of their path leads to failure in attainment of goal. Similar things happen while performing a meditation. Mediation is also known as 'dhyana', the seventh limb of ashtanga yoga which states that it as a pure form of consciousness. Lots of people are performing meditation as tool to reduce stress arousing out of lifestyle.

According the Ashtanga yoga, there are eight fold or stages to achieve the state of Samadhi. These are Yama, Niyama, Asana, Pranyama, Pratahara, Dharna, Dhyana and at last Samadhi. it means that to unite the individual soul with the supreme soul you have to systematically follow and practice all the stages or folds mention in Ashtanga yoga. Just to enter into the state of meditation you require first the sense of social discipline like nonviolence, truthfulness, non-stealing, brahmacharya and lead the life with minimum requirement. Second, one will have to undertake means to purify internal and external body, develop contentment with the achievements, to develop emotional control to accept the pain and pleasure in same way and study about oneself. Third is the Asana, where practice of various form of body postures will help in promoting positive Prana in the entire body through which one may get the capacity to sustain or maintain the particular posture for prolonged time which is require for the meditation, fourth stage is to control over the breathing which plays vital role in providing life to the entire body. By practicing the Pranayama, one can enhance the functions of body which will contribute a lot when one goes for the meditation. At the fifth stage, the individual should withdraw all the sense or his control over the mind and senses, which will help in restricting the individual to get distracted from the materialistic world. The sixth stage is the concentration, where person should bring the scattered thoughts in control. The seventh stage is meditation where person tries to perform Dhyana. It is a stage in which person achieves or gets complete concentration with conscious mind. But it is not easy at this stage to attain complete purification in thought process, as it requires a conscious effort toward achieving concentration.

In the starting phase, numerous thoughts will be come, but with the passage of time, these thoughts will be reduced and the time will come when there will be a state of thoughtlessness. such a way that you are able to perform this meditation for longer time and its only possible if we follow the systematic way to approach toward the all the ladder one by one to get the real meditation

Reference:

Hathpradipika by Svatmarama 1998



Himanshu Giri

Magister der Psychotherapie Sigmund Freud Privatuniversität Wien Schnirchgasse 9a, A - 1030
Wien, Austria – Europe

Aim of Human Life:

Is Human Life on earth a matter, fundamentally of misery and sorrow? This is a problem which seems to have engaged the minds of the Indian thinkers since ancient times. The answer to this question, as most of them appear to believe, is in the affirmative. It is an important business of philosophy, according to the Indian traditions, to seek to attain a state which is completely free from the clutches of misery and sorrow. This state has been variously spoken of as Moksha, Mukti, Kaivalya, Apavarga, Nirvana and so on, by the adherents of various schools of philosophy in India, and philosophy is, therefore, truly called Tatvajnana, or Darshana. Whether all these words signify one and the same state, but the fact of a complete cessation of suffering applies equally to all of them.

Human Suffering: Human suffering is traditionally supposed to be divided into three main types as follows:

1. The bodily and mental conditions of an individual, such as ill health, disease, and emotions like, hate, fear, passion etc. 2. Suffering imposed on an individual through harmful behaviour of other human beings, animals, insects, and so on. 3. Suffering which cannot be attributed to other beings, which is largely beyond the control of an individual e.g. earthquakes, floods, famines, epidemics and the like.

Beaten by the three fold impact of suffering in the above manner, an individual is motivated or induced to think or act in such a way that he would ultimately succeed in overcoming the suffering. Naturally, the first response of an individual springs from the experiential field, and is based on common sense considerations. For example, one works at one's job in order to avoid starvation, takes medicine to get rid of diseases, constructs buildings, business industries, centers of production etc., to foster good living conditions for the members of a society. In addition to this, an individual tries to belong to various organizations, parties, sects, blocks and groups, in order to overcome fear and the feeling of insecurity.

Besides these common sense measures and especially when these are found inadequate or ineffective, one turns to religion, to the gurus, to the spiritual guides and masters and indulges in prayers, devotion, faith and the like. It is found, however, that both these ways lack the power of wiping out sorrow completely and in a once-for all manner. For example, one may temporarily become physically fit by taking medicine, but some other disease may crop up after some time; the religious organizations and practices may not give full satisfaction, and one may have to run from one spiritual teacher or book to another. It is argued sometimes that science, with its tremendous technological advances, can eventually make for human happiness. The problem is really not of obtaining mastery over the outer nature or the surrounding environment, but rather of obtaining mastery over oneself.

Over one's passions and ambitions, emotions and conflicts. For that, however, something much more profound than what our modern scientific techniques have to offer us, is needed. Only then the present human crises all over the world can be resolved. To bring about peace in the world, one must



perhaps been the greatest mark of yoga. It is, therefore, that Yoga can be of utmost utility to an individual whole mind, torn as it is between conflicting desires, seeks to attain peace and happiness. Yoga has rightly been held in very high esteem by all the systems of Indian philosophy including Jainism and Buddhism. It is indeed looked upon as a panacea for human misery and sorrow.

Misconceptions about Yoga and their solutions The word Yoga is associated by and large with the acquisitions and exhibitions of supernatural powers. It is customary to look at yoga as curious ancient art which combines a set of religious beliefs with a strange and mysterious practical discipline. It has become fairly common these days, to come across news about somebody claiming to be a yogi, performing miraculous feats like walking on fire (or even sometimes on water), passing a road roller on the chest, or drinking concentrated acids and so on. There seems to be a belief in the minds of many, that yoga is concerned mainly with such extraordinary phenomena. It is also supposed that yoga is not for the common man, and that only those who can get away from daily life in society and retire in solitude for years with a view to undergo rigorous discipline of the body and mind, are the fit persons to indulge in yoga.

It is supposed to be a very risky and dangerous path, of which a common man should keep clear. It is an amazing fact that such superstitious ideas are widespread even in the land of yoga. The difficulty, however, is that the field of yoga is, at present, largely in the hands of lesser men, who are not properly educated and who turn to yoga, mainly because they are not likely to succeed elsewhere. Dishonesty, insincerity and hypocrisy are thus rampant causing frustration in the minds of sincere students of Yoga. This sad state of affairs will be changed only when educated, intelligent men having a strength of character will be attracted towards the field of yoga in sufficient numbers.

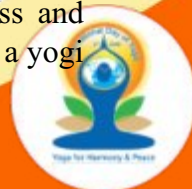
Secondly, not much is as yet scientifically known about the various processes of yoga. Some scientists are of late showing interest in this area, and it seems that much valuable information can be gathered through applying the modern techniques of research to the field of yoga.

Concept and Meaning of Yoga: The word Yoga is perhaps older than the system of philosophy which goes by that name.

The oldest use of the word yoga as found in the Vedic literature, (e.g. Rigveda X,114 9; Atharvaveda VI,91,1) indicates a union of various things, especially the horses or the bullocks. This is derived from the Sanskrit root Yujir, meaning to unite or connect. In the later times, however, another technical meaning came to be associated with the term and this is derived from the Sanskrit root Yuj indicating control of the mind. Both the meaning seems to be fairly common in the Sanskrit language even today. This does not of course, mean that while the word Yoga was being used (in the time of the Vedic Aryans) to denote simply a union, the facts about controlling and steadying the mind were themselves unknown. In the Vedas we find clear indications that the rishis and the seers were quite familiar with the highest state which is the goal of yoga. They used to achieve this through procedures described as dhyana, diksha, tapas etc.

Definitions of Yoga: The definitions of yoga as found in ancient Indian literature are too numerous and our purpose may be served by mentioning only a few typical ones out of them.

The Kathopanishad (II,3,10-11) defines yoga as a state of steadiness and control of the senses as well as the mind and the intellect which when attained, makes an individual completely faultless and unoffending. Our minds are usually swayed away by the objects of enjoyment. But the mind of a yogi is not taken away by his senses, because it becomes free



of the process of desire, and hence remains steady in the highest state of yoga. How his state of steadiness is to be achieved, is a problem which we shall discuss later on.

In the Shvetaashvatara Upanishad (II,12-13) the qualities of a yogi, whose body shine with the fire of yoga are described and it is said that disease, old age and death do not come to him and further that his body becomes supple and healthy, his mind devoid of greed and full of ease and satisfaction.

There are many other references in the yoga text where these and other similar qualities of highly developed masters of yoga are found mentioned. These descriptions show clearly that yogi is a person whose body and mind both become pure by the practice of yoga. This fact can be experienced, though to a limited extent by everyone, who practices faithfully the physical and mental exercises, as we shall describe later. It is due to this fact that we argue that yoga is not only for the chosen few or the superior few but in fact it can be of immense benefit to every one, learned as well as lay, rich or poor, who cares for his physical and mental health.

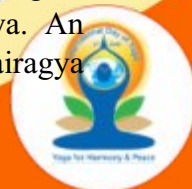
In Yogavasista (VI,13,3), Yoga is mentioned as a device that makes for reaching the other shore of the stream of sorrow. It is indeed true that a yogi is a person who is eternally free of cravings and sorrow. That is because he comes to overcome ignorance once for all.

We find Yoga defined at three different places in the Gita which is perhaps the most popular among the authoritative treatises on Yoga. According to the first definition (Gita,II,48) Yoga signifies a state of equipoise where in opposites like success and failure make little difference. This is something which looks rather strange to many thinkers. They ask as to what kind of existence it would be, if one looks equally upon success and failure. And what can be the significance of a Person to the members of his family or society if one does not bother about success and failure? How can he live in the present day society which is full of competition conflict?

In another definition, in Bhagwad Gita (II, 50-51), it is stated that a yogi, who renounces the concern with the consequences of his deeds (that is remain concerned only with action and not with the consequences), overcomes bondage for ever. This means, for example, that a student should study very hard, according to his capacity, but should not be troubled, in the least, by the idea that he must beat his rival in the examination. Most of us are largely concerned in life with pleasant imaginations of the good consequences of what we are engaged in. We always aspire for an improvement in our status and position; we always desire to be important and advanced in our society. But a yogi is not instigated to act by any such motive. He can, therefore, remain undisturbed even in the wake of the severest misery.

In other definition, Yoga is defined as a state of separation from sorrow. (VI,21-23). The Gita declares that when that state of happiness par excellence is achieved, there remains nothing else to be achieved, which may be greater than it; not even the greatest misery can ever disturb that state. It is said also that such a state of yoga is to be attained with a high resolve. In the definition given by Patanjali in Yoga Sutra (I,2) which is supposed to be the most important text of yoga philosophy, defines yoga as a state in which there is complete elimination of the thoughts and modifications of the mind.

In Bhagwad Gita (VI,35) and Yoga Sutra of Patanjali (I,12), it has been said that the above final goal of yoga can be achieved if one fulfills the minimum condition of Abhyasa and Vairagya. An individual can attain the goal of yoga, only when he has these two qualities to begin with. Vairagya means lack of ambition; it is the opposite of raga, which means attachment.



The absence of the process of desire is what is meant by Vairagya. It is only through vairagya that one can succeed in getting rid of the tendency of the mind to run after various objects of enjoyment. Such a mind can be made steady. Abhyasa is the process of steadying the mind. This can be achieved in various ways, according to one's temperament.

Summary :

We have discussed various aspects of Yoga. In the following few line we can summarize as under:

- The main aim of human life is to get rid of all kinds of misery and sorrows.
- Human suffering is traditionally supposed to be divided into three main types as Adhyatmik, Adibhautik and Adidaivik.
- It is an important business of Yoga and other schools of Indian philosophy to seek to attain a state which is completely free from the clutches of misery and sorrow i.e. Moksha, Mukti, Kaivalya, Apavarga, Nirvana etc.
- There are lot of misconceptions about Yoga because it is associated by and large with the acquisitions and exhibitions of supernatural powers. It is customary to look at yoga as curious ancient art which combines a set of religious beliefs with a strange and mysterious practical discipline.
- Yoga has been defined as state of highest level of integration as well as methods or the techniques leading to achieve the goal of Yoga (final state). In some of the ancient literature it is defined as final state to be achieved. At some places it has been described as the technique which leads to the final goal of Yoga as well as the Human life.

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Dr Satendra Singh Tomar

TGT P&HE, Kendriya Vidyalaya, Mandla, MP

The word Yoga automatically calls to mind Sage "Patanjali" the founder and father of Yoga. He lived around three centuries before Christ, and was a great philosopher and grammarian. He was also a physician and a medical work is attributed to him. However, this work is now lost in the pages of time. His best known work is Patanjali Yoga Sutras of Aphorisms on Yoga. The path outlined is called Raja Yoga or the sovereign path. It is so called because of the regal, noble method by which the self is united with the over self. Patanjali's Yoga has essentially to do with the mind and its modifications. It deals with the training of the mind to achieve oneness with the Universe. Incidental to this objective are the acquisition of siddhis or special powers.

The aim of Patanjali Yoga is to set man free from the cage of matter. Mind is the highest form of matter and man freed from this dragnet of Chitta or Ahankara (mind or ego) becomes a pure being. The mind or Chitta is said to operate at two levels intellectual and emotional. Both these levels of operation must be removed and a dispassionate outlook replace them. Constant Vichara (enquiry) and Viveka (discrimination between the pleasant and the good) are the two means to slay the ego enmeshed in the intellect and emotions. Vairagya or dispassion is said to free one from the pain of opposites love and hate, pleasure and pain, honour and ignominy, happiness and sorrow.

The easiest path to reach this state of dispassion and undisturbed tranquillity is the path of Bhakti or love. Here, man surrenders his all-mind, soul, ego-to the Divine Being and is only led on by the Divine will. Self-surrender to the Divine Name. Such repetition must not be mechanical but one-pointed and full of fervour. For this, concentration is necessary. This concentration can be achieved only if a person has practiced to fix his attention on a particular object without letting it dwell on anything else. Concentration also calls for regulation of conduct if Bhakti is to develop. Good cheer, compassion, absence of jealousy, complacency towards the virtuous and consideration towards the wicked must be consciously cultivated. There are also methods of regulated breathing, which help reach concentration.

Yoga is a science and takes into purview the mind, the body and the soul of the man in its aim of reaching Divinity. The body must be purified and strengthened through various practices. The mind must be cleansed of all gross objects and turn inwards before a person can become a yogic adept. Study purifies the mind and surrender takes the soul towards God.



Practical approach of Yoga - The Solution for Insomnia

A complete rest in night or a deep sleep is needed for a better tomorrow. At one time, or another, all of us have experience Sleeplessness or Insomnia for any of the reasons. There are times when lack of sleep just can't be helped, such as: the loss of a loved one, going through a divorce, and losing your job. These are some of life's serious crisis situations, where we have to let time heal, and try not to fall apart in the process. Some of the solutions will help insomnia, but they will not heal grief. However, if you are continually staying awake over trivial matters, these solutions will aid you to get a good night's rest. Remember that not every solution will work for everyone, so try the easiest ideas and make them fit into your lifestyle. Do you have one or more problems, on your mind, that are troubling you at bedtime? If so, write it down and leave it on the kitchen table where you sit in the morning. This is a form of compartmentalization, where your subconscious mind works on a solution, and you and your conscious mind get some needed rest.

You will be surprised what happens the following morning. The problem is much less important or your subconscious found the solution. This technique is so powerful that many successful people use it, even when they don't really have a problem. This keeps you organized, on a daily basis, and you will get more accomplished in life. That leads into the next idea, which is establishing a daily routine. Your body has a natural cycle, and most of us ignore it.

Modern day generation is more out of tune with their bodies than ever before, so we have to get back to basics and design a schedule for all tasks - including sleep. You should exercise every day, but your exercise routine should end two hours before bedtime, at the latest. This allows your body, and mind to experience a cooling down phase. If you can exercise earlier in the day, feel free to do so.

Yogic practices will give you extra energy during the day, and help you get a good night's sleep when you need it. Gentle Yoga postures are a great way to start. If you find the right Yoga teacher, you will learn controlled breathing (pranayama), stage-by-stage relaxation, and meditation. Each is a powerful technique for winding down before bedtime. You always practice controlled breathing with either, stage-by-stage relaxation, or meditation. Some people practice stage-by-stage relaxation in bed and fall asleep in the process. This is not a bad thing, if your ultimate goal is to fall asleep.

Here are a few actions to take before bedtime: Eat very light, write down things to be done next day, write positive events of the day, read a book about something which may give peace, and take a shower/bath, perform Anulom-vilom Pranayam for 10 rounds. You don't have to do everything, but one or a few of the above-mentioned ideas will work for you.



Dr. Ajay Shastri, Yoga Kendra, JNU

"Let the yogi eat moderately and abstemiously; otherwise, however clever, he cannot gain success."

We are what we eat. Food is of course necessary for our physical well-being. But as well as this it also has a subtle effect on our minds, since the essence of food forms the mind.

The yogic way of eating is quite simply the most natural. The sun, air, soil and water combine to produce the fruits of the earth, vegetables, fruits, legumes, nuts and seeds. The goodness we gain from these foods comes first hand.

Animal flesh contains a high proportion of toxins and tends to cause disease. It also lacks vital vitamins and minerals and contains more protein than we need. Infact, the anatomy and physiology of the fruit-eating primates is closest to our own.

For the yogi, all life is sacred: every creature is a living entity, with a heart and emotions, breathing and feeling, so even to contemplate eating meat or fish is quite impossible. Once you become conscious of where your food comes from and how it affects you, your mind will gradually open, and you will come to realise that all creatures are as divine as you yourself are.

In the unmanifested Universe, energy has three qualities, known as Gunas, that exist together in equilibrium: Sattva (purity) ; Rajas (activity, passion); Tamas (darkness).

1. Sattvic Food-

This is the purest diet, the most suitable one for any serious student of yoga. It nourishes the body and maintains it in a peaceful state. And it calms and purifies the mind, enabling it to function at its maximum potential.

It includes- cereals, wholemeal bread, fresh fruit and vegetables, milk, butter, cheese, nuts, seeds, honey, herb teas.

2. Rajasic Food-

Foods that are very hot, bitter, sour, dry or salty are rajasic. They destroy the mind-body equilibrium, feeding the body at the expense of the mind.

It includes- coffee, tea, fish, eggs, salt. Eating in a hurry is also considered rajasic.

3. Tamasic Food

A tamasic diet benefits neither the mind nor the body. The body's resistance to disease is destroyed and the mind filled with dark emotions, like anger and greed.

It includes- meat, alcohol, tobacco, fermented foods, stale or overripe substances. Overeating is also considered as tamasic.



आधुनिक जीवन की चकाचौंध, भौतिकतावाद, भागदौड़ से भरभूर जीवन—यापन आदि से मनुष्य बहुत सीमा तक प्रभावित होकर अपने स्वास्थ्य का संरक्षण कर पाने में असमर्थ हो रहा है। इसके अन्तर्गत आधुनिक जीवन—यापन में कई विकृतियाँ जैसे अनुचित रहन—सहन, अनुचित खान—पान, व्यायाम एवं विश्राम का अभाव इत्यादि आ गयी हैं। इसी के परिणाम स्वरूप मानव अनेक प्रकार के शारीरिक एवं मानसिक रोगों जैसे मधुमेह, दमा, उच्च—रक्तचाप, हृदय रोग, सन्धिवात, कब्ज, ग्रीवा वेदना इत्यादि से ग्रस्त होता देखा गया है। इन व्याधियों के उपचार व बचावीय पक्ष हेतु मनुष्य औषधि युक्त चिकित्साओं जैसे एलोपैथिक, आयुर्वेदिक व होम्योपैथिक पद्धतियों की तरफ आकर्षित होता है। प्रायः यह देखा गया है कि एलोपैथिक दवाईयों के समानान्तर अन्य कुप्रभाव प्राप्त होते हैं। अर्थात्, एक औषधि से यदि एक व्याधि का उपचार होता है तो दूसरी तरफ समानान्तर प्रभाव से अन्य बीमारी उत्पन्न हो जाती है। अतः आवश्यक हो जाता है कि ऐसी चिकित्सा पद्धतियाँ जिनके पार्श्विक प्रभाव न होते हों तथा औषधियों का प्रयोग होने के स्थान पर प्राकृतिक संसाधनों का उपयोग होता हो, उनकी भी जानकारी वैकल्पिक चिकित्सा पद्धतियों के अन्तर्गत प्राप्त हो सके।

चिकित्सा—अर्थ एवं परिभाषा

ऐसे प्रयासों जिन्हें व्याधि के निराकरण हेतु प्रयोग में लाकर स्वास्थ्य लाभ तथा इसका संरक्षण व संवर्धन प्राप्त होता है, ऐसी प्रयास—प्रक्रिया को चिकित्सा की संज्ञा दी जाती है। इस प्रयास—प्रक्रिया में विभिन्न संसाधनों जैसे—औषधि, पंचकर्म एवं षट्कर्म आदि, शोधन क्रियायें, योगासन एवं प्राणायाम, वायु, मिट्टी, पानी, पूजा—अर्चना व तप आदि संसाधन प्रयोग में लाये जा सकते हैं।

परिभाषा

व्याधि के निराकरण हेतु उन सभी प्रयास प्रक्रियाओं का समूह जिसमें विभिन्न संसाधन प्रयोग में लाकर रोगी व्याधि के लक्षणों से मुक्त होता है, तथा स्वस्थ लाभ प्राप्त कर नई, उत्साह, उमंग, स्फूर्ति के साथ अपने दैनिक जीवन—यापन में संलग्न हो जाता है: जिससे दैनिक कार्यशैली में कोई व्यवधान उत्पन्न नहीं होता, ऐसे संसाधनों के प्रयास—प्रक्रिया के समूह को चिकित्सा कहा जाता है।

यौगिक चिकित्सा

“यौगिक चिकित्सा योग संसाधनों का वह समूह है, जिन्हें रोग मुक्ति हेतु प्रयोग में लाकर व्याधि रूपी पीड़ा और लक्षणों से मुक्त करवाकर स्वस्थ शरीर व मन का निर्माण करवाया जाता है, जिससे मनुष्य योग रूपी आदर्श जीवन पद्धति से आनन्दित होकर सुखद जीवन—यापन करता है।”

योग चिकित्सा के अन्तर्गत यम एवं नियम द्वारा सदाचार व सकारात्मक सोच का निर्माण करवाया जाता है। उचित षट्कर्मों का प्रयोग कर शरीरस्थ स्थूल मलों को निष्कासित करवाकर प्राण संचार के अवरोध को दूर करवाने का प्रयास किया जाता है। योगासन, प्राणायाम, मुद्रा एवं बन्ध तथा ध्यान आदि प्रक्रियाओं द्वारा शरीरस्थ विभिन्न प्रणालियों की सक्रियता एवं समन्वयता में वृद्धि करवाकर मानवीय शरीर की कार्यशैली में वृद्धि का लाभ पहुंचाया जाता है।

उपरोक्त संसाधनों के अतिरिक्त भक्तियोग रूपी भक्ति संसाधन, मन्त्रयोग रूपी मन्त्रजाप विधियाँ आदि का भी प्रयोग आवश्यकतानुसार किया जाता है, इस पद्धति से विभिन्न रोग जैसे दमा, मधुमेह, मोटापा, उच्च एवं निम्न रक्तचाप, हृदयरोग, ग्रीवा वेदना, कब्ज, सिरदर्द, सर्दी जुकाम, मानसिक तनाव इत्यादि रोगों को दूर करने में सहायता मिलती है।



अंकिता गिरि

विश्वविद्यालय परिसर, सागर – ७०५००

योग में प्रतिपादित सिद्धांत देश, समाज, काल तथा समय की सीमा से रहित होने के कारण सार्वदेशिक, सार्वजातिक, सार्वकालिक तथा सार्वसामयिक होने से सर्वथा, सर्वत्र सर्वपयोगी है। 1) आध्यात्मिक साधना – मोक्ष, कैवल्य, समाधि आदि के लिए। 2) पूर्ण स्वास्थ्य प्राप्त करने के लिए। 3) रोगों की चिकित्सा के लिए। 4) शारीरिक अथवा मानसिक क्षमता बढ़ाने के लिए। 5) मनोकायिक रोगों के उपचार के लिए। 6) शिक्षा में विद्यार्थियों की स्मरण भाक्ति बढ़ाने के लिए।

योग संबधी भ्रान्तियां/गलत धारणाएं:

1) योग साधु सन्यासियों के लिए है तथा सामान्य जनों के लिए नहीं है। 2) जादू टोना या चमत्कारों / सिद्धियों से सम्बन्धित है। 3) योग एक दर्शन है। अथवा योग चिकित्सा है। अथवा योग एक व्यायाम पद्धति है। 4) आयु/जाति, निम्न/उच्च, स्वस्थ/अस्वस्थ, स्त्री/पुरुष आदि वर्गों संबधी गलत धारणाएं। 5) किसी विशेष क्षेत्रों में क्षमता बढ़ाने/उन्नति के लिए जैसे : शिक्षा, खेल कूद, सौन्दरता, आफिस, फौज, जेल, पुलिस, वकील, राजनीति, एगजुक्यूटिव, इंडस्ट्रिज आदि। 6) योग केवल शारीरिक/मानसिक अथवा आध्यात्मिक विधा है। 7) योग केवल शारीरिक/मानसिक थकावट दूर करने के लिए

योग के प्रति गलत धारणाओं के स्रोत :

1) कही सुनी, काल्पनिक, मनगढ़ंत बातें। 2) उपरी दिखावा या बाह्य आडम्बर। 3) सीमित परिभाषाएं। 4) सीमित साम्प्रदायिक दृष्टिकोण। 5) योग के प्रति अधुरा दृष्टिकोण। 6) योग के विषय में साध्य-साधन विवेक का अभाव। 7) योग के अंगांगीभाव के प्रति अज्ञान।

योग की विशेषताएं तथा योग संबधी भ्रान्तियों/गलत धारणाओं का निराकरण: 1) सभी आयु, जाति, निम्न/उच्च, स्वस्थ/अस्वस्थ, स्त्री/पुरुष सभी वर्गों के लिए है। 2) विशेष साधन या उपकरणों तथा सहयोगी की आवश्यकता नहीं अतः कम खर्चीला तथा सभी के लिए उपयुक्त है। 3) इसके अभ्यास सरल तथा शरीर के सभी अंगों को व्यायाम, विशेष रूप से अन्दर के अंगों की शुद्धी करके तथा शारीरिक एवं मानसिक तनाव दूर कर मन को शान्ति एवं स्थिरता प्रदान करने वाले है। 4) किसी भी देश तथा मौसम के अनुकूल है। 5) इन अभ्यासों में शक्ति का व्यय कम तथा लाभ ज्यादा प्राप्त होता है। 6) ये अभ्यास रोगों से बचाव एवं कई रोगों पर नियंत्रण कर पूर्ण स्वास्थ्य प्राप्त करने में भी सहायक हैं। 7) ये अभ्यास पूर्ण स्वास्थ्य प्राप्त करके जीवन के प्रत्येक क्षेत्र में उन्नति हेतु शारीरिक एवं मानसिक क्षमता प्रदान करते हैं।

योग क्या ?

- 1) योग शब्द का उपयोग साध्य तथा साधन इन दोनों अर्थों में किया जाता है
- 2) योग साध्य के रूप में योग एक अन्तिम अवस्था या लक्ष्य के रूप में है जो कि चित्त के पूर्ण शान्त, शुद्ध एवं एकाग्रता की अवस्था हो सकती है। मोक्ष, कैवल्य अथवा समाधि की अवस्था हो सकती है। पूर्ण स्वास्थ्य की अवस्था हो सकती है।
- 3) योग को साधन, उपाय, विधियाँ अथवा तकनीकों के रूप में जाना जाता है जिसके लिए अनेक प्रकार के योग कहे गए हैं।
- 4) ये उपाय साधक की रुचि, सामर्थ्यता, बुद्धि स्तर, स्वभाव, प्रकृति अथवा व्यवसाय के अनुसार होते हैं।

योग की परिभाषा:

योग – युज् धातु से बना है जिसके तीन अर्थ हैं

1. संयोग – जोड़ना, 2. संयमन – नियंत्रण और 3. समाधि

समाधि के भी तीन अर्थ होते हैं

1. सम्+आ+धा : इकट्ठा करना।
2. सम+आ+धा : सुव्यवस्थित करना।
3. सम्यक्+आ+धा : सन्तुलित करना।

पहले दो अर्थ तीसरे में सम्मिलित हैं।





Announcement of

FIT-JNU: A Wholesome Wellness Program for JNU and All

FIT-JNU is an initiative to provide an online wholesome wellness routine for JNU students, teaching and non-teaching fraternity and Public in general. Hon'ble" Vice-Chancellor of Jawaharlal Nehru University, New Delhi, Prof. M. Jagdesh Kumar announced the FIT – JNU program on 21st June 2020. He mentioned that this program would play a key role in the promotion of holistic health among the masses under expert supervision at nominal charges.

About the Program:

The program is precisely planned to meet the physical fitness and mental wellness goals of different age groups, people with different medical and physical conditions with bare minimum resources. The classes will be conducted through an online medium by the personnel associated with the JNU Sports office and Yoga Kendra. They have vast knowledge, experience, and expertise to provide personalized solutions to meet every participant's needs. The program was initially conceptualized by the Dean of Students, JNU Prof. Sudheer Pratap Singh, who felt an urgent requirement of such wellness programs for the JNU students. A large section of young adults is going through depression under the COVID19 pandemic that has forced the world to be confined and secluded from each other. A related study suggests that the prevalence of depression ranges from 1.2% to 21% in the clinic-based studies; 3%–68% in school-based studies and India has experienced a sharp rise in the number of casualties among the young adults due to depression. Thus, it is important to take care of mental health besides physical fitness. As the Dean of Students, Prof. Singh aims to provide a nourishing environment for all the young minds who take admission every year in JNU to achieve their dreams. For this, a new wellness program has been introduced freely for the benefit of its students and will be made available for others at a nominal cost. Most importantly, the program is different from any other fitness program since it will provide a balanced solution for fitness through yoga and other aerobic and anaerobic exercises, the wellbeing of mental health and a nutritious diet. A lot of effort has been dedicated to making this program affordable and doable for all under any circumstances without the aid of any expensive equipment.

Salient Features of the Program:

- Free for JNU students.
- Complete wellness program – Harmony of Soul, Body and Mind



- Mixed Fitness training – Combined package of Yoga, Aerobics, Tabata, High Intensity Interval training (HIIT), High intensity functional training (HIFT), own body weight resistance training, Plyometric training, Flexibility and mobility training,
- Personalized solutions for individuals to cater to his/her needs.
- Consultation with Yogic dietitian and Naturopathy experts.
- Fitness with the comfort of home. Zero chances of missing any sessions due to lack of motivation.
- Arrangement of webinars and lectures of experts at regular intervals to boost the morale of the participants.

The program introduces the following four plans to start with.

Plan 1: Weight management & fitness

The module offers a wide range of activities which aim at cardio – respiratory fitness, strength development, flexibility enhancement and weight management. The module also offers the practical implications of naturopathy for weight management and well – being. The program will include a balanced blend of high and low intensity workouts which will promote overall physical fitness.

The activities to be offered under the module are as follows:

Aerobics, Tabata, High Intensity Interval training (HIIT), High intensity functional training (HIFT), own body weight resistance training, Plyometric training, Flexibility and mobility training, Yoga for weight management, Naturopathy for weight management.

Plan 2: TRI-Life - Harmony in Soul, Mind and Body

The module has been prepared keeping in mind the holistic aspects of Yogic practice. The activities offered in the module are aimed at developing a harmonious relationship between the soul, mind and body. The participants in the program will learn the techniques of stress management and also the art of detoxing and cleansing the body through miraculous therapies of Yoga.

The key features of this Module are:

Flexibility and mobility training, Neuromuscular coordination training, Yoga for flexibility, Yoga for stress management, Yoga for detoxing body, Water, sun and mud therapy, natural remedies, mudra , bandha and meditation.

Plan 3: Heal-&-Boost

The ‘Heal and Boost module is designed to focus primarily on the management of problems due to lifestyle disorders, corrective exercises and rehabilitation of injuries and ailments. The participants will be provided with the specific training as per their problem. The module will also offer activities which will enable one to develop resistance against such issues in future.

The Heal and boost module includes following features:

Corrective and rehabilitation exercises, prevention of life-style disease and boosting immune system., Free-hand warm up techniques, Corrective and rehabilitation exercises for different musculoskeletal injuries, Neuromuscular coordination training, Flexibility and mobility training, Yoga for backache, Insomnia, Diabetes, pain management, stress management Pranayam, Acupressure with yogic massage, Agility and reaction time training.



Plan 4: CARE - Wellness program for elderly people (more than 60 years)

The CARE module includes the activities for elderly and has been prepared keeping in mind the age specific requirements. The plan has a blend of features aiming at enhancement of overall wellness and fitness. Management of age related problems taking place due to lack of movement and decrease in physiological functions.

The Plan included following Key features:

Fitness and wellness exercises, Yoga suitable for elderly people, Naturopathy, Yoga for backache, Insomnia, Diabetes and pain management, pranayama, mudra, bandha and meditation

Core Group of Experts:

1. Dr. Rakesh Kumar Yadav, Assistant director of Physical Education, B.P. ED., M.P.ED, P.HD (Physical Education) From LNIPE Gwalior., Post Graduate diploma in computational statistics
2. Umesh Babu, Technical Assistant (Yoga) - Post Graduate Diploma in Yoga Education , M.A in Yoga , Science of Living and Preksha Meditation , M.phil in Yoga, NET in Yoga.
3. Dr. Ajay Kumar Shastri, Technical assistant (yoga), BA, MA, DYed, ND(doctor of naturopathy), P.HD (From Chaudhry Charan singh university, Meerut), Vaidh Ayurveda diploma from Jaipur

Mode of classes:

Online live sessions, preparation of training through online mode. Video recording of different sessions.

Registration:

Registration will be open to all. One may choose the package as per his/her requirements

Fees:

One time Registration fee 150/-

- Fee for JNU students
- Rs. 100/- for JNU Teaching/Non-teaching staff and their family members.
- For outside JNU participants Rs. 500/- per plan.



Yoga practitioner should follow the guiding principles given below while performing Yogic practices:

BEFORE THE PRACTICE:

Śauca means cleanliness - an important prerequisite for Yoga practice. It includes cleanliness of surroundings, body and mind.

Yoga practice should be performed in a calm and quiet atmosphere with a relaxed body and mind.

Yoga practice should be done on an empty stomach or light stomach. Consume small amount of honey in lukewarm water if you feel weak.

Bladder and bowels should be empty before starting Yogic practices.

A mattress, Yoga mat, durrie or folded blanket should be used for the practice.

Light and comfortable cotton clothes are preferred to facilitate easy movement of the body.

Yoga should not be performed in a state of exhaustion, illness, in a hurry or in an acute stress conditions.

In case of chronic disease/ pain/ cardiac problems, a physician or a Yoga therapist should be consulted prior to performing Yogic practices.

.Yoga experts should be consulted before doing Yogic practices during pregnancy and menstruation.

DURING THE PRACTICE:

Practice sessions should start with a prayer or an invocation as it creates a conducive environment to relax the mind.

Yogic practices shall be performed slowly, in a relaxed manner, with awareness of the body and breath.

Do not hold the breath unless it is specially mentioned to do so during the practice.

Breathing should be always through the nostrils unless instructed otherwise.

Do not hold the body tight or give undue jerks to the body.

Perform the practices according to one's capacity.

It takes some time to get good results, so persistent and regular practice is very essential.



There are contra-indications/ limitations for each Yoga practice and such contra-indications should always be kept in mind.

Yoga session should end with meditation/ deep silence / Sankalpa / Śānti pāṭha etc.

10 YOGA DAILY – LIVE LIFE HEALTHY

(Yoga Pose Courtesy: JNU Yoga Instructors Sh. Umesh Babu and Dr. Ajay Shastri)

Standing Position.



A.Ardha- Chandrasan-(Half moon Posture)

Technique:

- I. Stand straight with feet together
- II. Raise your right arm from side and stretch your hand up then bend to opposite side.
- III. Repeat with left side.

Salient Points:

- I. Body weight should be put on both feet.
- II. Do not lean upper part of body forward or backward.

Benefits:

- I. This asana is good for liver.
- II. It stretches accessory respiratory muscles so it is helpful in improving breathing pattern.



B.Tadasana (Palm tree posture)

Technique:

- I. Stand straight with feet shoulder level apart.
- II. Raise both arms up from sides and also raise both heels off the ground.
- III. Maintain for 20 to 30 second then come back slowly.

Salient Points:

- I. Body weight should be put on both from parts of feet.
- II. Contract your abdomen little inward so that spine can be straight.

Benefits:

- I. This asana is good for intervertebral disc.
- II. It stretches calf muscles so it is helpful in cramps.
- III. It improves height up to a certain age.



Supine lying Position:

A. **Ridhh sanchalan: (Spinal Twisting)**



Technique:

- I. Lie on supine and stretch out both arms by sides at shoulders level
- II. fold both legs at knees then turn your neck left side and knees right side
- III. Now do opposite and repeat it 40-50 times on both sides.

Salient Points: Do not try to raise your right shoulder when you bring knees to left side and vice-versa.

Benefits:

- I. this improves flexibility and releases back stress.
- II. It exercises to internal organs.
- III. It is helpful in constipation.

B. **Ardh-halasana: (Half plough Posture)**



Technique:

- I. Lie on supine with stretched legs.
- II. Raise your both legs at 90 degree.
- III. Maintain this posture for 30 second to 2 minutes.

Salient Points: Do not raise your lower back.

Benefits:

- I. It is beneficial in varicose vein problem.
- II. It improves blood circulation and helps to purifies blood.
- III. It releases tiredness after standing or long walk.

B. Pawan-muktasan: (wind releasing posture) :



Technique:

- I. Lie on supine with stretched legs.
- II. Fold both legs at knees and bring them to the chest.
- III. Hug your knees by interlocking fingers and pull them to the chest.
- IV. Raise your head and put your chin in between knees.
- V. Maintain for 30second to one minute.

Salient Points: Do not raise neck if you have cervical spondylitis.

Benefits:

- I. this is helpful for backache.
- II. It exercises to internal organs.
- III. It is helpful in constipation and gas problem.

Prone Lying Position:



Technique:

- I. Lie on stomach and put palms under your shoulders each side.
- II. Raise your upper part of body with palms up to navel or as per your flexibility.
- III. Maintain your posture as per your capacity.

Salient Points:

- I. Keep your feet together.
- II. If you suffer from Hernia ulcer should avoid practicing this pose.

Benefits:

- I. This pose is good for back-pain.
- II. It detoxifies your liver.
- III. It helpful in weight management.
- IV. It is good for bronchial problems.

B. Shalabhasana. (The Locust Posture)



Technique:

- III. Lie down on your stomach and keep hands beside the body.

IV. Place your chin on the floor and raise your both legs as much as possible.

Salient Points:

- I. Do not bend legs while lifting them.
- II. This posture creates pressure on internal organs hence if you suffer from cardiac problem or headache should not practice it.

Benefits:

- I. It relieves from sciatica pain.
- II. It improves digestions.

Sitting Position: Janu- Shirshasan (Head to knee Pose)

Technique:



- I. Sit straight with legs stretched out in front of the body.
- II. Bend right leg and place the sole of foot near side by left thigh.
- III. Raise your both arms up and stretch up whole spine.
- IV. bend forward and hold your left big toe.
- V. maintain for 30 second to one minute.
- VI. repeat with right side also.

Salient Points:

- I. Your leg should be in front of the body.

- II. If you suffer from back pain should not practice.

Benefits:

- I. It improves flexibility.
- II. It is helpful in diabetes management.
- III. It massages vital organs.

B.Ustrasana. (Camel posture)

Technique:



- I. Kneel down on the floor and keep shoulder level distance between knees.
- II. Put your hands on the side of waist each side.
- III. Raise right hand and bring it on right heel by bending backward and same way left hand on left heel.
- IV. Maintain it for 30 -50 second.

Salient Points:

- I. Do not bring your thighs towards back.

- I. If your knees are painful should avoid practice it.
- II. **Benefits:** It is helpful in back pain and neck problem.
- II. It improves digestion and makes your body posture correct.

II.

Sukhasana.



OM Recitation: Take a slow deep breath and say O through mouth and M through nose. Prolong the sound M as much as possible. Repeat it 5 rounds to 21 and more as per your availability of time.

AFTER PRACTICE:

Bath may be taken only after 20-30 minutes of Yoga practice. Food may be consumed only after 20-30 minutes of Yoga practice.

- Cited from common Yoga Protocol issued by Ministry of Ayush – Government of India



International day of Yoga in JNU – A Recap









Celebrating
6th International Day of Yoga 2020

EKATMA- JNU

एकात्म-जेएनयू



Jawaharlal Nehru University
New Delhi