



CENTRAL UNIVERSITY OF PUNJAB

NAAC ACCREDITED 'A' GRADE UNIVERSITY
FIVE STAR RATING UNDER GRIHA-LD MASTER PLAN

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presents

Special Edition

of "SUDI KSHA – A CUPB Newsletter" on
YOGA

to spread awareness on adoption of YOGA in daily life

Celebrating the 8th Edition of
International Day of Yoga



Yoga for Harmony & Peace

with the publication of

Articles on Yoga

and

Journey of Yoga @ CUPB

in

सुदीक्षा (SUDI KSHA)

A CUPB Newsletter

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In this edition...

Contents	Page Number
Editorial	1
Vice-Chancellor's Message	2
Articles on Yoga	5 to 97
Journey of Yoga @ CUPB	98 to 108
Glimpses of CUPB in fourth estate	109



EDITORIAL

Yoga is an ancient physical, mental and spiritual practice that originated in India. The word ‘yoga’ derives from Sanskrit and means to join or to unite, symbolizing the union of body and consciousness.

Today it is practiced in various forms around the world and continues to grow in popularity.

Recognizing its universal appeal, on 11 December 2014, the United Nations proclaimed 21 June as the International Day of Yoga by resolution 69/131.

The International Day of Yoga aims to raise awareness worldwide of the many benefits of practicing yoga.

The draft resolution establishing the International Day of Yoga was proposed by India and endorsed by a record 175 member states. The proposal was first introduced by Prime Minister Narendra Modi in his address during the opening of the 69th session of the General Assembly, in which he said: “Yoga is an invaluable gift from our ancient tradition. Yoga embodies unity of mind and body, thought and action ... a holistic approach [that] is valuable to our health and our well-being. Yoga is not just about exercise; it is a way to discover the sense of oneness with yourself, the world and the nature.”

Central University of Punjab is celebrating International Day of Yoga from the year 2015 onwards and every year the university organises various activities in the form of Yoga Camp, Competitions on the theme of Yoga and other events to encourage youngsters to adopt Yoga for health and wellness.

The Special Edition of SUDI KSHA - A CUPB Newsletter on Yoga aims to spread awareness about benefits and adoption of Yoga in daily life routine to strengthen body, mind and soul.

This Edition features articles on Yoga by academicians and research scholars and also highlights journey of Yoga @ Central University of Punjab in the form of various programs conducted around Yoga at university campus since 2015.

We hope this edition will enlighten our readers about the overall concept of Yoga which is not just restricted to an exercise, but a way of life.

Happy Reading!!!

Warm Regards,

Edition Team

Vice Chancellor's Message

It gives me immense pleasure to congratulate the Central University of Punjab fraternity for coming up with Special Edition of “SUDI KSHA – A CUPB Newsletter” on “YOGA”. The objective of this newsletter is to spread awareness on adoption of YOGA in daily life for achieving healthy body, mind and soul. Thus, we can attain holistic development of personality by adopting yoga as a way of life.

Central University of Punjab has taken initiative to make people aware of the benefits of doing Yoga Asanas, pranayama and Meditation in daily life. Central University of Punjab has always promoted yoga by organizing various workshops and seminar. Etymologically the word yoga comes from the Sanskrit word ‘YUJ’ which means union. Therefore, its aim is to connect body with mind which leads to the union of one’s consciousness with the universe. Yoga is a spiritual discipline which aims to achieve eternal peace and harmony between body, mind and soul by establishing connection with environment and nature. Through conquering unity between oneself and nature, one can gain moksha in life.

In Bhagavad Gita, a 700-verse compilation of conversation between Lord Krishna and Prince Arjuna, the importance of Dharma, Jnana Yoga, Karma Yoga and Bhakti Yoga is explained. In this holy granth “Lord Krishna” says, “Samatvam Yoga uchyate”, which means Yoga is a balanced state which strives for oneness between man and nature. Over the centuries, the journey of Yoga witnessed many changes for the spread of its culture from Asia to America inspite of numerous different customs and traditions in India. It works solely on imbining the values of compassion, patience and tolerance within oneself. In 21st century, Yoga has become the “Eyes of the world and Science of Mind”. The ancient discipline is rightfully given the recognition and importance as it deserves, it makes its way to enlighten billions of people with emotions like love, peace and universal integration. Our ancestors appreciated the importance of mental hygiene and emphasized on regular practice of Yoga which cleanses the body of its toxics and uplifts the soul for union with God.



**Prof. Raghavendra P. Tiwari,
Vice Chancellor, CUPB**

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Section I - Articles on Yoga

Sr. No.	Article	Author	Page Number
1.	ROLE OF YOGA AND ETHICS ON YOUTH DEVELOPMENT	Dr Nibu R Krishna, Associate Professor & HOD, Department of Yogic Sciences, Lakshmibai National Institute of Physical Education (LNIPE), Gwalior, (M.P), India	5-7
2.	YOGA AND ITS CONTEXT PROSPECT IN CONTEXT TO TRADITIONAL AND MODERN INDIA	Mr. Bhaskarjyoti Sarma, Assistant Registrar, LNIPE, NERC, Guwahati Dr. Sanjeev Kumar, Assistant Professor , Central University of Punjab	8-11
3.	YOGIC SOLUTIONS FOR COMMON PROBLEMS OF YOUTH	Dr. Sanjib Kumar Bhowmik, Assistant Professor, Department of Physical Education, Tripura University (A Central University)	12-15
4.	YOGA IN THE 21ST CENTURY WORLD	Dr. Amandeep Singh, Assistant Professor, Dept. of Punjabi, Central University of Punjab	16-17
5.	ASHTANGA YOGA: AN IDEAL PRACTICE FOR SPIRITUAL AND CORPORAL FITNESS	Dr. Pushpinder Singh, Assistant Professor, Department of Physical Education, Central University of Punjab	18-23
6.	YOGA: A KEY TO BREATHE EASY IN POLLUTED AIR	Dr. Dhanya M.S. Assistant Professor, Department of Environmental Sciences and Technology, Central University of Punjab, Bathinda	24-29
7.	EDUCATION FOR YOGA VS. YOGA FOR EDUCATION	Dr. Sesadeba Pany, Asst. Professor, Dept. of Education, Central University of Punjab, Bathinda	30-31
8.	YOGA: A PERFECT WAY TO HARMONISE MIND AND BODY	Dr Sukhdev Singh & Dr. Somesh Rai, Assistant Professors at Department of Library and Information Sciences, Central University of Punjab Bathinda	32-34
9.	YOGA AND MENTAL HEALTH: PSYCHOLOGICAL EXPLORATION	<i>Dr. Jeyavel Sundaramoorthy, Associate Professor in Psychology, Central University of Punjab Bathinda</i>	35-37
10.	YOGIC PRACTICES AND HOMEOSTASIS	Neeral, et. al., Dept. of Yoga, Central University of Haryana	38-41
11.	IMPORTANCE OF YOGA AND MEDITATION IN EDUCATION	Shwetlana Singh, M.Ed., Student, Central University of Punjab Bathinda Dr. Shamshir Singh, Assistant Professor, Central University of Punjab, Bathinda.	42-46
12.	EFFECTS OF YOGA ON MENTAL HEALTH: AN ANCIENT PRACTICE	Kunal, M.Ed., Student, Central University of Punjab, Bathinda	47-51

		Dr. Shamshir Singh, Assistant Professor, Central University of Punjab, Bathinda.	
13.	STUDENT LIFE AND YOGA IN ACTION	Anusha Hegde, PhD Research Scholar, Department of English, Central University of Punjab Bathinda	52-55
14.	YOGA: A PATH FROM UNCERTAINTY TO ENLIGHTENMENT	Anupama Bharti, Department of Education, M.Ed. (4 th Semester), Central University of Punjab Bathinda and Dr. Shamshir Singh Dhillon, Assistant Professor, Department of Education Central University of Punjab Bathinda	56-59
15.	SIGNIFICANCE OF YOGA IN STRESS MANAGEMENT AND MENTAL WELLNESS	Ms. Anwasha Ghosh, Research Scholar, Department of Law, Central University of Punjab, Bhatinda	60-62
16.	STRIKING A POSE TO IMPROVE YOUR MENTAL HEALTH: THE YOGA EXPERIENCE	Richmond Arthur ¹ , Puneet Kumar ¹ Department of Pharmacology, Central University of Punjab, Bathinda, India	63-67
17.	YOGA FOR STRESS RELIEF AND MENTAL WELLNESS	Monisha Bose, MBA (Agribusiness), 2nd Semester, Central University of Punjab	68-73
18.	YOGA AND HOLISTIC EDUCATION	Divya Chaudhari, M.Ed. student, Central University of Punjab, Bathinda Dr. Shamshir Singh, Assistant Professor, Central University of Punjab, Bathinda.	74-77
19.	ਪਤੰਜਲੀ ਯੋਗ ਅਤੇ ਮਾਨਸਿਕ ਸੰਤੁਲਨ	ਸੰਦੀਪ ਕੌਰ, ਪੀਐੱਚ. ਡੀ. ਖੇਜਾਰਬੀ, ਪੰਜਾਬੀ ਵਿਭਾਗ, ਪੰਜਾਬ ਕੇਂਦਰੀ ਯੂਨੀਵਰਸਿਟੀ	78-80
20.	ਯੋਗ ਅਤੇ ਯੋਗ ਦਰਸ਼ਨ: ਪਰੰਪਰਾ, ਪ੍ਰਵਾਹ ਅਤੇ ਵਰਤਮਾਨ	ਅਮਨਦੀਪ ਕੌਰ, ਪੀਐੱਚ. ਡੀ. ਖੇਜਾਰਬੀ, ਪੰਜਾਬੀ ਵਿਭਾਗ, ਪੰਜਾਬ ਕੇਂਦਰੀ ਯੂਨੀਵਰਸਿਟੀ	81-85
21.	ਯੋਗ ਏਕ ਸੰਪੂਰਨ ਜੀਵਨ ਦ੍ਰਿਸ਼ਟਿ	ਡॉ. दीपक कुमार पांडेय, सहायक आचार्य, हिंदी विभाग, पंजाब केंद्रीय विश्वविद्यालय, बठिण्डा	86-90
22.	ਯੋਗ ਏਕ ਸਮਗ੍ਰ ਸੁਰਸੁਥਿ	सदानंद कुमार चौधरी, व्यावसायिक सहायक, विश्वविद्यालय पुस्तकालय, पंजाब केन्द्रीय विश्वविद्यालय, बठिंडा	91-97

NOTE: All the views expressed in the articles by the author are their own and Central University of Punjab and Editorial Board will not be held responsible for any act of omission/commission

1 ROLE OF YOGA AND ETHICS ON YOUTH DEVELOPMENT

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Abstract:

Yoga— an ancient practice over the years have become very popular among people as they have embracing yoga for their emotional, physical and spiritual welfare. A simple routine of practicing yoga can help satiate experience among youth. It works as a tool that enriches young minds and help them to be balanced, creative and calm individuals. The benefit of yoga for youth is boundless and instrumental. It rewards will offer individuals with holistic method of life. Introduce youth to yoga and see transformation of their existence into well-beings.

Keywords: Youth, Holistic Life, Wellbeing

Introduction:

“Act on the educated young men, bring them together, and organize them. Great things can be done by great sacrifices only. No selfishness, no name, no fame, yours or mine, nor my Master's even! Work, work the idea, the plan, my boys, my brave, noble, good souls - to the wheel, to the wheel put your shoulders!” says Swami Vivekananda. Every noble saint, a patriot or a poet of this nation truly believe the youth spirit shall be the one and only redeemer of the nation from any kind of plight

It is because of Swami Vivekananda's belief on youth and constant efforts for social resurgence his birthday (12th January) is celebrated as the International Youth Day. He introduced Indian Vedanta and philosophies of Yoga to the world which put India on the world's spiritual map. The contribution of Yoga and Youth development are inseparable. Yoga focuses upon the overall personality development and hence building blocks of younger generation of this nation are strong and holistic with the principles and practice of Yoga.

A nation is not the land, but its people. A nation should be its people, especially youngsters. The greatest wealth and strength of any nation is “Youth”. They are the invaluable assets in nation. They are the pillars of the nation. Youth are vibrant, dynamic and creative path of the society and they can either construct or destroy any society. The youth play a vital role in proper utilizing of knowledge. They are the powerhouse and storehouse of infinite energy which brings laurels to the country

Yoga can provide self – discipline, self - control, good health, emotional stability, moral values, better consciousness, psychological empowerment enhances individual's consciousness, belief in self-efficacy, awareness, understanding of problems and how to face problems, which used to improve their quality of life (Khalsa, 2004). Schools in USA are replacing punishments with MEDITATION and the results are amazing. According to Aurobindo (1999), Yoga, in its essence a special action or formulation of certain great powers of Nature, itself specialized, divided and variously formulated, is potentially one of these dynamic elements of the future life of humanity. **Yoga for youth empowerment positively shapes the growth of young people. Yoga rejuvenates and developing originates individual's capacity**

The future of the society is in the hands of the present-day youth. However, good youth can create the well-organized society. Yoga helps to enhance their thinking and improve their inner qualities. Who has realized the self, able to serve other in a selfless and harmless manner, he becomes capable of

making world peace along the path of yoga. Spiritual dimension is related to the development of values. It is also concerned with self-actualization which is related to recognizing one's potential and developing it to the maximum. Personality Development through Yoga and development of this dimension helps the person to realize one's true identity. For spiritual development, Yama, niyama, pratyahara and dhyana (meditation) are helpful. Yama and niyama help to develop our moral values while pranayama, and meditation help us to realize our true self. Introspection is very effective for the development of 'self'.

Yogic practices are effective for development of emotional dimension related to our feelings, attitudes and emotions. There are two kinds of emotions: positive and negative. For emotional development, positive feelings, attitudes and emotions should be developed and negative ones should be controlled, as the negative attitudes and emotions work as a mental block for the development of personality. Yoga plays a critical role in development of positive emotions. It brings emotional stability. It helps to control negative emotions. Yogic practices such as yama, niyama, asana, pranayama, pratyahara and meditation help in emotional management. For example, the principle of non-violence will protect us from negative emotions and develop positive feelings of love and kindness. Similarly, other principles of yama and niyama will help to develop positive emotions and attitudes in our personal and social life and therefore help in the management of emotions.

With today's lifestyle, Youth tend to forget about their physical and mental health accumulating stress and fatigue in the body. Sadly, today almost all the youngsters have become patients of a number of diseases like stress, nervousness, stomach related issue, sleeping disorder and so on, because of different life conditions and work culture. Friends & family pressure, examination stress, long working hours, unpredictable dietary patterns are a variety of reasons for leading an unpleasant way of life. Regular Yoga provide innumerable benefits such as feelings of serenity, keep up vitality levels, improve adaptability, discover motivation and channelize energies correctly. Learning Yoga at an early age can have good and enormous advantages on the general wellbeing as well as the prosperity of the youth. An everyday practice will, therefore, result in improved posture, improvement in lung capacity, boosting memory, and help build up a state of mind while discovering the innermost potential. Armed with yoga and meditation, youth shall sail through turbulent times as easy as sitting calmly for 20 minutes.

Regular practice of yoga techniques, in combination with healthy food, can help restore your health. Yoga can aid in alleviating illnesses, as it helps increase immunity. There are examples of young individuals with prolonged disorders such as Anxiety, Hyperactivity, Vision issues etc. have been able to restore to normal condition by regularly practicing yoga. Through yoga we can properly and effectively channelize the flow of prana which in turn helps us to overcome our health issues. Effectively adjusting the body enables the body to work with an insignificant measure of vitality. Yoga stances went for parity, adaptability, and stamina, reinforce muscles and connective tissues empowering high stance. The act of Yoga will acquire a positive mind-set and mentality, expanded vitality levels, and the capacity to concentrate on what is required by putting aside diverting considerations

Discipline is really important to achieve anything in life. It is found that practicing yoga daily increases patience, reduces impulsivity and improves the capability to maintain attention. All these things play a fundamental role in leading a disciplined life (Gurjeet, et al, 2008).

Many people share that with regular practice of yoga, they get less angry and even if they do, negative emotions stay for shorter periods of time. Yoga techniques and philosophy equips you with life skills: how to deal with people, emotions, and other stressful issues. Yoga provides ability to tackle problems. It helps the relationship with friends, parents and colleagues to become better.

With stress, nervousness, and negative feelings side-lined throughout the day, Yoga delivers considerations that you should concentrate on. Yoga activates acupuncture points on the earlobe that stimulate the grey matter. This exercise helps your brain by Synchronizing left and right side of the brain. It distributes energy levels and inducing calmness, stimulating thinking capacity and increasing mental energy. Practicing Yoga and Meditation gives youth tremendous confidence to attend interviews and it also helps them to face any situation. One can achieve this by practicing specific breathing techniques to improve our focus, concentration, and confidence.

Conclusion:

Yoga is not limited to strengthening our body and balancing our emotions, but it also offers a lot of spiritual benefits. The youngsters at an early age may not be able to understand the spiritual tangent of yoga, but as they will grow up into adults, they will be able to leverage them as well. It is vital to make the teenagers understand and experience the benefits of yoga as it will surely help them in various aspects of their lives.

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2 YOGA AND ITS CONTEXT PROSPECT IN CONTEXT TO TRADITIONAL AND MODERN INDIA

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Abstract:

In ancient India yoga was considered an art of living but due to modernization life style of people had been become very hectic and now people are suffering from many hypokinetic diseases. As a result, human being often requires medical assistance for overcoming health problems. Yoga practices with meditation helps people to control psychosomatic disorder and enhance peace, happiness, and self-confidence. Regular yogic practices give a positive direction to an individual and it is also considered as food which provide healthy nutrition to the body in form of positive thoughts, self-confidence and boost our immunity to fight off diseases.

Key words: Psychosomatic Disorder, Hypokinetic Disease, Meditation, Positive Thoughts

Introduction:

Yoga, an ancient Indian art of healthy living. Its principles are to integrate all the aspect of body with mind and soul to achieve ultimate happiness with balance mind. Initially, yoga was not practice as physical exercises. The goal of yoga was isolated from existence and freedom from the bonds of mortal life, people today have started likely to see yoga as a way to renounce their existence, rather to find happiness, health and compassion in everyday life.

Nowadays, most people associate yoga with physical exercise and postures, and they think of yoga asanas as ways to strengthen and stretch the body. Bhagavad Gita has mentioned three types of yoga for liberation of human spirit.

1. Karma Yoga - Path of Action
2. Bhakti Yoga - Path of Devotion
3. Jnana Yoga - Path of knowledge

Historically, Patanjali who is considered as pioneer or father of yoga may have lived sometime between 500 and 20 B.C. Though yoga was being practice in the pre-vedic period, the pioneer of yoga system and some ancient yogis like Maharshi Patanjali, Svamarama, Matsyendranath and Gorakhnath have shown their own style of yoga practices. Maharshi Patanjali systematized and modified the existing practices through Patanjali yoga sutras. It is a collection of 196 short verses that serve as a guide to attain wisdom & self-realization.

Four chapters (Padas) in the sutras:

1. Samadhi Pada - 51 Sutras (Concerned with Meditative bliss).
2. Sadhana Pada - 55 Sutras (All about practice)

3. Vibhuti Pada - 56 Sutras (Concerned with attaining special power)
4. Kaivalya Pada - 34 Sutras (liberation achievement from Material life)

Eight Component/ Limbs of Yoga described by Maharshi Patanjali:

1. Yama (Restraints)
 - a. Ahimsa (Non-Violence)
 - b. Satya (Truthfulness)
 - c. Asteya (Non-Stealing)
 - d. Brahmacharya (Celibacy)
 - e. Aparigraha (Non-Coveting)
2. Niyama (Observances)
 - a. Saucha (Purification)
 - b. Santosa (Contentment)
 - c. Tapas (Asceticism)
 - d. Svadhyaya (Study)
 - e. Ishvara Pranidhana (Dedication to God/Master)
3. Asana (Posture)
4. Pranayama (Breath Control)
5. Pratyahara (Withdrawal of the Senses)
6. Dharana (Concentration)
7. Dhyana (Meditation)
8. Samadhi (Pure Contemplation)

Svatmarama Described Four Components of Yoga:

1. Asana
2. Pranayama
3. Mudra
4. Nadanusandhan

As per Svatomarama, Haṭha yoga is supposed to have been thought first of all by lord Shiva to his consort Parvati and several works on Hatha Yoga and Tantra are in the form of a dialogue between Shiva & Parvati. Practice of yoga is often describe as a union of these two “Ha” means “ Pingla Nadi” representation of SUN and the means “ Ida Nadi” representation of Moon i.e. “YOGA OF BALANCE”

Gheranda Samhita, a systemic written text on yoga, in the form of dialogue between Gheranda (the preceptor) and Candakapali (the Deciple) . Gheranda Samhita has classified the practice as under.

1. Kriyas (Dhauti, Basti, Neti, Trataka, Nauli and Kapalbhathi)
2. Asanas
3. Mudras
4. Pratyahara
5. Pranayama
6. Dhyana
7. Samadhi

As the times passes, changes started taking places in the form of yogic practices. Considering the cultural demand and socio economical requirement, some exponent of yoga like Swami Kuvalayananda, Swami B.K.S. Iyengar, Swami Sivananda Saraswati, Swami Satyananda Saraswati and present Sensational

Yoga Guru Swami Ramdev had developed some simple, convenient and effective style of yoga practices based on long scientific experiments, evidence and results. In the present socio-economic context, due to technological enhancement, competitions and busy life schedule, most of the people are suffering from psycho somatic disorders, as a result human beings often requires medical assistance for overcoming health problems.

No doubt, human beings have started giving more emphasis or focus on fitness development through participating in different physical activities, games, sports and recreational activities but could not reached or overcome from certain psycho somatic aspect like peace, happiness, joyfulness, self-esteem and self-confidence. Considering the present scenario after going through the scientific experience, findings and result of yoga, people started accepting and participating in yogic practices for all round development. Now a days yoga asanas is also used for therapeutic purposes and people used it to cure from hypokinetic diseases.

Health Benefit of Yogic Practices:

1. Practice of Shatkriyas may help to overcome from disease like common cold, cough, sinusitis Gastrointestinal disorders.
2. It helps to improve the flexibility of an individual.
3. To improve the postural deformities.
4. To boost muscular strength and body stability.
5. To boost metabolism.
6. It helps to boost immunity to fight against diseases.
7. Improves cardio respiratory functioning.
8. Helps in lowering blood sugar
9. Regular practice of yoga helps to activate and regulate the parasympathetic nervous system.
10. Regular practice of yoga helps in increase of self-esteem and discipline life which help in deeper and peaceful sleep.

Yoga & Ayurveda always emphasis on a discipline, stress free and disease-free life through following three aspect i.e.

1. Ahar: It is also said that, the personality of an individual also has an influential role on the food, one consumed. Yoga always considers food as a base of individual existence. It always suggests to consume such kind of food which provide nutrition to our subtle body i.e. Mind, Intellect, Ego Nourishes the seven dhatus of the body and helps in throw out the waste materials of the body. Whereas western concept of food is concerned with nutritive values like Protein, Carbohydrate, Fats, Vitamins etc. etc.
2. Vihar: Vihar is defined as the second most important pillar of Ayurveda & Yoga. Vihar means relaxation which can be brought about by activities such as, exercise, yoga, recreation and creative activities like Drawing, Painting, Singing etc. Practice of asanas, pranayama and mediation helps in relaxing body & mind. As per Ayurveda, Vihar is a cumulative product of once Physical capacity co-ordination with its mental functioning consisting of habits, behaviors, diet, living, environment and family history.
3. Vichar: Vichar means our conduct with external world or other words we can say the behaviors of an individual with other. Being a social animal in spite of different in through, age, behaviors,

culture, life style and educational back ground, we have to depend on each other. Yama (Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha) and Niyama (Saucha, Santosa, Tapas, Svadhyaya, Ishvara Pranidhana), if even, one of them is ignored then one may bear pain, disease and suffering to some intensity.

Conclusion:

India, though facing different problem and challenges like corruption, lack of infrastructure, poverty and poor tax collection, still the county is always considered as a hub of unique alternative health care therapy such as Yoga, Ayurveda, Homeopathy and Naturopathy. Out of which yoga is considered as a main preference and need of present time in modern world. Through the efforts of present Indian Government and recognizing its universal appeal by resolution on **11th Dec. 2014** the United Nations proclaimed **21st June** as the International Day of Yoga.

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3 YOGIC SOLUTIONS FOR COMMON PROBLEMS OF YOUTH

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Abstract:

Now a days youth of the nation facing so many problems in day-to-day life. Youth is the most crucial phase of foremost physical, physiological, psychological, and behavioural development and alterations with varied changed patterns of social interactions and relationships development. Yogic evolution is closely related with Indian culture and yoga is considered to be a practice which is spiritually, mentally and physically beautiful which is associated with making healthy body and mind. Yoga deals with universal truths as its teaching are valid since the ancient times till today by perfecting and practicing this art of living. Yoga being the union of all is considered to be the most ancient tradition of self-transcendence. The yogic practices fills our body, mind and soul with all essential gears so that we become capable of facing challenges and build a strong foundation for future. With the regular practice of yoga asanas and meditation one can control stress, depression, frustration and move from sedentary to active lifestyle.

Key Words: Youth, Yoga, Depression, sedentary lifestyle

Introduction:

The age of cherishing hope and to live with joy, it is when the small children have come out of their protective shells – a time for development, spreading the wings with hope and to fulfil dreams is what we call Youth. It is the time to grow and experience the change as well as to understand his /her role towards development of the society. The capability towards learning and adapting to the environment, bringing social reforms and improving the society is known as Youths. It is the time when the idealism, enthusiasm cannot be matched with any other divisions of the society.

World Health Organization (WHO) states and defines 'Adolescents' as those individuals in the age group of 10-19 years and 'Youth' as those between 15-24 years of age, the 'Young People' includes individuals of age between 10-24 years. The term Youth and Young people are interchangeably used by UN Secretariat to designate 15-24 years of age with a note that the member states and other entities use it differently. Initially the National Youth Policy of India (N.Y.P) in 2003 defined the youth as in the age group 13-35 years. However, latter in 2014, modified it and defined 'youth' as individuals between 15-29 years age.

Youth is the most crucial phase of foremost physical, physiological, psychological, and behavioural development and alterations with varied changed patterns of social interactions and relationships development. It is the bag full of opportunity that creates foundation for healthy and productive adulthood with reduced chances of health problems in the upcoming years. Youth is the period of innumerable of biological changes including height and weight increase, onset of puberty, complete skeletal growth and increase in muscle mass as well as body composition. The onset of puberty and its associated maturation and development is consistent which of course varies from individual to individual

based on factors like age, gender, duration, etc. These changes come along with stress experienced by young people thus impacting the relationships with peers and families. Youth is the age of impulsivity, vulnerability which is influenced by peer groups and media thus affecting on the perception ability, decision making ability as along with the attainment of new-fangled cognitive, emotional and social skills. Most regrettably, the present Indian youth is undergoing a variability of rare health problems hugely affecting the future of our country. Through yogic lifestyle, diet, attitudes, and various other yogic practices individuals can strengthen themselves and also develop positive health.

Yogic evolution is closely related with Indian culture. In our country India, Yoga is considered to be a practice which is spiritually, mentally and physically beautiful which is associated with making healthy body and mind. Yoga deals with universal truths as its teaching are valid since the ancient times till today by perfecting and practicing this art of living. Yoga being the union of all is considered to be the most ancient tradition of self-transcendence. The Sanskrit word 'Yuj' is the prime origin of the word Yoga which means to join or unite implying towards joining all dimensions of individual's mind and body as also mind with soul thus responsible for achieving a happy and balanced life as also uniting individuals with the supreme power.

Kaivalyadhama (The Oldest Yoga Teaching, Training and Research institution of the World) published an interview with six Yoga experts across the country with questions concerning the involvement and effects of Yoga in the lives of the youth in the souvenir of 7th International conference on Yoga and the Youth: Classic & Contemporary Perspectives (27th-30th Dec 2012).

The first question was **“There are increasing incidences of stress/depression/aggression/divorces/superficial lifestyles in the youth. What are your views on Yoga as a remedy for this pandemic?”**. One of the experts Smt. Hansaji Jayadeva Yogendra (Director, The Yoga Institute, Mumbai) answered, “Wrong values, attitudes and behavior are the cause. Work on these.”

Another expert Shri. O. P. Tiwari (Hon. Secretary, Kaivalyadhama Yoga Institute, Lonavla) said “These are known as psychosomatic disorders where the mind affects the body and the body affects the mind. The lifestyle of people has changed to that extent that they want to more and more. While the achievement is less it results in frustration, depression, conflict, and aggression. Further unsatisfied life leads to other problems like divorce, etc. Yoga wants you on psychological level to lead the life need-based not desire-based and on physical level. It wants you to practice posture and pranayama which tackles your circulation, respiration, digestion, endocrine system, nervous system, muscular system, etc. which is responsible for total health⁴.”

So the common increasing issues in youth are Stress, Depression, Aggression, Anxiety, Frustration etc. due changing lifestyle, Ragging and bullying at educational institutes, Peer Pressure for substance/alcohol abuse, Obesity and unhealthy food choices, Lack of Time Management, Branded Materialism and so on.

With reference to the answer of the Smt. Hansaji Jayadeva Yogendra, youth can get relief from lifestyle issues if the Yamas and Niyamas of Ashtanga Yoga are followed sincerely.

Yamas and Niyamas are known as 'attitude forming yoga practices'. They provide a moral foundation for our life. Yamas means Codes of self-restraint. They are five also called Mahavrtas: Ahimsa (Non-Violence), Satya (Truthfulness), Asteya (Non-Stealing), Brahmacharya (mode of life or discipline

conducive for spiritual attainment), Aparigraha (Non-Possessiveness). These Yamas gradually develop and nurture healthy social values in individual.

‘Niyamas’, a Sanskrit, word mean rules or laws. These are the rules prescribed for personal observance. Like the five yamas, the niyamas are not exercises or actions to be simply studied. They represent far more than an attitude. Compared with the yamas, the niyamas are more intimate and personal. They refer to the attitude we adopt toward ourselves. The five niyamas are Sauch (Cleanliness), Samtosa (Contentment), Tapas (Purification + Self Discipline + Austerity), Swadhya (Self Study: Usually taken to mean “The Study of Scriptures”), Iswara Pranidhana (Total Surrender to God)

Few effective asanas and pranayamas are mentioned below for healthy life of Youth:

i. Suryanamaskar (Suryanamaskar) brings about a balance within the stress and relaxation response of the human body (sympathetic/parasympathetic control); The alternate expansion and contraction of the chest during SN postures helps in regulating and deepening respiration through the practice]

ii. Sarvanana (It removes stress from the neck and shoulder area; The thyroid gland is regulated, which balances all other body glands that assure healthy functioning of the body organs).

iii. Halasana (It helps in the proper functioning of thyroids & parathyroid glands; Effective in Weight Loss ; This asana helps to make spinal cord strong and flexible; Strengthens the abdominal muscles and helps to reduce stress; Relief from fatigues/ tiredness ; Improves digestion and appetite).

iv. Matsyasana (It Eliminates stiffness from cervical, thoracic areas; it also Stimulate thyroid, parathyroid & pineal glands; this asana helps to overcomes respiratory ailments like asthma, chronic bronchitis by promoting increased lung capacity & easy breathing).

v. Bhujangasana (This is a chest opening asana which helps release white cells that improve the body’s immunity; Halasana stretches the thoracic, lumbar, and cervical regions of the spine, increasing circulation and suppleness; It helps to relieve backache, stretch the shoulders, and lengthen the spine).

vi. Dhanurasana (This is yet other asana that improves the flow of white cells by putting pressure on the digestive system;Dhanurasana alleviate stress, anxiety, and fatigue; It helps in reducing the symptoms of depression by controlling the level of the cortisol hormone).

vii. Vakrasana (Increases the elasticity of the spine and tones the spinal nerves; Vakrasana stretches the muscles; Helps to get relief in stiffness of vertebrae; This asana massages the abdominal organs and reduces belly fat; Loosens the hip joints, relieving stiffness).

viii. Paschimottanasana (It helps to calming mind and relieving stress; Paschimottanasana stretches spine, shoulders, and hamstrings; It also stimulates the liver, kidneys, ovaries, and uterus—and can help improve digestion).

ix. Tadasana(It improve correct posture and also corrects and improves body alignment).

x. Vrikshasana (It helps calm nervous system and improve focus).

xi. Anulom Vilom Pranyama(This pranayama improved patience, focus, and control; It brings improvements to brain, respiratory, and cardiovascular health; Also helps to relief from stress and anxiety; It brings a better overall sense of well-being)

xii. Bhramari pranayama (It gives instant relief from tension, anger and anxiety; Improving concentration and memory; Builds confidence).

Conclusion:

The yogic practices fills our body, mind and soul with all essential gears so that we become capable of facing challenges and build a string foundation for future, hence it is high time the yogic practices are encouraged with in the youth of the country.

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4 YOGA IN THE 21ST CENTURY WORLD

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Abstract:

To remain healthy in today's highly competitive, fast-paced world is quite difficult and there are number of theories, disciplines, approaches which claim to help in being healthy. One of such approaches or rather a way of life is the practice of yoga. Yoga, a centuries old tradition of India is still relevant in the 21st century. This article tries to highlight the importance of practising yoga in the contemporary world.

Keywords: Health, Yoga, 'Shavasana', SDGs

Introduction:

The Constitution of the World Health Organization defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (2020). You go to gym, work with the machines, and have a strong, lean, muscular body, but what about mental health? May be reading some good books, meditation, and having positive thoughts can help. Then what about social well-being? This is quite tricky, because, we live in an increasingly individualistic, materialistic society where competition is the norm and everyone wants to be number one. This results in social friction, disharmony, and loss of peace of mind. So, achieving a perfect health as defined by WHO becomes quite a herculean task and needs a holistic, all-encompassing approach.

Enter the world of Yoga:

The word 'Yoga' originally from Sanskrit 'Yuj' means 'to join' or 'to unite'. The practice of Yoga leads towards the union of the mind and the body, ultimately leading to the path of self-realization. Dr. Ishwar V. Basavaraddi in his article "Yoga: Its Origin, History and Development" (2015) writes that "Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body." Harmony is the basis of natural co-existence. When one or the other element loses its syncretic relationship with the others, it creates imbalance. A strong body with weak mind or a bright mind with frail body is bound to have problems sooner or later. Practising Yoga can help in overcoming these limitations.

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States including India has 17 Sustainable Development Goals and, in this list, the 3rd goal is to "ensure healthy lives and promote well-being for all at all ages" (2015). Focus on the words 'for all' and 'at all ages'. Again, the practice of Yoga comes to mind. Yoga can be performed by everyone, there is no requirement of any expensive set-up or equipment. Similarly, Yoga is for all ages. Children or Young or old, men or women or third gender, everyone can get benefit from the practice of Yoga. Yoga has evolved through centuries and has large pool of possible variations to accommodate the requirement of every member of the society.

Central place of Yoga in the 21st century can be understood from an example of one of the Yoga asanas called ‘Shavasana’ or the Corpse Pose. Instructions for this asana just ask to lie down on your back and completely relax the whole body. So, it can be termed as the easiest yoga asana. But, for many this can be one of the toughest yoga asanas. Why? Because, modern civilization teaches us that life is short and we need to work constantly to gain success, fame, money. So, the mind and the body of a modern human being is always in an excited state of being and it takes quite an effort to calm it down. That is why performing yoga needs patience, practice and a guru, a teacher. ‘Shavasana’ also teaches us about the circle of life. Life and death both are an inherent and integral part of the natural scheme of things. Normally, we don’t want to talk about the end of life. But, here we have a routinely performed asana whose very name includes ‘shav’, the corpse, in it and when we perform this asana, we are trying to imitate death, because accepting death is to overcome it and to reconnect with life. A successful ‘Shavasana’ frees us from the limits of our body, soothes our nerves and reduces the stress.

Conclusion: Significance of Yoga lies in its successful harmonization of body and the mind. It is not only a physical exercise. Physical exercises combined with breathing techniques and meditation principles make it a holistic tool for healthy living and when we are striving for not only a disease-free body, but a state of complete physical, mental, and social well-being, then Yoga can be the ultimate answer.

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5 ASHTANGA YOGA: AN IDEAL PRACTICE FOR SPIRITUAL AND CORPORAL FITNESS

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Abstract:

In the traditional yoga practices in India, Ashtanga Yoga is treated as the most modern form of Yoga. One who involves in it needs rigorous discipline, movement and flexibility. The article explains in depth the concept of Ashtanga yoga, to progress to achieve spiritual and corporal fitness through the path yoga one needs to master the eight limbs (Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi) in ascending hierarchal order which means each limb leads to another. One must practice each limb before doing the next limb. Reaching true Samadhi is difficult but following the path will lead to psychophysiological balance which help person to response in an effective way to natural stress in the body.

Keywords: Flexibility, Ashtanga Yoga, Psychophysiological Balance

Introduction:

When we utter the word yoga, we believe it is regarding sitting in some unfeasible posture or asana. Postures are just a small aspect of yoga. Yoga is not just about twisting the body, standing on the head or holding the breath – a circus performer can do all these things better than most yoga practitioner. Yoga is not just an exercise; it is a procedure and system through which human beings can discover their highest possible potential. The word “Yoga” exactly means “Union.” What does ‘union’ indicate? The union is with the entire life that is happening around us and within us (Sadhguru, 2017).

Yoga Sutras of Patanjali:

Patajali also known as Gonardiya, or Gonikaputra, was a sage in Ancient India. Very little is known about him, and no one knows exactly when he lived. It is assessed from examination of his works that it was between the 4th and 5th centuries CE. Patanjali is also known as the father of contemporary yoga. He didn't invent yoga. Yoga was at that point there in different forms, which he assimilated into a framework. When sage Patanjali came, yoga had evolved and developed into more than 1800 schools. When Patanjali came, he saw that yoga had developed into too complex and expanded yoga for anyone to grasp in a considerable way. So, he organized all the facets of yoga into a certain format which is known as the Patanjali's 'Yoga Sutras'. (Even though he is believed to be a writer and compiler of a number of Sanskrit works). The greatest of these is the 'Yoga Sutras', a traditional yoga text ((Sadhguru, 2107 and Wikipedia, 2022).

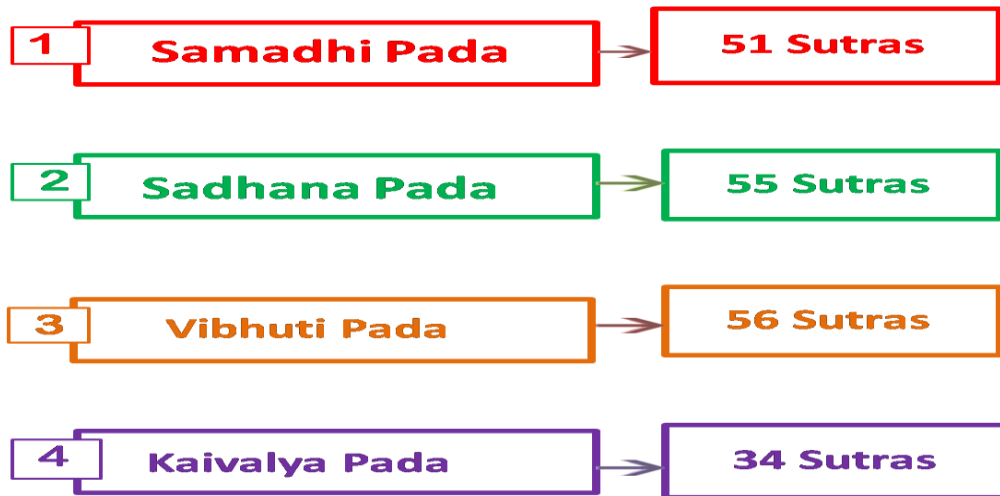


Maharshi Patanjali – Modern art rendering in Patanjali Yogpeeth, Haridwar

Sutra accurately means a thread or in present language we can say it is like a formula. **The sutras are like this, in thread form.** Due to lack of knowledge, people have just use these sutras and are trying to put into practice it as it is. A thread is of no significance by itself. There can never be a garland without the thread but no one ever wears a garland for the sake of the thread. The thread was given so that each master makes his own kind of garland. We can put flowers on it, or beads or pearls or diamonds. The thread is vital but that is not a goal by itself.

Contents (Pada) of Patanjali’s Yoga Sutras:

Patanjali split his Yoga Sutras into four chapters (‘Pada’ in Sanskrit), containing in all 196 Sutras, divided as follows:



i. Samadhi Pada

The first chapter of Patanjali’s Yoga Sutras is about enlightenment, focusing on concentration and meditation. The 51 sutras discuss the process to become one. The sutras define yoga, obstacles to

achieving yoga, the purpose of yoga, the importance of abhyasa (constant practice), and vairagya (detachment from material experiences).

ii. Sadhana Pada

The second chapter is about the practice. The Yamas and Eight-Limbed system of yoga are introduced. The 55 sutras outline Karma, Kriya yoga, and the first six limbs of the Ashtanga Yoga are discussed in-depth in Sadhana Pada.

iii. Vibhuti Pada

The third chapter is about the results, power, and manifestation once union is achieved. The 56 sutras clarify the last two Limbs of Yoga, the first of which is Dhyana (meditation). The eighth, and last limb of Ashtanga Yoga, Samadhi (ecstasy), is here interpreted as a state of ecstasy where the Self is finally transcended (rise above), and the inter connectedness is fully achieved.

iv. Kaivalya Pada

The last chapter is about liberation, or moksha. The 34 sutras clarify liberation and what is achieved by the mind. This final chapter is devoted to complete, unconditional, and absolute liberation.

Ashtanga Yoga:

In Patanjali's Yoga Sutra, the Ashtanga is called eightfold path, which literally means "Eight Limbs" (ashta=eight, anga=limb). The core of Patanjali's Yoga Sutra is 'Ashtanga' that forms the structural framework for yoga practice. The first limb of Ashtanga Yoga is Yama, which consists of - nonviolence, truthfulness, non-stealing, continence, and non-receiving of any gifts. Second limb is Niyama, which consists of cleanliness, contentment, austerity, study, and self-surrender to God. Then comes third limb Asana, or posture; fourth limb Pranayama, or control of Prana; fifth limb Pratyahara, or restraint of the senses from their objects; sixth limb Dharana, or fixing the mind on a spot; seventh limb Dhyana, or meditation; and eighth limb Samadhi, or super consciousness. As there are eight limbs of yoga. They are not steps – they are limbs. If we had eight limbs, which one to move first is our choice, according to our need. The details of eight limbs of Astanga Yoga are as following:

1. **Yama:** The first limb, Yamas are broken down into five "wise characteristics." Rather than a list of do's and don'ts, "they tell us that our fundamental nature is kind, generous, honest and peaceful." They are as follows:
 - i. Ahimsa (Non-violence): It means kindness, friendliness, and thoughtful consideration of other people and things. Ahimsa implies that in every situation we should adopt a kind attitude and do no harm. Practice nonviolence in thought, word and action; practice self-love.
 - ii. Satya (Truthfulness): Tell the truth; opt for silence if your words may harm others.
 - iii. Asteya (Non-stealing): Steya means "to steal"; asteya is the opposite-to take nothing that does not belong to us. This also means that if we are in a situation where someone entrusts something to us or confides in us, we do not take advantage of him or her. Do not steal, even in non-material ways, such as withholding information or time.
 - iv. Brahmacharya (Continence/Control): Brahmacharya is used mostly in the sense of self-denial, particularly in relationship to sexual activity. Brahmacharya suggests that we should form relationships that foster our understanding of the highest truths. Brahmacharya does not

necessarily involve celibacy. Rather, it means responsible behavior with respect to our goal of moving toward the truth. Practicing brahmacharya means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don't use this energy in any way that might harm others.

- v. Aparigraha (Non-possessiveness): Aparigraha means to take only what is necessary, and not to take advantage of a situation or act greedy. We should only take what we have earned; if we take more, we are exploiting someone else. The yogi feels that the collection or hoarding of things implies a lack of faith in God and in himself to provide for his future. Aparigraha also implies letting go of our attachments to things and an understanding that impermanence and change are the only constants.

2. **Niyama:** The second limb Niyama means "rules" or "laws." These are the rules prescribed for personal observance. Like the Yamas, the five Niyamas are not exercises or actions to be simply studied. They represent far more than an attitude. Compared with the Yamas, the Niyamas are more intimate and personal. They refer to the attitude we adopt toward ourselves as we create a code for living soulfully. There are five Niyamas as follows:

- i. Saucha (Purity): The first niyama is saucha, meaning purity and cleanliness. Saucha has both an inner and an outer aspect. Outer cleanliness simply means keeping ourselves clean. Inner cleanliness has as much to do with the healthy, free functioning of our bodily organs as with the clarity of our mind.
- ii. Santosha: (Cultivating contentment with what we have) Another niyama is santosha, modesty and the feeling of being content with what we have. To be at peace within and content with one's lifestyle finding contentment even while experiencing life's difficulties for life becomes a process of growth through all kinds of circumstances. We should accept that there is a purpose for everything - yoga calls it karma – and we cultivate contentment 'to accept what happens'. It means being happy with what we have rather than being unhappy about what we don't have.
- iii. Tapas: (Disciplined use of our energy) Tapas refers to the activity of keeping the body fit or to confront and handle the inner urges without outer show. Literally it means to heat the body and, by so doing, to cleanse it. Behind the notion of tapas lies the idea we can direct our energy to enthusiastically engage life and achieve our ultimate goal of creating union with the Divine. Tapas helps us burn up all the desires that stand in our way of this goal. Another form of tapas is paying attention to what we eat. Attention to body posture, attention to eating habits, attention to breathing patterns - these are all tapas.
- iv. Svadhyaya: (Self-study) The fourth niyama is svadhyaya. Sva means "self" adhyaya means "inquiry" or "examination". Any activity that cultivates self-reflective consciousness can be considered svadhyaya. It means to intentionally find self-awareness in all our activities and efforts, even to the point of welcoming and accepting our limitations. It teaches us to be centered and non-reactive to the dualities, to burn out unwanted and self-destructive tendencies.
- v. Ishvara Pranidhana: (Celebration of the Spiritual) Isvara pranidhana means "to put down all your actions at the feet of God." It is the contemplation on God (Ishvara) in order to become attuned to god and god's will. It is the recognition that the spiritual fill everything and through our attention and care we can attune ourselves with our role as part of the Creator. The practice requires that we set aside some time each day to recognize that there is some omnipresent force larger than ourselves that is guiding and directing the course of our lives

3. **Asana:** The third limb Asana is the practice of physical postures. The Patanjali Yoga Sutras define Yoga Asana as – ‘Sthiram Sukham Asanam’, which means Asana is a yoga pose that is steady and comfortable. It is the most commonly known aspect of yoga for those unfamiliar with the other seven limbs of Patanjali’s
4. **Pranayama:** The fourth limb Pranayama means the regulation of breath. In Sanskrit ‘Pran’ means ‘Breath’ and ‘Ayama’ means ‘control’ so it is called as Pranayama.
5. **Pratyahara:** The fifth limb Pratyahara is the practice of withdrawing the senses from the outer world. Since the time of our birth, we are drawn to the external world. From the moment we exit our mother’s womb and take our first breath, the outer world calls us to explore it. An inundation of sights, sounds, smells, and things to touch attract our senses and natural curiosity. We are compelled to take in everything we possibly can to learn, grow, and conform to the environment around us. And rightfully so—as babies and small children, we need to learn from our parents, caretakers, and teachers. The world around us is magical, beautiful, and amazing. But part of our yoga journey is to control what goes from our outer world to the inner world
6. **Dharana:** Dharana is the sixth of the Eight Limbs of Yoga as described by Patanjali in the Yoga Sutras. Dharana is a Sanskrit word which means "concentration." In dharana we create the conditions for the mind to focus its attention in one direction instead of going out in many different directions. Deep contemplation and reflection can create the right conditions, and the focus on this one point that we have chosen becomes more intense. We encourage one particular activity of the mind and, the more intense it becomes, the more the other activities of the mind fall away.
7. **Dhyana:** Dhyana is the seventh limb of the Ashtanga of yoga. It is the uninterrupted flow of concentration. Although concentration (dharana) and meditation (dhyana) may appear to be one and the same, a fine line of distinction exists between these two stages. Where dharana practices one-pointed attention, Dhyana is ultimately a state of being aware without focus. At this stage, the mind has been quieted, and in the stillness it produces few or no thoughts at all. The strength and stamina it takes to reach this state of stillness is quite impressive. But don't give up. While this may seem a difficult if not impossible task, remember that yoga is a process. Even though we may not attain the "picture perfect" pose, or the ideal state of consciousness, we benefit at every stage of our progress
8. **Samadhi:** The eighth and final step in Patanjali’s Ashtanga yoga is Samadhi. The word samadhi literally means “putting together” and is often translated as “integration” or “absorption.” Samadhi is also known as the state of ecstasy. It is connectivity with the divine, a coupling with the universe, and a mind-body integration of the concept that “all things are one.”

Conclusion: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are the steps in Ashtanga Yoga, of which noninjury, truthfulness, non-covetousness, chastity, not receiving anything from another are called Yama. The following are helps to success in Yoga and are called Niyama or regular habits and observances; Tapas, austerity; Svadhyaya, study; Santosha, contentment; Shaucha, purity; Ishvara-pranidhana, worshipping God. The next is Asana (posture). The only thing to understand about it is leaving the body free, holding the chest, shoulders, and head straight. Then comes Pranayama. Prana means the vital forces in one's own body, Ayama means controlling them. There are three sorts of Pranayama, the very simple, the middle, and the very high. Pranayama is divided into three parts: filling, restraining, and emptying. When you begin with twelve seconds it is the lowest Pranayama; when you begin with twenty-four seconds it is the middle Pranayama; that Pranayama is the best which begins

with thirty-six seconds. In the lowest kind of Pranayama there is perspiration, in the medium kind, quivering of the body, and in the highest Pranayama levitation of the body and influx of great bliss. There is a Mantra called the Gayatri. It is a very holy verse of the Vedas. "We meditate on the glory of that Being who has produced this universe; may He enlighten our minds." Om is joined to it at the beginning and the end. In one Pranayama repeat three Gayatris. In all books they speak of Pranayama being divided into Rechaka (rejecting or exhaling), Puraka (inhaling), and Kurnbhaka (restraining, stationary). The Indriyas, the organs of the senses, are acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called Pratyahara or gathering towards oneself. Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called Dharana. Limited to one spot, making that spot the base, a particular kind of mental waves rises; these are not swallowed up by other kinds of waves, but by degrees become prominent, while all the others recede and finally disappear. Next the multiplicity of these waves gives place to unity and one wave only is left in the mind. This is Dhyana, meditation. When no basis is necessary, when the whole of the mind has become one wave, one-formedness, it is called Samadhi. Bereft of all help from places and centres, only the meaning of the thought is present. If the mind can be fixed on the centre for twelve seconds it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi.

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YOGA: A KEY TO BREATHE EASY IN POLLUTED AIR

6

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Abstract:

The respiratory diseases from the air pollution are the most common health problem faced by the human population. The basic right of a person to access to clean air has been hampered by anthropogenic activities like fossil fuel combustion and open biomass burning. Yoga is one of the best solutions to beat the polluted air at individual level and to lead a healthy life. The yoga practices related to breathing have the power to remove the toxic gases and respirable particulate matter from the body. The most effective breathing exercise is the pranayama which have potential to improve lung capacity and helps in increased uptake of oxygen. It gives a proper control of inhalation and exhalation. This paper has the discussion on the significance of practicing yoga specially pranayama to improve breathing in polluted air and its physiology.

Keywords: Yoga, Polluted air, Pranayama, Oxygen Uptake, Lung capacity

Introduction:

The life sustenance is impossible without breathing air. The clean air breathing helps to vitalize the energy flow in a human body and assist in fetching health and happiness in a person. But today we are living in the midst of air pollution and the polluted air is responsible for creating a large number of patients having respiratory diseases. The present paper focused on the potential of yoga to alleviate the negative impacts of air pollution on human lungs and respiratory system with special reference to pranayama.

Air Pollution and Respiratory Illness:

The use of fossil fuel in transportation and industrial sector led to the development of economy of the nation. But the fossil fuel burning has been the major source of air pollution causing negative health and environmental impacts. The biomass burning mainly the crop stubble burning is another major anthropogenic contributor to air pollution in India. The major crop residues burned are generated from rice, wheat and sugarcane. As per reports of Food and Agricultural Organization, the global production of rice straw per annum is around 1140 million tonnes (Kaur et al., 2020) and disposal of this huge crop residue is of great concern. The farmers preferred on-site burning of residue for the stubble management than its collection and utilization. Open burning of crop residues had increased the emission of greenhouse gases and toxic pollutants to the atmosphere with highest reported from Punjab, Haryana and Western Uttar Pradesh. The major gases released are carbon dioxide, carbon monoxide, methane, tropospheric ozone, oxides of nitrogen and sulphur, volatile organic compounds. There is also an increased release of particulate matter mainly PM₁₀ and PM_{2.5} from this stubble burning (Bhuvaneshwari et al., 2019). The particulate matter comprises particles of solids and liquid droplets

suspended in air (US EPA). The PM₁₀ and PM_{2.5} are inhalable particles and are classified based on its diameter (Singh et al., 2021).

The clean air has a critical role in the well-being of any organism. The respiratory illness is directly associated with the inhalation of toxic pollutants present in the air. The common respiratory diseases resulted from air pollution are nasal allergies, asthma, chronic obstructive pulmonary disease (COPD) and lung cancer (Carey et al., 2013; Jiang et al., 2016). The long-term exposure of air pollutants results in mortality (Dockery et al., 1993; Thabethe et al., 2021). As per WHO estimates around a 4.2 million premature deaths were reported in 2016 due to ambient outdoor air pollution in both cities and rural areas. Hence there is an urgent need to take measures to combat air pollution at various levels. It is impossible to remove all the toxic pollutants from ambient air we breathe. But the effective breathing exercises of yoga can help in boosting up of the lung capacity and function in the polluted atmosphere.

Yoga as a Remedy for Healthy Respiratory System:

Yoga is considered as a science of healthy living. The word ‘Yoga’ has been originated from a Sanskrit word ‘Yuj’ which means ‘to join’ or ‘bind together’ or ‘to unite’ or ‘union’ (Ruprai et al., 2013). Apart from learning various asanas and exercises, yoga does a lot. Yoga realises the relevance of future of this earth and human beings lies with the nature. The yoga teaches us to maintain the balance between our inner and outer nature to a higher extent. The integration of human with their physical environment is crucial in the yoga and assist powers of nature to come and fill our body (Maller et al., 2006). The basic five principles of yoga are shown in figure 1.

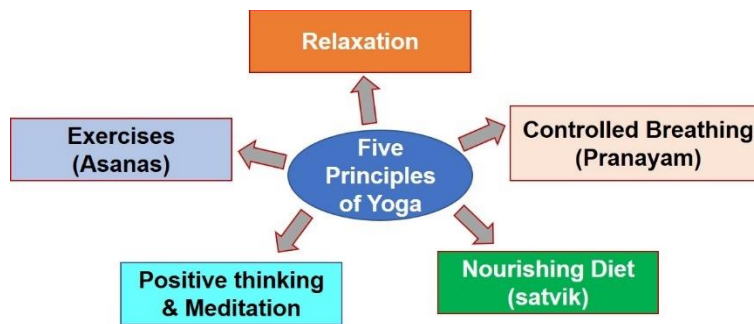


Figure 1. Basic Principles of Yoga

The practice of yoga is capable of improving physical, mental and spiritual health. One of the important practices in yoga to control breath is pranayama that helps in increasing life energies.

Pranayama and its Physiology:

Pranayama is very closely related to air we inhale. It has been derived from words ‘Prana’ (means vital life force) and ‘Yama’ (means control). This set of respiratory exercises is of controlled breathing during inhalation and exhalation aimed at stimulating vital energy. Pranayama helps in removing the blockages and permits the free flow of energy and thereby purifies the body. Every part of lungs is involved in

pranayama, this asana helps in stimulation of tissues of lungs, relaxation of chest muscles and energize the entire system (Behera et al., 2015). The physiology of pranayama is summarized in figure 2.

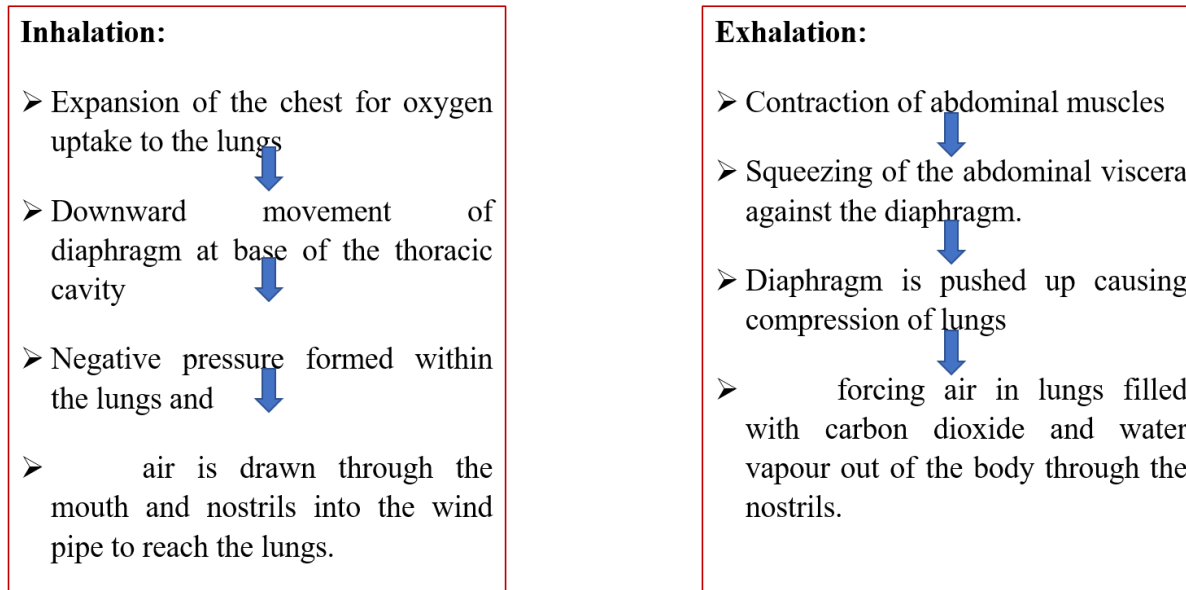


Figure 2 Physiology of pranayama during inhalation and exhalation

During inhalation (shwasa), the expansion of chest occurs, the oxygen has been taken inside and is carried by the blood to all the organs. It helps in rejuvenation of tissues and improves oxidation. The carbon dioxide and water vapour has been removed by exhalation process (prashwasa) along with toxins.

Pranayama as a Solution to Breath in Polluted Air:

Many researchers have demonstrated the protective and healing role of yoga in respiratory diseases. The yoga helps in isometric contraction and improvement of strength of skeletal muscles both expiratory and inspiratory muscles (Shyam Karthik et al., 2014). The lung performance can be enhanced with the routine training of pranayama (Chanavirut et al., 2006; Ruprai et al., 2013). The abdominal and diaphragmatic muscles were used efficiently in Pranayama. The increased vital capacity of pulmonary system by yogic practices is reported by Agnihotri et al. (2018). The improvement in lung functions by pranayama and suryanamaskar in terms of increased tidal volume, expiratory reserve volume and breath holding time is also reported by Hakked et al. (2017).

The following Pranayama exercises help in preventing respiratory illness (Shyam Karthik et al., 2014):

Nadi Shodhana Pranayama/Anuloma Viloma/ Nadisuddi (Alternate Nostril Breathing, ANB): It is a breathing exercise alternated between left and right nostrils. As per Haṭha Yoga, the Nadisuddi is defined “as adopting the comfortable pose with back in erect position, start breath in by left nostril and hold as per own ability and then exhale by right nostril. The one round of ANB is completed when breathing continues with inhalation by right nostril, holding it and breathing out by the left nostril. Surya (Sun) and Chandra (Moon) are the yogic terms for right and left nostrils. The breathing through Chandra nostril and Surya nostril gives cooling effect and hotter or precisely more warmth effect on the mind (brain) and the soul (body)” (Kanorewala & Suryawanshi, 2022).

Kapalbhathi Pranayama Technique: (Kapal + bhathi means forehead and shining respectively). Kapalbhathi or forceful exhalation is a breathing exercise with normal inhalation but with contraction of abdominal muscles after each exhalation.

Bhramari Pranayama Technique: (Brahmari means humming black bee) It is a diaphragmatic breathing in which cartilages are pressed by fingers. This helps to improve the blood flow by clearing various energy channels in the nasal system. In this calm breathing practice, the constriction of epiglottis makes a sound resembling a bee. This sound is similar to long 'Om' and acts as sonic cleanser. The Bhramari improves the mucous formation and lubrication of air passages.

Bhastrika Pranayama Technique: (Bhastrika means bellows). It refers to a breathing with complete inhalation and exhalation for maximum oxygen supply to body.

Pranava Pranayama Technique: This pranayama represents Om meditation breathing. It relies on three sounds of 'A' (ahh), 'U' (ohh) and 'M' (mmm) originating from lower, middle and upper lung breathing.

Surya Namasakar: Surya Namaskar has a series of 12 postures giving a full stretch to whole body with alternate forward and backward bending postures. It helps in oxygenation, detoxification and a relaxing effect.

All the above pranayama exercises have been influenced by positive impacts on ventilatory functions of lungs (Makwana et al., 1988; Joshi et al., 1992), enhanced oxidative status (Bhattacharya et al., 2002) and removal of toxic pollutants. The regular practice of yoga supports a strong respiratory musculature resulting a fullest inflation of chest and deflation of lungs during respiration (Subbalakshmi et al., 2005). The breathing process also influence sympathetic and parasympathetic nervous system (Shyam Karthik et al., 2014).

Conclusion:

Various initiatives have been taken at local, national and international levels to beat the air pollution to save millions of the population in the world. Despite of these measures, the air quality is deteriorating day by day. The individualistic approach of yogic practices had a therapeutic approach and play a beneficial role to combat air pollution. The breathing exercises or pranayama helps in maintaining healthy lungs, detoxification of the inhaled air and improved oxygen uptake. The yoga brings harmony between the body, mind, spirit and nature.

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7 EDUCATION FOR YOGA VS. YOGA FOR EDUCATION

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Abstract: *Yoga is fundamental to the Indian living style since time immemorial. It aims at both physical development as well as mental purity and establishing a link between the inner and outer world of human beings' life. Yoga stands for addition, it adds people to people, heart to heart, and soul to supreme soul. In this context, the young generation of the 21st century needs to be indoctrinated with the lifestyle of yoga through an appropriate system of the educational system which will ensure the development of the necessary knowledge and skills to emerge as vibrant citizens with a global outlook. The practice of yoga will ultimately accelerate the process of education and education will also accelerate the thinking style of the young minds in accepting yoga as their lifestyle. Therefore, both are complementary to each other for their success.*

Keywords: *Yoga, Education, Spiritual development, Soul, Supreme Soul*

Introduction: Amongst all the creatures of the earth, the human being is considered the best creation of the Almighty. The human being is a very dangerous as well as a beautiful creature. The human being to justify the word human has to develop certain humane qualities which are only possible by a suitable system of education aiming at the realization of self as propounded by the great religious guru Adi Shankaracharya. Education, as many people perceive, is not confined to obtaining degrees, it is something beyond this aiming at making the individual self-reliant and self-less (Rig Veda). Besides the material knowledge essential for survival, we are to focus on spiritual knowledge essential for the realization of self or the attainment of the absolute i.e. truth, beauty, and goodness. Development of a balanced knowledge in terms of keeping a balance between material and spiritual knowledge i.e. para vidya and apara vidya is quite essential.

Yoga and Education: A Conceptual Analysis: But the question arises how it will be possible? We need an educational system that will provide us with pure knowledge leading towards self-realization. The development of a pure and sacred mind amidst an impure environment is highly impossible. It means we need an environment where everyone should thrive for self-realization which is possible through education of our soul. An educational system that will aim at the development of the physical, mental, social, and spiritual aspects of the individual through different curricular and co-curricular activities can only pave the way toward self-realization. In addition to the development of material knowledge and skill development of higher-order moral values is highly essential for individual upliftment and the creation of an egalitarian society.

To achieve all these lofty goals one of the ancient Indian strategies is yoga. Yoga is a process as advocated by Maharshi Patanjali has the potential for both physical and mental transformation of the individual in terms of establishing a link between Atma/soul and the supreme soul. It has the prime function of addition, acceptance, and amalgamating everything into one's soul through the process of internalization and Nidhidhyasana. Yoga is the union or communication or unity with our inner being (Alaguraja & Yoga, 2017). It aims at building up a healthy mind in a healthy body. Yoga techniques aim

to develop and retain a healthy balance between all aspects of the body and mind (Kaplan & Sadock, 2003). It is a universal attribute of the mind that unites the physical, mental, and spiritual aspects of the individual and ultimately leads the man towards self-realization. Therefore, the practice of yoga irrespective of the levels of education needs to be the prime goal of our education system and the practice which will make the individuals fit to receive knowledge of the highest form and vice-versa. Yoga of different forms needs to be practiced which is divided mainly into four main branches Bhakti yoga, Karma yoga, Gyana yoga, and Ashtanga yoga. Ashtanga Yoga can also be divided into two branches. Firstly, Hatha yoga, involving exercises (Asana), deep relaxation, control of breathing (Pranayama), and meditation (Satchidanda, 1995). Secondly, Raja yoga generally focuses on the mind, which may promote mind skills, such as accuracy, concentration, determination, and memory (Keengan, 2001).

The 21st century demands individuals with lot of skills including critical thinking, scientific thinking, communication skills, collaborative skills, leadership skills, creative thinking ability and higher-order moral values. The solution to all these lies in the practice of yoga which is pervasive in terms of Karma yoga, Gyana yoga, Bhakti yoga, and Ashtanga yoga. It develops physical fitness and mental purity ultimately enabling the individual to achieve all the skills necessary for their effective sustenance in the changing societal context. It has the magic force of transforming the mind of the individual, enabling him to reflect upon his deeds or karma and develop an enlightened thought process i.e. enable him to view the entire world as a family rising above all sorts of narrow divisive thoughts. The practice of yoga has the miraculous effect of adding the people together i.e. joining the hearts together creating human beings having hearts with feelings and minds with emotions. We all know that a balanced physique is a prerequisite for a balanced state of mind and this is only possible through the practice of yoga and making it a part and parcel of life. In this context, educational institutions are expected to have well-organized yoga sessions every day. It needs to be a regular practice in the formal educational setting i.e. from class-I and should evolve as a lifestyle.

Conclusion: Systematic training for yoga is required to enable the individuals to take the advantage of yoga, and the practice of yoga with all sincerity and dedication is required to enable the individual to be successful in the process of education. Hence, both yoga and education are interdependent and it can be said that yoga is required for the attainment of education and education is also required for the effective practice of yoga. Both are dependent on each other. In other words, the success of one is dependent on another one. It is high time to make yoga a lifestyle for both materials as well as spiritual upliftment.

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YOGA: A PERFECT WAY TO HARMONISE MIND AND BODY

8

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Abstract:

Yoga is a useful practice with which one can unite the mind, body and soul. It helps our mind to get away from chaos and focuses on finding the perfect inner peace. The present article is an attempt to describe the need and importance of yoga in our overstretched and overstressed lives. In the beginning it touches upon the history of yoga along with its definition and meaning. It also talks about the useful and systematic things associated with yoga, especially the eight limbs introduced by sage Patanjali. It ultimately suggests that yoga is a holistic and integral science of life dealing with physical, mental, emotional and spiritual health of the individual and society.

Key Words: Yoga, Patanjali, Ashtanga, Pranayama

“By practising Yoga, a spirit of oneness is created— oneness of the mind, body and the intellect. Oneness with our families, with the society we live in, with fellow humans, with all the birds, animals and trees with whom we share our beautiful planet...this is Yoga.”

-PM Narendra Modi-

Introduction:

Origin of Yoga can be traced back to northern India over 5,000 years ago. First mentioned in *Rig Veda*, the word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the universal consciousness, indicating a perfect harmony between the mind and body, man and nature. The definition of yoga encompasses a variety of practices which may include postures (*asanas*), breathing exercises (*pranayama*), meditation, *mantras*, lifestyle changes (e.g., diet, sleep, hygiene etc.), spiritual beliefs, and/or rituals. It is a healing, strengthening, calming, and empowering practice offering something for everybody, regardless of their age, gender, race, religion, caste, creed, size, shape and fitness level.

Purpose of Yoga:

The fundamental purpose of yoga is to profess a complete system of physical, mental, social, and spiritual development. For generations, this philosophy has been passed on from numerous teachers to numerous students. Yoga is a gentle way to improve our posture, balance and coordination. It is a systematic practice of physical exercise, breath control, relaxation, diet control, positive thinking and meditation aimed at developing harmony in the body, mind, and environment.

Patanjali and Ashtanga:

The ancient sage, Patanjali is renowned as the forefather of yoga. His eight-step system known as *Ashtanga* are very useful. The eight limbs of *Ashtanga Yoga* are: *YAMA* (Restraints, moral disciplines or moral vows.), *NIYAMA* (Positive duties or observances.), *ASANA* (Posture.), *PRANAYAMA* (Breathing

Techniques.), *PRATYAHARA* (Sense withdrawal.), *DHARANA* – (Focused Concentration.), *DHYANA* (Meditative Absorption.), *SAMADHI* (Bliss or Enlightenment.)

Benefits of Yoga:

Yoga brings together physical and mental disciplines to achieve a peaceful and content life; it helps manage stress and anxiety and keeps us relaxed. It also helps in increasing flexibility, muscle strength and body tone. It improves respiration, energy and vitality. A yogic lifestyle involves shifting our attitudes, habits, diets, thoughts and general ways of life to be more congruent with the philosophies and ethics of humanism. Yogis make lifestyle choices that bring them towards a place of *sattva*, a state of equanimity and inner peace. Yoga is a type of exercise in which we move our body into various positions in order to be more fit or flexible, to improve our breathing, and to relax our mind.

Principles of Yoga:

Systematic exercises (*asanas*), breathing (*pranayama*), relaxation, diet & nutrition, meditation and positive thinking are constituent principles of modern yoga philosophy. The *asanas* build strength and tone muscles along with making us flexible. When our body's flexibility increases and our tissues loosen up it gets easier to burn the excessive body fat and tone our muscles. By doing this it also helps to manage chronic health issues. As far as the health benefits are concerned, it improves posture, increases flexibility, builds muscle strength, boosts metabolism, helps in lowering blood sugar, increases blood flow, keeps diseases at bay and increases self-esteem.

Yoga sessions often start with a short period of meditation that helps prepare both our body and mind for the upcoming exercises – hence, negative energy passes, giving way to positive vibes. Morning yoga practice can calm us down. It helps improve mental focus and concentration. When we control our breathing, our brain gets loads of fresh oxygen. This will increase our mental clarity and ensure that we work with full attention and be efficient. It not only helps in easing the physical body, but it can also help with anxious thoughts. Negative thinking patterns and frequent worries are common for those diagnosed with panic disorder. Meditation, visualization, and focusing on breathing can help with letting go of worry and fear.

Conclusion:

Yoga is a continuous process having fruitful benefits which can aid the body of all ages. By practicing yoga consistently, one can have a deep understanding of their mind, body and soul. Current research has long since shown that yoga has helped boost the IQ. It can be used to increase memory, benefit health, coordination, reaction time and memory. Besides, emerging research also suggests a habitual yoga routine can benefit the brain and boost thinking, causing improved mental health.

Regular practice of yoga can help to improve our health by increasing flexibility, strength, reducing the symptoms of depression, anxiety, and stress. Moreover, Yoga not only benefits our body, but also creates an inherent urge towards healthy eating habits which automatically decreases the chances of getting affected by various chronic diseases. It is a way of life that provides a rare opportunity to leave the madness of the world behind and attain inner peace.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः, सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागभवेत् ।

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YOGA AND MENTAL HEALTH: PSYCHOLOGICAL EXPLORATION

9

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Abstract:

Yoga is an ancient Indian tradition which has become more popular around the globe in recent decades. Many countries have followed the tradition and absorbed it into their culture and daily life. Different schools follow different styles of teaching and practice. Basically, Yoga includes physical postures, breathing practices, and relaxations, concentration practices that enhance awareness and help to reach a more profound state of consciousness. Mental health of a person is determined by his ability to face the ups and downs of life with less friction and higher satisfaction to himself and society at large. Each aspect of yoga has a higher contribution to a personal's mental health and wellbeing. It not only completes with developing an individual's strength to face current reality, but prepare to encounter their future, future generations, and reaching to the level of ending the rebirth also. It is not the way of doing, but the way of being will bring prosperity to each one of us.

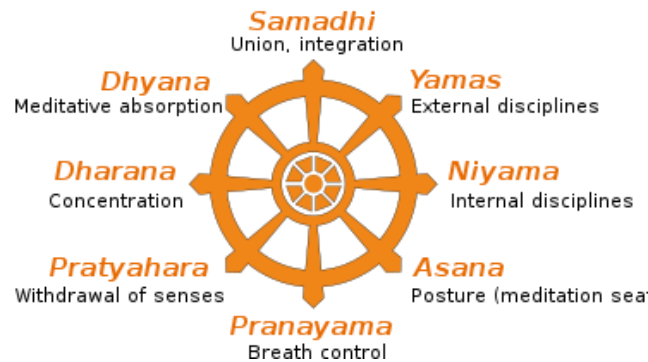
Key words: Asana, concentrations, satisfaction, friction,

Introduction:

Yoga is an ancient Indian tradition which has become more popular around the globe in recent decades. There are different schools of yoga which has followed little different styles of teaching and the depth of practice. In general, yoga includes physical postures (asanas), breathing practices (pranayama), relaxations, concentration practices that enhance awareness and help us to reach a more profound state of consciousness. There are thousands of literatures available on the effects of yoga on various illnesses. Physiological benefits are highly evident from asanas which enhance flexibility, strength and coordination. Similarly, breathing exercises and meditation calm and focus the self on searching for higher awareness and correspondingly diminishing anxiety. The yogic practice that an individual performs is highly involved in reducing distress, blood pressure, and enhancing resilience, mood, and metabolic regulation.

Mental Health is “a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able to make a contribution to his or her community (WHO, 2021).” This involves physical health, psychological health and social health. A complete absence of diseases either physical/psychological is not enough for a person to claim higher mental health. He/She needs to cherish his/her social relations with the other person as well. And also need to have a workable relationship with the other persons in the society. Mental health is not determined by a single factor, but by the interaction of multiple factors like biological, psychological and social factors. External circumstances like violence, war, and natural calamities have a higher risk for individuals' mental health. Recent COVID-19 has given a considerable risk for all of us on our mental health. I strongly agree with the description of mental health by Prof. TE Shanmugam stated that “mental health allows a person to maximize his satisfaction within himself and with the system with the minimum of friction with the system.” Further, he pointed out that for the person who is suffering from a disease

it is getting back to normal, for those who are normal, it is being more productive, and for those who are already producing it is the way they could maintain the productivity without falling down. All the aspects of mental health would be benefited from indulgence in yoga.



Pathanjali has given eight limbs of yoga as Yamas, Niyamas, Asanas, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. In general, yoga proponents or yoga followers have created an idea that yoga means ‘doing different asanas’, and keeping our body flexible and fit. I would also recollect the lines of Shri Aurobindo, ‘yoga is not the way of doing, but the way of being’. Yogic principles have more predispositions to enhance the mental health of each one. It has made a higher-level union with our current action towards the goal which we are aiming for ie. Liberation. Of course, the journey is not simple, it is very lengthy.

Discussion:

Let us examine the influence of the yogic principle on individuals’ mental health. ‘Yamas’ include five social ethics like Ahimsa (kindness), Satya (truthfulness), Asteya (nonstealing), Brahmacharya (moderation), and Aparigraha (generosity). Being kind will strengthen your relationship with other persons; truthfulness could reduce the trouble caused by telling lie; non-stealing make you free from indulging legal consequences; moderation put control on your desires; generosity allows you to forgive the mistake of others. It is the first aspect we need to follow when we start learning yoga. It can provide us with healthy living, spiritual enlightenment and a liberated state of existence. For the people, who have made their life filled with lies, enmity, grandiousness, and abundance wealth accumulation may face great difficulty in incalculating these qualities. They may not be able to avoid the friction that creates continuous trouble in their daily existence. Their preparedness for the holy futuristic goals would be very weak.

The second limb ‘Niyamas’ includes 5 personal practices Saucha (purity), Santhosha (contentment), Tapas (austerity) Swadyaya (self-study), Iswarya-pranidhana (surrender). As ‘Yamas’ describes the persons connect to the outer world, ‘Niyamas’ describe the inner world of the self as ‘Saucha’-purification and clarity of mind; ‘Santhosha’-contentment and acceptance of the circumstances as they are; ‘Tapas’-intense self-discipline and will power; ‘Shadhyaha’-Self study and self-reflection; ‘Ishvara Pranidhana’- surrender to the divine supremacy. They reconstruct the inner self to be clearer, and acceptable, enhance will, correct their mistakes, and surrender the control to the higher power. When we could think clearly, we can be able to come up with the right outcome that can make us successful. Even if failure comes, if you are ready to accept it, it is not able to give your disturbance of inner peace. With your will and self-reflection, you could be able to find the ways of coming out from

the failure and reach success in course of time. This success is not giving you any pride or grandiousness rather you surrender this success to the higher power that makes you be more humble and polite in your dealing with other persons.



Similarly, 'Asanas' that are popular among more people in the name of 'yoga' is helpful in unifying the physical body with nature by giving flexibility to all the parts of the body with tranquillity inside. 'Pranayama' attempts to train us to control our own breathing by the way we could able to control/reduce our autonomic arousal and maintain the calm physiological mechanism. Anxiety is a major threat to enormous people's mental health. Once people start practising 'pranayama' they could able to minimize the trouble caused by anxiety. When they practice 'niyamas'-clarity of thinking can also work together to relax the person.

Further, four limbs such as 'pratyahara', 'Dharana' 'dhyana' and 'Samathi' all focus the self to experience beyond the physical universe. It can prepare us to experience the metaphysical reality in and around us by the way of restricting the sensory pleasure, focusing on the higher goal rather than the simple worldly engagements, enhanced engagement in connecting with the higher self and reaching the complete harmony of the self and the universe.

Each and every small or minor engagement in yoga has its benefit for people. If we could able to add all the qualities mentioned above, our experience with the outer world will not get the choice to disturb us; the inner world will also not get the choice to disturb us; our physical body will be in tune and fit; the physiological system would be quite cool that make a person experience greater inner joy and best possible mental health.

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10

YOGIC PRACTICES AND HOMEOSTASIS

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Abstract:

The article explains the importance of yoga practice in stimulating homeostatic functions of the body to check itself and balance different functions of the body. Yoga can facilitate emotional, mental, hormonal and physical homeostasis of the body and prevent diseases and mental disorders. Yoga is also considered a recognized wellness tool. A range of research at the university level and other platforms has confirmed the effectiveness of Yoga, especially Pranayama, and Meditation to improve immunity through wellness and a healthy lifestyle. After practicing Yoga, a form of homeostasis creates in the body similar to the effects of conventional medications.

Key words: Physical Homeostasis, Pranayama, Meditation

Introduction:

Homeostasis refers to the mechanisms that maintain an organism's interior environment parameters within the ranges necessary for continued existence (Streeter et al., 2012). If there is a disturbance in Homeostasis, there will be an imbalance in the entire body's physiology. An unhealthy lifestyle, including our habits, the food we consume, our thoughts, and our work intention, unavoidably leads to a loss of physiological stability or homeostasis. The body will respond by developing an ailment determined by an inclination or weakness towards a particular disease- department factor.

Yoga is a knowledge that facilitates homeostasis, an antique way of life intended to improve the quality of life of a being (Vinay et al., 2016). As mentioned in the Shrimad Bhagwadgita 'Samatvam Yoga Uchhyate', Yoga is an ancient India's cultural, philosophical, and social gift and an ideal remedy to the stressful modern world. 'Yoga' is derived from 'Yuj,' meaning 'unite.' This union can be incidental at various levels: different systems of the human bodily functions; body and mind; ultimately soul (Atma) and God (Paramatma). The autonomic system regulates the functions of visceral organs in the body, which are not under voluntary control. Two gears of the autonomic system, viz., a sympathetic and parasympathetic nervous system, operate reciprocally to maintain the balance of visceral functions. Thus yoga can be inferred to unite the functions of these two limbs of the autonomic nervous system to maintain the balance for obtaining the harmony or homeostasis in the physiological system (Udupa & Sathyaprabha, 2017).

Yogic and Ayurvedic texts clarify that the human body is healthy when Vatta, Pita, and Kapha gunas are balanced. Many studies have proved the effectiveness of Yoga therapy on various disorders proving Yoga therapy an adjunct therapy in managing multiple conditions. Yoga is assuming significance in improving psychological health and quality of life in treating several lifestyle and psychosomatic illnesses. Yoga therapy is essentially focused on implying Yoga techniques in enhancing health status in diseased

conditions. This therapy balances the tri-dosha with self-corrective techniques like Asanas, Pranayama, Bandhas, Mudras, and Meditation. Practicing Yoga regularly has a constructive impact on both personality and physiology. Many studies have proved integrated Yoga therapy has brought balance to hormone levels in diverse pathologies. Research studies evidence that regular Yoga practice improves thyroid gland function, which will enhance the body's metabolism without any side effects (Renuka & Jhansi, 2022).

According to sage Patanjali, there are eight limbs of Yoga. Out of the eight limbs, Asanas involve stretching, bending, and twisting, which is expected to release stem cells from bone marrow to peripheral circulation, essential for homeostasis (Shree & Bhonde, 2016). Asanas also improve muscle strength, balance, and mind-body coordination. Further, it improves oxygenation, tissue perfusion, and blood flow and enhances functions at the cellular level. The breathing and Meditation technique calms down the mind, enhances concentration, and enhances better work output. Maintaining harmony of mind can uphold better judgment, clear thinking, and effective decision-making. It also alters the autonomic balance (Vinay et al., 2016). Yogic practices help to remove garbage from our bodies. This garbage may be physical, mental, emotional, social, and spiritual. This depends upon the quality and intensity of the practice and practitioner. Regular Yogic practices are helpful to develop effective coordination between body and mind, left hemisphere and right hemisphere of the brain, and it also develops the practitioner's awareness and consciousness.

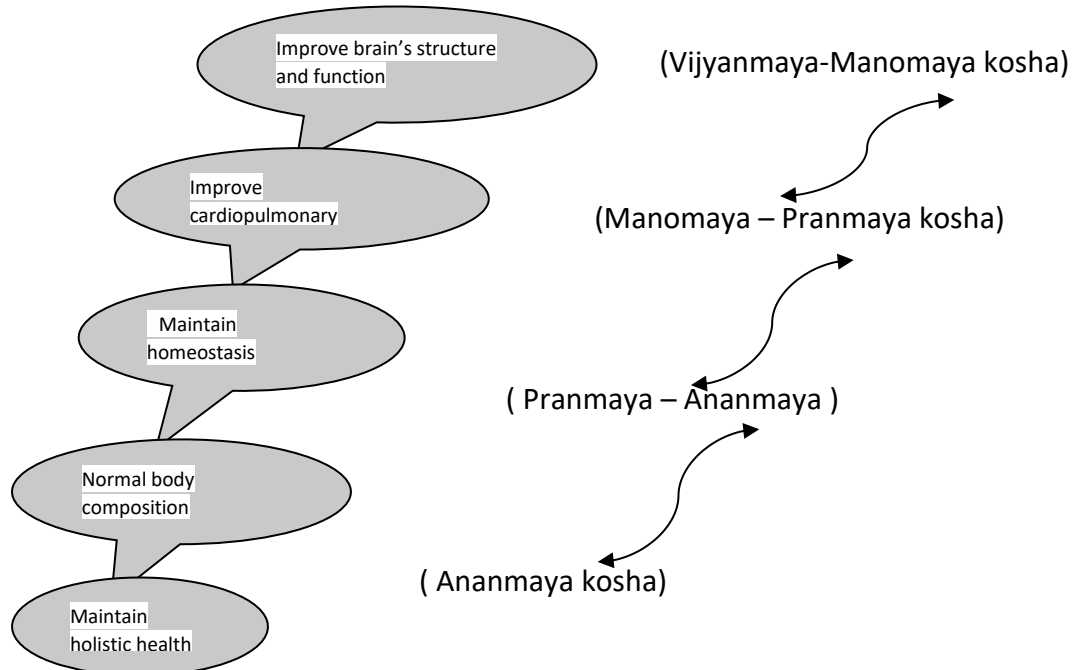
The hypothalamo–hypophysical neuroendocrine complex is the regulator of the regulators, and the pineal organ acts as a multipotent transducer. The Cerebrospinal fluid plays a significant role in neuroendocrine integration. At these sites, the information obtained from internal and external environments is changed to neuroendocrine and endocrine signals and relayed all over the body to allow the individual to adjust to the ever-changing environment and maintain homeostasis. In mental depression, some alterations in the hypothalamo-hypophysical neuroendocrine complex, pineal organ, and Cerebrospinal fluid occur, eventually leading to various neurohumoral and hormonal changes that disturb homeostasis. Thus, quite possibly, the beneficial effects of Yoga in cases of psychological disorders are brought about by the stimulation of various autonomic nerve plexures (Chakras), ultimately leading to the activation of the pineal organ, which in turn helps in maintaining a better equilibrium between sympathetic and parasympathetic activities and in maintaining perfect homeostasis (Devi et al., 1986).

In the case of women, hormonal imbalances are expected who are halfway through their reproductive age. Many factors like diet, stress, lifestyle, etc., contribute to these hormonal dysfunctions. However, these factors are merely addressed by the existing management strategies. Yoga has a positive role in reinstating hormonal homeostasis (Nair, 2016). Yoga is also considered a recognized wellness tool. A range of research at the university level and other platforms has confirmed the effectiveness of Yoga, especially Pranayama, and Meditation to improve immunity through wellness and a healthy lifestyle. The world has recognized the role in Yoga in establishing homeostasis in non - communicable diseases through a healthy lifestyle and reducing stress. The holistic approach of Yoga removes imbalance by synchronizing mind and body, and various researches worldwide have supported the same (Chopra & Singh, 2021). At the same time, Yoga therapy also results in immunomodulation by reducing pro-inflammatory responses and improving immune function (Raveendran et al., 2018).

Conclusion:

After practicing Yoga, a form of homeostasis creates in the body similar to the effects of conventional medications. Thus, Yoga may be an appropriate non-pharmacological clinical intervention for treating psychological disorders (Forfylvow, 2011).

Figure: Homeostasis leads to Holistic health



By all the above literature, we can say that Yoga is the most vital tool to maintain Homeostasis and balance in the body.

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11

IMPORTANCE OF YOGA AND MEDITATION IN EDUCATION

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Abstract:

Yoga is derived from the Sanskrit word Yuj, which signifies togetherness. Yoga is the connection between the spirit and the soul. According to Hindu texts, this merger of soul and spirit is a protracted process that may take several births. Yoga is also said to be the union of the Ida and Pingla nerves, the sun and moon nerves, a fusion of negative and positive, Shiva (spirit) and Shakti (mother nature), and the Mooladhar Chakra (Coccyx plexus) and the Sahasrar Chakra (thousand lotus petal plexus). Prana Vayu and Apan Vayu are united in Yoga. Yoga is an experiential science dedicated to the betterment of humanity. Yoga is the science and practice of achieving real, long-term bliss. In one way or another, all global faiths talk of the divine unity of soul and spirit. Yoga (unity of soul and spirit) can be attained in a variety of ways; however, Maharishi Patanjali's Yoga is the quickest.

Key Words: Yoga, Meditation, Asanas, Dharana and Humanity

Introduction:

Yoga is very important in today's educational system. The current educational system places a strong emphasis on science and technology, which allows for material advancement, but it overlooks the instillation of ethical, moral, and spiritual values, as well as the promotion of a healthy lifestyle. In this context, it is critical to include Yoga in the current educational system in order to achieve symbiotic growth of the body, mind, and spirit and so avoid the degradation of human values. Integrating Yoga education into the current educational system can promote human values by reforming attitudes and behaviors, relieving stress and strain, promoting a healthy lifestyle, shaping high moral character, and developing the refined personality of students, all of which contribute to their overall well-being. As a result, we must recognize the value of Yoga in education and promote it as a discipline, concentrating on the integration process. Yoga practices, on the other hand, can help pupils achieve life's greatest goal: self-realization of their innate potentialities.

History of Yoga:

Yoga may be traced back to the Veda, the earliest Hindu literature, which speaks of uniting our mind and understanding with the Light of Truth or Reality. Many notable Vedic sages, such as Visa, Yajavalkya, and Jaigiavya, are mentioned as early Yoga instructors. YogevaraKa, the propounder of Bhagavadgt, which is known as Yoga Sutras, a canonical text on Yoga, is usually believed to be the greatest of the Yogis. Lord Shiva is also the most powerful Yogi or dintha. In India, Yoga has long been a component of man's efforts to reach higher spiritual goals. There are five distinct periods in yoga's history:

- Vedic age
- Pre-classical age

- Classical age
- Yoga in Middle Ages
- Yoga in the Modern World

Yoga Education's Objectives:

- The following are the major goals of Yoga instruction:
- To enable the student to have good health.
- To practice mental hygiene.
- To possess emotional stability.
- To integrate moral values.
- To reach a greater level of awareness.

Yoga instruction may assist in developing a discriminative mind capable of distinguishing the real from the unreal, as well as learning to conduct oneself properly in all life situations, learning ways for achieving excellent health, and facing the dualities of life with serenity. Yoga education may benefit all of a student's activities, whether academic, athletic, or social. Yoga practices help students pay attention in class, increase stamina and coordination in sports, and develop a more attentive and balanced attitude toward social activities.

Types of Yoga:

Yoga education may help create a discriminative mind that can discern the real from the unreal, as well as the capacity to calmly address life's dualities. Yoga instruction can benefit kids' academic, athletic, and social activities. Yoga practices promote academic performance, athletic endurance and coordination, and social awareness and balance.

- Yamas- (Internal cleansing via moral training in preparation for Yoga)
- Niyamas- (God's worship requires purity, contentment, mortification, study, and worship.)
- Asanas- (Exercises or physical positions)
- Pranayama- (Breath control/control of vital energy)
- Pratyahara- (Sense withdrawal/mind introspection)
- Dharana- (Mindfulness is the ability to focus one's thoughts.)
- Dhyana- (Concentration)
- Samadhi- (Obtaining the condition of super consciousness)

Yoga Education: Its Importance:

Yoga's educational value is just too enormous to be neglected. Today's education is largely concerned with information, and it calls for balanced gains in students' physical, mental, and spiritual development. Yoga education would increase mental faculties, promote positive health, instill higher values, offer peace and tranquility, and develop a moral character, all of which would bring us to the greatest objective of life and education. The following are the key advantages of Yoga in education:

- Physical health
- Balancing both hemispheres of the brain
- Develop values

- Emotional growth that is healthy
- Academic performance
- Memory improvement
- Healthy lifestyle
- Cognitive and emotional domain development
- Enhance your senses
- Personality development that is integrated

Yoga Myths:

To recapitulate, there are a variety of misunderstandings about Yoga. Many laypeople and others who are unfamiliar with Indian culture and customs equate Yoga with:

- Dogma and belief in religion
- Magic, trick, and mysticism
- Physical culture - aerobics and anaerobic exercises
- Mental focus, Self-torture and self-mortification

Significance of Meditation:

In Sanskrit, the term "health" implies "to be established in oneself." Body, mind, and soul must all be in sync. The body, breath, mind, intellect, memory, ego, and self are the seven levels of human existence. As a result, we must learn about all of these things as well as the ways to keep them healthy and in balance, which is what Yoga and Sudarshan Kriya are all about. Our entire system is refreshed with only a few minutes of meditation. There are four energy sources. Food comes first, followed by a full night's sleep, breathing, and meditation. We may reclaim our health by focusing on these four vital energy sources. Breathing exercises have several advantages:

- No-violence society
- No-disease body
- No-confusion mind
- No-inhibition intellect
- No-trauma memory
- No-sorrow soul

The Research Years have been spent researching meditation and its effects on human behavior. Meditation has also been proven to have the Power of Healing and is a key to living a healthy and serene life in scientific studies and research. Meditation is not only beneficial to adults and the elderly, but it is also beneficial to students. Any individual's learning time is referred to as "students." They can grip and catch objects more easily than an adult at this age. However, the majority of pupils dislike the concept of meditation. They find it difficult to incorporate it into their regular routine. However, those who meditate on a regular basis under good supervision will reap countless benefits. The following are some of the advantages of meditation for students:

- Improves IQ
- Reduces stress
- Aids in the recovery from depression

- Assists in the recovery from poor addiction
- Gaining self-assurance
- Personal development
- Improve brain functioning efficiency
- Take pleasure in life
- Avoid illnesses
- It makes pupils happy.

Meditation has several advantages in student life. Students who include it into their regular regimen will undoubtedly remain healthy, fit, and active.

Conclusion:

Yoga opens up fresh learning opportunities for a broader range of pupils than standard sports or fitness programs, making it an important adjunct to any educational program. Yoga, as a variation of standard physical education, can also be included in a school's curriculum to assist create a quality physical education program. Yoga in sports is as vital as others believe; it benefits us on several levels and in various ways. Yoga can assist athletes' developmental control and concentration, which can help them perform better on the field. It provides children and adults with the chance to succeed in physical exercise, which can help lay the groundwork for a healthy life. Curriculum specialists, instructors, trainers, and students, on the other hand, should be aware of and assess the genuine obstacles to yoga education in the classroom and in real life.

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12

EFFECTS OF YOGA ON MENTAL HEALTH: AN ANCIENT PRACTICE

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Abstract

Yoga focuses on numerous energy pathways in the mind and body that may be involved in health and sickness in order to maintain a healthy lifestyle. Yoga has been practiced since pre-Vedic times, and numerous new styles and branches of Yoga have arisen over time. However, it has lately been acknowledged as an additional therapy for mental diseases. Though many Yoga-based therapy modules may not necessarily fulfill current evidence-based practice requirements, Yoga is still regarded as a beneficial adjuvant to traditional psychiatric treatment since it is cost-effective, easy to implement, and has no side effects, unlike pharmaceutical treatment. Yoga should consequently be supported in order to enhance health and happiness.

Key Words: Mental Health, Yoga, Asana, Depression

Introduction:

The United Nations and the International community honoured Indian National Wisdom "Yoga" by proclaiming June 21 as "International Yoga Day." Yoga literally means "union," as in the connection of one's inner awareness with that of the universe. Yoga aids the transition from "I" to "WE," or from a restricted person to a universal human being. This "union" might also refer to the union of cognition and affect, as well as mind and body, for a psychiatrist, which could have therapeutic implications. Yoga is a spiritual practice that is applicable to people of all faiths. Yoga has been effectively used to treat a variety of psychiatric problems all around the world, with positive data emerging from scientific papers in reputable journals in recent decades. These studies imply that Yoga should be incorporated into mental health care. The United Nations and the world community recognized our Indian National Wisdom "Yoga" by declaring June 21 as "International Day of Yoga." Yoga literally means "union," as in linking one's inner consciousness to that of the cosmos. Yoga facilitates the transformation from "I" to "WE," or from a limited individual to a universal human being. For a psychiatrist, this "union" might also allude to the merging of intellect and affect, as well as mind and body, which could have therapeutic consequences. Yoga is a spiritual exercise that may be used by individuals of all religions. Yoga has been effectively used to treat a variety of psychiatric problems all around the world, with positive data emerging from scientific papers in reputable journals in recent decades. These studies imply that Yoga should be incorporated into mental health care.

Yoga was envisaged as a road to happiness in life, liberation from miseries, mental equilibrium, and tranquility in Indian culture. Since antiquity, self-realization seekers (also known as Rishis or Yogis) have used yogic practices to restore mind-body balance in order to achieve spiritual realization. Different words have been used to characterize the latter stages of human mental health development. Buddhists utilize the concept of 'Nirvana,' the Samkhya philosophy uses 'Moksha,' Vedantists use 'Atmasakshaatkar,' and so on. However, all of these concepts have the same meaning in terms of being

free of pain. In the first aphorism of the classic Yoga Sutra, Sage Patanjali, who collected, organized, and systematized the system of Yoga, defined the basic goal of Yoga to be mind control (Yogah ChittvrittiNirodhah). The Bhagavad Gita, elucidates detailed typologies of Yoga, also mentions the importance of Yoga in reducing sadness and promoting happiness. Hath Yoga, a yogic practice that stresses postures, breathing patterns, energy locks, and contemplation to increase energy and vigor, focus on physical modus operandi for achieving deeper realms of awareness.

Asanas (Postures):

Yogic Asanas are physical postures that stretch, strengthen, and relax various muscles and body components. They are done in a calm state of consciousness. Asana is a pleasant position, according to the Yoga Sutra. These are said to have evolved via careful study of the locations of various animals. Through internal massage, the release of emotional blockages, and focusing on self in the present now, Asana rejuvenates the autonomic nerve system and lubricates muscles, ligaments, and joints of the body. Regulation of breath comes second to Asana (posture) in the Yogic discipline (Pranayama). It is thought to be a crucial component in mental process control. This method recommends a variety of ways for breathing, exhaling, and holding air inside or outside the lungs. Instead of actual breathing, some advanced forms of Pranayama (breath control) use conscious imagination to gain essential energy. Pranayama is well-known for reducing stress and promoting physical and mental health. Mantra chanting is an age-old ritual in several religious traditions. The advantages of repeating 'Om,' 'Gayatri mantra,' and other mantras are highlighted in Hindu holy writings. Mantras have been shown in research to be effective in treating depression and stress and improving cognitive functions, such as attention span, memory, and self-concept.

Mental Health:

Mental health is critical for improving performance and overall health and wellbeing. Several societal issues can be effectively addressed by promoting psychological health. Yoga, despite its enormous potential for mental health promotion, has not been used to meet the demands of mental health promotion. It allows people to manage their emotions, actions, and thought processes. Regular yoga practice can help you fall asleep faster, get more sleep hours, and feel more refreshed after a night's sleep. Although yoga cannot cure many chronic diseases, it can enhance a patient's mood and thus play an important role in the management of wellness in patients with a variety of serious illnesses. It can improve acceptance of reality, vitality, relaxation, sleep quality, and overall quality of life in cancer patients, for example.

Types of Yoga:

Yoga has four diverse pathways for varied preferences, temperaments, predilections, and mental bents. The objective of all followers of these pathways is to merge with the Supreme Reality. The path of wisdom is known as 'Jnana Yoga.' It embodies the knowledge of the everlasting, omnipresent, imperishable, and omniscient self, as originally described in the Bhagavad Gita (Bhavanani, 2011). The path of 'Bhakti Yoga' is one of complete devotion to God. It teaches how to channel and use love, as well as how to give it a new object and achieve spiritual bliss. The Yoga of self-surrendered action is known as 'Karma Yoga.' It is selfless service to mankind that cleanses and prepares the heart and intellect for the receipt of divine light or the realization of self-knowledge (Mulla & Krishnan, 2006). The eight-fold

path of Patanjali embodies 'Raja Yoga,' which lays forth a practical way for achieving the truth. The goal is to achieve supreme knowledge by mastering the intellect and shutting out worldly pleasures. Many kinds and approaches to practicing Yoga exist today, combining techniques from many types of Yoga. 'Sudarshan Kriya Yoga' (SKY) is a depression-relieving cyclical regulated breathing exercise having origins in classical Yoga. The organization Art of Living Foundation teaches it. To promote spiritual energy, 'Kundalini Yoga' concentrates on the mental energy spots ('chakras') in the body. It is centered on chanting, regulated breathing, hand motions, and meditation, as well as continuous, relaxation-focused postures (Shannahoff-Khalsa, 2004). Maharishi Mahesh Yogi pioneered 'transcendental meditation' (TM) in the 1960s. It's a type of mental training that tries to develop a person's essential psychological abilities, such as attention and emotional self-control. 'Sahaj Yoga' literally means 'natural union with the divine,' and it involves meditation on the 'Sahasrara' chakra on the top of the head (Sharma, Das, Mondal, Goswami, & Gandhi, 2006).

Yoga as a Treatment:

Yoga and its related approaches have grown in popularity. Yoga-based therapies have been shown to be effective in improving many elements of well-being in a number of studies (Jadhav & Havalappanavar, 2009). The following are the effects of Yoga on various psychiatric diseases and situations.

Depression:

Research has indicated that SKY (Brown & Gerbarg, 2005) and meditation can aid with mental problems. Mindfulness, a type of meditation, has been studied extensively (Gangadhar & Varambally, 2012) and has proven to be useful in treating depression ranging from moderate symptoms to significant depression (MDD). Yoga may be preferable to medicine for a subgroup of people with anxiety disorders, according to a recent thorough review (da Silva, Ravindran, & Ravindran, 2009). However, there is still early evidence that yoga can help with anxiety illnesses like obsessive-compulsive disorder (OCD). In the short term, yoga treatment has been demonstrated to be safe and tolerable. In diverse forms of anxiety, Yoga practices such as asanas, meditation, Pranayama, savasana, and TM are increasingly recognized as relaxation therapies akin to numerous behavioral modification approaches such as biofeedback and progressive muscle relaxation.

Schizophrenia:

Yoga therapy can help individuals with schizophrenia reduce overall psychopathology and positive and negative symptoms and improve their health-related quality of life (Gangadhar & Varambally, 2012). Meditation has been demonstrated to aggravate or trigger psychosis in people with psychotic diseases; therefore, 'asanas' and 'pranayama,' but not contemplative activities, are shown to be beneficial. Yoga may be useful as a supplemental or concurrent treatment in the overall management strategy for coping with Attention Deficit Hyperactivity Disorder (ADHD), according to reviews of various research (Haffner, Roos, Goldstein, Parzer, & Resch, 2006; Jensen & Kenny, 2004). Yoga has been used in the classroom to help students with learning impairments, mental retardation, and attention deficit hyperactivity syndrome improve their locomotor skills and attention span (Uma, Nagendra, Nagarathna, Vaidehi, & Seethalakshmi, 1989).

Stress:

Yoga and meditation, two mindfulness-related techniques, have been extensively proven in a medical study for decades as ways of activating the body's inherent stress-management systems (Goyal, 2014). 'Nadi Shodhana Pranayama,' according to Sivapriya, Malani, and Thirumeni (2010), modifies cardiac responses quickly and enhances basic problem-solving. According to Pramanik et al. (2009), a slow-paced bhastrika pranayama (respiratory rate 6/minutes) exercise benefits the autonomic nervous system by increasing parasympathetic system activation, which aids in stress management.

Substance abuse:

Yoga, as a rejuvenation system, becomes a natural way to achieve sobriety in a short period of time (Sharma & Shukla, 1988). In a three-week trial of hospitalized alcohol addicts, those who received SKY along with normal therapy showed lower levels of despair, anxiety, and cortisol than those who received standard treatment and rehabilitation alone (Vedamurthachar, Janakiramaiah, Hedge, & Subukrishna, 2002).

Conclusion:

Yoga is a broad topic to address because there are several approaches for keeping a healthy lifestyle as well as for healing. Yoga is currently widely practiced by people of all ages in both developed and developing nations, such as India. With numerous benefits such as cost-effectiveness and lack of side effects, it is suggested that Yoga interventions be evidence-based, research projects are multi-disciplinary, and preferably include both quantitative and qualitative research methodologies for the advancement of the field of Yoga research. Yoga sessions for children and young people should be offered in pre-schools, schools, and community centers, fostering learning and practice from an early age. It's also critical to provide a theoretical foundation for comprehending Yoga's prospective consequences. Finally, policies must be developed to support the practice of Yoga in schools, businesses, and the general society.

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13

STUDENT LIFE AND YOGA IN ACTION

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Abstract:

The fast-paced world today requires the youth to display dynamic abilities, and use their internal and external strength to accomplish goals. The lack of focus and energy owing to emotional, mental and physical predicaments renders students helpless even during day-to-day activities. The paper proposes to posit the eight principles of Ashtanga Yoga proposed by Patanjali Muni in his Yoga sutras (Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi) in the context of the life of a student. Using examples of situations faced by students in their journey towards becoming a socially responsible and evolved citizen, the paper proposes a link between the age-old practical and theoretical knowledge of the Ashtanga Yoga and modern life. Practical solutions regarding attitude are proposed to mitigate the process of giving a positive, yoga-oriented direction to the students.

Key Words: Ashtangas, Body, Mind, Yoga

Introduction:

Look at the world around us. Student life seems cumbersome for many. Everything that we do and work for, after some time, seems pointless. We have innumerable tasks on our hands. Either we fret and fumble over meeting the deadlines of assignments, term papers, research work, or we just sit and procrastinate using meaningless excuses to just put off work for the future, causing a headrush in the penultimate period before the deadline. We surround ourselves with a wall of negativity, when work and our roles as students, children, and adults come to the fore and ring our mind's doorbells constantly.

How do we become chaotic internally? How does this affect our existence? Most importantly, what are we going to do about it?

There is a need to give our body and mind a briefing on their true capacities. Thoughts and perceptions create images and meanings about our own selves in our minds. Negative tone in these images prompts students to be deprived of self-confidence, courage, positivity, and peace. In the days of yore, India had developed numerous methods of bringing a sense of internal balance and equilibrium of life. We now go towards the practice of Yoga, and its origins in this ancient land that is the custodian of a spiritual bone and vigor sought after by people across the world since civilization began.

Yoga:

The term 'Yoga' automatically brings the image of certain exercises for the body in mind, but Yoga is not only about physical well-being. The sages of the ancient period in India were driven by the concept of bringing in a synchronicity between the body, mind, and the Divine. Swami Harshananda (2012) delineates the word 'Yoga' to be sourced from the term 'yuj' that can mean to unite something or to concentrate. Thus, Yoga is defined as "...art and science of concentration of mind which helps the

spiritual aspirant to ultimately unite his individual soul (Jivatman) with the Supreme Soul (Paramatman), (Harshananda, 2012). Yoga as a discipline seeks to liberate the irreducible soul of the individual from the mortal coils and turbulations associated with the body-mind complex. This fact is a necessary principle to be understood by us in our life. If we see every turbulation, hurdle and negative attitude or circumstances as only related to the perishable body, and *not* the divine, immortal self that resides within us, we will be able to develop the sense of detachment from all that we experience in life. Consequently, it is easier for us to gain control over the reins of our life before it goes haywire. As S. Radhakrishnan (2008) stresses, the system of Yoga in the Upanishadic sense of Indian philosophy seeks to clear the mirror-like mind of all the sensory impressions and delusions that distort the internal self and consciousness, requiring “a course of mental and spiritual discipline. There is a need for students to get a general idea about the principles and steps of Yoga as prescribed in the *Yogasutras* by the sage Patanjali, who lived around the second century B C (Harshananda, 2012). Patanjali, in this great work, described eight steps through which the soul could separate from the attachment to the mind-body complex, to attain the highest state of bliss, knowledge and enlightenment. In this regard, we must try and understand how each of these steps can be followed by all of us in our student life.

The Ashtanga Yoga:

The Ashtangas, the eight limbs of Yoga, are steps taken externally and internally to detach oneself from the emotions, behaviour and experiences weighing down on our physical and perceptive aspects of life. Human beings must primarily learn to restrain and abstain from indulging in sense pleasures. *Yama* is the first limb of Yoga that exhorts the same for all human beings to follow. The subdivisions of *Yama* include *Ahimsa* (non-violence), *Satya* (Truthfulness), *Asteya* (Non-stealing), *Brahmacharya* (Abstinence from sexual desires) and *Aparigraha* (non-receiving). These rules of the *Yama*, in our student life, are essential as we need to learn restraint over our mind and the unconscious desires to give in to any behavior which not only brings harm to us, but also to those around us who live with us as our family, friends, classmates, teachers, colleagues and superiors. Honesty is a virtue that gives others a reason to rely on us. None of us would want our arduous work to be put to question, do we? Violence, uncontrolled urges, indulging in stealing, or having an insatiable greed to possess and have more are marks of materialistic life that do not give you ultimate satisfaction. Instead, these are vices which are avoidable, but the delusions presented to us today validate them as forms of rebellion towards rules of society established to maintain a decorum. As Swami Vivekananda (2013) says while explaining these Yoga Aphorisms of Patanjali:

If I tell a lie, or cause another to tell one, or approve of another doing so, it is equally sinful. If it is a very mild lie, still it is a lie. Every vicious thought will rebound, every thought of hatred which you may have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they will rebound on you with compound interest. No power can avert them; when once you have put them in motion, you will have to bear them. The school of Psychoanalysis, especially the theories of the founding father Sigmund Freud, classifies these acts under the concept of *Id* (the pleasure principle). In the life of a student, if we give in to these urges unrealistically, we live in a world that is painted with visions and fancies of the life awaiting us. It is true that a person must never slog to work and have no relaxation. There must be a balance in leisure and work in the life we lead daily. However, in the name of relaxation, we tend to overload and overstimulate our senses and our lives with unwanted, unnecessary baggage which soon turns to regret

the moment we are made aware of pending tasks, duties and responsibilities which are irrevocable parts of our lives. It may look cool to lead a free life that may match the popularized images of college/university life, but the fact that it cools down your pace as a student becomes a trouble that could have been avoided. These momentary pleasures do not give you the satisfaction and contentment of having completed what is expected out of you as a student.

Secondly, Patanjali describes the idea of Niyama, or having specific habits and observances in life which systemizes your lifestyle, increases chances of qualitative living, and enables you to plan well in advance. *Shoucha*, or cleanliness of the mind and body, is the first subdivision which is fundamental for your mind and body to be at peace. Cluttering is the first step of pushing ourselves into the pitfalls of a messy life- be it a clutter in your room, study table or in the mind itself. One must never invite havoc into one's life. *Santosha* or having contentment and acceptance of circumstances, increases the hope for a better future, and reduces the risk of falling prey to greed, avarice, and a trip across the never-ending sea of despair. The ability of acceptance is often mistaken by the fiery youth of today to be passive submission. The idea is to balance your voice, independent thinking with the ability to adjust, evolve, change, and mould according to the circumstances. This is the real attitude of change-making needed for a better, unified society. *Tapas* (Penance) and *Svadyaya* (Self-study and study of the self) are integral parts of a student's life. Our work must reflect a relentless pursuit of achieving or nearing perfection; perseverance must be our signature in whatever work we do. Always remember, it is better to keep trying instead of giving up on our own self and lowering our morale in life. Introspection of who we are, what we are as human beings and as students, how far we can go in the direction we have chosen to follow and what our goals, strengths, and weaknesses are - will lead us to be better acquainted with our own selves. We tend to keep knowing more about what happens around us, but we forget to communicate with our own selves. Take some time off to converse with the inner *you*, waiting to be heard and sensed! *Ishvarapranidhana* refers to the act of thinking about and keeping the mind fixed on God or your idea of a higher self than you. This gives your life a focus, a better vision, and tethers you deep down to a sense of faith on your own selves.

The third *Anga* in these Ashtangas is the idea of *Asana*, or the physical exercises of Yoga that improve your physical conditions- from the level of a cell to your limbs and sinews. Yogasanas increase your body's capabilities and vitalities, they are the fuel to operate this machine called body given to us to live life fruitfully. From postures to flexibility, core strength to keeping away the bodily diseases, *Asanas* will make your life energetic and lighter.

Pranayama, the fourth limb of Ashtanga, means controlling the breath, or *Prana*. Our Prana is our energy that flows within the body and is perceived by us as inhalation and exhalation. Controlling this process not only regulates the level of oxygen you are providing for your body (thereby increasing circulation in the veins), but it also enables you to bring to rhythm all those actions of your body that are influenced by these energy flows- such as sleeping, breathing freely, and secretion of different hormones in the body.

Yogasanas and Pranayama improve the living conditions within and around your body-mind complex, inspiring your inner self to be in tune with the mortal chain that is temporarily tethering it to Earth. This control over the physique strengthens the control we have over our lives.

Pratyahara, or the ability to withdraw your senses from the external world, increases our ability to be focused within. In the process, it prepares us to travel inwards and slowly come away from those external distractions which often come in the way of understanding our own selves, and engaging in gaining self-knowledge.

Dharana (bringing into focus), *Dhyana* (concentration and holding the focus) and *Samadhi* (losing oneself in the Atman or the higher self, a state where sense perceptions are not there), can be simply understood at this level of being students as a three-stage progression of focus and an ability to engage your body and mind towards one task. Suppose you are reading a book or making notes, bringing yourself to focus on the work is *Dharana*, concentrating on the same for some time is *Dhyana*, while losing yourself to the point that you become unaware of who is around you, or where you are, is a form of *Samadhi*.

Conclusion:

Yoga connects your complex of body, mind, and soul in a dynamic relationship with the external reality, without compromising on the internal reality that is ultimate and immortal. In the life of a student, where uncertainty of future, and all sorts of vices await to catch hold of the spirit of a young individual, yoga and its principles will help every one of us to realize our true potential and utilize it to its full extent, such that we become able, strong, and ethical beings of the society.

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14

YOGA: A PATH FROM UNCERTAINTY TO ENLIGHTENMENT

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Abstract:

Yoga is a union of body, mind, and soul. Yoga is a way of life that helps us stay relaxed and mentally free from worries and wavering thoughts. Yoga is now renowned and recognized by the whole world. In today's times, people are running for one thing after another which takes a toll on our health. The wellbeing of a person is an umbrella term and it includes physical, mental, and emotional aspects within itself. What happens with our body affects our mind and what affects our emotions also impacts our physical and mental health. Yoga is the art of living life by striving for the right balance between our wavering thoughts, emotions, choices, and physical health. Yoga is believed to be one of the oldest remedies for curing health issues. With increasing complexity inside the society and our brains too there arises the need for a cure that does not only work on the superficial level instead should work from the roots and make things better for everyone. Yoga is the path that will lead us from uncertainties to enlightenment.

Key words-Yoga, Mental health, Physical health and Enlightenment.

Introduction:

Yoga in every sense helps the person realize oneself at the most deeper level possible. In day-to-day life what we visualize as an ideal is far away from what we are in reality. This incongruence in our minds brings a lot of stress and anxiety in our mind. Yoga comes to our aid at this time, allowing us to delve deep into our unconsciousness about who we are and what we want to be at what cost. Yoga is such an art form that helps us be in peace with our existence by very finely integrating our mind, body, and soul. Yoga helps us clear our minds by the means of asana and pranayama. This is also backed up by research revealing that the practitioners of yoga face much lower rates of depression in comparison to those who don't practice it at all. (Sahni, Singh, & Garg, 2021). Research further also says that practitioners of yoga are more resilient in the face of difficulties. They cope up well with difficult times. They tend to show more emotional awareness and emotional control over environmental situations which might cause more damage and disturbance in those who are non-practitioners of yoga. Yoga helps us achieve more stability in our life by helping us become more emotionally aware. This awareness helps us to become more aware of our feelings and more importantly, why are we feeling a particular emotion at that particular moment. This awareness leads us to manage our stressors well and try to find why we felt that emotion and manage and deal with that situation in a more comfortable and conscious way. Sometimes we make decisions in a fit of emotion and later on we regret doing that but those who practice yoga feels less overwhelmed in these moments and takes decision more consciously and use more brain than emotions to reach a conclusion. And lastly, emotional control is being experienced more by those who are regular practitioners of yoga. Yoga teaches us how to breathe properly, and how to relax even when our surrounding is full of stressors. So, little too many benefits are there for those who practice yoga religiously.

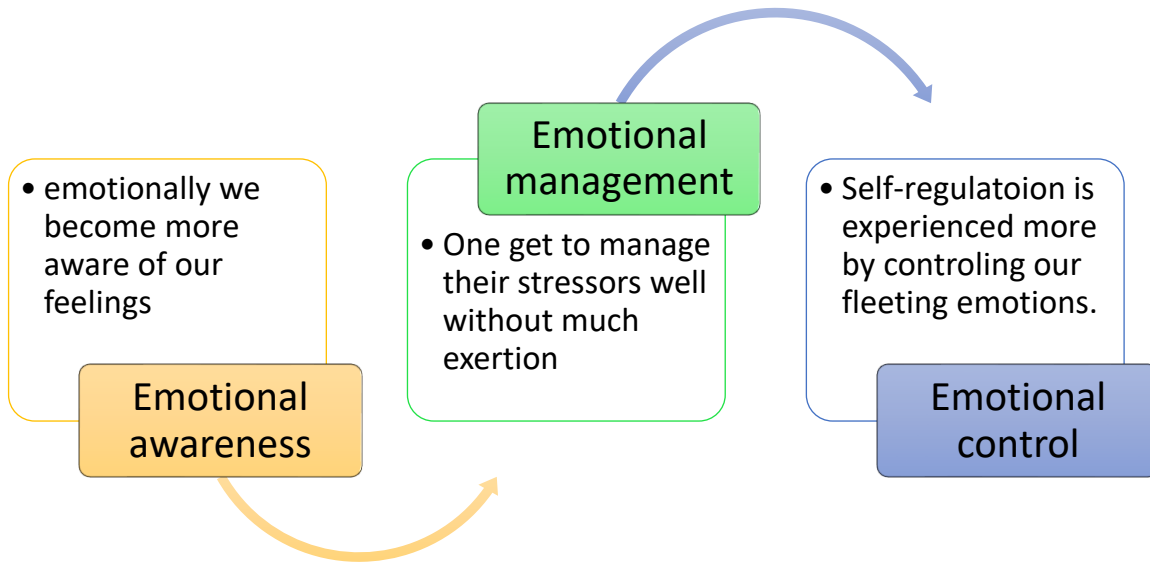


Figure 1: Benefits of practicing yoga

Yoga for Stress Management:

Yoga is an ancient practical science as well as the art of life. This helps us unwind ourselves completely and achieve deeper mindful states. In today’s time due to constant work pressure, cut-throat competition, population explosion, and unemployment humans are bound to become stressed at one or the other thing. We are constantly working day in and day out to make our dreams come true but we seldom realize that all of this is happening at the cost of our damaged physical health, loss of sanity, and loss of peace in our life. This constant pressure takes a toll on our physical, mental, social, behavioural, physiological, and psychological well-being. That’s why organizations are organizing stress management and stress reduction programs (Thakur, 2016). There are a number of techniques to reduce stress in our lives and one such very helpful technique is yoga. Yoga is claimed to cure chronic ailments like asthma, high blood pressure, stress, anxiety, and even depression to a certain extent (Thakur, 2016). Yoga helps us relieve stress by relaxing our body and, mind at the same time and makes us more agile.

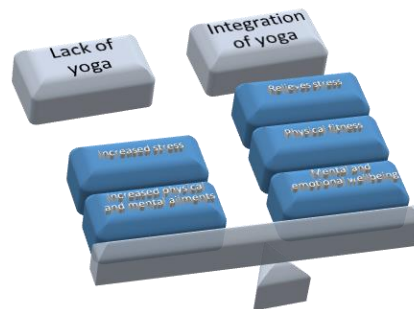


Figure 2: Difference between practitioners and non-practitioners of yoga

Tele-Yoga: A New Hope for Life:

Yoga is one such ancient art that is still in use and is changing lives all across the globe. In late 2019 when novel coronavirus spread all across the globe and everything shifted from face-to-face mode to online mode. People were more stressed and were living under uncertainties regarding their future and well-being. In such times attending yoga classes for maintaining immunity and fitness was tough and that's when the research was done regarding seeing the feasibility of tele-yoga it turns out that it is feasible, safe, and useful in reducing stress and improving individual well-being and health of the person (Jasthi, Bhargav, Varambally, & George, 2020). In times of uncertainty, we always tend towards our home and yoga is among one of the six orthodox systems of Indian philosophies. Yoga is one such remedy that not only restores our physical health but also our mental and emotional well-being. Being healthy and emotionally stable doesn't mean that a person won't become sad, worried, or feel low instead it's the capacity to feel pain when you are hurt, happiness when you are happy, and not live in denial of any of your emotions (Chaurasiya, 2022). The total well-being of a person is achieved only when one is able to enjoy their life fully and is able to cope with day-to-day life stress by efficiently dealing with them. During the pandemic period, front-line workers like healthcare workers were at a very big risk to their life. At that point when mindfulness and yogic practices were administered together, they brought more positive results than yoga alone. The results also proved to reduce stress and anxiety at a deeper level and enhanced working capacity under stressful conditions as well (Torre, et al., 2020).

Yoga in the Age of Globalization:

Now is the golden period for the promotion and circulation of yoga and its health benefits across the globe. With just one click on a computer screen, we can see thousands of remedies for stress and other ailments but there is no such technique that can cure acute to chronic ailments without spending a million bucks from your pocket. Earlier people were not that aware of their health but nowadays due to a huge number of social media awareness camps a lot of people are actually trying to stay fit and healthy which might be a small start but will give out long-term results. Even in accordance with various sustainable development goals, we should become more rational in our usage of resources to keep this earth a liveable place for generations to come. Wellness has now emerged as a new concept in the place of mere physical fitness. Maharishi Patanjali was the first person to compile and put together the whole practice of yoga (Acharya, Mahapatra, & Acharya, 2021).

Yoga for Holistic Development:

Human beings have an innate tendency to strive for excellence. After accomplishment of one need, we tend towards the higher state of need and this rat race never ends. Even when we are trapped in such a condition we shouldn't overlook the importance of one aspect of our health over another. In the age of social media and influencers, we very often tend to compare our life with that of what we see on social media which most of the time gives us the wrong idea of body image, fashion trends, political point of view, and what not. To safeguard ourselves from all this madness we can always switch over to mindfulness activities and yoga for that matter. Yoga helps us unite our mind, body, and soul which in turn brings our physical, mental and emotional well-being in harmony.



Figure 3: Yoga benefits for holistic development

Conclusion:

Yoga is an ancient practice dated back from the Indus valley civilization. Yoga helps us unite our body, mind, and soul which helps us stay true to our core nature. In the age of technology and the mad rat race, we should unwind more often with yoga and mindfulness activities. This will help us stay in harmony with Mother Nature and will also increase our efficiency, confidence, physical fitness, emotional management, and whatnot. So, let’s start practicing this age-old remedy to all our problems and become better selves by putting behind all the worries.

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15 SIGNIFICANCE OF YOGA IN STRESS MANAGEMENT AND MENTAL WELLNESS

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Abstract:

Yoga promotes both physical and mental relaxation, which lowers tension and anxiety. It is a mind-body exercise consisting of controlled breathing, physical positions, and relaxation or meditation. The physical positions encourage flexibility, ease stress, and lessen discomfort. Yoga positions may aid in releasing emotional and tension-related blockages as well as physical ones like muscular knots. Further, yoga encourages the release of endorphins, the feel-good hormones that can improve how you cope with stress and lift your mood. In this study, yoga is examined in relation to how it promotes mental health and stress reduction. In addition, the study looks at various asanas and how they can help people reduce stress.

Keywords: Yoga, Stress Reduction, Mental Wellbeing, Yoga Asanas

Introduction:

Stress has become an unavoidable aspect of modern life. Its long-term presence has a harmful impact on our day-to-day lives. As a consequence, our stressful lifestyle has become a key contributor to health issues and diseases. Yoga's specific remedies to the problem of stress are one of its greatest contributions to modern living. Through its complete knowledge of mind and body, yoga provides an individual with ready-to-use abilities to combat stress. An individual is comfortable in person and attentive in mind when they are not stressed.

Yoga: Origin, History and Development:

Yoga is an ancient and profound Indian philosophy-based discipline. It began as a spiritual development, but it is now widely used to promote physical and mental health. The word "yoga" had for the first time appeared in the Rig Veda which is a compilation of ancient scriptures. Yoga is derived from the Sanskrit word "yuj", meaning "to connect". Yoga may be dated back over 5,000 years to northern India (Burgin, 2007). During the late 1890s, Indian monks introduced yoga to the Western world (Explore The Ancient Roots of Yoga - Google Arts & Culture, 2010). By the 1970s, modern yoga teachings had become very popular in Western countries (Rangnekar, 2021). Yoga involves stretching the body and creating various positions while maintaining slow and regulated breathing. At the same time, the body feels calm and energetic. Yoga includes a variety of styles, with some moving through the positions fast, almost like an aerobic workout, and others relaxing deeply into each pose. Some have a spiritual component, while others are simply utilised for fitness.

Yoga has gained in popularity as a therapeutic and relaxing treatment amongst people of all ages, including elderly. Typical yoga practises combine stretching and maintaining various positions (called asanas) with deep, rhythmic breathing and meditation, with the objective of building physical flexibility

and strength in bones. Yoga has been shown in studies to promote mental health, relax people, and reduce irritability in those who do it. According to Harvard-affiliated Massachusetts General Hospital (MGH), the mind-body practice will help to manage the stress response, which causes physiological changes in the body such as reduced blood pressure, lower heart rate, and increased airflow to the lungs, all of which help individuals to relax (Relaxation Response Proves Positive, 2015). A little yoga in the morning, evening, or even during a lunch break has been shown in numerous studies to reduce stress and boost productivity. Yoga is thought to be particularly beneficial for stress relief because, in addition to the physical advantages, it promotes a positive mood, increased mindfulness, and a healthy dose of self-compassion.

Stress Management through Yoga:

Stress erodes all of our abilities. We can't deal when our energies are drained, and anything can send us over the edge. It's like being stuck in a semi-panic state, with little exhalation and stiff neck, head, and shoulders. Yoga for stress relief provides us with coping mechanisms. When inner tranquility is indefinable, it's time to pay attention to the body. One way is to pay attention to where stress or fear manifests in the body and direct our attention and breath there. We want to eventually get into a forward bend, which will promote exhalation and trigger the relaxation response. Forward bends are likewise restorative. Yoga's health benefits have been shown many times. Yoga has been demonstrated to improve health in both clinical and nonclinical individuals in studies. A comprehensive analysis of yoga as a treatment for insomnia in cancer patients and survivors found promising evidence of yoga's efficacy in treating insomnia and sleep quality impairment (Mustian, 2013). Furthermore, yoga has been shown to have psychophysiological effects, and it has been proposed that it increases endogenous melatonin secretion, which may be responsible for boosting one's sense of well-being (Harinath et al., 2004). In addition, meditation also showed physiological effect by increasing cardiac output, which inherently influence basal metabolic rate. A yoga-based intervention programme is both feasible and effective in promoting beneficial health and wellness outcomes. Recent studies have looked into the psychological effects of yoga and yoga seems to have helped with despair, anxiety, and self-confidence.

Yoga Practices for Stress Relief:

Several yoga asanas are beneficial to both the body and the mind. The endocrine system is the most affected system in our body when we are stressed. As a result, some asanas that are particularly beneficial for relieving stress and are of great influence to our endocrine system are Uttanasana, Adhomukhasvasana, Paschimottanasana, Balasana, Shavasana, etc. Meditation is another well-known yogic technique that can be used for a variety of purposes. In meditation, an individual practises withdrawing their attention from the everyday world's various objects or ideas and concentrating it on a single idea/object instrumentally for a period of time.

Conclusion:

Severe stress can lead to a variety of issues in our lives. Nevertheless, a Yogic lifestyle can be an effective stress reliever. Adoption of Yogic concepts in daily life is referred to as yogic life style. Such yogic principles are applicable to all parts of life, including aahar (food), vihaara (relaxation and recreation), and vyavahaara (actions). These yogic principles must be followed for a healthy and happy life. In other

terms, proper yogic nutrition, recreational activities, attitudes and emotions, thinking, and actions are all required. This can reduce stress and improve well-being.

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16 STRIKING A POSE TO IMPROVE YOUR MENTAL HEALTH: THE YOGA EXPERIENCE

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Abstract:

The incidence of mental health disorders and stress-related illnesses has increased globally. This observation has been associated partly with the aftermath of the novel coronavirus pandemic where nations have experienced the worst economic meltdown. leading to the release of several workers from their jobs. Despite the increase in mental health conditions, drugs for their management are either unavailable or in short supply and or come with several side effects. Yoga an ancient Indian philosophy for maintaining balance and health in the physical, mental, and emotional dimensions of individuals has been proposed to be an alternative for the management of mental health disorders. In this article, we discuss the effectiveness of yoga in mental health conditions to present scientific evidence and make a case that yoga is beyond the striking of a pose or a spiritual exercise but it could be a game-changer in the management of mental health conditions.

Keywords: Yoga, Stress, GABA, HPA axis, Mental health

Introduction:

Yoga is a broad phrase that refers to a variety of metaphysical notions and lifestyle activities, with hatha yoga being the most prevalent in modern societies. Hatha yoga is made up of physical postures, breathing exercises, and meditation (Nyer et al., 2018). Yoga is an age-old compilation of Indian-based lifestyle practices and one of the six divisions of Hindu philosophy (Bhargav et al., 2020). Patanjali is credited with categorizing these practices (Ashtanga Yoga) into eight divisions, which include Yama and Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi (Bhargav et al., 2020). Yoga has traditionally been utilized for spiritual growth, but its therapeutic advantages in psychiatric diseases have been systematically investigated in the last two decades (Shroff & Asgarpour, 2017). Stress is defined as any internal or external event that generates a bodily response. Depending on the nature, timing, and severity of the applied stimulus, stress can have a wide range of effects on the body, ranging from changes in homeostasis to life-threatening effects and death.(Yaribeygi et al., 2017). Mental health issues and stress-related ailments have become more common worldwide. This observation has been linked to the aftermath of the new coronavirus epidemic, in which countries experienced the biggest economic crash in history, resulting in the layoff of several people and the loss of their source of income (Nochaiwong et al., 2021). In the next 20 years, depression is anticipated to be the largest cause of worldwide disease burden (Ezzati, 2018). Despite the rise in mental health problems, medications to treat them are either unavailable or in low supply, and those that are available have a variety of negative effects. Alternative therapies are constantly being researched by scientists to assist address this public health issue. Yoga has been demonstrated to be effective as a stand-alone treatment for mild depression, as well as a combination therapy for mental disorders, emotional problems, substance abuse, and cognitive decline. This article, therefore, seeks to bring together works done on yoga and mental health disorders and attempt to explain its pharmacological bases and make a case for its use in

the management of these disorders This paper also presents evidence for yoga as a means of health promotion, sickness prevention, and treatment for depression and other mental health imbalances. Yoga, like other therapies, isn't a cure-all for mental health problems. When combined with other treatments, yoga has the potential to help people achieve better mental health.

History:

Yoga's ancient training and teachings have been around for at least five thousand years. A desire for personal freedom, health, long life, and self-understanding existed in ancient times, which finally led to the development of Yoga, a method of physical and mental training (Kumar, 2017). Yoga originates from the root word "yuj," which means "to join together" or "to unite" (Kumar, 2017). Yoga is almost 5000 years old, according to archaeological investigations and scientists using satellite technology. Yoga was thought to have originated around 500 B.C. by western scholars and Indologists (Sarbacker, 2011). The Harappan civilization provides the earliest evidence of the existence of some type of Yoga practices in India (Sarbacker, 2011). Yoga also found its way into Buddhism at this time; Lord Buddha was the first Buddhist to study Yoga. The teachings of Buddhism, which originated in India, are comparable to those of yoga in that they both aim for nirvana and renunciation of the world (White, n.d.).



Figure 1. Some seals and fossils remain of Indus Saraswathi valley civilization with Yogic motives and figures performing yoga.

Pathophysiology of Stress:

Although stress is a necessary survival mechanism, chronic and/or severe stress disrupts normal brain structure and function (Alkadhi, 2013). The hypothalamic-pituitary-adrenal (HPA) axis is hypothesized to influence stress pathophysiology. The HPA axis is a central stress response system (Riley & Park, 2015). Because the majority of motor commands are relayed through the HPA axis and other endocrine functions, motor control signals are propagated to the HPA axis via the brain stem and reticular activating system. Increased cellular oxidative stress (OS) is associated with hyperactivity of

the HPA axis (Gautam, 2021). The sympathetic nervous system is activated during the rapid response, which increases the levels of circulating norepinephrine and epinephrine in the brain with a resultant increase in stress conditions.

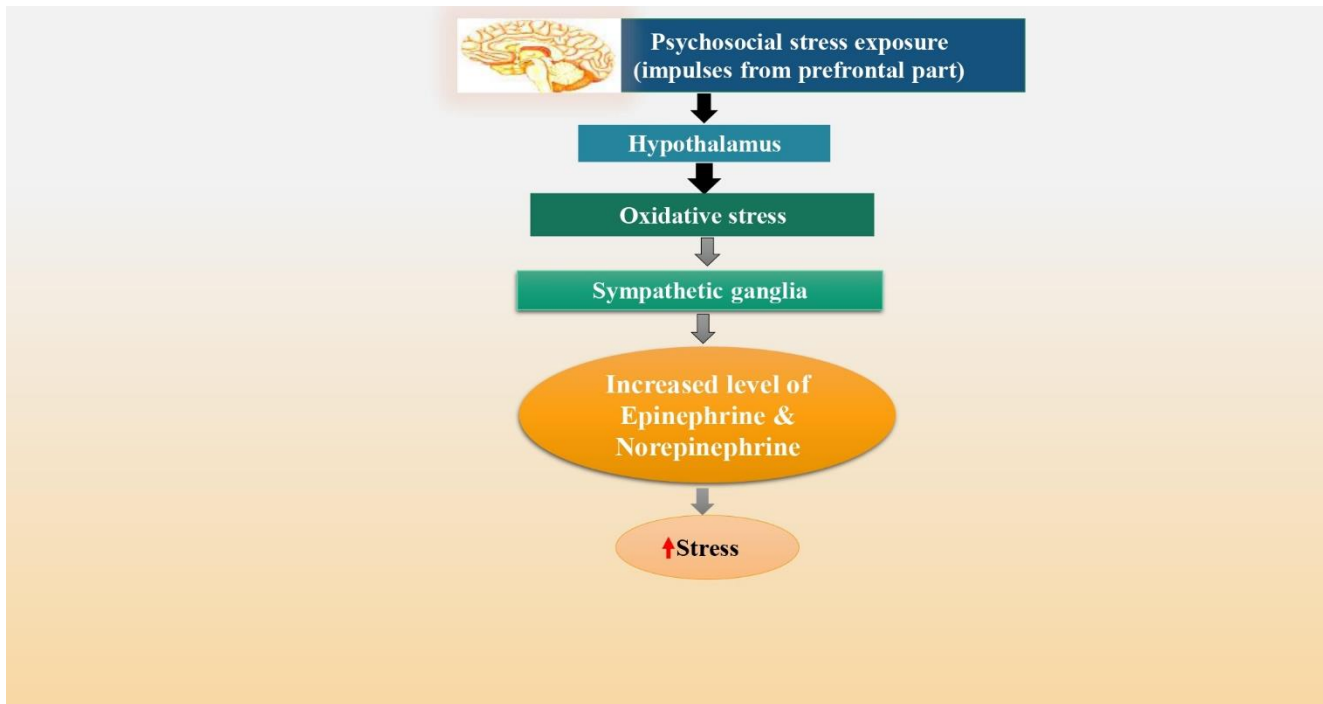


Figure 2. Pathophysiology of stress

Yoga and Stress Related Disorders:

Yoga is believed to be a practice of quieting the mind. According to the World Health Organization, psychiatric disorders are the main cause of disability-adjusted life-years worldwide, with the latest data revealing that mental illnesses account for 37% of all non-communicable disease-related healthy years lost (Organization, 2011). Several research works have shown promising results about the use of yoga as an alternative to the management of several neurological and psychiatric disorders. In a preliminary trial at an Indian psychiatric outpatient clinic, 91 patients classified as DSM-III "anxiety-neurotic" were randomly assigned to either yoga or diazepam for three months. The yoga group's pre-post anxiety scores improved dramatically, while the pharmaceutical group's scores remained unchanged (Park & Slattery, 2021). It has also been revealed that after 6 months of yoga practice, psychological and physiological indicators improved (Rocha et al., 2012). Yoga's effects on stress management in healthy persons have been demonstrated (Chong et al., n.d.). Patients who practiced yoga experienced a substantial improvement in measures of overall stress level, anxiety, and health status as compared to the control group in a randomized control experiment in a primary health care center in Sweden (Köhn et al., 2013). There was also a significant increase in thalamic GABA levels in a 12-week trial using Yoga therapies, which showed a favorable link with increased mood and decreased anxiety among participants (Streeter et al., 2010).

The Pharmacology of Yoga:

Despite the widespread use of yoga as a therapy for a variety of ailments, the principles underlying yoga's apparent efficacy in health promotion, illness prevention, psychotherapy, recuperation, and procedural sedation remain unknown. However, numerous scientists believe that Yoga has a beneficial effect on the neurological system (Nyer et al., 2018). Yoga inhibits the hypothalamic posterior or sympathetic area, which enhances the body's sympathetic responses to stressors and restores stress-related autonomic regulating reflex systems (Gautam, 2021). The hypothalamus and limbic system are also well known for their role in emotional expression (Bhargav et al., 2020). Yoga techniques reduce fear, anger, and rage-inducing parts of the brain while stimulating rewarding centres in the middle forebrain and other places, resulting in a sense of joy and pleasure (Woodyard, 2011). Deep breathing exercises during yoga have been shown in studies to relax the body, which stimulates the vagus nerve. The vagal nerve stimulation enhances parasympathetic activity in the autonomic nervous system, as well as GABA levels, a brain inhibitory neurotransmitter (Cabral et al., 2011).

Conclusion:

This article discusses the relevance of yoga in the management of mental disorders. From literature, it could be said that yoga helps to relieve stress by inhibiting the sympathetic nervous system and activating the parasympathetic nervous system via the vagus nerve. Also, it could be mitigating mental health disorders through the activation of GABAergic receptors. We could therefore posit that yoga could serve as an important complementary or alternative therapy for mental health disorders.

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17 YOGA FOR STRESS RELIEF AND MENTAL WELLNESS

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Abstract:

Health is not just the physical wellbeing of the body but also the mental wellness. Mental wellness is a state of well-being where a person analysis and realizes their own abilities, cop up with the normal stresses, works productively thus contributes to the community/society. The practice of yoga shows promises for promoting better mental health and it is acceptable, cost-effective, accessible and encourages self-reliance. It improves both the physical and mental health. The yoga had its origin from India and word Yoga is derived from Sanskrit. Different researchers states that yoga positively affects the nervous system and gene expression. The widely practiced yoga Sadhanas are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, Bandhas and Mudras, Shatkarmas, Yukta-ahara, Yukta-karma, Mantra japa etc. Practicing yoga has wide range of beneficial effects on an individual's mood, behavior and general mental health. Consistent practice of mix of yoga and meditation is necessary for one to achieve incredible degree of mental peace and calmness. Hence the practice of yoga makes a man to gain positive attitude on life in general and develop great willpower, tolerance in the long run.

Keywords – Yoga, Stress relief, Health, Mental wellness, Asanas

Introduction:

According to WHO "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." However, it is very much observed that people often refer to health as just the physical state of body and often neglects the mental wellbeing/ state of a person. Mental health is as important as physical health, in fact it is an inevitable part of health. Mental wellness is a state of well-being where a person analysis and realizes their own abilities, cop up with the normal stresses, works productively thus contributes to the community/society. According to a report published in Lancet in the year 2017, it is revealed that one in seven people in India had a mental disorder ranging from mild to severe. Also, the proportional contribution of mental disorders to the total disease burden had doubled between 1990 and 2017 and this has increased in the coming years.

Yoga which is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite' has been shown to lower stress hormones in our bodies while simultaneously increasing beneficial brain chemicals like endorphins and GABA (gamma-aminobutyric acid) which helps in decrease anxiety and improve mood. Shavasana or the Corpse pose is known as one of the best yoga poses for stress relief. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature with the aim

of Yoga is Self-realization, to overcome all kinds of sufferings leading to 'the state of liberation' (Moksha) or 'freedom' (Kaivalya).

The National Centre for Complementary and Alternative Medicine (NCCAM) classifies yoga as a mind-body therapy, defining it as “yoga—this combination of breathing exercises, physical postures, and meditation, practiced for over 5000 years, calms the nervous system and balances body, mind, and spirit. It is thought to prevent specific diseases and maladies by keeping the energy meridians open and life energy flowing.

Practice of Yoga:

The breath, according to the yogic perspective, is a link between the mind and the body. Almost all types of yoga use slow diaphragmatic breathing. Slowing and deepening the breath is essential for calming the mind. Because of this, yoga can help you regain mental stability, quiet, and tranquilly.

Various researchers hypothesize that yoga works through positively affects the nervous system, the cardiovascular system and gene expression. Stimulation of the vagal nerve results in increased parasympathetic activity of the autonomic nervous system and also increases GABA (a neurotransmitter) activity in the brain (Streeter *et al.*, 2012). Similar to other forms of physical exercise, breathing and body movement has a positive impact on cardiovascular health. Studies comparing gene expression in long term practitioners of yoga with controls suggest that yoga positively affects gene expression profiles in immune cells (Saatcioglu, 2013).

The practice of yoga involves forming various body postures, slow stretching movements, breathing exercises that at times can lead to progressive relaxation, imagery and meditation. All these specific techniques are meant for a specific purpose and they culminate into a higher awareness of what is happening to oneself during stress – emotionally, physically, mentally and energetically. Various yoga techniques have been shown to aid with stress management. These strategies act on both an individual and a communal level to provide great relief from the situation of excessive stress. They assist in alleviating the problem's bodily and psychological negative effects by guaranteeing a healthy and constructive reaction to stress stimuli. Yoga has a relaxing effect on the parasympathetic nervous system, which can help to reduce blood pressure and heart rate. This lowers the body's desire for oxygen. Yoga can also aid with digestion, immunity, and proper waste evacuation, as well as increasing lung capacity. It improves digestion, strengthen immunity, help in effective elimination of toxic wastes and also increase lung capacity.

Yogic and Wellness:

The widely practiced Yoga Sadhanas (Practices) are: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana (Meditation), Samadhi /Samyama, Bandhas & Mudras, Shat-karmas, Yukta-ahara, Yukta karma, Mantra japa, etc. Yama's are restraints and Niyama's are observances. These are considered to be pre-requisites for the Yoga Sadhanas (Practices). Asanas, capable of bringing about

stability of body and mind ‘kuryat-tad-asanam-sthairyam...’, consists in adopting various body (psycho-physical) patterns, giving ability to maintain a body position (a stable awareness of one’s structural existence) for a considerable length and period of time as well.

Pranayama consists in developing awareness of one’s breathing followed by willful regulation of respiration as the functional or vital basis of one’s existence. It helps in developing awareness of one’s mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the ‘flow of in-breath and out-breath’ (svasa-prasvasa) through nostrils, mouth and other body openings, its internal and external pathways and destinations. Later, this phenomenon is modified, through regulated, controlled and monitored inhalation (svasa) leading to the awareness of the body space/s getting filled (puraka), the space/s remaining in a filled state (kumbhaka) and it’s getting emptied (rechaka) during regulated, controlled and monitored exhalation (prasvasa).



Pranayama, Source: *Kerala Tourism*

Shavasana is the final part of a yoga class is savasana, corpse pose, in which people lie down with their arms and legs open in deep rest. Ayurvedic physicians recommend shavasana to almost all their patients as a remedy to modern society’s hectic pace of living. Shavasana combines deep breathing with systematic relaxation of each body part. While some people may fall asleep during shavasana, the intent is to maintain consciousness while most of the body is resting. The sense of expansion helps to release attachment to material concerns.

Savasana, Source: *Wikipedia*

Yoga's and Quality of Life:

A Harvard Study using MRI scans and other brain imaging technology have shown that people who regularly practiced yoga had a thicker cerebral cortex (the area of the brain responsible for information processing) and hippocampus (the area of the brain involved in learning and memory) compared with nonpractitioners.

A review of 15 studies, published in the journal, *Aging and Mental Health* looked at the effect of a variety of relaxation techniques on depression and anxiety in older adults. In addition to other interventions yoga and music were the most effective for both depression and anxiety and yoga appeared to provide the longest-lasting effect. Yoga is equally as effective as TCAs (tricyclic antidepressants) in severe MDD (Janakiramaiah *et al.*, 2000). Yoga in combination with anti-depressants is better than anti-depressants alone for depressive symptoms (Sharma *et al.*, 2005). Multiple studies conclude that yoga is better than no treatment in improving mild to moderate depressive symptoms in MDD (Krishnamurthy and Telles, 2007). Rakhshani *et al.*, (2010) has studied that yoga has improved the quality of life of pregnant women in various studies and enhanced their interpersonal relationships. Ross and Homas (2010) review study found that yoga is as effective or better than exercise at improving a variety of mental and physical health measures such as stress, quality of life, mood states, heart rate variability, pulmonary function and so on.

A meta-analysis concluded that because weight gain and toxicity are side effects of various pharmacotherapies, yoga may be an effective and less toxic auxiliary treatment for severe mental illness (Cabral, 2011). Cramer *et al.*, (2012) stated that studies over the past 15 years have shown that yoga can improve psychological health during breast cancer treatment. Vancampfort *et al.*, (2012) stated that as well as health-related quality of life in antipsychotic-stabilized patients. According to Bilderbeck *et al.* (2013), yoga has improved subjective wellbeing, mental health and executive functioning within prison populations. Shroff and Asgarpour (2017) Across multiple RCTs using varied yoga interventions and diverse study populations, yoga typically improves overall symptom scores for anxiety and depression by about 40%, both by itself and as an adjunctive treatment. It produces no reported harmful side effects.

Conclusion:

The practice of yoga shows promises for promoting better population mental health. It is acceptable, accessible, cost-effective and encourages self-reliance. People are turning to yoga for mental health well-being preferring self-treatment over clinical involvement, believing that it has a higher efficacy than medicine, has less side effects, and does not respond to medication. In comparison to pharmacological treatments and psychotherapy, yoga has few side effects and is cost-effective.

Practicing Yoga has a wide range of beneficial effects on your mood, behaviour, and general mental health. Students and working professionals' benefit from daily Yoga practise since it improves concentration, relaxation, and peace of mind, as well as relieving anxiety and stress symptoms. Only by consistently doing a mix of meditation and Yoga can one achieve incredible degree of mental peace and calmness. Yoga can help anyone overcome depression, keep a healthy self-image and a positive attitude on life in general, and develop great willpower and tolerance in the long run.

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18 YOGA AND HOLISTIC EDUCATION

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Abstract:

Yoga is an ancient, spiritual, philosophical and scientific discipline. Yoga leads to the union of individual consciousness with that of the universal consciousness, indicating a perfect harmony between the mind and body, man and nature. Yoga aims for self-realization leading to Moksha (the state of liberation) or Kaivalya (freedom). Holistic education is a paradigm which focuses on the relationship between the whole and the part as well as interconnectedness of experience and reality. The focus of Holistic education is on the wholeness of person, community, society, planet and cosmos. It emphasizes on the inclusion of all significant aspects of human experience. The four major domains of Holistic education are- spiritual, cognitive, affective and psychomotor. It differs from most of the other pedagogical perspectives because of the spiritual dimension. The present article delves into the nature and depth of relationship between Yoga and Holistic education.

Key Words: Yoga, holistic education, spiritual dimension and self-actualization

Introduction:

The word 'Yoga' owes its origin to the Sanskrit root 'Yuj' which means 'to unite' or 'to join' or 'to yoke'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the universal consciousness, indicating a perfect harmony between the mind and body, man and nature (Basavaraddi, 2020, p. 1). Yoga aims for self-realization leading to Moksha (the state of liberation) or Kaivalya (freedom). Yoga is an integral part of India's cultural identity. Its presence has been recorded in Indus Valley Civilisation (2700 BC), in the form of seals and fossil remains depicting yogic motifs and figures performing yoga sadhana. Besides that yoga has also found mention in folk traditions, Vedic and Upanishadic heritage, Buddhist and Jain traditions, epics like Mahabharat, Ramayan, Bhagavad Gita, theistic traditions and the tantric traditions (Basavaraddi, 2020, p. 2). As a discipline Yoga has many traditional schools like Jnana Yoga, Bhakti Yoga, Karma Yoga, Patanjala Yoga, Dhayana Yoga, Kundalini Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga, Raja Yoga, Jaina Yoga, Baudhha Yoga, etc. The widely practiced Yoga sadhanas are Yamas (restraints), Niyamas (observances), Asanas (psycho-physical body patterns and postures), Pranayama (wilful regulation of respiration), Pratyahara (dissociation of consciousness from sense organs), Dharana (concentration), Dhyana (meditation), Samaddhi (integration), Satkarmas (clinical detoxification procedures), Yuktahara (right food and food habits), etc. (Basavaraddi, 2020, p. 3).

Holistic education is a paradigm which focuses on the relationship between the whole and the part as well as interconnectedness of experience and reality. It is about educating 'the whole child' (i.e. nurturing all aspects of his existence) as well as educating 'the child as a whole', meaning that all the aspects of his existence should be considered as an interconnected and cohesive singularity instead of combination of parts. According to Rudge (2008, as cited in Gallifa, 2019), holistic education perspectives

highlight eight broad principles: spirituality, reverence to life/nature, interconnectedness, human wholeness, individual uniqueness, caring relations, freedom/autonomy, and democracy.

According to Miller (2000, as cited in Mahmoudi, 2012), there are five levels of wholeness:

- 1) The whole person- a person is viewed as an integral being with six essential elements: physical, emotional, intellectual, social, aesthetic, and spiritual;
- 2) Wholeness in community- the emphasis is upon the quality of human relationships;
- 3) Wholeness in society- wholeness refers mainly to a country's ideological and economic dimension, and to the goals individuals impose upon themselves as a society;
- 4) a whole planet- perceives planet as a complex and harmonious organism of dynamic processes, and integrated whole that is alive and self – regulating, of which human societies as well as economic, political, and cultural systems, are dependent subsystems; and
- 5) The holistic cosmos- wholeness deals with the spiritual dimension of human existence.

Yoga and Holistic Education:

The relationship of Yoga and holistic education is deeper than it appears as there are vast similarities in aims. They both focus on spiritual development of practitioner or learner. “Holistic education differs from most other forms of pedagogy because it includes the spiritual dimension” (Miller, 2014, p. 2). The spiritual dimension distinguishes Holistic education pedagogies from other educational pedagogies and the holistic pedagogical perspectives are characterised by “the relationship between education and consciousness evolution” (Galiffa, 2019). The spirituality is a basis of distinction for Holistic education with respect to other educational practices and pedagogies but it serves as a point of concurrence for Holistic education and Yoga.

The aim of Yoga is self-realization leading to ‘the state of liberation’ (Moksha) or ‘freedom’ (Kaivalya). According to Forbes (2003, as cited in Schreiner, 2010), ‘Ultimacy’ is the goal of holistic education where ‘Ultimacy’ has two formal meanings- firstly as the the highest stage of being that a human can aspire to (e.g. enlightenment), secondly as a concern or engagement that is the greatest that a person can aspire to (e.g., being in service to something sacred). “In the first perspective Ultimacy is seen as the maximum development of those capacities that together make up a human being. This understanding supports also the process-oriented character of HE because, as well as holism, Ultimacy is a stage that can never be reached. In the second perspective Ultimacy is seen as an aspect of religiousness” (Schreiner, 2010, p. 4). ‘Ultimacy’ in the first sense is nothing but self-actualization. Without self-knowledge one cannot realize his potential. It is necessary to know ‘who we are’ and ‘what we are’, in relation to our inner and outer reality through experiences, without this realisation achieving the maximum development of potentialities is not possible. As self-realization aids self-actualization, it is not wrong to assert that Yoga supplements holistic education.

Yoga addresses all the essential elements of an integral being envisioned at ‘the whole person’ level via Yoga sadhanas. For instance, Asanas bring about stability and comfort to the body and mind by adopting various psycho-physical body patterns and maintaining body postures for a considerable length of time.

Asanas improve physical health as well as body posture. Similarly, Yoga sadhanas like Yamas, Niyamas, Dharana and Dhyana aid intellectual development. Hatha Yoga is an effective technique for enhancing mindfulness and decreasing stress levels in practitioners (Brisbon & Lowery, 2011). Felver et al. (2014) conducted a study to directly compare the acute effects of participating in a single yoga class versus a single standard physical education (PE) class on adolescent student mood. The sample comprised of 47 public school students who reported significantly greater decreases in anger, depression, and fatigue from before to after participating in yoga compared to PE. Thus, Yoga enhances emotional and social well-being of the practitioners.

Yoga can be extremely useful in bringing about interconnectedness, inclusion and cater to individual uniqueness as “yoga is a gentle, noncompetitive self-care practice of physical, emotional, and psychological wellness” (Hyde, 2012) and it does not require costly equipment and grand space. Yoga is found to be beneficial for emotional regulation among youth in juvenile justice facilities, especially youth with substance use disorders as it provided them with physical stimulation and mental distraction from potential cravings (Virgin et al., 2021).

Karma Yoga has been mentioned in the epic Mahabharata. As the name suggests, ‘Karma Yoga’ is based on the ‘Karma’ (law of cause and effect) and maintains that our deeds decide the attainment of moksha. It emphasizes on duty (dharma) and responsibilities. Karma-Yoga or the technique of intelligent action can be best described in the form of three interrelated constructs: 1) duty-orientation, 2) indifference to rewards, and 3) equanimity which are further related to moral sensitivity, moral motivation, and moral character; it shifts individuals' focus away from their rights to their duties (Mulla & Krishnan, 2014). Thus, Karma Yoga aids moral, social and intellectual development.

Due to its spiritual, philosophical, scientific, mind-centric nature Yoga works on the level of one’s body, mind, emotion, intelligence and energy (Basavaraddi, 2020). Consequently, it supports and supplements all the four major domains of Holistic education- spiritual, cognitive, affective and psychomotor.

Conclusion:

Holistic education emerged as an educational paradigm in 70s as a criticism of then prevalent educational practices such as factory-model which was meant for mass education and information-processing model which was based on a mechanistic view of human beings. Holistic education focuses on the relationship between the whole and the part as well as interconnectedness of experience and reality. The relationship of Yoga and holistic education is deeper than it appears as there are vast similarities in their aims. They both focus on spiritual development of practitioner or learner. Yoga is an ancient, spiritual, philosophical and scientific discipline. Due to its spiritual, philosophical, scientific, mind-centric nature Yoga works on the level of one’s body, mind, emotion, intelligence and energy. Consequently, it supports and supplements all the four major domains of Holistic education- spiritual, cognitive, affective and psychomotor. The yogic practice does not require expensive equipments and grand space, thus can be practiced by all irrespective of their economic and social background. The socio-economic viability and accessibility of Yoga ensures inclusion and interconnectedness. Implementing Holistic education without adopting Yoga does not seem a profitable and productive move as Yoga supplements it in every aspect.

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19 ਪਤੰਜਲੀ ਯੋਗ ਅਤੇ ਮਾਨਸਿਕ ਸੰਤੁਲਨ

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ਰੂਪ-ਰੇਖਾ (Abstract): ਇਹ ਕਥਨ ਆਮ ਸੁਣਨ ਵਿਚ ਆਉਂਦਾ ਹੈ ਕਿ ਇੱਕ ਸਿਹਤਮੰਦ ਸਰੀਰ ਵਿਚ ਹੀ ਸਿਹਤਮੰਦ ਦਿਮਾਗ ਦਾ ਵਾਸ ਹੁੰਦਾ ਹੈ। ਯੋਗ ਦਰਸ਼ਨ ਦੇ ਸੰਦਰਭ ਵਿਚ ਇਸ ਕਥਨ ਦਾ ਮਹਾਤਮ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿਚ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ ਕਿਉਂਕਿ ਯੋਗ ਜਿਥੇ ਮਨੁੱਖੀ ਸਰੀਰ ਦੇ ਵਿਕਾਸ ਵਿਚ ਸਹਾਈ ਹੁੰਦਾ ਹੈ ਉਥੇ ਮਨੁੱਖੀ ਚਿੱਤ ਜਾਂ ਮਨ ਦੇ ਵਿਕਾਸ ਲਈ ਵੀ ਅਹਿਮ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦਾ ਹੈ। ਇਸ ਪੱਖ ਤੋਂ ਪਤੰਜਲੀ ਦੇ ‘ਯੋਗ ਸੂਤਰ’ ਦੀ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਤਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਮਨੁੱਖ ਦੀਆਂ ਚਿੱਤ-ਬਿਰਤੀਆਂ ‘ਤੇ ਕਾਬੂ ਪਾਉਣ ਲਈ ਜਿਥੇ ਵੱਖ-ਵੱਖ ਯੋਗ ਕਿਰਿਆਵਾਂ ਨੂੰ ਕਰਨ ਦੀ ਵਿਧੀ ਸੁਝਾਉਂਦਾ ਹੈ ਉਥੇ ਨਾਲ ਹੀ ਧਿਆਨ ਅਤੇ ਸਮਾਧੀ ਵਰਗੇ ਮਾਰਗਾਂ ਦੀ ਵੀ ਸਿਫਾਰਸ਼ ਕਰਦਾ ਹੈ ਜੋ ਮਨੁੱਖ ਦੇ ਮਾਨਸਿਕ ਸੰਤੁਲਨ ਵਿਚ ਵੀ ਸਹਾਈ ਬਣਦੇ ਹਨ। ਅਜੋਕੇ ਦੌਰ ਵਿਚ ਮਨੁੱਖ ਨੂੰ ਦਰਪੇਸ਼ ਅਨੇਕ ਪ੍ਰਕਾਰ ਦੀਆਂ ਚੁਣੌਤੀਆਂ ਉਸ ਦੇ ਮਾਨਸਿਕ ਅਸੰਤੁਲਨ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹਨ। ਅਜਿਹੀ ਹਾਲਤ ਵਿਚ ਯੋਗ ਪ੍ਰਕਿਰਿਆਵਾਂ ਮਨੁੱਖ ਲਈ ਡੰਗੋਰੀ ਬਣਦੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਸਦਕਾ ਮਨੁੱਖ ਆਪਣੇ ਮਾਨਸਿਕ ਸੰਤੁਲਨ ਨੂੰ ਕਾਇਮ ਰੱਖ ਸਕਦਾ ਹੈ।

ਕੁੰਜੀਗਤ ਸ਼ਬਦ (Key Words): ਯੋਗ, ਪਤੰਜਲੀ, ਯੋਗ-ਸੂਤਰ, ਅਸ਼ਟਾਂਗ-ਯੋਗ, ਮਾਨਸਿਕ ਸੰਤੁਲਨ।

ਭੂਮਿਕਾ: ਭਾਰਤੀ ਦਰਸ਼ਨ ਵਿਚ ਯੋਗ-ਦਰਸ਼ਨ ਦਾ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਹੈ ਕਿਉਂਕਿ ਇਸ ਦਾ ਸਿੱਧਾ ਸੰਬੰਧ ਮਨੁੱਖੀ ਜੀਵਨ ਨਾਲ ਹੈ। ਅਸਲ ਵਿਚ ਯੋਗ ਇੱਕ ਅਜਿਹਾ ਵਿਗਿਆਨ ਹੈ ਜਿਹੜਾ ਮਨੁੱਖੀ ਜੀਵਨ ਦਾ ਵਿਕਾਸ ਕਰਦਾ ਹੈ ਅਤੇ ਮਨੁੱਖ ਦੀ ਅੰਦਰਲੀ ਸ਼ਕਤੀ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਦਾ ਸਾਧਨ ਦੱਸਦਾ ਹੈ। ਇਹ ਚਿੱਤ ਦੀ ਸਾਧਨਾ ਦੇ ਨਾਲ-ਨਾਲ ਸਰੀਰ ਦੀ ਸਾਧਨਾ ਦਾ ਮਾਰਗ ਵੀ ਸੁਝਾਉਂਦਾ ਹੈ। ਯੋਗ-ਦਰਸ਼ਨ ਦੇ ਕਈ ਬੁਨਿਆਦੀ ਸੂਤਰ ਮਹਾਰਿਸ਼ੀ ਪਤੰਜਲੀ ਦੁਆਰਾ ਦਿੱਤੇ ਗਏ ਹਨ। ਭਾਰਤੀ ਸੰਸਕ੍ਰਿਤੀ ਵਿਚ ਮਹਾਰਿਸ਼ੀ ਪਤੰਜਲੀ ਦਾ ਵਿਲੱਖਣ ਸਥਾਨ ਹੈ ਅਤੇ ਇਸ ਦਾ ਕਾਰਨ ਉਨ੍ਹਾਂ ਦੇ ਆਯੁਰਵੈਦ, ਵਿਆਕਰਨ ਅਤੇ ਯੋਗ ਨਾਲ ਸੰਬੰਧਤ ਵਿਸ਼ੇਸ਼ ਗ੍ਰੰਥ ਹਨ, ਜਿਨ੍ਹਾਂ ਸਦਕਾ ਸਰੀਰ, ਵਾਈ ਅਤੇ ਮਨ ਦੀ ਸੁੱਧੀ ਹੁੰਦੀ ਹੈ ਅਤੇ ਮਨੁੱਖ ਦਾ ਬਹੁਪੱਖੀ ਕਲਿਆਣ ਹੁੰਦਾ ਹੈ। ਯੋਗ ਸ਼ਬਦ ਦੇ ਅਨੇਕਾਂ ਅਰਥ ਕੀਤੇ ਗਏ ਹਨ। ਡਾ. ਆਰ.ਡੀ.ਨਿਰਾਕਾਰੀ ਯੋਗ ਨੂੰ ਵੱਖ-ਵੱਖ ਹਵਾਲਿਆਂ ਦੇ ਪਰਿਪੇਖ ਵਿਚ ਪਰਿਭਾਸ਼ਿਤ ਕਰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ ਕਿ ਵਿਆਕਰਨ-ਸ਼ਾਸਤਰੀਆਂ ਅਨੁਸਾਰ ਯੋਗ ਸ਼ਬਦ ਸੰਸਕ੍ਰਿਤ ਧਾਤੂ ‘ਯੁਜ’ ਤੋਂ ਬਣਿਆ ਹੈ ਜਿਸ ਦਾ ਅਰਥ ‘ਜੋੜਨਾ’ ਹੈ। ਯੋਗ ਨੂੰ ‘ਸਮਾਧੀ’, ‘ਯੁਕਤੀ’ ਅਤੇ ‘ਸਮਾਧਾਨ’ ਦੇ ਅਰਥਾਂ ਵਜੋਂ ਵੀ ਲਿਆ ਜਾਂਦਾ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ‘ਜੀਵ ਅਤੇ ਈਸ਼ਵਰ ਦੇ ਸੰਯੋਗ’ ਦੇ ਭਾਵ ਵਜੋਂ ਵੀ ਗ੍ਰਹਿਣ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਮਹਾਰਿਸ਼ੀ ਪਤੰਜਲੀ ਨੇ ਯੋਗ ਦਾ ਅਰਥ ‘ਚਿੱਤ ਬਿਰਤੀਆਂ ਦਾ ਨਿਰੋਧ’ ਕਿਹਾ ਹੈ।¹

ਵਿਚਾਰ-ਚਰਚਾ: ਪਤੰਜਲੀ ਦਾ ਯੋਗ ਸੂਤਰ ਭਾਵੇਂ ਇੱਕ ਸਿਰਿਉਂ ਨਵੀਂ ਜਾਂ ਮੌਲਿਕ ਰਚਨਾ ਨਹੀਂ ਪਰ ਉਸ ਨੇ ਯੋਗ ਦਰਸ਼ਨ ਨਾਲ ਸੰਬੰਧਿਤ ਹਰ ਪ੍ਰਕਾਰ ਦੇ ਗਿਆਨ ਨੂੰ ਅਨੇਕ ਪੱਖਾਂ ਤੋਂ ਵਿਚਾਰ ਕੇ, ਨੇਮਬੱਧ ਕਰਦਿਆਂ ਸਪੱਸ਼ਟ ਰੂਪ ਵਿਚ ਸੂਤਰਬੱਧ ਢੰਗ ਨਾਲ ਪ੍ਰਗਟ ਕੀਤਾ ਹੈ। ਪਤੰਜਲੀ ਨੇ ਯੋਗ ਸੂਤਰ ਨੂੰ ਚਾਰ ਭਾਗਾਂ ਵਿਚ ਵੰਡਿਆ ਗਿਆ ਹੈ। ਪਹਿਲੇ ਅਧਿਆਇ ‘ਸਮਾਧੀ ਪਾਦ’ ਵਿਚ 51 ਸੂਤਰ ਹਨ ਅਤੇ ਇਹ ਭਾਗ ਸਮਾਧੀ ਦੇ ਸਰੂਪ ਅਤੇ ਮੰਤਵ ਨੂੰ ਸਪੱਸ਼ਟ ਕਰਦਾ ਹੈ। ਇਸ ਵਿਚ ਯੋਗ ਦੇ ਮਨੋਰਥ ਅਤੇ ਰੂਪਾਂ ਦੀ ਵਿਆਖਿਆ ਦੇ ਨਾਲ-ਨਾਲ ਚਿੱਤ ਬਾਰੇ ਟਿੱਪਣੀਆਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀਆਂ ਹਨ। ਦੂਜੇ ਅਧਿਆਇ ‘ਸਾਧਨ ਪਾਦ’ ਵਿਚ 55 ਸੂਤਰ ਹਨ ਅਤੇ ਇਹ ਯੋਗ ਪ੍ਰਾਪਤੀ ਦੇ

ਸਾਧਨਾਂ ਉੱਪਰ ਚਾਨਣਾ ਪਾਉਂਦਾ ਹੈ। ਇਸ ਭਾਗ ਵਿਚ ਕ੍ਰਿਆਯੋਗ, ਕਲੇਸ਼ ਪੈਦਾ ਕਰਨ ਵਾਲੀਆਂ ਚਿੱਤ ਬਿਰਤੀਆਂ, ਕਾਰਜ-ਫਲ, ਦੁੱਖਾਂ ਦੇ ਕਾਰਨ ਅਤੇ ਸਮਾਪਤੀ ਦੇ ਢੰਗਾਂ ਬਾਰੇ ਵਿਚਾਰ ਪ੍ਰਗਟ ਕੀਤੇ ਗਏ ਹਨ। ਤੀਜੇ ਅਧਿਆਇ ‘ਵਿਭੂਤੀ ਪਾਦ’ ਵਿਚ 54 ਸੂਤਰ ਹਨ। ਇਹ ਯੋਗ ਦੇ ਅੰਤਰੀਵ ਪੱਖ ਦਾ ਵਰਣਨ ਕਰਦਾ ਹੈ ਅਤੇ ਯੋਗ ਅਭਿਆਸ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੋਣ ਵਾਲੀਆਂ ਪਰਾਸਰੀਰਕ ਸ਼ਕਤੀਆਂ ਬਾਰੇ ਦੱਸਦਾ ਹੈ। 34 ਸੂਤਰਾਂ ਵਾਲੇ ਚੌਥੇ ਭਾਗ ਦਾ ਨਾਂ ‘ਕੈਵਲਯ ਪਾਦ’ ਹੈ। ਇਹ ਕੈਵਲਯ ਦੀ ਪ੍ਰਾਪਤੀ ਉੱਚ-ਪਰਿਵਰਤਿਤ ਆਤਮ ਦੇ ਸਤਿ ਤੇ ਮੁਕਤੀ ਬਾਰੇ ਵਿਚਾਰ ਕਰਦਾ ਹੈ।

ਪਤੰਜਲੀ ਯੋਗ ਨੂੰ ਸੰਯੋਗ ਜਾਂ ਜੁੜਨ ਦੇ ਅਰਥਾਂ ਵਿਚ ਨਹੀਂ ਲੈਂਦਾ, ਉਹ ਇਸ ਨੂੰ ਇੱਕ ਯਤਨ ਮੰਨਦਾ ਹੈ। ਇੱਕ ਅਜਿਹਾ ਨਿਯਮਿਤ ਯਤਨ ਜੋ ਮਨੁੱਖੀ ਪ੍ਰਕਿਰਤੀ ਦੇ ਵੱਖ-ਵੱਖ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਤੱਤਾਂ ਉੱਪਰ ਨਿਯੰਤਰਣ ਦੁਆਰਾ ਸੰਪੂਰਨਤਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਪਤੰਜਲੀ ਦਾ ਯੋਗ ਮੁੱਖ ਰੂਪ ਵਿਚ ਇੱਕ ਮਾਨਸਿਕ ਅਨੁਸ਼ਾਸਨ-ਪੱਧਤੀ ਹੈ ਜਿਸ ਦੁਆਰਾ ਅਸੀਂ ਬੁੱਧੀ ਨੂੰ ਨਿਖਾਰ ਸਕਦੇ ਹਾਂ, ਮਨ ਨੂੰ ਭੁਲੇਖਿਆਂ ਤੋਂ ਮੁਕਤ ਕਰ ਸਕਦੇ ਹਾਂ ਅਤੇ ਸਤਿ ਜਾਂ ਸਤਿ ਦੀ ਸਿੱਧੀ ਸੋਝੀ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦੇ ਹਾਂ। ਡਾ. ਰਾਧਾਕ੍ਰਿਸ਼ਨਨ ਦੇ ਮੱਤ ਅਨੁਸਾਰ, “ਪਤੰਜਲੀ ਕੁਝ ਅਜਿਹੇ ਅਭਿਆਸਾਂ ਉੱਪਰ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ, ਜੋ ਸਰੀਰ ਨੂੰ ਬੇਚੈਨੀ ਤੋਂ ਬਚਾਉਣ ਅਤੇ ਇਸ ਨੂੰ ਅਸੁੱਖੀਆਂ ਤੋਂ ਮੁਕਤ ਕਰਾਉਣ ਲਈ ਉੱਚਿਤ ਸਮਝੇ ਜਾਂਦੇ ਹਨ। ਜਦੋਂ ਅਸੀਂ ਇਨ੍ਹਾਂ ਅਭਿਆਸਾਂ ਰਾਹੀਂ ਵਧੀ ਹੋਈ ਸ਼ਕਤੀ, ਲੰਮੀ ਯੁਵਾ ਅਵਸਥਾ ਅਤੇ ਦੀਰਘ ਆਯੂ ਸੁਰੱਖਿਅਤ ਕਰ ਲੈਂਦੇ ਹਾਂ ਤਾਂ ਇਨ੍ਹਾਂ ਦੀ ਵਰਤੋਂ ਆਤਮਕ ਸੁਤੰਤਰਤਾ ਲਈ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਹ ਸਾਧਨ ਚਿੱਤ ਨੂੰ ਸੁੱਧ ਅਤੇ ਸਥਿਰ ਕਰਨ ਲਈ ਵਰਤੇ ਜਾਂਦੇ ਹਨ। ਪਤੰਜਲੀ ਦਾ ਮੁੱਖ ਮੰਤਵ ਅਧਿਆਤਮਕ ਸਿਧਾਂਤਬਾਜ਼ੀ ਨਹੀਂ, ਸਗੋਂ ਉਸਦੇ ਸਾਹਮਣੇ ਇੱਕ ਅਜਿਹਾ ਵਿਵਹਾਰਕ ਮਨੋਰਥ ਰਹਿੰਦਾ ਹੈ ਜੋ ਦੱਸਦਾ ਹੈ ਕਿ ਅਨੁਸ਼ਾਸਿਤ ਕਾਰਜਸ਼ੀਲਤਾ ਦੁਆਰਾ ਕੈਵਲਯ ਦੀ ਪ੍ਰਾਪਤੀ ਕਿਵੇਂ ਹੋਵੇ।”² ਪਤੰਜਲੀ ਯੋਗ ਨੂੰ ‘ਰਾਜ ਯੋਗ’ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਮਨ ਨੂੰ ਰੋਕਣ ਅਤੇ ਸਮਾਧੀ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਦਾ ਵਿਸਤਾਰ ਪੂਰਵਕ ਵਰਣਨ ਕਰਦਾ ਹੈ। ਇਹ ਇਕਾਗਰਤਾ ਤੇ ਤੱਤਪਰ ਕਾਰਜਸ਼ੀਲਤਾ ਉੱਪਰ ਬਲ ਦਿੰਦਾ ਹੈ। ਪਤੰਜਲੀ ਦੇ ਯੋਗ ਸੂਤਰ ਵਿਚ ਸੁੱਧ ਆਤਮਾ ਦੀ ਪ੍ਰਕਿਰਤੀ ਨੂੰ ਸਮਝਣ ਵਾਸਤੇ ਧਿਆਨ ਅਥਵਾ ਚਿੰਤਨ ਦੇ ਕਈ ਢੰਗ ਨਿਸ਼ਚਿਤ ਕੀਤੇ ਗਏ ਹਨ। ਉਹ ਆਤਮਾ ਦੇ ਸੁੱਧੀਕਰਨ ਅਤੇ ਨਿਮਗਨਤਾ ਲਈ ਵਿਵਹਾਰਕ ਢੰਗਾਂ ਤਰੀਕਿਆਂ ਨੂੰ ਮਹੱਤਵ ਦਿੰਦਾ ਹੈ।

ਯੋਗ ਦਾ ਮੁੱਖ ਮਨੋਰਥ ਵਿਅਕਤੀ ਨੂੰ ਪਦਾਰਥਾਂ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਮੁਕਤ ਕਰਨਾ ਹੈ। ਪਤੰਜਲੀ ਦੇ ਯੋਗ ਸੂਤਰ ਦਾ ਮੁੱਖ ਬਿੰਦੂ ਹੀ ਇਹ ਹੈ ਕਿ ਯੋਗ, ਚਿੱਤ ਵਿਚ ਉੱਠਦੀਆਂ ਲਹਿਰਾਂ ਨੂੰ ਰੋਕਣ ਦਾ ਨਾਂ ਹੈ। ਦਿਸਦੇ ਜਗਤ ਦੇ ਗਿਆਨ-ਇੰਦਰੀਆਂ ਨਾਲ ਸੰਯੋਗ ਉਪਰੰਤ ਇਹ ਲਹਿਰਾਂ ਉੱਠਦੀਆਂ ਹਨ। ਚਿੱਤ ਦੀ ਇਕਾਗਰਤਾ ਹੋਣ ’ਤੇ ਹੀ ਆਤਮਾ ਦੇ ਅਸਲੀ ਰੂਪ ਦਾ ਗਿਆਨ ਸੰਭਵ ਹੁੰਦਾ ਹੈ। ਪਤੰਜਲੀ ਚਿੱਤ ਦੀਆਂ ਬਿਰਤੀਆਂ ਨੂੰ ਰੋਕਣ ਦੇ ਆਦਰਸ਼ ਨਾਲ ਯੋਗ ਦਾ ਸੰਕਲਪ ਸ਼ੁਰੂ ਕਰਦਾ ਹੈ। ਪਤੰਜਲੀ ਅਨੁਸਾਰ ਚਿੱਤ ਦੀਆਂ ਪੰਜ ਬਿਰਤੀਆਂ ਪ੍ਰਮਾਣ, ਵਿਪਰਯ, ਵਿਕਲਪ, ਨਿਦਰਾ ਅਤੇ ਸਿਮਰਤੀ ਮਨ ਦੀ ਬੇਚੈਨੀ ਅਤੇ ਅਸਥਿਰਤਾ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹਨ। ਵਾਰ-ਵਾਰ ਨਿਰੰਤਰ ਅਭਿਆਸ ਦੁਆਰਾ ਅਤੇ ਵੈਰਾਗ ਭਾਵਨਾ ਉਤਪੰਨ ਕਰਕੇ ਇਨ੍ਹਾਂ ਮਨੋ-ਬਿਰਤੀਆਂ ਉੱਪਰ ਕਾਬੂ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਅਭਿਆਸ ‘ਚਿਤਵਿੰਤੀਨਿਰੋਧ’ ਵਾਸਤੇ ਅਨੁਸ਼ਾਸਨਾਂ ਦੀ ਦੁਹਰਾਈ ਜਾਣ ਵਾਲੀ ਨਿਰੰਤਰ ਪ੍ਰਕਿਰਿਆ ਹੈ ਜਿਸ ਸਦਕਾ ਇਕਾਗਰਤਾ ਉਪਜਦੀ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਪਤੰਜਲੀ ਦਾ ਯੋਗ ਮੁੱਖ ਰੂਪ ਵਿਚ ਮਨੋ-ਬਿਰਤੀਆਂ ਦੇ ਸਥਿਰੀਕਰਣ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ ਅਤੇ ਇੰਦਰਿਆਵੀ ਸੰਜਮ ਦੁਆਰਾ ਇਕਾਗਰ ਚਿੱਤ ਹੋਣ ’ਤੇ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ। ਪਤੰਜਲੀ ਦਾ ਅਸ਼ਟਾਂਗ ਯੋਗ ਅੱਠ ਪਰਤੀ ਰਾਹ ਦਿਖਾਉਂਦਾ ਹੈ ਜਿਸ ਵਿਚ ਯਮ, ਨਿਯਮ, ਆਸਨ, ਪ੍ਰਾਣਾਯਾਮ, ਪ੍ਰਤਯਾਹਾਰ, ਧਾਰਣਾ, ਧਿਆਨ ਅਤੇ ਸਮਾਧੀ ਦੇ ਅਨੁਸ਼ਾਸਨ ਹਨ। ਇਨ੍ਹਾਂ ਸਾਧਨਾਂ ਦਾ ਨਿਰੰਤਰ ਅਭਿਆਸ ਯੋਗ-ਪ੍ਰਾਪਤੀ ਵੱਲ ਲਿਜਾਂਦਾ ਹੈ।

ਡਾ. ਰਣਧੀਰ ਸਿੰਘ ਚੰਦ ਅਨੁਸਾਰ, “ਪਤੰਜਲੀ ਯੋਗ ਮੁੱਖ ਰੂਪ ਵਿਚ ਇੱਕ ਤਰ੍ਹਾਂ ਦਾ ਮਾਨਸਿਕ ਅਨੁਸ਼ਾਸਨ ਹੈ ਜਿਸ ਵਿਚ ਧਿਆਨ ਦਾ ਕੇਂਦਰੀ ਮਹੱਤਵ ਹੈ ਕਿਉਂਕਿ ਪਤੰਜਲੀ ਦਾ ਧਿਆਨ ਯੋਗੀ ਦੇ ਮਨ ਵਿਚ ਧਿਆਨ-ਕੇਂਦਰਿਤ ਵਸਤੂ ਦੇ ਸੱਤ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦਾ

ਹੈ।³ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿਚ ਧਿਆਨ ਕੇਂਦਰੀ ਨੁਕਤਾ ਹੈ ਕਿਉਂਕਿ ਜਿੱਥੇ ਇਹ ਮਨੁੱਖੀ ਮਨ ਅੰਦਰ ਇਕਾਗਰ ਭਾਵ ਪੈਦਾ ਕਰਦਾ ਹੈ ਉੱਥੇ ਜੀਵਨ ਵਿਚ ਸ਼ਾਂਤੀ ਅਤੇ ਪ੍ਰਸੰਨਤਾ ਦੇ ਨਾਲ ਪ੍ਰੇਮ-ਭਾਵ ਵੀ ਜਗਾਉਂਦਾ ਹੈ। ਇਸ ਸਦਕਾ ਸਿਰਜਣ-ਸ਼ਕਤੀ ਅਤੇ ਅੰਤਰ-ਦ੍ਰਿਸ਼ਟੀ ਪੈਦਾ ਹੁੰਦੀ ਹੈ ਅਤੇ ਮਨ ਸਵੱਛ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਮਨ ਸਵੱਛ ਅਤੇ ਸੁੱਧ ਹੁੰਦਾ ਹੋਵੇ ਤਾਂ ਕੁਦਰਤੀ ਤੌਰ ਉੱਪਰ ਮਨੁੱਖ ਅੰਦਰੋਂ ਸਕਾਰਾਤਮਕ ਊਰਜਾ ਨਿਕਲਦੀ ਹੈ। ਯੋਗ ਮਨੁੱਖ ਨੂੰ ਨਕਾਰਾਤਮਕਤਾ, ਕ੍ਰੋਧ, ਈਰਖਾ, ਲੋਭ, ਉਦਾਸੀਨਤਾ ਆਦਿ ਨੂੰ ਦੂਰ ਕਰਕੇ ਆਪਣੀ ਅੰਦਰਲੀ ਊਰਜਾ ਨੂੰ ਸਕਾਰਾਤਮਕਤਾ ਵਿਚ ਬਦਲਣਾ ਸਿਖਾਉਂਦਾ ਹੈ।

ਸਿੱਟਾ: ਇਸ ਪ੍ਰਕਾਰ ਪਤੰਜਲੀ ਦੁਆਰਾ ਸੁਝਾਏ ਗਏ ਯੋਗ ਅਭਿਆਸਾਂ ਦੀ ਵਰਤਮਾਨ ਸਮੇਂ ਵੀ ਵਿਸ਼ੇਸ਼ ਸਾਰਥਿਕਤਾ ਕਾਇਮ ਹੈ ਕਿਉਂਕਿ ਅੱਜ ਦੇ ਇਸ ਮਹਾਂਨਗਰੀ ਅਤੇ ਪਦਾਰਥਕ ਯੁੱਗ ਵਿਚ ਉਲਝਿਆ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਨੂੰ ਇਕਾਗਰ ਕਰਨ ਲਈ ਅਤੇ ਆਪਣੀ ਅੰਦਰੂਨੀ ਸ਼ਕਤੀ ਨੂੰ ਸਕਾਰਾਤਮਕ ਬਣਾਉਣ ਲਈ ਯੋਗ ਅਭਿਆਸਾਂ ਦੁਆਰਾ ਆਪਣੇ ਮਨ ਅਤੇ ਸਰੀਰ ਵਿਚ ਸੰਤੁਲਨ ਕਾਇਮ ਕਰ ਸਕਦਾ ਹੈ। ਯੋਗ ਦੁਆਰਾ ਮਨੁੱਖ ਜਿੱਥੇ ਆਪਣੀ ਦੇਹ ਨੂੰ ਸਾਧ ਸਕਦਾ ਹੈ ਉੱਥੇ ਮਨ ਵਿਚ ਵੀ ਚੇਤਨਾ ਦਾ ਵਿਕਾਸ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਸ ਸਦਕਾ ਮਨੁੱਖ ਆਪਣੀ ਆਤਮ-ਸ਼ਕਤੀ ਦਾ ਵਿਕਾਸ ਕਰ ਸਕਦਾ ਹੈ। ਯੋਗ, ਚਿੱਤ ਵਿਚ ਇਕਾਗਰਤਾ ਲਿਆਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਨਿਰਲੇਪਤਾ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕਰਨ ਦਾ ਵੀ ਸਾਧਨ ਬਣਦਾ ਹੈ। ਯੋਗ ਰਾਹੀਂ ਮਨੁੱਖ ਆਪਣੇ-ਆਪ ਵਿਚ ਸੰਤੁਸ਼ਟ ਰਹਿਣ ਦਾ ਯਤਨ ਕਰਦੇ ਹੋਏ ਆਪਸੀ ਭੇਦ-ਭਾਵ ਨੂੰ ਤਿਆਗਣ ਦਾ ਸਫਲ ਅਭਿਆਸ ਕਰਦਾ ਹੈ। ਇਸ ਲਈ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਯੋਗ ਮਨੁੱਖ ਨੂੰ ਮਾਨਸਿਕ ਬੰਧਨ ਦੀ ਭਾਵਨਾ ਤੋਂ ਉੱਪਰ ਉੱਠਣ ਦਾ ਰਾਹ ਸੁਝਾਉਂਦਾ ਹੈ ਜਿਸ ਸਦਕਾ ਮਨੁੱਖ ਆਤਮ-ਤੱਤ ਦੇ ਵਿਕਾਸ ਰਾਹੀਂ ਜਗਤ ਦੇ ਰਹੱਸ ਨਾਲ ਵੀ ਸਾਂਝ ਪਾਉਣ ਦਾ ਪ੍ਰਯਤਨ ਕਰਦਾ ਹੈ।

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20 ਯੋਗ ਅਤੇ ਯੋਗ ਦਰਸ਼ਨ: ਪਰੰਪਰਾ, ਪ੍ਰਵਾਹ ਅਤੇ ਵਰਤਮਾਨ

ਅਮਨਦੀਪ ਕੌਰ

ਪੀਐੱਚ. ਡੀ. ਖੋਜਾਰਥੀ, ਪੰਜਾਬੀ ਵਿਭਾਗ,
ਪੰਜਾਬ ਕੇਂਦਰੀ ਯੂਨੀਵਰਸਿਟੀ

ਰੂਪ-ਰੇਖਾ (Abstract): ਯੋਗ ਭਾਰਤੀ ਸੰਸਕ੍ਰਿਤੀ ਅਤੇ ਇਸ ਵਿਚੋਂ ਜੀਵਨ-ਜਾਂਚ ਦਾ ਅਜਿਹਾ ਅਟੁੱਟ ਅੰਗ ਹੈ, ਜਿਸ ਸੰਬੰਧੀ ਸੰਕਲਪਿਕ ਵਿਚਾਰ ਰਿਗਵੈਦਿਕ ਕਾਲ ਤੋਂ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਰਿਗਵੈਦਿਕ ਕਾਲ ਤੋਂ ਮਗਰੋਂ ਜਿਉਂ-ਜਿਉਂ ਵੈਦਿਕ ਸਾਹਿਤ ਦਾ ਫੈਲਾਅ ਹੁੰਦਾ ਗਿਆ ਯੋਗ ਸ਼ਬਦ ਸੰਬੰਧੀ ਵੱਖੋ-ਵੱਖਰੇ ਧਰਾਤਲ ਤੇ ਵਿਚਾਰ ਪ੍ਰਸਤੁਤ ਕੀਤੇ ਜਾਂਦੇ ਰਹੇ। ਪੂਰਵਲੇ ਪੱਧਰ ਤੇ ਸੰਕਲਪ ਵਜੋਂ ਵਿਕਸਿਤ ਹੋਇਆ ਯੋਗ, ਵਿਕਾਸ ਕਰਦਾ ਹੋਇਆ ਇਕ ਸੰਗਠਿਤ ਅਭਿਆਸ-ਮੁਖੀ ਗਿਆਨ-ਪ੍ਰਬੰਧ ਵਜੋਂ ਸਥਾਪਿਤ ਹੁੰਦਾ ਹੈ। ਇਸ ਪੱਧਰ ਤੇ ਯੋਗ ਆਪਣੀ ਸਥਾਪਿਤ ਪ੍ਰਕਿਰਤੀ-ਮੂਲਕਤਾ ਨੂੰ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੋਇਆ ਅਭਿਆਸ-ਮੁਖਤਾ ਨੂੰ ਆਪਣਾ ਪ੍ਰਮੁੱਖ ਸਿਧਾਂਤਕ ਗੁਣ ਬਣਾਉਂਦਾ ਹੈ ਅਤੇ ਇਕ ਅਜਿਹੀ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾ ਵਜੋਂ ਸਥਾਪਿਤ ਹੁੰਦਾ ਹੈ ਜਿਸ ਦਾ ਮੂਲ-ਮਨੋਰਥ ਅਭਿਆਸਮੁਖੀ ਹੁੰਦਿਆਂ ਮੁਕਤੀ-ਪ੍ਰਾਪਤ ਕਰਨਾ ਬਣਦਾ ਹੈ। ਮੁਕਤੀ-ਪ੍ਰਾਪਤੀ ਦੇ ਇਸ ਮਨੋਰਥ ਦੀ ਪੂਰਤੀ ਹਿੱਤ ਯੋਗ ਸਿਧਾਂਤ ਅਤੇ ਵਿਵਹਾਰ ਦੋਵਾਂ ਪੱਖਾਂ ਤੋਂ ਵਿਸਥਾਰ ਗ੍ਰਹਿਣ ਕਰਦਾ ਹੈ। ਯੋਗ ਦੀ ਮਹੱਤਤਾ ਅਤੇ ਇਸਦੇ ਵਿਸਥਾਰ ਦਾ ਪ੍ਰਮਾਣ ਹੈ ਕਿ ਇਸ ਸੰਬੰਧੀ ਵਿਚਾਰ ਭਾਰਤੀ ਸਾਂਸਕ੍ਰਿਤਕ ਧਰਾਤਲ ਤੇ ਉਪਜੀ ਹਰੇਕ ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਮਿਲਦਾ ਹੈ ਅਤੇ ਵਰਤਮਾਨ ਵਿਚ ਇਹ ਸੁਚੱਜੀ ਜੀਵਨ-ਜਾਂਚ ਦਾ ਇਕ ਮਹੱਤਵਪੂਰਨ ਅੰਗ ਬਣ ਗਿਆ ਹੈ।

ਰੁੱਜੀਵਤ ਸ਼ਬਦ (Key Words): ਯੋਗ, ਪਰੰਪਰਾ, ਮੁਕਤੀ, ਅਭਿਆਸ-ਮੁਖੀ, ਯੋਗ-ਮਾਰਗ, ਯੋਗ-ਦਰਸ਼ਨ

ਭੂਮਿਕਾ: ਆਤਮਾ ਦਾ ਗਿਆਨ, ਸੰਸਾਰ, ਦੁੱਖ-ਸੁੱਖ, ਪਰਮ-ਤੱਤ ਦੀ ਖੋਜ ਆਦਿ ਅਜਿਹੇ ਵਿਸ਼ੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਸੰਬੰਧੀ ਮਨੁੱਖ ਵੈਦਿਕ ਕਾਲ ਤੋਂ ਹੀ ਚਿੰਤਨਸ਼ੀਲ ਰਿਹਾ ਹੈ। ਇਹਨਾਂ ਵਿਸ਼ਿਆਂ ਸੰਬੰਧੀ ਵਿਭਿੰਨ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਲੱਭਦਿਆਂ, ਉਸਨੇ ਸਮੇਂ-ਸਮੇਂ ਅਜਿਹੀਆਂ ਕਈ ਵਿਧੀਆਂ ਅਤੇ ਵਿਦਿਆਵਾਂ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ ਹੈ, ਜੋ ਉਸਨੂੰ ਦੁੱਖਾਂ ਦੇ ਮੂਲ ਕਾਰਨ ਸਮਝੇ ਗਏ ਅਗਿਆਨ ਤੋਂ ਮੁਕਤੀ ਪ੍ਰਦਾਨ ਕਰਵਾਉਣ ਅਤੇ ਆਤਮਾ 'ਤੇ ਪਰਮਾਤਮਾ ਸੰਬੰਧੀ ਗਿਆਨ ਦੇ ਸਨਮੁੱਖ ਲੈ ਜਾਣ ਦੇ ਸਮਰੱਥ ਹਨ। 'ਯੋਗ' ਅਜਿਹੀਆਂ ਹੀ ਵਿਧੀਆਂ ਵਿਚੋਂ ਇਕ ਹੈ, ਜਿਸ ਦਾ ਆਰੰਭ ਇਕ ਅਜਿਹੇ ਅਨੁਸ਼ਾਸਿਤ ਅਭਿਆਸ ਦਾ ਵਿਕਾਸ ਕਰਨ ਦੀ ਲੋਚਾ ਵਿਚੋਂ ਹੋਇਆ ਜੋ ਮਨੁੱਖ ਲਈ ਇੰਦਰਿਯਾਵੀ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਸੰਜਮ ਦਾ ਮਾਰਗ ਸਪੱਸ਼ਟ ਕਰ ਸਕੇ। ਨਿਰਸੰਦੇਹ ਅਨੁਸ਼ਾਸਨ ਅਤੇ ਸੰਜਮ ਕੇਵਲ ਯੋਗ ਮਾਰਗ ਦਾ ਗੁਣ ਨਹੀਂ ਪਰੰਤੂ ਯੋਗ-ਦਰਸ਼ਨ ਵਿਚ ਇਹਨਾਂ ਗੁਣਾਂ ਦਾ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਵ ਹੈ।

ਵਿਚਾਰ-ਚਰਚਾ: ਸ਼ਾਬਦਿਕ ਪੱਧਰ ਦੇ ਯੋਗ ਦਾ ਅਰਥ ਸੰਯੋਗ, ਬੰਨਣ ਜਾਂ ਜੋੜਨ ਤੋਂ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਯੋਗ-ਅਭਿਆਸ ਦੀ ਪ੍ਰਕਿਰਤੀ ਅਨੁਸਾਰ ਇਹ ਅਰਥ ਦੁੱਕਵਾਂ ਵੀ ਜਾਪਦਾ ਹੈ ਪਰੰਤੂ ਵੈਦਿਕ ਸਾਹਿਤ ਵਿਚ ਯੋਗ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਅਜੇਕੇ ਸਮੇਂ ਵਿਚ ਪ੍ਰਚਲਿਤ ਅਰਥਾਂ ਨਾਲੋਂ ਵਿਭਿੰਨ ਤਰ੍ਹਾਂ ਮਿਲਦੀ ਹੈ। ਰਣਧੀਰ ਸਿੰਘ ਚੰਦ (1993) ਅਨੁਸਾਰ, “ਰਿਗਵੇਦ ਵਿਚ ਇਹ ਸ਼ਬਦ ਵੱਖ-ਵੱਖ ਅਰਥਾਂ- ਜੋੜਨਾਂ, ਅਪ੍ਰਾਪਤ ਦੀ ਪ੍ਰਾਪਤੀ, ਸੰਪਰਕ ਅਤੇ ਪੂਰਣਤਾ ਵਿਚ ਆਇਆ ਹੈ। ਪਿਛਲੇਰੀਆਂ ਰਚਨਾਵਾਂ ਵਿਚ ਯੋਗ ਸ਼ਬਦ ਜੀਵਾਤਮਾ ਦੀ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਅਭੇਦਤਾ ਲਈ ਵਰਤਿਆ ਗਿਆ ਹੈ” (p.15)। ਇਸ ਅਧਾਰ ਤੇ ਇਹ ਤਾਂ ਸਪਸ਼ਟ ਹੈ ਕਿ ਰਿਗਵੇਦ ਕਾਲ ਵਿਚ ਯੋਗ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਇਕ ਵਿਸ਼ੇਸ਼ ਅਵਸਥਾ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਕੀਤੀ ਜਾਂਦੀ ਰਹੀ ਹੈ, ਇਹ ਅਵਸਥਾ ਜੋ ਅਪਹੁੰਚ ਪ੍ਰਮਾਤਮਾ ਤੱਕ ਪਹੁੰਚਣ ਉਪਰੰਤ ਪ੍ਰਾਪਤ ਹੋਈ ਹੈ। ਵੈਦਿਕ ਕਾਲ ਦੌਰਾਨ ਹੀ ਯੋਗ ਦਾ ਇਕ ਵਿਚਾਰਧਾਰਾ ਵਜੋਂ ਪ੍ਰਚਲਨ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਚੰਦਨ ਸਿੰਘ ਅਤੇ ਡਾ. ਟੀ.

ਉਨੀਮਾ ਰੈਡੀ (2018) ਅਨੁਸਾਰ, “ਇਹ ਮੰਨਿਆ ਜਾਂਦਾ ਰਿਹਾ ਹੈ ਕਿ ਇਹ ਪਰਾ-ਅਵਸਥਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਸਾਧਨ ਗਿਆਨ ਸੀ, ਜੋ ਰਿਸ਼ੀਆਂ ਨੂੰ ਬ੍ਰਹਿਮੰਡ ਵਿਚੋਂ ਸਮਾਧੀ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੋਇਆ ਸੀ। ਇਹ ਤਿੰਨ ਯੋਗਾਂ ਦਾ ਸੁਮੇਲ ਸੀ- ਮੰਤਰ ਯੋਗ ਜਿਥੇ ਮੰਤਰਾਂ ਦੀ ਸ਼ਕਤੀ ਮਨ ਦੇ ਪਰਿਵਰਤਨ ਦਾ ਕਾਰਜਸ਼ੀਲ ਸਾਧਨ ਬਣੀ, ਪਰਾਣ ਯੋਗ- ਜਿਥੇ ਪ੍ਰਾਣਾਯਾਮ ਦੁਆਰਾ ਮਨੁੱਖ ਦੀਆਂ ਸਰੀਰਕ ਸ਼ਕਤੀਆਂ ਨੂੰ ਜਗਾਇਆ ਗਿਆ, ਧਿਆਨ ਯੋਗ- ਜਿਥੇ ਸ਼ਬਦ ‘ਧਿ’ ਬੁਧੀ ਅਤੇ ਗਿਆਨ ਨੂੰ ਦਰਸਾਉਂਦਾ ਹੈ, ਜੋ ਦਿਮਾਗ ਦੀ ਸਰਵਉੱਚ ਅਵਸਥਾ ਦੁਆਰਾ ਸਦੀਵੀ ਸੱਚ ਨਾਲ ਅਵਗਤ ਕਰਾਉਂਦਾ ਹੈ” (p.10)²। ਜੇ ਇਸ ਪੱਖ ਨੂੰ ਵਿਚਾਰਿਆ ਜਾਵੇ ਤਾਂ ਯੋਗ ਦਾ ਮੁੱਢ ਇਕ ਸੰਗਠਿਤ ਅਭਿਆਸ-ਮੂਲਕ ਗਿਆਨ-ਪ੍ਰਬੰਧ ਦੇ ਰੂਪ ਵਿਚ ਵੈਦਿਕ ਕਾਲ ਦੌਰਾਨ ਹੀ ਬੱਝ ਗਿਆ ਸੀ।

ਅਸਲ ਵਿਚ ਵਿਸਤ੍ਰਿਤ ਰੂਪ ਵਿਚ ਯੋਗ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਮੁਢਲੇ ਉਪਨਿਸ਼ਦਾਂ ਨੂੰ ਛੱਡ ਕੇ ਮਗਰਲੇ ਕਾਲ ਵਿਚ ਸ੍ਰੋਤਾਸ੍ਰੋਤ ਉਪਨਿਸ਼ਦ, ਮਈਤ੍ਰਾਥਣੀਯ ਉਪਨਿਸ਼ਦ ਅਤੇ ਕਠ ਉਪਨਿਸ਼ਦ ਅਜਿਹੇ ਹਨ, ਜੋ ਯੋਗ ਨੂੰ ਇਕ ਅਭਿਆਸਮੁਖੀ ਪ੍ਰਕਿਰਿਆ ਦੇ ਰੂਪ ਵਿਚ ਸਵੀਕਾਰ ਕਰਦੇ ਹਨ। ਕਿਉਂਕਿ, ਇਸ ਸਮੇਂ ਤੱਕ ਸਾਂਖਯ-ਦਰਸ਼ਨ ਦਾ ਵਿਗਾਸ ਹੋ ਚੁੱਕਾ ਸੀ, ਇਸ ਲਈ ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਸਾਂਖ ਦਰਸ਼ਨ ਵਿਚ ਪ੍ਰਾਪਤ ਚਰਚਾ ਦੇ ਅਨੁਰੂਪ ਹੀ ਯੋਗ ਬਾਰੇ ਵਿਚਾਰ-ਚਰਚਾ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ। ਯੋਗ ਸ਼ਬਦ ਦੀ ਸੁਚੇਤ ਤੌਰ ਤੇ ਤਕਨੀਕੀ ਵਰਤੋਂ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਕਠ ਉਪਨਿਸ਼ਦ ਦੇ 2.3.11 ਵੇਂ ਭਾਗ ਵਿਚ ਇਸ ਤਰ੍ਹਾਂ ਹੋਈ ਮੰਨੀ ਜਾਂਦੀ ਹੈ, “ਤਮ ਯੋਗਾਮਿਤੀ ਮਾਨਯੰਤੋ ਸਥਿਰਾਮਿੰਦਰਯ ਧਾਰਨਾਮ” (ਬਾਲਾਜੀ, 2013)³। ਭਾਵ ਵਿਚਾਰਵਾਨ ਕਹਿੰਦੇ ਹਨ ਇੰਦਰੀਆਂ ਉਪਰ ਅਵਰੋਧ ਹੀ ਯੋਗ ਹੈ, ਇਹ ਉਹ ਪਹਿਲਾ ਵਰਨਣ ਹੈ, ਜੋ ਕਠ ਉਪਨਿਸ਼ਦ ਵਿਚ ਯੋਗ ਸੰਬੰਧੀ ਮਿਲਦਾ ਹੈ। ਨਿਰਸੰਦੇਹ ਇਥੇ ਯੋਗ ਦੇ ਅਰਥ ਦਾ ਸੰਦਰਭ, ਮਗਰੋਂ ਪ੍ਰਚਲਿਤ ਹੋਏ ਯੋਗ-ਦਰਸ਼ਨ ਨਾਲੋਂ ਵਿਭਿੰਨ ਹੈ ਪਰੰਤੂ ਇਸ ਦੀ ਪ੍ਰਕਿਰਤੀ ਉਹੀ ਹੈ।

ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਵਰਣਿਤ ਬ੍ਰਹਮ ਦਾ ਸੰਕਲਪ, ‘ਯੋਗ’ ਦੇ ਇਕ ਦਰਸ਼ਨ ਦੇ ਰੂਪ ਵਿਚ ਸੰਗਠਿਤ ਹੋਣ ਮਗਰੋਂ ਉਸ ਦੀ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾ ਦਾ ਅਟੁੱਟ ਅੰਗ ਬਣਿਆਂ। ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਇੰਦ੍ਰਿਆਵੀ ਅਵਰੋਧ ਅਤੇ ਬ੍ਰਹਮਚਾਰਯ ਨੂੰ ਪਰਮ-ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਮਾਰਗ ਦਰਸਾਇਆ ਗਿਆ ਸੀ, ਬ੍ਰਹਮਚਾਰਯ ਇੰਦ੍ਰਿਆਵੀ ਉਤੇਜਨਾਵਾਂ ਦੇ ਅਵਰੋਧ ਦਾ ਪ੍ਰਚਲਿਤ ਮਾਰਗ ਸੀ। ਇਸ ਲਈ ਯੋਗ ਦੀ ਜੋ ਪਰਿਭਾਸ਼ਾ ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਮਿਲਦੀ ਹੈ, ਉਹ ਉਪਰੋਕਤ ਅਨੁਸਾਰ ਇੰਦ੍ਰੀਆਂ ਤੇ ਨਿਯੰਤਰਣ ਦੁਆਰਾ ਬ੍ਰਹਮ ਪ੍ਰਾਪਤੀ ਦਾ ਮਾਰਗ ਹੈ। ਯੋਗਾ ਅਭਿਆਸੀ ਜੈਕ ਬੀਚ (2022) ਤਾਂ “ਏ ਹਿਸਟਰੀ ਆਫ ਯੋਗਾ” ਨਾਮੀ ਆਪਣੇ ਲੇਖ ਵਿਚ ਛਾਂਦੋਗਯ ਉਪਨਿਸ਼ਦ ਦੇ ਹਵਾਲੇ ਨਾਲ ‘ਓਮ’ ਸ਼ਬਦ ਦੇ ਪਦ-ਛੇਦ ਅਧਾਰ ਤੇ ਪ੍ਰਾਪਤ ਚਾਰ ਅਵਸਥਾਵਾਂ ਜਾਗਰਤ, ਸੁਪਨ, ਸੁਸੁਪਤੀ ਤੇ ਤੁਰੀਆਂ ਨੂੰ ਯੋਗ ਦਾ ਹੀ ਸਰੂਪ ਮੰਨਦਾ ਹੈ (p.7)⁴। ਇਸ ਲਈ ਇਹ ਸਪਸ਼ਟ ਹੈ ਕਿ ‘ਚਿੱਤਵ੍ਰਿਤੀ’ ਅਤੇ ‘ਧਿਆਨ’ ਜੋ ਕਿ ਮਗਰੋਂ ਜਾ ਕੇ ਯੋਗ ਦਾ ਸਿਧਾਂਤਕ ਤੇ ਵਿਵਹਾਰਕ ਆਧਾਰ ਬਣਦਾ ਹੈ, ਉਸਦੀ ਜੜ੍ਹ ਉਪਨਿਸ਼ਦਾਂ ਵਿਚ ਹੀ ਹੈ।

ਉਪਨਿਸ਼ਦਾਂ ਤੋਂ ਬਾਅਦ ਯੋਗ ਸੰਬੰਧੀ ਮਹੱਤਵਪੂਰਨ ਅਤੇ ਵਿਸਤ੍ਰਿਤ ਵਿਚਾਰ ਪ੍ਰਸਤੁਤ ਕਰਨ ਵਾਲਾ ਗ੍ਰੰਥ ਭਗਵਦ ਗੀਤਾ ਹੈ, ਜਿਸਦਾ ਸਮਾਂ 5000 ਸਾਲ ਪੁਰਾਣਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਭਗਵਦ ਗੀਤਾਭਾਰਤੀ ਅਧਿਆਤਮਕ ਵਿਚਾਰਧਾਰਾ ਦੀ ਇਕ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਰਚਨਾ ਹੈ। ਇਸ ਵਿਚ ਸਾਂਖਯ ਅਤੇ ਯੋਗ ਦਾ ਵਿਸਤ੍ਰਿਤ ਵਰਨਣ ਮਿਲਦਾ ਹੈ, ਪਰੰਤੂ ਇਹ ਪ੍ਰਚਲਿਤ ਦਰਸ਼ਨ ਦੇ ਅਰਥਾਂ ਵਿਚ ਨਹੀਂ ਆਉਂਦਾ। “ਗੀਤਾ ਵਿਚ ਸਾਂਖ ਗਿਆਨ ਦੇ ਮਹੱਤਵ ਅਤੇ ਇੱਛਾਵਾਂ ਦੇ ਤਿਆਗ ਵਾਸਤੇ, ਅਥਵਹ ਯੋਗ ਕਾਰਜਸ਼ੀਲਤਾ ਵਾਸਤੇ ਵਰਤੇ ਗਏ ਹਨ” (ਚੰਦ, 1993, p.45)⁵। ਇਥੇ ਸਾਂਖ ਅਤੇ ਯੋਗ ਇਕ ਦੂਜੇ ਦੇ ਪੂਰਕ ਵਜੋਂ ਆਉਂਦੇ ਹਨ। ਚੰਦਨ ਸਿੰਘ ਅਤੇ ਉਨੀਮਾ ਰੈਡੀ (2018) ਅਨੁਸਾਰ “ਭਗਵਦ ਗੀਤਾ ਅਨੁਸਾਰ, ਬ੍ਰਹਮ ਨਾਲ ਸੰਬੰਧ ਜੋੜਨ ਦੇ ਤਿੰਨ ਮਾਰਗ ਹਨ, ਕਰਮ ਯੋਗ (ਸਾਰਥਕ ਕਰਮਾਂ ਦਾ ਮਾਰਗ), ਭਗਤੀ ਯੋਗ (ਸਾਰਥਕ ਭਗਤੀ ਦਾ ਮਾਰਗ), ਗਿਆਨ ਯੋਗ (ਸਹੀ ਗਿਆਨ ਦਾ ਮਾਰਗ)” (p.10)⁶। ਭਗਵਦ ਗੀਤਾ ਵਿਚ ਯੋਗ ਦੇ ਵਿਚਾਰ ਨੂੰ ਜਿਸ ਵਿਵਹਾਰਿਕ ਪਹੁੰਚ ਨਾਲ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਗਿਆ ਹੈ, ਉਸ ਕਾਰਨ ਗੀਤਾ ਨੂੰ ਪਰਮ-ਸ਼ਾਸਤਰ ਨਹੀਂ ਯੋਗ-ਸ਼ਾਸਤਰ ਦੀ ਉਪਮਾ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ। ਹਾਲਾਂਕਿ ਇਥੇ ਯੋਗ ਦਾ ਅਰਥ ਈਸ਼ਵਰ ਨਾਲ ਜੁੜਨ ਤੋਂ ਲਿਆ ਗਿਆ ਹੈ।

ਯੋਗ ਦੇ ਇਤਿਹਾਸ ਵਿਚ ਇਕ ਮਹੱਤਵਪੂਰਨ ਪੱਖ ਇਸ ਦਾ ਜੈਨ ਮੱਤ ਅਤੇ ਬੁੱਧ ਮੱਤ (500 ਬੀ.ਸੀ. ਤੋਂ) ਨਾਲ ਸੰਬੰਧ ਹੈ। ਜੈਨ ਮਤ ਨਾਲ ਯੋਗ ਦਾ ਡੂੰਘਾ ਸੰਬੰਧ ਇਸ ਤੱਥ ਤੇ ਹੀ ਪ੍ਰਮਾਣਿਤ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਦੋਵਾਂ ਵਿਚ ਹੀ ਧਿਆਨ, ਸਮਾਧੀ, ਚਿਤਵ੍ਰਿਤੀ ਨਿਰੋਧ ਦੇ ਵਿਚਾਰਾਂ ਦਾ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਹੈ ਅਤੇ ਦੋਵਾਂ ਦਰਸ਼ਨਾਂ ਅਨੁਸਾਰ ਹੀ ਸਮਾਧੀ ਦੀਆਂ ਅਵਸਥਾਵਾਂ, ਮਨ ਦੀਆਂ ਅਵਸਥਾਵਾਂ ਨੂੰ ਮੋਕਸ਼ ਪ੍ਰਾਪਤੀ ਦੇ ਪੜਾਵਾਂ ਵਜੋਂ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਗਿਆ ਹੈ। “ਜੈਨ ਧਰਮ ਵਿਚ ਧਿਆਨ ਅਤੇ ਯੋਗ ਦੇ ਵਿਸ਼ੇ ਤੇ ਅਨੇਕਾਂ ਗ੍ਰੰਥਾਂ ਦੀ ਰਚਨਾ ਪ੍ਰਾਚੀਨ ਕਾਲ ਤੋਂ ਲੈ ਕੇ ਆਧੁਨਿਕ ਕਾਲ ਤੱਕ ਹੋਈ ਹੈ, ... ਅਚਾਰਿਆ ਹੇਮਚੰਦ੍ਰ ਦਾ ਯੋਗ ਸ਼ਾਸਤਰ, ਯੋਗਿੰਦ੍ਰ ਦਾ ਯੋਗਸ਼ਾਸਤਰ ਅਤੇ ਜਿਨਭਦ੍ਰ ਦਾ ਧਿਆਨ ਸ਼ਤਕ ਅਤੇ ਧਿਆਨਸਤਵ ਗ੍ਰੰਥ ਉਲੇਖਯੋਗ ਹਨ” (ਚਢਾਰ, 2018, p.57)⁷। ਬੁੱਧ ਧਰਮ ਨਾਲ ਯੋਗ ਦੇ ਡੂੰਘੇ ਸੰਬੰਧ ਦਾ ਅਨੁਮਾਨ ਇਸ ਗੱਲ ਤੋਂ ਹੀ ਲਾਇਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਗੌਤਮ ਜੋ ਕਿ ਮਗਰੋਂ ਮਹਾਤਮਾ ਬੁੱਧ ਵਜੋਂ ਪ੍ਰਸਿੱਧ ਹੋਏ ਘਰ ਤਿਆਗਣ ਉਪਰੰਤ ਯੋਗੀ ਬਣਦੇ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਗਿਆਨ ਪ੍ਰਾਪਤੀ ਦਾ ਮਾਰਗ ਸਮਾਧੀ ਅਤੇ ਧਿਆਨ ਹੀ ਸਨ। ਇਸੇ ਲਈ ਯੋਗ-ਸਾਧਨਾ ਦਾ ਸੰਕਲਪ ਬੁੱਧ ਮਤ ਵਿਚ ਵਿਸ਼ੇਸ਼ ਮਹੱਤਤਾ ਦਾ ਧਾਰਨੀ ਹੈ। ਲਗਭਗ 2500 ਸਾਲ ਪਹਿਲਾਂ ਬੁੱਧ ਦੁਆਰਾ ਹੀ ਧਿਆਨ ਦੀਆਂ ਪੌਰਾਣਿਕ ਭਾਰਤੀ ਵਿਧੀਆਂ ਵਿਚੋਂ ਇਕ ਵੀਪਾਸਨਾ ਨੂੰ ਪ੍ਰਸਾਰਿਆ ਸੀ। ਬੁੱਧ ਮਤ ਵਿਚਲੇ ਹੀ ਯੋਗਾਚਾਰ ਪੰਥ ਸੰਬੰਧੀ ਵੀ ਵਿਚਾਰ ਮਿਲਦੇ ਹਨ। ਸਿੱਧਾਂਤਕ ਵਖਰੋਂਵਿਆਂ ਦੇ ਬਾਵਜੂਦ ਬੁੱਧ-ਮਤ ਵਿਚ ਯੋਗ ਦੀਆਂ ਇਕਾਰਗਰਤਾ, ਦੁੱਖ, ਸੱਚ ਆਦਿਕ ਵਿਚਾਰਕ ਧਾਰਨਾਵਾਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀਆਂ ਹਨ।

ਇਸ ਵਿਚਾਰ ਉੱਪਰ ਕੋਈ ਕਿੰਤੂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਕਿ ਯੋਗ ਦੇ ਵਿਗਾਸ ਅਤੇ ਵਿਕਾਸ ਵਿਚ ਉਪਰੋਕਤ ਵਰਣਿਤ ਸਾਰੇ ਸ੍ਰੋਤਾਂ ਦਾ ਵਿਸ਼ੇਸ਼ ਯੋਗਦਾਨ ਰਿਹਾ ਹੈ, ਪਰੰਤੂ ਇਸ ਦੀ ਇਕ ਵਿਸ਼ਿਸ਼ਟ ਦਰਸ਼ਨ ਅਤੇ ਅਭਿਆਸਮੁਖੀ ਸਿੱਧਾਂਤਕ-ਵਿਵਹਾਰਕ ਵਿਚਾਰਧਾਰਾ ਵਜੋਂ ਸਥਾਪਤੀ ਦੂਜੀ ਸਦੀ ਪੂਰਵ ਈਸਾ ਵਿਚ ਮਹਾਰਿਸ਼ੀ ਪਾਤੰਜਲੀ ਦੁਆਰਾ ਰਚਿਤ ਯੋਗ-ਸੂਤਰਦੁਆਰਾ ਹੀ ਹੁੰਦੀ ਹੈ। ਇਸੇ ਲਈ ਪਾਤੰਜਲੀ ਨੂੰ ਯੋਗ ਦਾ ਪ੍ਰਵਰਤਕ ਮੰਨ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਆਪਣੇ ਸਮਾਂਤਰ ਪੈਦਾ ਹੋਈਆਂ ਕਈ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰਧਾਰਾਵਾਂ ਵਿਚੋਂ ਯੋਗ ਦਰਸ਼ਨ ਅਜਿਹਾ ਹੈ, ਜਿਸ ਦਾ ਅਨੁਕਰਣ ਆਧੁਨਿਕ ਸਮੇਂ ਤੱਕ ਜਾਰੀ ਹੈ।

ਪਾਤੰਜਲੀ ਦੁਆਰਾ ਪ੍ਰਸਤੁਤ ਯੋਗ-ਸੂਤਰ ਵਿਚ ਯੋਗ ਦੇ ਅਸ਼ਟਾਂਗ-ਮਾਰਗ ਦਾ ਸਿੱਧਾਂਤ ਪ੍ਰਸਤੁਤ ਕੀਤਾ ਹੈ ਜੋ ਮਨੁੱਖ ਨੂੰ ਜੀਵਨ-ਮਰਨ ਦੇ ਚੱਕਰ ਵਿਚੋਂ ਮੁਕਤ ਕਰ ਸਕਦਾ ਹੈ। ਇਸ ਵਿਚ ਯਮ, ਨਿਯਮ, ਆਸਨ, ਪ੍ਰਾਣਾਯਾਮ, ਪ੍ਰਤਯਾਹਾਰ, ਧਾਰਣਾ, ਧਿਆਨ ਤੇ ਸਮਾਧੀ ਰੂਪੀ ਅੱਠ ਅਨੁਸ਼ਾਸਨ ਮਿੱਥੇ ਗਏ ਹਨ ਜੋ ਮਨੁੱਖ ਨੂੰ ਮਾਨਸਿਕ ਪੱਧਰ ਤੇ ਅਨੁਸ਼ਾਸਿਤ ਕਰਦਿਆਂ, ਚਿੱਤਵ੍ਰਿਤੀਆਂ ਦੇ ਨਿਰੋਧ ਲਈ ਤਿਆਰ ਕਰਦੇ ਹਨ। ਇਹ ਯੋਗ-ਸੂਤਰ ਚਾਰ ਅਧਿਆਇਆਂ ਅਤੇ 196 ਸੂਤਰਾਂ ਵਿਚ ਵਿਭਾਜਿਤ ਹੈ ਜਿਸ ਸੰਬੰਧੀ ਮਗਰੋਂ ਜਾ ਕੇ ਕਈ ਭਾਸ਼ਯ ਗ੍ਰੰਥ ਲਿਖੇ ਗਏ। ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਰਿਸ਼ੀ ਵੇਦ ਵਿਆਸ, ਵਾਸਚਪਤੀ ਮਿਸ਼ਰ, ਭੋਜ, ਵਿਗਿਆਨ ਭਿਕਸ਼ੂ ਆਦਿ ਦੀਆਂ ਰਚਨਾਵਾਂ ਪ੍ਰਮੁੱਖ ਹਨ। ਯੋਗ ਸੰਬੰਧੀ ਪ੍ਰਚਲਿਤ ਗਿਆਨ ਨੂੰ ਵਿਚਾਰਨ ਉਪਰੰਤ ਨੇਮਬੱਧ ਯੋਗ-ਸੂਤਰ ਦਾ ਰੂਪ ਦੇਣ ਕਾਰਨ ਕਈ ਵਿਦਵਾਨ ਇਸ ਨੂੰ ਮੌਲਿਕ ਰਚਨਾ ਨਹੀਂ ਮੰਨਦੇ। ਪਰੰਤੂ ਇਸ ਵਿਚ ਕੋਈ ਸੰਦੇਹ ਨਹੀਂ ਕਿ ਯੋਗ ਸੂਤਰ ਦੀ ਬਦੌਲਤ ਹੀ ਯੋਗ-ਗਿਆਨ ਦਾ ਸੰਗਠਿਤ ਰੂਪ ਪ੍ਰਚਲਿਤ ਹੋਇਆ।

ਯੋਗ ਦੇ ਪ੍ਰਚਲਨ ਵਿਚ ਪਾਤੰਜਲੀ ਤੋਂ ਉਪਰੰਤ ਵੱਡਾ ਯੋਗਦਾਨ 500 ਈਸਵੀ ਤੋਂ 1000 ਈਸਵੀ ਦੌਰਾਨ ਰਚਿਤ ਪੌਰਾਣਾਂ ਦੁਆਰਾ ਪ੍ਰਚਾਰੇ ਗਏ ਸ਼ੈਵ ਮੱਤ, ਸ਼ਾਕਤ ਮੱਤ ਅਤੇ ਵੈਸ਼ਣਵ ਪੰਥ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਭਾਵੇਂ ਇਹਨਾਂ ਦੇਵੀ-ਦੇਵਤਿਆਂ ਦੀ ਪੂਜਾ ਸੰਬੰਧੀ ਸੰਕੇਤ ਪਹਿਲਾਂ ਵੀ ਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ ਪਰੰਤੂ ਪੌਰਾਣਿਕ ਸਾਹਿਤ ਦੁਆਰਾ ਇਹਨਾਂ ਦਾ ਪ੍ਰਚਲਣ ਵਿਸ਼ਿਸ਼ਟ ਪੱਧਰ ਤੇ ਕੀਤਾ ਗਿਆ। ਸ਼ੈਵ ਮਤ ਦੇ ਇਸ਼ਟ ਭਗਵਾਨ ਸ਼ਿਵ ਨੂੰ ਮਹਾਯੋਗੀ ਦਾ ਦਰਜਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਮਤ ਨੇ ਯੋਗ ਅਭਿਆਸ ਨੂੰ ਸਮਾਧੀ ਦੇ ਸਿਖਰ ਤੱਕ ਅਪੜਨ ਅਤੇ ਆਤਮਿਕ ਪੂਰਨਤਾ ਦਾ ਮਾਰਗ ਦੱਸਿਆ। ਇਹਨਾਂ ਲਈ ਯੋਗ ਕੇਵਲ ਇਸ਼ਵਰ ਦਾ ਚਿੰਤਨ ਹੈ। “ਸ਼ਿਵ ਮਹਾਪੁਰਾਣ ਵਿਚ ਪੰਜ ਪ੍ਰਕਾਰ ਦਾ ਯੋਗ-ਮੰਤਰ ਯੋਗ, ਸਪਰਸ਼ ਯੋਗ, ਭਾਵ ਯੋਗ, ਅਭਾਵ ਯੋਗ ਅਤੇ ਮਹਾਂ ਯੋਗ ਦੱਸਿਆ ਗਿਆ ਹੈ” (ਚੰਦ, 1993, p.72)⁸। ਇਸੇ ਪ੍ਰਕਾਰ ਸ਼ਾਕਤ ਮਤ ਅਨੰਤ ਬ੍ਰਹਮ ਦੇ ਇਸਤਰੀ ਰੂਪ ਨੂੰ ਮੰਨਦਾ ਹੋਇਆ, ਯੋਗ-ਸਾਧਨਾ ਦੀ ਵਰਤੋਂ ਸ਼ਕਤੀ ਰੂਪੀ ਦੇਵੀ ਦੇ ਧਿਆਨ

ਲਈ ਕਰਦਾ ਹੈ। ਉਹ ਕਰਮ ਯੋਗ, ਗਿਆਨ ਯੋਗ ਅਤੇ ਭਗਤੀ ਯੋਗ ਉਪਰ ਧਿਆਨ ਕੇਂਦਰਿਤ ਕਰਦੇ ਹਨ। ਸ਼ਾਕਤ ਮਤ ਦਾ ਹੀ ਇਕ ਹਿੱਸਾ ਵਾਮਚਾਰੀਆਂ ਦਾ ਹੈ, ਜੋ ਸਮਾਧੀ ਲਈ ਪੰਜ ਮਕਾਰਾਂ : ਮਦ, ਮਾਸ, ਮਤਸਯ, ਮੁਦਰਾ ਤੇ ਮੈਥੂਨ ਦਾ ਆਸਰਾ ਲੈਂਦੇ ਹਨ। ਪ੍ਰਤੀਕਾਤਮਕ ਰੂਪ ਵਿਚ ਇਹਨਾਂ ਦੀ ਵਰਤੋਂ ਅੰਤਰ-ਯੋਗ ਵਜੋਂ ਹੁੰਦੀ ਸੀ। ਵੈਸ਼ਣਵ ਮਤ, ਜੋ ਕਿ ਵਿਸ਼ਨੂੰ-ਪੂਜਾ ਆਧਾਰਿਤ ਹੈ, ਇਹ ਯੋਗ ਦੇ ਸਹਿਜ ਰੂਪ ਨੂੰ ਮੰਨਦਾ ਹੈ। *ਵਿਸ਼ਣੂ ਸਹਿਤਾ* ਵਿਚ ਸ਼ਡਾਂਗ ਯੋਗ ਦਾ ਵਰਨਣ ਮਿਲਦਾ ਹੈ। ਵੈਸ਼ਣਵ ਪੰਥ ਦੀਆਂ ਅਨੇਕਾਂ ਸਹਿਤਾਵਾਂ ਵਿਚ ਯੋਗ ਦੇ ਵਿਭਿੰਨ ਪੱਖਾਂ ਦੀ ਮਹੱਤਤਾ ਸੰਬੰਧੀ ਵੀ ਵੇਰਵੇਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ। ਇਹ ਸਹਿਜਤਾ ਨਾਲ ਆਤਮਿਕ ਯੋਗ ਦੁਆਰਾ ਉਸ ਮਾਰਗ ਉਪਰ ਚੱਲਣ ਲਈ ਪ੍ਰੇਰਦੇ ਹਨ ਜੋ ਪਾਰਬ੍ਰਹਮ ਨਾਲ ਮੇਲ ਹੋ ਸਕੇ। ਇਹ ਹਿੰਸਕ, ਕਠਿਨਾਈ, ਸਵਾਸਥ ਲਈ ਹਾਨੀਕਾਰਕ ਯੋਗ ਦੀ ਜਗ੍ਹਾ ਮਾਨਸਿਕ ਅਨੁਸ਼ਾਸਨ ਦੁਆਰਾ ਸਹਿਜ ਭਾਵ, ਸਰੀਰਕ ਆਸਨਾਂ ਨੂੰ ਮਹੱਤਵ ਦਿੰਦੇ ਹਨ।

ਇਹਨਾਂ ਮਤਾਂ ਦੇ ਸਮਾਂਤਰ ਹੀ ਯੋਗ ਦਾ ਜੋ ਰੂਪ ਪ੍ਰਚਲਿਤ ਹੋਇਆ, ਉਹ ਨਿਰੋਲ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਨਿਯੰਤਰਣ ਰੂਪੀ ਅਭਿਆਸ ਆਧਾਰਿਤ ਹਠ ਯੋਗ ਅਤੇ ਕੁੰਡਲਿਨੀ ਯੋਗ ਸੀ। ਇਹਨਾਂ ਦੋਵਾਂ ਯੋਗ-ਵਿਧੀਆਂ ਦਾ ਪ੍ਰਚਲਨ ਨਾਥਾਂ ਅਤੇ ਯੋਗੀਆਂ ਦੁਆਰਾ ਹੋਇਆ। ਹਠ ਯੋਗ ਅਤੇ ਕੁੰਡਲਿਨੀ ਯੋਗ ਦੀ ਪਰੰਪਰਾ ਬੇਸ਼ੱਕ ਪੁਰਾਤਨ ਸਮੇਂ ਤੋਂ ਚਲੀ ਆ ਰਹੀ ਸੀ ਪਰੰਤੂ ਇਹਨਾਂ ਦਾ ਲਿਖਤ ਗਿਆਨ ਅਤੇ ਚਰਚਾ ਬਹੁਤੀ ਪੁਰਾਣੀ ਨਹੀਂ। ਤੌਰਵੀ ਸਦੀ ਦੇ ਨੇੜੇ ਲਿਖੀਆਂ ਗਈਆਂ *ਹਠ ਯੋਗ ਪ੍ਰਦੀਪਿਕਾ*, *ਘੇਰੰਡ ਸੰਹਿਤਾ*, *ਸ਼ਿਵ ਸੰਹਿਤਾ*, ਤੇ *ਗੋਰਖ ਸੰਹਿਤਾ* ਇਸ ਯੋਗ ਵਿਧੀ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਹੁੰਦੀਆਂ ਹਨ। ਹਠ ਯੋਗ ਦਾ ਪ੍ਰਚਲਨ ਮੁੱਖ ਰੂਪ ਵਿਚ ਸ਼ੈਵ ਪੰਥੀਆਂ ਵਿਚ ਰਿਹਾ ਹੈ। ਗੋਰਖ ਨਾਥ ਅਤੇ ਉਸਦੇ ਅਨੁਯਾਈ ਇਸ ਦੇ ਅਭਿਆਸੀਆਂ ਵਿਚੋਂ ਪ੍ਰਮੁੱਖ ਹਨ। ਹਠ ਯੋਗ ਵਿਭਿੰਨ, ਕਠਿਨ ਆਸਨਾਂ, ਪ੍ਰਾਣਾਯਾਮ ਅਤੇ ਬੰਧਾਂ ਦੁਆਰਾ ਸਰੀਰ ਦੇ ਸੁਧੀਕਰਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਹੈ। ਇਸ ਦੇ ਸਮਾਂਤਰ ਕੁੰਡਲਿਨੀ ਯੋਗ, ਕੁੰਡਲਿਨੀ ਸ਼ਕਤੀ ਦੇ ਜਾਗਰਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਵਿਸਤ੍ਰਿਤ ਵਿਚਾਰ *ਘੇਰੰਡ ਸੰਹਿਤਾ* ਵਿਚ ਮਿਲਦਾ ਹੈ। ਮਨੁੱਖੀ ਸਰੀਰ ਦੇ ਵੱਖ-ਵੱਖ ਹਿੱਸਿਆਂ ਵਿਚ ਵਿਦਮਾਨ ਚੱਕਰਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਧਿਆਨ ਵਿਧੀਆਂ ਦੁਆਰਾ ਜਾਗ੍ਰਿਤ ਕਰਦਿਆਂ, ਅੰਤ ਮਸਤਿਸ਼ ਵਿਚ ਵਿਦਮਾਨ ਬ੍ਰਹਮਰੋਂਦਰ ਨੂੰ ਜਗਾਉਣ ਦੀ ਵਿਧੀ ਹੀ ਕੁੰਡਲਿਨੀ ਹੈ।

ਯੋਗ ਦੇ ਪ੍ਰਾਚੀਨ ਸਰੂਪ ਤੋਂ ਵਿਕਾਸ ਕਰਦੇ ਹੋਏ ਯੋਗ ਦਾ ਜੋ ਪ੍ਰਚਲਿਤ ਆਧੁਨਿਕ ਸਰੂਪ ਰੂਪਮਾਨ ਹੁੰਦਾ ਹੈ, ਉਸ ਦਾ ਆਧਾਰ ਬੇਸ਼ੱਕ ਪੁਰਾਤਨ ਯੋਗ ਹੀ ਹੈ ਪਰੰਤੂ ਇਸ ਦੇ ਅਭਿਆਸ ਅਤੇ ਵਿਵਹਾਰ ਵਿਚ ਅੰਤਰ ਮਿਲਦਾ ਹੈ। “ਆਧੁਨਿਕ ਯੋਗ ਦੇ ਉੱਥਾਨ ਦਾ ਕਾਲ 1700 ਈ. ਤੋਂ 1900 ਈ. ਦੇ ਵਿਚ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਸਮੇਂ ਦੌਰਾਨ ਮਹਾਨ ਯੋਗਾਚਾਰੀਯ- ਰਮਾਨਾ ਮਹਾਰਿਸ਼ੀ, ਰਾਮਕ੍ਰਿਸ਼ਨ ਪਰਮਹੰਸ, ਪਰਮਹੰਸ, ਯੋਗਾਨੰਦ, ਵਿਵੇਕਾਨੰਦ ਆਦਿ ਨੇ ਰਾਜ ਯੋਗ ਦੇ ਵਿਕਾਸ ਵਿਚ ਯੋਗਦਾਨ ਪਾਇਆ” (ਬਸਾਵਰੈੱਡੀ, 2015)⁹। 19ਵੀਂ-20ਵੀਂ ਸਦੀ ਦੇ ਦੌਰਾਨ ਹੋਏ ਸਵਾਮੀ ਵਿਵੇਕਾਨੰਦ ਉਹ ਪਹਿਲੇ ਭਾਰਤੀ ਸੰਤ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਪੱਛਮ ਵਿਚ ਯੋਗ ਅਤੇ ਵੈਦਾਤ ਦਾ ਪਸਾਰ ਕੀਤਾ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਇਸੇ ਕਾਲ ਵਿਚ ਸਵਾਮੀ ਸ਼ਿਵਾਨੰਦ (ਸ਼ਿਵਾਨੰਦ ਆਸਰਮ), ਪਰਮਹੰਸ ਯੋਗਾਨੰਦ (ਕ੍ਰਿਯਾ ਯੋਗ ਕੇਂਦਰ) ਅਤੇ ਸ੍ਰੀ ਅਰਿਬਿੰਦੇ (ਇੰਟੇਗਰਿਲ ਯੋਗ) ਉਹ ਹਸਤੀਆਂ ਹੋਈਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੇ ਆਧੁਨਿਕ ਯੋਗ ਦੇ ਵਿਸਥਾਰ ਹਿੱਤ ਵੱਖ-ਵੱਖ ਸੰਸਥਾਵਾਂ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ। ਇਸੇ ਤਰ੍ਹਾਂ ਤਿਰੂਮੱਲਾਈ ਕ੍ਰਿਸ਼ਨਮਚਾਰਿਯ ਨੂੰ ਆਧੁਨਿਕ ਆਸਣ-ਆਧਾਰਿਤ ਯੋਗ ਦਾ ਪਿਤਾਮਾ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ- ਪੱਤਾਭੀ ਜੇਇਸ, ਬੀ.ਕੇ.ਐੱਸ ਅਈਨਗਰ (ਸੰਸਥਾਪਕ ਅਈਨਗਰ), ਟੀ.ਕੇ.ਵੀ. ਦੇਸੀਕਚਾਰ (ਸੰਸਥਾਪਕ ਵਿਨਯੋਗ) ਅਤੇ ਇੰਦਰਾ ਦੇਵੀ ਪ੍ਰਮੁੱਖ ਸਨ। ਇੰਦਰਾ ਦੇਵੀ ਨੇ 1950 ਦੌਰਾਨ ਯੂ.ਐੱਸ ਵਿਚ ਪਹਿਲਾ ਯੋਗ-ਕੇਂਦਰ ਖੋਲਿਆ ਸੀ।

ਆਧੁਨਿਕ ਯੋਗ, ਯੋਗ-ਆਸਣ ਤੋਂ ਇਲਾਵਾ ਮੁਦਰਾਵਾਂ, ਕਸਰਤਾਂ, ਪਦਾਰਥਾਂ, ਮੰਤਰਾਂ, ਮਾਲਿਸ਼, ਸਾਥ ਅਧਾਰਿਤ ਯੋਗ (Partner Yoga), ਭਾਵਨਾਤਮਕ ਯੋਗ, ਸਹਿਜ ਹਠ ਯੋਗ, ਗਰਮ ਵਾਯੂਮੰਡਲ ਸਹਿਤ ਆਦਿਕ ਅਨੇਕਾਂ ਹੋਰ ਵਿਧੀਆਂ ਦੇ ਮਿਸ਼ਰਣ ਵਜੋਂ ਪ੍ਰਚਲਿਤ ਹੈ। ਆਧੁਨਿਕ ਯੋਗ ਦਾ ਪ੍ਰਮੁੱਖ ਮੰਤਵ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਤੰਦਰੁਸਤੀ ਅਤੇ ਸਰੀਰ ਦੀ ਸੁਧਤਾ ਹੈ। ਵਰਤਮਾਨ ਸਮੇਂ ਵਿਚ “ਅਈਨਗਰ ਯੋਗਾਸ਼ਰਯ, ਮੁੰਬਈ; ਦ ਯੋਗਾ ਇੰਸਟੀਚਿਊਟ, ਮੁੰਬਈ; ਕੈਵਲਯਾਮ ਹੈਲਥ ਐਂਡ ਯੋਗਾ ਰਿਸਰਚ ਸੈਂਟਰ,

ਲੋਨਾਵਲਾ; ਆਨੰਦ ਇਨ ਦਾ ਹਿਮਾਲਾਯਸ, ਉੱਤਰਾਖੰਡ; ਪਰਮਾਰਥ ਨਿਕੇਤਨ ਆਸ਼ਰਮ, ਰਿਸ਼ੀਕੇਸ਼; ਇਸ਼ਾ ਯੋਗਾ ਸੈਂਟਰ, ਤਾਮਿਲਨਾਡੂ” (ਸ਼ੈਟੀ, 2020)¹⁰ ਆਦਿਕ ਉਹ ਪ੍ਰਮੁੱਖ ਕੇਂਦਰ ਹਨ, ਜੋ ਭਾਰਤ ਵਿਚ ਆਧੁਨਿਕ ਯੋਗ ਦੇ ਅਭਿਆਸ ਅਤੇ ਸਿਖਲਾਈ ਦੇ ਖੇਤਰ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਭਾਰਤ ਸਰਕਾਰ ਵਲੋਂ ਵੱਖ-ਵੱਖ ਸੰਸਥਾਵਾਂ ਜਿਵੇਂ ਮੇਰਾਰਜੀ ਦੇਸਾਈ ਨੈਸ਼ਨਲ ਇੰਸਟੀਚਿਊਟ ਆਫ ਯੋਗਾ, ਰਾਮਾਮਨੀ ਅਈਨਗਰ ਮੈਮੋਰੀਅਲ ਯੋਗਾ ਇੰਸਟੀਚਿਊਟ, ਅਸ਼ਟਾਂਗ ਯੋਗਾ ਰਿਸਰਚ ਸੈਂਟਰ ਆਦਿਕ ਦਾ ਨਿਰਮਾਣ ਯੋਗ ਦੇ ਵਿਕਾਸ ਲਈ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਦੇ ਇਲਾਵਾ ਸਵਾਮੀ ਰਾਮਦੇਵ ਦੁਆਰਾ ਸਥਾਪਿਤ ਪਾਤੰਜਲੀ ਯੋਗਾਪੀਠ, ਯੋਗ ਦੇ ਅਭਿਆਸ ਅਤੇ ਖੋਜ ਲਈ ਵਿਸ਼ਵ ਪ੍ਰਸਿੱਧ ਹੈ।

ਸਿੱਟਾ: ਇਸ ਪ੍ਰਕਾਰ ਰਿਗਵੈਦਿਕ ਕਾਲ ਤੋਂ ਆਰੰਭ ਹੋਇਆ ਉਪਨਿਸ਼ਦਾਂ, ਪੁਰਾਣਾਂ ਅਤੇ ਗੀਤਾ ਸਾਹਿਤ ਵਿਚ ਮਹੱਤਵਪੂਰਨ ਸਥਾਨ ਬਣਾਉਂਦਾ ਹੈ। ਬੁੱਧ-ਮਤ, ਜੈਨ-ਮਤ ਆਦਿਕ ਨਾਲ ਸੰਬੰਧ ਸਥਾਪਿਤ ਕਰਦਿਆਂ ਯੋਗ ਇਕ ਵਿਲੱਖਣ ਦਰਸ਼ਨ ਵਜੋਂ ਸਥਾਪਿਤ ਹੁੰਦਾ ਹੈ ਅਤੇ ਅਜੇ ਵੀ ਵਿਕਾਸ ਕਰ ਰਿਹਾ ਹੈ। ਆਧੁਨਿਕ ਸਮੇਂ ਵਿਚਯੋਗ ਇਕ ਸੁਚੱਜੀ ਜੀਵਨ-ਸ਼ੈਲੀ ਦਾ ਪ੍ਰਤੀਕ ਹੈ, ਇਸੇ ਦਾ ਪ੍ਰਮਾਣ ਹੈ ਕਿ ਅੱਜ-ਕੱਲ ਯੋਗ ਦੀ ਨਵੀਂ ਸ਼ਾਖਾ ਫ਼ੇਸ਼ੀਅਲ ਯੋਗ ਦਾ ਪ੍ਰਸਾਰ ਬਹੁਤ ਜਲਦੀ ਹੋ ਰਿਹਾ ਹੈ। ਇਸ ਲਈ ਇਹ ਕਹਿਣ ਵਿਚ ਕੋਈ ਅਤਿਕਥਨੀ ਨਹੀਂ ਕਿ ਅੱਜ ਦੇ ਸਮੇਂ ਵਿਚ ਯੋਗ ਵੱਧ ਰਹੇ ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਤਣਾਅ ਤੋਂ ਮੁਕਤੀ ਦਾ ਸਾਧਨ ਬਣ ਗਿਆ ਹੈ।

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21 योग एक संपूर्ण जीवन दृष्टि

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सारांश:

योग भारत की प्राचीनतम विद्या है। महर्षि पतंजलि ने जन-जन के कल्याण के लिए इस विद्या को अपनी रचना 'योगसूत्र' में सूत्रबद्ध किया। योग को 'अनुशासन' कहते हुए उन्होंने बताया कि 'योगश्चित्तवृत्तिनिरोधः' अर्थात् योग द्वारा चित की वृत्ति की आवृत्ति से मुक्ति मिलती है। मनुष्य के शारीरिक और मानसिक स्वास्थ्य के लिए योग में आठ चरण हैं जिसे अष्टांग योग कहा गया। ये आठ चरण हैं - यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि। भारत के यशस्वी प्रधानमंत्री श्री नरेंद्र मोदी के प्रयासों से 2015 से ही प्रत्येक वर्ष पूरे विश्व में 21 जून को 'अंतरराष्ट्रीय योग दिवस' मनाया जाता है। इस दिन योग से जुड़े विभिन्न कार्यक्रम आयोजित किये जाते हैं जिससे योग के प्रति जागरूकता बढ़ सके। योग के सद्प्रभाव को कोरोना महामारी के दौरान भी देखा गया जब कई डॉक्टरों ने लोगों को योग के आसन और प्राणायाम करने की सलाह दी। उनका मानना था कि इससे हमारी रोग-प्रतिरोधक क्षमता बढ़ती है और मानसिक शांति भी मिलती है। स्वामी सत्यानन्द ने अपने शिष्यों से कहा भी था कि विश्व में जिस प्रकार की शारीरिक-मानसिक व्याधियाँ जन्म ले रही हैं उससे बचाव का एक मात्र सर्वसम्मत उपाय योग ही है। योग का प्रचार तो बढ़ा है लेकिन उसके साथ यह खतरा भी बढ़ा है कि योग केवल फ़ैशन की वस्तु न बनकर 'योगः कर्मषु कौशलम्' के अपने मूल स्वरूप में बना रहे।

मुख्य शब्द: योगसूत्र, प्राणायाम, रोग-प्रतिरोधक क्षमता

परिचय:

प्राचीन काल से ही भारतवर्ष में ज्ञान विज्ञान से जुड़ी अनेक विद्या एवं कला विद्यमान रही है, यथा साहित्य, संगीत, स्थापत्य, आयुर्वेद, नाट्यशास्त्र, पाक शास्त्र एवं ज्योतिषविज्ञान आदि। इन्हीं के साथ मनुष्य को उसकी सम्पूर्णता का ज्ञान कराने वाली योग-विद्या भी हमारे देश में रही है। योग भारत की प्राचीनतम विद्या है। ऐसी मान्यता है कि आदि योगी शिव ने यह विद्या सप्तऋषियों को प्रदान की। आगे चलकर महर्षि पतंजलि ने 'योगसूत्र' नामक अपनी रचना में योग के मूलभूत सिद्धान्तों को लिपिबद्ध किया। इसके पश्चात योग-विद्या जन-जन तक पहुँच कर उनका कल्याण करने लगी (ज्ञान प्रकाश शास्त्री, 2020)। अपनी पुस्तक में पतंजलि योग को एक अनुशासन कहते हैं -

'अथ योगानुशासनम्।'

यह एक ऐसा अनुशासन है जिसको मानने से, जिस पर चलने से चित्त की वृत्तियों का निरोध होता है। चित्त की वृत्ति की आवृत्ति से निवृत्ति मिलती है -

'योगश्चित्तवृत्तिनिरोधः।'

मनुष्य जीवन में जो भी कष्ट है, दुःख है, पीड़ा और अवसाद है उसका निवारण योग के पास है ऐसा समय-समय पर योगीजन कहते आये हैं। मनुष्य जीवन में मुख्यतः दो प्रकार के कष्ट होते हैं -

1.) शारीरिक

2.) मानसिक

इन दोनों ही प्रकार के कष्टों के निदान के लिए अष्टांग योग जैसी विद्या का वरदान हमारे ऋषि-मुनियों ने हमें दिया है। योग-विद्या के मुख्यतः आठ चरण माने जाते हैं। योग-विद्या के इन्हीं आठ चरणों को अष्टांग योग की संज्ञा दी गयी है। ये आठ चरण इस प्रकार हैं -

यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि।

इन आठ चरणों का अर्थ क्रमशः इस प्रकार है-

1. यम - यह योग की नैतिक संहिता है। व्यक्ति का व्यक्तित्व जब तक नैतिक एवं आदर्श गुणों से परिपूर्ण न हो तब तक वह योग मार्ग में प्रवृत्त नहीं हो सकता। इसलिए यम के रूप में ये पाँच नैतिक मूल्य योग विद्या का प्रथम चरण हैं -

अहिंसा - दया, करुणा आदि से आपूरित जीवन जीना।

सत्य - सत्याचरण करना।

अस्तेय - किसी भी प्रकार की चोरी न करना।

ब्रह्मचर्य - निरंतरता और अपने तेज को बनाये रखना।

अपरिग्रह - आवश्यकता से अधिक वस्तु पर अपना अधिकार न बनाये रखना।

2. नियम - यह व्यक्तिगत अनुशासन है जिसका पालन प्रत्येक व्यक्ति को करना ही चाहिए।

शौच - पवित्रता और शुद्धता का ध्यान रखना।

संतोष - लोभी न होना, कम से कम में गुजारा कर लेने की मनोवृत्ति रखना।

तप - विचलित या भटका हुआ मन न हो इसके लिए धैर्य धारण करना।

स्वाध्याय - इसके दो अर्थ हैं। पहला, स्वयं अपनी पढ़ाई-लिखाई, चिंतन-मनन का ध्यान रखना। दूसरा अर्थ है स्व का अध्ययन। मैं कौन हूँ? इस प्रश्न पर निरंतर विचार करना स्वाध्याय है।

ईश्वर प्रणिधान - अपने सभी क्रिया-कलाप, अपनी सभी इच्छाएँ, विचार आदि को ईश्वर को समर्पित कर देना। जो करना ईश्वर भाव से भावित होकर करना ही ईश्वर प्रणिधान है।

3. आसन - एक स्थिर और आरामदायक मुद्रा जो मानसिक और शारीरिक संतुलन प्राप्त करने में सहायता करती है।

4. प्राणायाम - ऐसी मान्यता है कि हमको श्वास गिन कर मिली है। जितनी श्वास हमें पहले से मिली है उससे एक भी अतिरिक्त श्वास हम नहीं ले सकते। प्राणायाम के द्वारा श्वास पर नियंत्रण प्राप्त किया जाता है। जिसके माध्यम से योग करने वाला व्यक्ति अपने श्वास की गति को बढ़ा या घटा सकता है। इस प्रकार श्वास के माध्यम से योगी अपने प्राण पर अपना अधिकार प्राप्त कर लेते हैं (हरिकृष्णदास गोयन्दका, 2013)।

5. प्रत्याहार - योग के इस चरण में मन की शक्ति को बढ़ाने के लिए एक मानसिक तैयारी की जाती है। इसमें मुख्यतः अपने विचारों पर, चिंतन की प्रक्रिया पर नियंत्रण प्राप्त किया जाता है।

6. धारणा - एक वस्तु अथवा विचार पर मन को एकाग्र करना। किसी एक ही तत्व को मन में लंबे समय तक धारण करके रखना।

7. ध्यान - सभी बाहरी वस्तुओं से मन को खींचकर एक बिंदु पर केंद्रित करके उस पर ध्यान करना।

8. समाधि - परम आनंद, व्यक्तिगत चेतना को सार्वभौमिक चेतना में विलय करने की स्थिति। जीवात्मा और परमात्मा का मिलन। सहस्रार चक्र (सिर के ऊपर) में शिव और शक्ति का मिलन ही समाधि-अवस्था है।

इन आठ चरणों में ही योग-विद्या पूर्ण होती है। हालाँकि हमारा दुर्भाग्य है कि आज टेलीविजन और यूट्यूब पर केवल कुछ आसन और प्राणायाम तक योग को सीमित कर दिया गया है। लेकिन सुखद बात यह है कि आज भी हमारे देश में ऐसे योगी हैं जो योग को उसके सही रूप में जन-जन तक पहुँचा रहे हैं (बीकेएस आयंगर, 2019)।

अंतरराष्ट्रीय योग दिवस

भारतवर्ष के यशस्वी प्रधानमंत्री श्री नरेन्द्र मोदी जी द्वारा संयुक्त राष्ट्र महासभा के 69वें सत्र को संबोधित करते हुए विश्व में योग को पहचान दिलाने एवं योग की महत्ता से विश्व को अवगत कराने हेतु संयुक्त राष्ट्र महासभा के इस सत्र में विश्व योग दिवस घोषित किये जाने संबंधी प्रस्ताव को प्रस्तुत किया गया। प्रधानमंत्री के इस प्रस्ताव पर 177 देशों

के प्रतिनिधियों द्वारा हस्ताक्षर कर इस प्रस्ताव को मंजूरी दी गई। 21 जून, 2015 को पहली बार विश्व भर में योग दिवस मनाया गया और तब से अब तक प्रत्येक वर्ष पूरी दुनिया में इस दिन योग को केंद्र में रखकर विशेष कार्यक्रमों और कार्यशालाओं का आयोजन किया जाता है। जिससे विश्व भर में योग-विद्या के पहचान और उसकी स्वीकार्यता का मार्ग प्रशस्त हो रहा है।

कोरोना महामारी और योग

पिछले दो-तीन वर्ष दुनिया के लिए शारीरिक और मानसिक रूप से बहुत पीड़ादायक रहे। कोरोना नामक महामारी ने न जाने कितने लोगों को अपना ग्रास बनाया। जिस समय यह महामारी फैली, इसका कोई इलाज आधुनिक चिकित्सा विज्ञान के पास नहीं था। इस बीमारी का सबसे बुरा प्रभाव व्यक्ति के फेफड़ों पर हो रहा था। ऐसे में दुनिया भर के डॉक्टरों ने कहा कि यदि हम योग के मूलभूत सिद्धांत को अपनाते हैं तथा विभिन्न आसान और प्राणायाम को करते हैं तो हमारे शरीर की रोग-प्रतिरोधक क्षमता बढ़ जाएगी। ऐसा होने पर या तो हम इस बीमारी की चपेट में आने से बच जाएंगे अथवा बीमार हुए भी तो शीघ्र ही बीमारी से निजात पा लेंगे। वास्तव में ऐसा हुआ भी। दुनिया भर के लोगों ने अपने योग से जुड़े अनुभव इस महामारी के दौरान साझा किए जिसमें उन्होंने बताया कि योग की कुछ क्रियाओं ने कैसे उन्हें जीवनदान दिया। इन यौगिक क्रियाओं ने न केवल व्यक्ति के शारीरिक स्वास्थ्य को ठीक किया अपितु मानसिक चिंताओं, अवसाद आदि से भी मुक्ति दिलायी। गीता अर्जुन के विषाद योग से ही शुरू होती है और आनन्द पर समाप्त होती है। योग की यात्रा ही विषाद से आनन्द तक की यात्रा है।

निष्कर्ष:

बिहार योग विद्यालय के प्रेरणास्वरूप स्वामी सत्यानन्द कहते थे कि योग भविष्य की संस्कृति है। मनुष्य का जीवन जिस प्रकार की चिंताओं, बीमारियों से घिरा हुआ है उसमें योग ही एक मात्र मार्ग दिखता है जो उन्हें इनसे मुक्ति दिलाएगा। तनाव, अवसाद और उससे होने वाले हृदयाघात इधर बढ़े हैं। ऐसे में योग की स्वीकार्यता भी बढ़ी है। विदेशों में योग पर तमाम शोध हो रहे हैं। शोध में पाया गया है कि प्राणायाम से मनुष्य की सांस संबंधी बीमारियाँ कम हो जाती हैं। उच्च रक्तचाप, भय आदि मानसिक समस्याओं को प्राणायाम और मंत्रोच्चारण के माध्यम से ठीक किया जा सकता है। भारतवर्ष में भी इधर योग को लेकर 'क्रेज' बढ़ा है। लेकिन इसका प्रभाव तभी है जब यह 'क्रेज' मात्र न होकर दिनचर्या का अभिन्न अंग बन जाये। सर्वविदित है कि योग मात्र शारीरिक क्रियाकलाप नहीं है अपितु यम-नियम से सुसज्जित एक सम्पूर्ण जीवन दृष्टि है। योग अपने सही अर्थों में तभी चरितार्थ होगा जब उसे उसकी संपूर्णता में समझा जाएगा अन्यथा इस आवारा पूँजीवाद के दौर में वह भी एक फैशन, एक दिखावे की वस्तु बन कर रह जायेगा। यह दिखावा वृत्ति न हो, योग मनुष्य जीवन का अंग बन जाये और व्यक्ति 'योग: कर्मषु कौशलम्' की भावना से आपूरित हो तो कई समस्याएं आने से पूर्व ही समाप्त हो जाएं। अस्तु।

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22 योग एवं समग्र स्वास्थ्य

सदानंद कुमार चौधरी
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सारांश

योग प्राचीन काल से ही मानवीय जीवन का अभिन्न अंग रहा है। भारत सहित समूचे विश्व में योग की महत्ता को स्वीकृति मिली है। भारत में ऋषि पतंजली को योग का जनक माना जाता है। ऋषि पतंजली ने योग और आयुर्वेद आधारित कई महत्वपूर्ण ग्रंथों की रचना की जिनमें योगसूत्र योग दर्शन का प्रमुख ग्रन्थ है। भारत सहित पूरे विश्व में योग के महत्त्व एवं इसके योगदान को देखते हुये २१ जून को प्रतिवर्ष अंतर्राष्ट्रीय योग दिवस मनाया जाता है। इस आलेख में योग के विविध आयामों, आम जीवन में इसके महत्त्व और योगदान, इसकी व्यापकता एवं लोकप्रियता का उल्लेख तथा चित्रण किया गया है। साथ ही यह भी दर्शाने की चेष्टा की गयी है कि कैसे प्रतिदिन योगाभ्यास हमारे शारीरिक एवं मानसिक स्वास्थ्य को सुदृढ़ रखने में सकारात्मक रूप से प्रभावी है।

संकेत शब्द:- योग, योगासन, योगाभ्यास, स्वास्थ्य, योग दिवस इत्यादि।

१. परिचय:-

यद्यपि आधुनिक समाज में योग शारीरिक व्यायाम के रूप में देखा जाता है, जबकि पारंपरिक रूप से योगाभ्यास एक बहुफलकीय विषय है जिसमें आसन, शारीरिक व्यायाम, श्वास नियंत्रण तकनीक, ध्यान पर नियंत्रण, चेतना की वृद्धि आदि ध्यान व समाधि के अभ्यास के द्वारा की जाती है। ये अभ्यास प्रायः एक पृथक किस्म के मनोविज्ञान और दर्शन को एक योगपूर्ण जीवनशैली के अभ्यास में समाहित किये होते हैं। ऐतिहासिक रूप से योग का अभ्यास आध्यात्मिक विषय था जिसका उद्देश्य आध्यात्मिक संवृद्धि और ये कारकीय अभ्यास मनो-शारीरिक गतिविधियों के लिए आदर्श स्थिति के निर्माण के तरफ तथा शरीर और मस्तिष्क के सर्वोत्तम क्रियाशीलता के लिए प्रवृत्त थे जिससे चेतना की मननशीलता को सशक्त किया जा सके। यद्यपि आधुनिक समाज में योग करने वाले लोगों की संख्या सीमित है जो इसको अच्छे शारीरिक एवं मानसिक स्वास्थ्य के लिए करते हैं और साथ ही इसको मानसिक और चिकित्सा संबंधी विकार के समाधान के लिए चिकित्सीय हस्तक्षेप के रूप में स्वीकृत करते हैं जिसे आमजन “योग थेरापी”

के नाम से जानते हैं और ये दोनों ही सामान्य लोगो के बीच अंतर्राष्ट्रीय स्तर पर काफी लोकप्रियता पा चुके हैं। योग के उपचार पद्धति के रूप में उपयोग किये जाने के प्रमाण २० बी शताब्दी के पूर्वार्ध में मिलते हैं और इसके साथ ही योग चिकित्सा की लोकप्रियता अंतर्राष्ट्रीय स्तर के साथ भारत में भी निरंतर बढ़ी है।

योग अभ्यास के मनोशारीरिक लाभ पर वैज्ञानिक अनुसंधान संबंधी अध्ययन भी २० शताब्दी के पूर्वार्ध से ही मिलते हैं और ये वृद्धिशील अनुसंधान कार्य योग के बहुत ही मजबूत पक्ष जिससे लाभ मिलता है जैसे तनाव में कमी, भावनाओं का विनियमन, उन्नत मनोदशा और स्वास्थ्य, उन्नत संज्ञानात्मक कार्यप्रणाली, वर्धित स्वसन कार्य, बेहतर शारीरिक लचीलापन, मांसपेशिय शक्ति और बेहतर न्यूरो-मांसपेशिय कार्यक्षमता का खुलासा करते हैं। ये अध्ययन संकेत देते हैं की कैसे योग उस जनसंख्या जो विविध व्याधियों से ग्रस्त है के लिए अपना कार्य करता है। इनमें से ज्यादातर नतीजे विशेषकर वो जो तनाव और मनोदशा से संबंधित हैं वो मुख्य रूप से जोखिम खड़े करने वाले कारक हैं और विविध प्रकार के विकारों को पैदा करते हैं तथा ये सभी ही मिलकर योग चिकित्सा के विषय वस्तु को प्रस्तुत करते हैं। हालांकि प्रायः यह भी देखा जाता है की किसी विशेष विकार के लिए कोई विशेष योग अभ्यास विशेष रूप से प्रभावी हो सकता है, उदाहरण के लिए समाधि (ध्यान) के द्वारा अवसाद और दुश्चिंता में होने वाले नकारात्मक चिंतन को कम करके सुधारा जा सकता है। इसके अलावा समग्र शारीरिक और मानसिक स्वास्थ्य को योगाभ्यास द्वारा बेहतर किया जा सकता है और साथ ही व्याधियों की प्रबलता को अतिरिक्त रूप से कम करने के अप्रत्यक्ष मार्ग प्रशस्त किये जा सकते हैं।

योग की महत्ता को चिन्हित करते हुए भारत के प्रधानमंत्री **श्री नरेन्द्र मोदी** ने संयुक्त राष्ट्र की महासभा को संबोधित करते हुए २७ सितम्बर २०१४ को कहा था की “योग भारत की प्राचीन परम्परा का एक अमूल्य उपहार है यह दिमाग और शरीर की एकता का प्रतीक है; मनुष्य और प्रकृति के बीच सामंजस्य है; विचार, संयम और पूर्ति प्रदान करने वाला है तथा स्वास्थ्य और भलाई के लिए एक समग्र दृष्टिकोण को भी प्रदान करने वाला है। यह व्यायाम के बारे में नहीं है, लेकिन अपने भीतर एकता की भावना, दुनिया और प्रकृति की खोज के विषय में है। हमारी बदलती जीवन-शैली में यह चेतना बनकर, हमें जलवायु परिवर्तन से निपटने में मदद कर सकता है। तो आर्येण एक अन्तरराष्ट्रीय योग दिवस को गोद लेने की दिशा में काम करते हैं।”

इस २१ जून २०१५ से अंतर्राष्ट्रीय योग दिवस मनाया जाने लगा। विगत २-३ सालों में कोविड-१९ महामारी के दौरान योग ने लोगो के मानसिक स्वास्थ्य को बनाये रखने में महती भूमिका निभाई है और अब

इसकी स्वीकार्यता जन-जन तक पहुँच चुकी है। योग जीवन को सरल, सहज, संयमशील और स्वस्थ बनाता है। आज के भागमभाग भरी जिन्दगी में योग मानव जीवन का अभिन्न अंग सा बन गया है।

२ विवरण:- इस भाग में योग के विभिन्न आसन, इसकी मुद्रा का सचित्रण और इससे होने वाले लाभों का संक्षिप्त रेखांकन किया गया है जो निम्नलिखित हैं :-

२.१ योग के विभिन्न आसन और उनके लाभ:-

1. **सुखासन** - इससे दुश्चिंता कम होती है।



2. **नौकासन** - इससे पाचन में मदद मिलती है।



3. **वक्रासन** - इससे पेट की वसा को कम किया जा सकता है।



4. **धनुरासन** - इससे वजन कम होता है, पाचन क्रिया सुचारू रूप से होती है और बेहतर रक्त परिसंचरण में मदद मिलती है।



5. **ककासन** - यह शरीर और मष्तिष्क के मध्य संतुलन बनाने में सहायक है। इससे ध्यान केन्द्रित करने में मदद मिलती है।



6. **भुजंगासन** -इससे पीठ के दर्द में राहत मिलती है। महिलाओं में ये मासिक धर्म की समस्या से छुटकारा दिलाता है।



7. **हलासन** -इससे मोटापा कम करने में मदद मिलती है, इससे अपाचन की समस्या, गर्दन के दर्द, पेट के गैस आदि से निजात मिलती है।



8. **सर्वांगासन** -इससे अनिद्रा, अवसाद और मानसिक दुश्चिंता से छुटकारा मिलता है।



9. **शीर्षासन** -इससे रक्त परिसंचरण ठीक होता है, श्वास तंत्र को मजबूती मिलती है और यह ध्यान और स्मरण में सुधार करता है।



10. **गोमुखासन** -इससे मांसपेशियों को विश्राम मिलता है।



२.२ योग शिक्षा में पाठ्यक्रम

आज योग अध्ययन भी विस्तार पा चुका है। भारत के विभिन्न शैक्षणिक संस्थानों में योग आधारित विविध पाठ्यक्रम जो सर्टिफिकेट प्रोग्राम से लेकर उच्च शिक्षा तक है संचालित किये जा रहे हैं। ये कोर्स करके युवा इस क्षेत्र में अपना कैरियर व भविष्य योग शिक्षक, योग निर्देशक, योग परामर्शदाता के रूप में बना रहें हैं। आज योग शिक्षकों की नियुक्ति प्राथमिक विद्यालय से लेकर विश्वविद्यालय तक हो रही है। इसके अलावा युवा ये पाठ्यक्रम करके अपना व्यक्तिगत कंसल्टेंसी खोल के क्लासेस भी संचालित कर रहे हैं और अच्छा वेतन सरकारी व निजी क्षेत्रों में भी पा रहे हैं। इस प्रकार योग न सिर्फ आमजन का शारीरिक एवं मानसिक स्वास्थ्य बेहतर कर रहा है बल्कि रोजगार के विविध अवसर भी उपलब्ध करा रहा है। योग आधारित विविध पाठ्यक्रम निम्नलिखित हैं :-

१. योग में प्रमाण पत्र पाठ्यक्रम
२. योग में डिप्लोमा पाठ्यक्रम
३. सर्टिफिकेट कोर्स इन योग थेरापी
४. योग में स्नातक
५. योग में परास्नातक
६. पी. जी. डिप्लोमा इन योग स्टडीज
७. योग में उच्च अध्ययन

२.३ योग शिक्षा में पाठ्यक्रम करवाने वाले संस्थान:-

- १ इंदिरा गांधी राष्ट्रीय मुक्त विश्वविद्यालय, नई दिल्ली
- २ नालंदा खुला विश्वविद्यालय, पटना
- ३ बिहार योग संस्थान, मुंगेर
- ४ पंजाब यूनिवर्सिटी, चंडीगढ़
- ५ गुरु काशी यूनिवर्सिटी, बठिंडा
- ६ डी. ए. वी. यूनिवर्सिटी, जालंधर
- ७ अन्य कई संस्थान

३ निष्कर्ष:- योग आज के समय में एक नितांत आवश्यकता बन के उभरा है और एक सहज, सरल, स्वस्थ और प्रसन्न जीवन जीने के लिए बुनियादी जरूरत बन गया है। ये न सिर्फ शारीरिक स्वास्थ्य बल्कि मानसिक एवं आध्यात्मिक स्वास्थ्य के लिए भी कारगर है। इसके महत्त्व को देखते हुए अब प्रति वर्ष २१ जून को अंतर्राष्ट्रीय योग दिवस मनाया जाता है जिसका श्रेय भारत को जाता है जो योग का जनक है। महर्षि पतंजली योग के जनक माने जाते हैं भारत के प्राचीन ऋषि थे। वर्तमान समय में योग एक रोजगार का भी सशक्त क्षेत्र बन के उभरा है। और सभी आयु वर्ग के लोगो के बीच अपनी अच्छी खासी पकड़ बना लिया है। प्रति वर्ष भारत व लगभग समूची दुनिया में २१ जून को सभी सार्वजनिक और निजी संस्थान के अलावा आमजन भी योग दिवस मनाते हैं और योगाभ्यास करते हैं।

४ सन्दर्भ:-

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Section II- Journey of Yoga @ CUPB

► Year 2015

June 15, 2015 to June 21, 2015: Seven-day Yoga Camp organized to mark International Day of Yoga 2015

Continuing its momentum towards excellence, the Central University of Punjab inaugurated a Yoga Week, from June 15, 2015 to June 21, 2015, to mark the International Yoga Day (21 June). The purpose of this celebration was to give its stakeholders an opportunity of connecting with oneself. Yoga instructors Mr. V. V. Shukla and Ms. Nisha Sharma from Yoga B.Ed. College, Chandigarh, were invited for a week-long stay to guide the participants. Commenting on the modern lifestyle involving cut throat competition, Prof. Kohli, Vice-

Chancellor, encouraged the students to be health conscious and build a strong fitness regime. Prof. Ramarao, Dean, Academic Affairs, enlightened the participants saying that yoga helps an individual to ensure working of soul, mind, and body in unison. Besides several faculty members, research students, and staff, the Vice-Chancellor too was trained in yogic exercises during this week in the morning and evening sessions. These sessions culminated into International Yoga Day celebrations.



Students performing Yoga (Left) and Vice Chancellor along with participants of Yoga Camp (Right)

► Year 2016

June 15, 2016 to June 21, 2016: Central University of Punjab organized one-week Yoga Camp to commemorate International Yoga Day 2016

Central University of Punjab celebrated the Yoga Week from June 15, 2016 to June 21, 2016 at its city campus. The programme was a huge success right from its beginning on June 15, 2016, and two sessions, morning and evening, were held every

day. Prof. R. K. Kohli, ViceChancellor, inaugurated the yoga week in the presence of Prof. P. Ramarao, Dr. Jagdeep Singh, and Prof. V. K. Garg. The ViceChancellor encouraged the participants to sustain the momentum. He pointed out that Yoga

is a part of Indian tradition and culture. Dr. Jagdeep Singh, Registrar, introduced the two Yoga trainers Mr. Vijendra Sharma and Ms. Veena from Patanjali Yoga Samiti, Bathinda. The trainers also delivered lectures on the importance of Yoga in solving many health problems and in bringing the mind and body in unison with each other. The programme was coordinated by Dr. Anjana Munshi and Dr. Jubilee Padmanabhan. The NSS unit of Central University of Punjab also participated in the Yoga week under the leadership of Dr. Deepak Chauhan, Assistant Professor, Centre for Law, and the NSS

Coordinator. During the Yoga week, poster presentation and yoga competition were also organised. On the morning of June 21, 2016, prizes for best performance in yoga were awarded to Ms. Ritu Kamboj and Mr. Surya Parkash while Mr. Radhey Shyam was awarded for consistent and regular attendance in all the yoga sessions. In poster presentations, Ms. Mehul Arora, Ms. Serra Verma and Mr. Tejpal Singh were selected as the winners. The Prize Distribution Ceremony was presided over by Prof. R. K. Kohli.



Students performing Yoga Asana during the morning session of Yoga Week

► Year 2017

June 14, 2017 to June 21, 2017: Eight-Day Yoga Cmap conducted to celebrate International Yoga Day 2017

On the initiative of the MHRD, CUPB celebrated Yoga Week from June 14-21, 2017 at the City Campus. Committees at the level of faculty and students were constituted for their active participation and educate the community about the Yoga and to motivate them to practise it. Two sessions were held daily during the Yoga Week; Morning Session from 6:00 to 7:00 AM and Evening Session from 5:00 to 6:00 PM. The demonstrators guided the participants through a set of practices,

during the morning and evening sessions to help in creating strength, awareness and harmony between the mind and body. Poster presentation and Yoga competitions were also held during the Yoga Week. Prof. Jagdeep Singh, Registrar, CUPB was the Chief Guest for the concluding ceremony. He awarded the certificates and mementoes to the winners of these competitions. Certificates were also distributed to all the participants.



Students and faculty performing Yoga Asana (Left) and group Photograph of Yoga Participants (Right)

► Year 2018

June 14, 2018 to June 21, 2018: Central University of Punjab celebrated International Yoga Day 2018 with a Eight-Day Yoga Camp

The Central University of Punjab, Bathinda organised a week long Yoga camp to observe International Yoga Day with an objective to generate awareness among students, faculty and non-teaching staff members about fitness at campus premises. This camp was inaugurated by Hon'ble Vice Chancellor, Prof. R.K .Kohli. On this occasion Mr. Vijay Sharma, District In charge Patanjali Yogpeeth and Smt. Veena, executive member, Women Patanjali Yogpeeth Punjab were the main speakers and guests who have enlightened the audience about various techniques of Yoga and their benefits. In this series, a seminar was held wherein Yoga guru Shri Radhey Shyaam Bansal, Prof. R.K. Gosai, Chairman, Yoga Sewa Samiti Bathinda along with their instructors demonstrated Ashtaang Yog, Pranayaam and other Yoga Techniques. Prof. (Dr) Jagdeep Singh,



CUPB employees and students participating in Yoga Camp

Registrar, explained the benefits of different Asanas and Pranayams how these asanas are helpful to strengthen physical and mental health and also in curing the different diseases.

► Year 2019

June 13, 2019 to June 21, 2019: Central University of Punjab celebrated International Yoga Day 2019 with a week-long awareness camp and a Mass Yoga Session

The Central University of Punjab celebrated the 5th Edition of International Yoga Day 2019 with great zeal and enthusiasm. To mark this occasion, a week-long yoga camp was organised from 13th to 20st June to spread awareness among youngsters



CUPB VC Prof RK Kohli along with faculty & Staff performing in Yoga Asanas

to live a stress-free life with the help of Yoga. On the International Yoga Day, a special yoga session was held. Honourable Vice-Chancellor Prof R.K. Kohli, CUP faculty, staff and students participated in this event.

During the program, Sports Officer Mr Gagandeep Singh welcomed the guests. He mentioned that International Yoga Day was celebrated with a unique theme every year since 2015, and its theme of the 2019 edition is Yoga for Climate Change. Further, he took Yoga Session and performed various Pranayam and Yoga Asanas along with participants.

Prof. R.K. Kohli, the Vice-Chancellor, talked about the importance of yoga and exercise for a healthy body and a healthy mind. He encouraged youngsters to follow Yoga as a part of their daily routine to stay fit and achieve their long term goals. Mr. Kanwal Pal Singh, the Controller of Examination and Registrar (Additional Charge), advocated Yoga for a stress-free and healthy life. He appreciated the efforts of the organising team and thanked the participants for making this event a success. During the program, a Yoga Competition was conducted, and winners were awarded prizes.

► Year 2020

June 20, 2020: CUPB released different Videos on 'Yoga Asanas' under campaign 'Yoga at Home, Yoga with Family' as a part of International Yoga Day Celebrations 2020

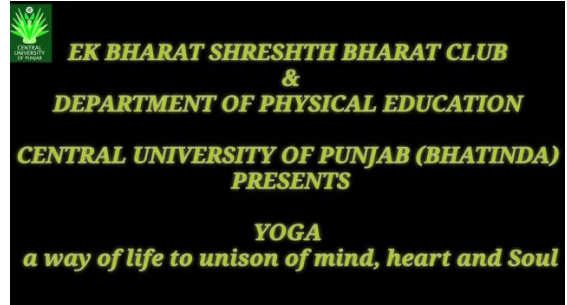
The Central University of Punjab Bathinda (CUPB) celebrated the sixth edition of International Yoga Day (IYD) through the digital platform as per guidelines released by Ministry of AYUSH under the theme of 'Yoga at Home, Yoga with Family'. On this occasion, CUPB Department of Physical Education, EBSB Club, an NSS Cell released different Videos under the theme of "Yoga- A way of life" to reach out to masses through digital media and to educate

them about the benefits of different Yoga Asanas. In addition to this, CUPB NSS Cell urged students, faculty, and non-teaching staff to celebrate sixth IYD by performing Yoga at home with family.

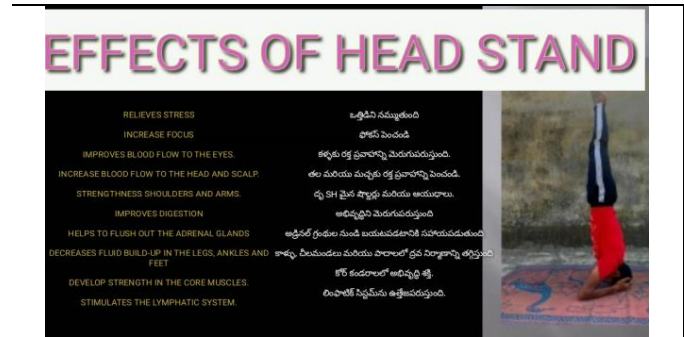
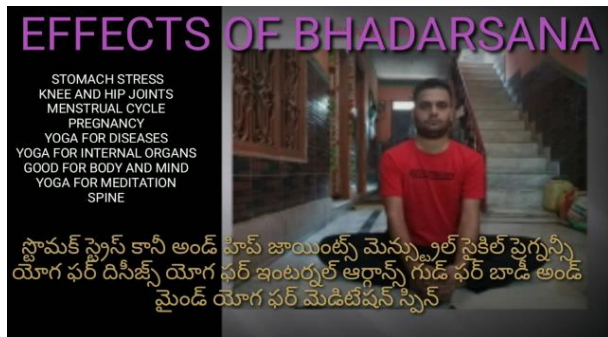
Vice Chancellor Prof. R.K. Kohli stated that our honourable Prime Minister Shri Narendra Modi Ji proposed the United Nations in 2014 to celebrate '21st June' as the International Day of Yoga to promote the advantages of Yoga among the world

community. He mentioned since the first IYD i.e. 21st June 2015, the practice of Yoga has been globally recognized and millions of people have improved their health & fitness by adopting Yoga as a daily routine. He informed them that in view

of the coronavirus pandemic, the theme of this year's IYD is 'Yoga at Home, Yoga with Family', and our Short Video creations on 'Yoga Asanas' will motivate everyone to practice yoga asana in an effective way.



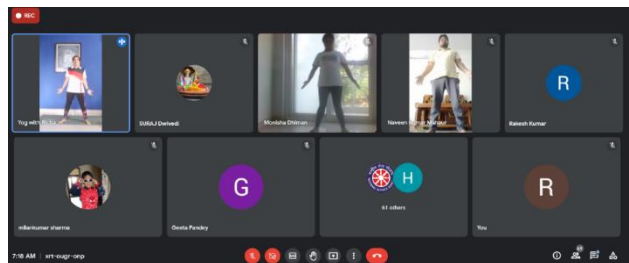
Screenshots of Video released on the occasion of International Yoga Day 2022



► Year 2021

June 17, 2021 to June 20, 2021: Central University of Punjab organized three-day Art of Living Session, a Yoga Session and Yoga Asana Competition as a part of International Yoga Day 2021 Celebrations

The NSS Cell and the Department of Physical Education of the Central University of Punjab under the patronage of the Vice Chancellor Prof. Raghavendra P. Tiwari organized 'Special Event Series' to mark the International Yoga Day-2021. In this programme series, a three-day Art of Living Session, a Yoga Session, and a Yoga Asana Competition was organized from June 17—20, 2021. CUPB Faculty, staff and students of the university virtually participated in these programmes.



CUPB faculty and students performing Yoga during Special Session by certified Yoga Trainer Ms. Richa Mishra

During the three-day Art of Living Session (June 17—19, 2021), participants learned yogic

breathing, meditation and pranayama techniques from expert trainers Mr. Amitesh Marwah (State Youth Coordinator, Punjab) and Dr. Vikas Gautam (Patiala Medical College). To enhance physical, mental and emotional immunity of participants, this workshop also included asanas related to lymph nodes, exercise to clean our energy channels such as nadi shodhana and meditation with Sri Sri Ravishankar.

In the Special Yoga Session held on June 20, 2021 with Ms. Richa Mishra, Certified Yoga Professional by Ministry of Ayush, GOI, the participants performed yogic prayer and specific asanas for prevention and management of common lifestyle disorders. In this session, Ms. Mishra also demonstrated technique of Surya Namaskar, Smaran Shakti Vikasak Kriya and Yoga postures for relaxation of muscles.

In the Yoga Asana Competition, employees and students of the university participated by

submitting their photos/videos of performing different Yoga Asana. Rupika Chowdhary, Nirmala and Chitranshi Patel got the first, second and third rank respectively in the yoga competition among girl students. Sai Eswar, Ravi Prakash and Abhay Vashishth bagged first, second and third position respectively among yoga competition for boys' students. Dr. Vinod Kumar and Dr. Virender Singh got first and second prize respectively in the yoga competition for male faculty members.

Prof. R.K. Wusirika, Dean In-charge Academics, expressed his gratitude towards the trainers of these programmes and applauded participants for their sincere participation in various events. He encouraged youngsters to adopt Yoga as a part of their lifestyle for a healthy body and healthy mind. Prof. Monisha Dhiman congratulated activity coordinators for successful execution of this programme. She made an appeal to celebrate International Yoga Day-2021 by performing 'Yoga at Home and Yoga with family'.

► Year 2022

May 31, 2022 to June 21, 2022: C Central University of Punjab organized three-week celebrations to mark International Yoga Day- 2022

To sensitize youngsters about adoption of yoga in their daily life, the Central University of Punjab organized series of events under three-week Celebrations to mark 8th edition of International Yoga Day from 31st May 2022 to 21st June 2022.

1. Yoga Session from May 31, 2022 to June 21, 2022

A 21 days yoga special was conducted on the theme “**Yoga for Humanity**” from **31.5.2022 to 21.6.2022** in Lawn Area near Monument and Entry Hall of Aryabhatta Academic Block of the University from 6:30 to 7:30am. All the sessions

were successfully conducted under the supervision of Faculty of Department of Physical Education. Students, Teaching, non-teaching and villagers of nearby villages took part in the regular yoga sessions.



Glimpses of Yoga Session

2. Seven-Day Alternative Therapy Workshop from June 6—12, 2022

The Inaugural ceremony of Seven-day workshop on the focal theme of Alternative Therapy was held on 6.6.2022 at 6:30am in the Entry Hall of Aryabhata Academic Block. Dr. Balwinder Garg, Controller of Examinations and Registrar Incharge, of the University was the Chief Guest in the opening ceremony of the event.

The inaugural session was delivered by Dr. Laxminarayan Joshi, Head, Dept. of Yogic Sciences, Uttarakhand Sanskrit University, Haridwar, who took a session on Nadi Vigyan and Yoga Chikitsa. Dr. Joshi also conducted a special session on pain relief during which he shared how yoga therapy could help in providing relief from various health issues such as Cervical Spondylosis, Sciatic Nerve

Pain, Back Pain and Arthritis Pain or any other pain associated with muscular tissues or ligaments.

During this seven-day workshop experts from different areas spoke and also took practical sessions on Nadi Vigyan, Yoga Chikitsa, Yoga Asana, Pranayama, Surya Namaskar, and Ayurveda Panchkarma.



Glimpses of Alternate Therapy Workshop

3. Poster Making Competition and Rangoli Making Competition on June 9, 2022

Poster-making and Rangoli Competition (09.06.2022 from 3- 5 PM): A Poster making and Rangoli Competition was organized on the theme of ‘Yoga for Health, Wellbeing and World Peace’ provided by Ministry of AYUSH at entry Hall of

Aryabhata Academic Block on June 9, 2022. On this occasion, students from different departments participated to promote the message of adoption of Yoga in dialy life routine.



Students participating in Rangoli Making Competition (Left) and a Photograph of Rangoli Art (Right)

4. Traditional Herbal Medicine Session on June 10, 2022

A special session on Traditional Herbal Medicine was conducted on theme of ‘Swadeshi Ayurved’ on June 10, 2022 in the entry Hall of Aryabhata

Academic Block, CUPB. The distinguished speaker of this programme was by Vaid Dharampal Singh, Guru Kirpa Ayurved Ashram, Ropar, Punjab.



Poster of Herbal Medicine Session (Left) and Programme Organizers felicitating the distinguished speaker (Right)

1.

5. Yoga Asanas Competition on June 11, 2022

A Yoga Asana Competition was conducted on the theme of 'Yoga for Wellness' at entry Hall of Aryabhata Academic Block. Students from different departments participated in this competition and exhibited their perfection on performing various yoga asana.

6. Yoga and Health – Social Outreach Programme from June 16, 2022 to June 20, 2022

A society outreach program for the villagers of Ghudda and nearby region in line with the AYUSH theme of 'Yoga for Health, Wellbeing and World Peace' was conducted to increase the holistic health awareness through yogic asanas and pranayama. All the sessions were conducted in Gurudwara Sahib of Ghudda village.



Glimpses of Social Outreach Programme on 'Yoga and Health' conducted at Gurudwara Sahib, VPO hudda, Dist. Bathinda

7. Essay Competition on June 15, 2022:

A Essay Competition on the Ministry of AYUSH theme "Yoga for health, wellbeing and world peace" was organized on June 15, 2022 at the entry of hall of Aryabhata Academic Block, CUPB.

8. International Quiz Competition on June 16, 2022:

An International QuizE on the Ministry of AYUSH theme "Yoga for health, wellbeing and world peace" was organized on June 16, 2022 on virtual platform. Youngsters from Australia, UAE and India registered in this competition.

9. Special Lecture on Yoga on June 18, 2022:

A Special lecture on Yogic Style of living and Integral Excellence was conducted through virtual platform. Dr Brijesh Singh, Assistant professor of Yogashashtram in KJS Institute of Dharma Studies, Mumbai delivered the talk.

11. Mass Yoga Session organized on International Day of Yoga 2022 at Central University of Punjab on June 21, 2022:

Central University of Punjab, Bathinda (CUPB) organized a Mass Yoga Session at university campus to commemorate the 8th International Day of Yoga 2022 (IDY-2022). Prof. Raghavendra P. Tiwari, Vice Chancellor, graced the occasion as Chief Guest. The Guest of Honour and Special Guest of this programme were Prof. B.P. Garg, Registrar, and Sardar Karamjeet Singh, Pradhan, Gurudwara Prabandhak Committee, Village Ghudda, respectively. More than 300 participants, including faculty, staff members, university students and residents of Ghudda and Jhumba Villages, attended this programme.

At the start of the programme, participants witnessed LIVE Telecast of address by the Hon'ble Prime Minister Shri Narendra Modi. After this, everyone practised the Common Yoga Protocol given by the Ministry of Ayush, which included Yogasanas, Kapalabhati, Pranayama, Dhayana and several meditation based exercises. During this programme, CUPB students presented a beautiful Yoga Pyramid Demonstration, which was appreciated by one and all.

Dr. Sanjeev Mander, HoD, Dept. of Physical Education and Sports, in his welcome address, informed that the celebrations of International Day of Yoga (IDY) commenced at CUPB from 31st May 2022 and since then the university has organized series of activities viz. Regular Yoga Sessions, One-Week Alternative Therapy Workshop, Poster

Making Competition, Rangoli Competition, Essay Writing Competition, Yoga Aasana Competition, International Quiz Competition, and One-Week Yoga and Health Society Outreach Programme for Ghudda Villagers to spread awareness about the importance of yoga for health and wellness.

In his presidential address, Vice Chancellor Prof. R.P. Tiwari stated that Yoga is the invaluable gift of ancient Indian traditions to humanity and Maharishi Patanjali is considered the compiler of Yoga Sutras that help us to discover oneness with ourselves, the world, and nature. He asserted that various activities organized by the university during the three-week celebrations to observe IYD-2022 will prove helpful to improve the holistic health of CUPB fraternity as well as our neighbourhood community. He exhorted youngsters to adopt Yoga in their daily life routine as it enhances their physical and mental fitness, boosts their immunity and increases their concentration level. He appreciated Dept. of Physical Education and Sports for conducting activities covered under three-week IYD-2022 Celebrations.

During his programme Vice Chancellor Prof. R.P. Tiwari, along with CUPB officials and guests, awarded prizes to the winners of various competitions organized to mark IDY-2022. Towards the end, organizers thanked participants for making this event a huge success.



Vice Chancellor Prof. Raghavendra P. Tiwari performing Yoga Asana along with faculty and students during Mass Yoga Camp



CUPB students delivering Yoga Pyramid performance (left) and Group Photograph of Winners of different activities organized on the occasion of Int. Day of Yoga Celebrations (Right)

पंजाब केंद्रीय विश्वविद्यालय में अंतर्राष्ट्रीय योग दिवस-2022 पर सामूहिक योग सत्र का आयोजन



बठिंडा (नीरज कुमार): 8वें अंतर्राष्ट्रीय योग दिवस 2022 (अक्टूबर-2022) के उपलक्ष्य में पंजाब केंद्रीय विश्वविद्यालय (सीयूपीबी) के परिसर में एक सामूहिक योग सत्र आयोजित किया गया। इस अवसर पर कुलपति प्रो. गगनदेव प्रसाद तिवारी मुख्य अतिथि के रूप में सम्मिलित हुए। कुलपति प्रो. बी.पी. गुर्ग और कुलद्वारा प्रबन्धक चिन्मया कार्यशाला, पोस्ट बचाने की प्रतियोगिता, रोलेटी प्रतियोगिता, निम्न लेखन प्रतियोगिता, योगसना प्रतियोगिता, अंतर्राष्ट्रीय प्रतियोगिता, और पुरुष प्रतियोगिता के लिए एक सप्ताह का योग और व्यायाम सत्र आयोजित किया गया।

सीयूपीबी के अक्टूबर-2022 समारोह की शुरुआत में प्रतियोगिताओं में माननीय प्रधानमंत्री नरेंद्र मोदी के संबोधन का सौभाग्य प्राप्त हुआ। इसके बाद सभी ने अपने मंत्रालय द्वारा दिए गए सामान्य योग अभ्यासक्रम (प्रोटोकॉल) का अभ्यास किया, जिसमें योगसना, कपालभाति, प्रणायाम, ध्यान और कई ध्यान आधारित अभ्यास शामिल थे। इस दौरान सीयूपीबी के छात्रों ने एक सुंदर योग सत्र का आयोजन किया, जिसमें सभी ने सहभागिता की। कार्यक्रम का आयोजन केंद्र के विभागध्यक्ष डॉ. सतीश मंडल ने अपने स्वागत भाषण में बताया कि अंतर्राष्ट्रीय योग दिवस 2022 (अक्टूबर-2022) को आह्वान करने में योग्य मानता है।

विश्वविद्यालय में 31 मई 2022 से शुरू हुआ था और तब से विश्वविद्यालय में योग के महत्व के बारे में जागरूकता फैलाने हेतु कई महत्वपूर्ण कार्यक्रम आयोजित किए गए हैं, जिसमें निम्नलिखित योग सत्र, एक सप्ताह की वैकल्पिक चिकित्सा कार्यशाला, पोस्ट बचाने की प्रतियोगिता, रोलेटी प्रतियोगिता, निम्न लेखन प्रतियोगिता, योगसना प्रतियोगिता, अंतर्राष्ट्रीय प्रतियोगिता, और पुरुष प्रतियोगिता के लिए एक सप्ताह का योग और व्यायाम सत्र आयोजित किया गया।

योग प्रतियोगिता में लड़कियों में रूपिका चौधरी व लड़कों में साई ईश्वर ने मारी बाजी

• निर्मला व रवि प्रकाश ने द्वितीय और चित्राशी व अभय वशिष्ठ ने तृतीय स्थान प्राप्त किया

बठिंडा, जून 20 (भारतीय): पंजाब केंद्रीय विश्वविद्यालय में आयोजित 8वें अंतर्राष्ट्रीय योग दिवस-2022 के उपलक्ष्य में विद्यार्थियों के बीच आयोजित योग प्रतियोगिता में लड़कियों में रूपिका चौधरी और लड़कों में साई ईश्वर ने मारी बाजी।

सीयूपीबी द्वारा अंतर्राष्ट्रीय योग दिवस-2022 के उपलक्ष्य में विद्यार्थियों के बीच आयोजित योग प्रतियोगिता में लड़कियों में रूपिका चौधरी और लड़कों में साई ईश्वर ने मारी बाजी।

कनेक्टिविटी के माध्यम से योग प्रतियोगिता में लड़कियों में रूपिका चौधरी और लड़कों में साई ईश्वर ने मारी बाजी।

पंजाब केंद्रीय विश्वविद्यालय में अंतर्राष्ट्रीय योग दिवस पर सामूहिक योग सत्र करताया



बठिंडा, 21 जून (सौरभ): 8वें अंतर्राष्ट्रीय योग दिवस 2022 (अक्टूबर-2022) के उपलक्ष्य में पंजाब केंद्रीय विश्वविद्यालय, बठिंडा (सीयूपीबी) के परिसर में एक सामूहिक योग सत्र आयोजित किया गया। कुलपति प्रो. गगनदेव प्रसाद तिवारी मुख्य अतिथि के रूप में सम्मिलित हुए। कुलपति प्रो. बी.पी. गुर्ग और कुलद्वारा प्रबन्धक चिन्मया कार्यशाला, पोस्ट बचाने की प्रतियोगिता, रोलेटी प्रतियोगिता, निम्न लेखन प्रतियोगिता, योगसना प्रतियोगिता, अंतर्राष्ट्रीय प्रतियोगिता, और पुरुष प्रतियोगिता के लिए एक सप्ताह का योग और व्यायाम सत्र आयोजित किया गया।

Students observe Int'l Day of Yoga

TRIBUNE NEWS SERVICE

BATHINDA, JUNE 21 Students and faculty members of the Central University of Punjab (CUP) observed fifth edition of the International Yoga Day with great zeal and enthusiasm at the weekly campus on Friday. To mark this occasion, a week-long yoga camp was organised from June 13 to June 20 to spread awareness among youth to live a stress-free life with the help of yoga. A special yoga session was held on the occasion.

Vice-Chancellor Professor RK Kohli, CUP faculty, staff and students participated in the event. University sports officer Gagandeep Singh said the International Yoga Day was celebrated with a special theme every year since 2015, and the theme of the 2019 edition is "yoga for climate change". He took a yoga session and performed various pranayama and yoga asanas. Professor Kohli talked about the importance of yoga and exercise for a healthy body and a healthy mind. He encouraged youngsters to follow yoga as a part of daily routine in order to stay fit and achieve their long term goals. The Controller of Examinations, Kewal Pal Singh advocated yoga for a stress-free and healthy life. He appreciated the efforts of the organising team and thanked the participants for making this event a success. During the program, a yoga competition was conducted and winners were awarded with prizes.

पंजाब केंद्रीय यूनिवर्सिटी



पंजाब केंद्रीय यूनिवर्सिटी में अंतर्राष्ट्रीय योग दिवस पर 13 से 20 जून तक कैम्प लगाया गया। इस दौरान कुलपति प्रो. आरके कोहली ने सभी के साथ मिलकर कर्मचारी और छात्रों ने भाग लिया। इस दौरान खेल अधिकारी माननीय प.अ. अतिथियों ने भाग लिया।

स्वस्थ रहने के लिए जीवन में योगासन का महत्वपूर्ण योगदान, इसे अपनाएं : डा. जोशी

सीयूपीबी में वैकल्पिक चिकित्सा विषय पर सात दिवसीय कार्यशाला की शुरुआत

बठिंडा, जून 20 (भारतीय): पंजाब केंद्रीय विश्वविद्यालय बठिंडा (सीयूपीबी) के शारीरिक शिक्षा विभाग में 17 से 20 जून तक आयोजित योग प्रतियोगिता में लड़कियों में रूपिका चौधरी और लड़कों में साई ईश्वर ने मारी बाजी।



योग सत्र के दौरान योग के महत्व पर चर्चा की गई।

सीयूपीबी में वैकल्पिक चिकित्सा विषय पर सात दिवसीय कार्यशाला की शुरुआत।

योग दिवस पर सीयूपीबी ने जारी की शार्ट वीडियो

बठिंडा, 20 जून (जसवीर)- अनुसंधान के माध्यम से पंजाब केंद्रीय विश्वविद्यालय बठिंडा (सीयूपीबी) में अंतर्राष्ट्रीय योग दिवस के छठे संस्करण को सांग एट होम, योग सिट फॉर्मिडिबल के तहत डिजिटल प्लेटफॉर्म के माध्यम से मनाया जा रहा है। इस अवसर पर, सीयूपीबी डिपार्टमेंट ऑफ फिजिकल एजुकेशन और स्पोर्ट्स के एक भाग में, भारत क्लब ने डिजिटल मीडिया के माध्यम से आम लोगों तक पहुंचने और उन्हें विश्वभर में आसनों के लाभों के बारे में शिक्षित करने के लिए योग-जीवन जीने का एक तरीका विषय के तहत विभिन्न वीडियो लॉन्च किया। इसके अलावा, विश्वविद्यालय के एक्सपर्ट्स सेल ने छात्रों, शिक्षकों और सभी की विशेषताओं को ध्यान में रखते हुए योग सत्र को आयोजित करने में मदद की। 20 जून, 2021 को भारत सरकार के अध्यक्ष नरेंद्र मोदी द्वारा प्रस्तावित योग सत्र, शारीरिक शिक्षा विभाग के छात्रों ने शारीरिक और मानसिक रूप से फिट रहने के लिए अलग-अलग योग अभ्यास प्रदर्शित किये जैसे कि सूर्य प्रणाम, योगासन, प्रणायाम, ध्यान और कई ध्यान आधारित अभ्यास शामिल थे। इस दौरान

के एक्सपर्ट्स सेल ने छात्रों, शिक्षकों और सभी की विशेषताओं को ध्यान में रखते हुए योग सत्र को आयोजित करने में मदद की। 20 जून, 2021 को भारत सरकार के अध्यक्ष नरेंद्र मोदी द्वारा प्रस्तावित योग सत्र, शारीरिक शिक्षा विभाग के छात्रों ने शारीरिक और मानसिक रूप से फिट रहने के लिए अलग-अलग योग अभ्यास प्रदर्शित किये जैसे कि सूर्य प्रणाम, योगासन, प्रणायाम, ध्यान और कई ध्यान आधारित अभ्यास शामिल थे। इस दौरान

संबोधन में, संयुक्त राष्ट्र महासभा में 21 जून को अंतर्राष्ट्रीय योग दिवस के रूप में मनाने का प्रस्ताव रखा। उन्होंने बताया कि यह वर्ष के अक्टूबर-2022 का विशेष योग सत्र पर रविवार को आयोजित किया जाएगा।

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