

**“MAA” OMWATI COLLEGE OF EDUCATION
HASSANPUR (PALWAL)**

AFFILIATED CRS UNIVERSITY, JIND

NOTES

**B.P.Ed.- 2nd Sem
Yoga Education**

CC-402 YOGA EDUCATION

Unit: I introduction

Meaning and Definition of Yoga, Aims and Objectives of Yoga. Yoga in Early Upanisads. The Yoga Sutra: General Consideration. Need and Importance of Yoga in Physical Education and Sports

“The purpose of yoga is to create strength, awareness and harmony in both the mind and body,”

Introduction: Yoga, originated in Ancient India, has become a worldwide phenomenon now. This form of exercise, postures, and meditations has immense physical and mental health benefits. The main goal of yoga is the attainment of physical, mental, and spiritual well-being. Expansion and raising of consciousness in order to bring co-existence with everything and everyone. Yoga is a spiritual and physical practice that is part of the Hindu tradition. The world now also celebrates an ‘International yoga day’ every year to promote its awareness. It makes sense to work some yoga into your daily routine. But what does the word ‘yoga’ actually mean?

Meaning of Yoga: Yoga refers to the spiritual discipline that includes meditation, exercises, physical postures, breathing techniques. It is done to improve physical health, mental health, relaxation, and overall well-being of the individual. Yoga is a Sanskrit word, which means ‘connection’ or ‘union’. It can be used to mean any type of connection. For example, it could be a connection with self, with other people, or with the divine. Yoga is an ancient art based on a harmonizing system of development for the body, mind, and spirit. The continued practice of yoga will lead you to a sense of peace and well-being, and also a feeling of being at one with their environment.

There is another meaning to the word yoga, however. This is ‘to discipline’ or ‘to control’. The practice of yoga is, indeed, very much about disciplining the body and mind. Those who practice yoga regularly find that they are in greater control of their thoughts and emotions. Yoga paves way for a healthier life and is considered an easy way to stay fit, than other forms of exercises. You can easily practice it at home, it needs no tutor and no machines as well. **Yoga includes:**

- **Meditation:** Yoga encompasses meditation as well. Concentrating and counting your breath helps you meditate simultaneously while humming “Om” under your breath.
- **Physical postures:** Various physical postures are there for every part of our internal and external body parts that should be practiced according to the needs of a person.
- **Breathing techniques:** To regulate and control breathing is one of the primary techniques that should be practiced while doing yoga.
- **Body control:** The yoga postures demands that you have control in your body. Each posture requires you to stay in that position for a certain amount of time. this way you enhance your body balance and control as well.



- **Mind control:** The breathing techniques and meditation helps you gain complete control over your mind and improve your concentration and productivity, along with giving you mental peace.

To conclude we may say, the word yoga means a discipline which is also a union. Yoga helps us to discipline ourselves, and as a result of this discipline we feel a stronger union with the divine – and that includes the divine in ourselves and in those who also follow this discipline. Within the Western world, Yoga mostly denotes “**Hatha Yoga**” which refers to the physical practice of postures termed as asanas.

Definitions of Yoga

- **According to Ancient Yoga Scripture, Vyasa’s Yoga-Bhashya**, “Yoga is ecstasy (the Samadhi,” – a universal truth and form of the chitta (mind).
- **In the words of maharishi Yagyavalkya**, “ The integration or the merger of the soul is yoga”
- **According to Vedanta**, “The union of the jiva (Individual Self) and soul is termed as Yoga”.
- **According to Yoga Vashistha**, “The device or strategy employed for leading the journey of life in successful way may be termed as Yoga”.

General Aims, Objectives and Importance of Yoga: Yoga education can supplement school and university education. It can prepare the students physically and mentally for the integration of their physical, mental and spiritual faculties so that the students can become healthier, saner and more integrated members of the society and of the nation. Yoga education helps in self-discipline and self-control, leading to immense amount of awareness, concentration and higher level of consciousness. Briefly the aims and objectives of Yoga education are:

1. To improve concentration
2. For brining inner peace
3. To improve body strength and balance
4. To make our body more flexible and less stiff
5. To keep us far away from stress
6. To enhances mindfulness and generates happy emotions and increased self-esteem
7. To make and improves physical, mental, emotional and spiritual well-being.
8. Practicing yoga has benefits for your mind, body and soul
9. Practicing yoga gives us perspective on the world.
10. To enhances mindfulness and generates happy emotions and increased self-esteem
11. Practicing yoga gives us a very preventive measures from any illness
12. To enable the student to have good health.
13. To practice mental hygiene.
14. To possess emotional stability.
15. To integrate moral values.
16. To attain higher level of consciousness.
17. Physical Fitness Mental Calmness Spiritual Truth Personal Growth
18. Take One Get All
19. Yoga is a self-networked Science
20. To prove our capability via service & sacrifice.
21. Yoga is a Science for all. If you can be a little aware, you can easily reap its endless benefits.

22. To render proper assistances to the students in seeking the desired proper growth and development of their physical organs and body systems
23. To help them in enjoying good physical and mental health free from the ailments and diseases.
24. To help them in getting the best cure and treatment of their ailments and diseases through the knowledge and practice of the various yogic activities and means.
25. To help them in developing intellectual power
26. To help them in remaining away from the possible mental disturbances, problems, tensions, abnormalities and stresses.
27. To help them in seeking their proper emotional development and enabling them to become emotional stronger and stable.
28. To help then in seeking their proper moral and ethical development.
29. To help them in developing right humanistic values.
30. To help them for spiritual development.

Aims and Objectives of Yoga (Indian Yoga Association)

1. Maintaining and promoting the different Indian Yoga traditions.
2. To provide extensive research facilities for carrying out fundamental and clinical research in the discipline of Yoga and its applications keeping in view the socio-economic needs of all sections of the society
3. To hold Conferences, Seminars, Workshops, Camps and Public meetings to propagate information and knowledge of Yoga, its various techniques and practice in various parts of India as well as abroad
4. To conduct workshops, seminars around the world through its lifetime members
5. Accreditation and affiliation of Yoga Institutions including Prescribing of basic requirements for affiliation of Yoga Institutions
6. To bring certain amount of self-discipline in the operations of the Yoga Institutions
7. To conduct experiments and research on emerging trends in Yoga
8. To develop techniques and approaches based on the Ancient Yoga Texts and Granthas of Yoga to meet the challenges of the modern era.
9. To prescribe different courses for imparting Yoga education, training, therapy and research.
10. Certification of Yoga Professionals and Yoga Schools.
11. Certification of Yoga Professionals and Yoga Schools.

Objectives of Yoga (Indian Yoga Therapy)

1. Yoga improves posture, increases the intake of oxygen and enhances the functioning of all body systems like respiratory, digestive, endocrine, reproductive, excretory systems etc.
2. It's effects on the emotions are equally beneficial by calming down the mind.
3. Yoga also cures behavioral disorders, nervous breakdown and manic depressions.
4. Asanas enhance muscle strength, coordination, flexibility, agility and range of motion.
5. Yoga gives you the capacity to face up the life's challenges. When you respect your body, you tend to do things that will enhance its vitality.
6. Yoga helps to maintain the acid-alkaline ratio. This is crucial to good health. It should be 80% alkaline and 20% acidic. Over acidity can be harmful for bones and tissues, leading to fatigue, dulled mind, headaches, depressions and arthritis.

7. Yoga is highly recommended for the people in competitive, stressful working environments.
8. After a good practice of Yoga, the mind becomes vibrant.
9. Much healing can be done, but it takes practice and consistency.
10. In Yoga, one should concentrate on a total awareness of our energy and how it flows. One should learn how body and mind works together.
11. The benefits of Yoga are numerous, including physical fitness, stress control, general wellbeing. Mental clarity and greater self-understanding. People of all ages can practice
12. Yoga, even physically challenged people can also adopt.
13. Yoga can be seen not only as a way to get into shape but also as a tool for self-healing.
14. Practicing Yoga ultimately leads towards long-term health and well-being.

Yoga in Early Upanisads

The Upanishads contain many direct and indirect references to yoga. In the Rigveda you will find references to rudimentary forms of yoga and to ascetic groups such as Kesins, the long haired ones, who might have practiced its earliest versions. In the early Vedic religion the emphasis was largely upon performing rituals and sacrificial ceremonies to establish rapport with gods and obtain their support and protection. However, we discern in them a gradual shift in emphasis from outward rituals to internal spiritual practices as the idea of liberation (Moksha) took a firm root in the minds of ancient Indians.

Influence of ascetic traditions: Ancient India had many ascetic and renunciant sects, such as Sramanas, Parivrajakas, Ajivkas, Lokayatas, Vratyas, Samkhyas, Bhaktas, Bhagavatas, and Pasupatas. They renounced worldly life in search of liberation. Some of them were as ancient as the Vedic religion, or even older. The Sramanas (striving ones) and Parivrajakas were low caste mendicants, who subjected themselves to the hardships of life as part of their vows, renouncing worldly life, moving from village to village, seeking alms and practicing austerities. In the earlier days they were despised by the Vedic people for their ways and methods of worship. However, it did not deter the Sramanas from continuing their ways and persisting in their methods. It seems at some point their methods found acceptance even among Vedic people.



Many ascetic and renunciant traditions of India declined and disappeared after the rise of Buddhism and Jainism which were essentially renunciant religions. Some of them became an integral part of Vedic religion or early Hinduism. Many of their ideas, beliefs, and practices found their way into it and contributed greatly to the development of Upanishadic philosophy and spiritual basis of Hinduism. They also played an important role in the development of Jainism, Buddhism, and Tantrism, and through them influenced the growth and development of Hindu sects, renunciant practices, and schools of philosophy.

Most likely the infusion of ascetic practices into the Vedic religion also contributed to the emergence of Yoga as a special branch of knowledge and important spiritual discipline in

Hinduism. Before this development, Vedic religion had the tradition of hermits (munis) and forest dwellers (vanaprasthas) who lived in seclusion in hermitages and contemplated upon the esoteric aspects of Vedas and advance ritual knowledge. They were probably responsible for the early development of Upanishadic thought that was centered mostly around rituals and ritual based philosophy of the Brahmanas, such as the kind found in the Chandogya and Brihadaranyaka Upanishads.

Yoga and Vedic beliefs: The infusion of Yoga into Vedic religion was gradual and fragmentary. It began vaguely with the notion that the rituals (karmakanda) constituted inferior knowledge or even ignorance (avidya) compared to the true knowledge (vidya) of Self or Brahman, which led to liberation. Rituals were necessary for the order and regularity of the world, peace and happiness, but they would only lead to karma and rebirth. Since rituals are performed mostly for worldly ends, they would not liberate the beings from the cycle of births and deaths. Liberation is possible only by knowing the Self or Brahman. This argument strongly favored a major shift in emphasis from the ritual knowledge to spiritual knowledge.

In the Mundaka Upanishad, we can clearly see the shift as it presents the argument that sacrifices are inferior, and unsteady are the boats of those who perform them. If liberation is the aim, one should avoid rituals. The deluded ones may rejoice in them, but they would only incur negative consequences and return repeatedly from the ancestral world to take another birth. In contrast, those who live austere lives in the forests and practice tapas with faith and tranquil minds, renouncing the world and casting off their passions, go to the world of Brahman through the door of the sun, and never return.

Another important development was the realization that breath was superior to all the organs in the body, including the mind, and by controlling breath it was possible to control both the mind and the body. Both pranayama and pratyahara techniques of yoga work on the same principle. The Upanishads clearly recognize the superiority of breath. Breath is the lord of the body. It is the purifier who keeps evil at bay. In essence and function it is similar to the Self. The body is alive as long it is sustained by breath. Because of breath only all the organs are able to carry out their functions and stay in their respective spheres. Hence by regulating breath in the body, it is possible to control the mind, the body and the senses. Ideas such as these might be responsible for the strong emphasis in yoga on the practice of pranayama before beginning meditation and concentration.

The early Upanishads also recognize the distinction between the Self and the body. The body is perishable, while the Self is indestructible. The Self is the transcendental reality, which is beyond the mind and the senses. Hence, it cannot be known by perception, conception, or cognition, but only by suppressing both the mind and the senses and removing the impurities that block its direct view. When the mind becomes totally still and the senses are fully asleep as if they are nonexistent, the Self will reveal itself like a mirror whose surface is cleaned. Since one cannot ordinarily attain this state, the Upanishads clearly recognize the need for a spiritual discipline to prepare the mind and body for attaining the transcendental reality.

Tapas and Yoga: The earliest form of Yoga known to the Vedic people was the practice of tapas, which was probably a renouncer practice of lost ascetic sects that thrived in the freezing

temperatures of the Himalayas. Tapas was an intense form of meditative discipline in which the seers silenced their minds and bodies through rigorous austerities and contemplated upon their chosen deities to propitiate them and obtain spiritual powers, blessings, or boons. The seers of ancient India practiced tapas because it generated intense bodily heat (tapam) by transforming the physical and psychosexual energies in the body into spiritual (tejas), which gave them the ability to manifest things, control Nature, and alter the reality. The Puranas suggest that gods did not like those who practiced it since the power of tapas undermined their authority, upset the balance of the worlds, and made their position vulnerable. Therefore, they did everything possible to disturb those who practiced it and tried to discourage them.

The discipline of tapah or tapas was indeed an internalized form of Vedic ritual only. It was essentially meant for those who renounced the use of fire and fire sacrifices and led the life of sanyasa as part of their Varnashrama dharma. We do not know what led to it, but the ritual model is clearly the basis of the tapasic practice in which the body acts as the sacrificial pit, thoughts and words as the offerings, breath as the sacrificial fire, organs including the mind and the senses as the divinities, and vigor and spiritual energy as the fruit. Tapas are a substitute for fire sacrifice for the people who have taken the vow to renounce fire sacrifices and not use fire for cooking purposes. It is possible that practices such as tapas contributed to the emergence of several yoga techniques for the purification of the mind and body and generate body vigor.

There are many concepts that are common to both Upanishads and Yoga which leads to the conclusion that they should have thrived in the same environment. The idea of liberation, modes of Nature, mystic utterances, contemplation upon Brahman, restraint of the mind, body, and speech, practice of detachment, renunciation, purification of the mind and the body, stabilizing the mind, devotion to Self, bondage to the cycle of births and deaths, modifications of the mind, mental afflictions, self-realization, self-control, transcendental states of self-absorption, mystic powers, importance of ethical conduct and selfless service are some of the important, spiritual and philosophical concepts that are common to both Yoga and the Upanishads. Since, the Yoga Sutras of Patanjali was composed much later than most of the major Upanishads, we can assume that Yoga was an integral part of Hindu mysticism and spiritual philosophy long before the composition of Patanjali's Yoga Sutras and the emergence of Yoga as a special branch of study and spiritual discipline in the Gurukulas.

Yoga in the Upanishads: References to yoga and techniques of Yoga are found in several Upanishads. Some Shaiva and Vaishnava Upanishads which are exclusively devoted to the theory and practice of yoga are known as yoga Upanishads. However, since they are later day works, compiled probably from preexisting works, from a historical perspective they are not of much value, except for comparative study and technical details. Among the earliest Upanishads references to yoga are found in the Katha, Svetasvatara, and Maitri Upanishads. In them we can discern a gradual unfolding of the techniques and practices of yoga.

The Katha Upanishad (2.3.11) declares Yoga as the state of mental stability made possible by the restraint of the senses. It is the state in which the mind is stable and the senses are firmly restrained. The Self should be understood both as an existential reality and an eternal reality. One comes to that realization and becomes immortal only when all the desires in the heart are cast

away, and all the bonds are cut off. Then the Self reveals itself as seated in the heart, having the size of a thumb.

The Svetasvatara Upanishad (2.8-7) contains more specific information about the techniques of yoga, and the results one may achieve by their practice. It suggests how one should practice meditation by holding the three parts of the upper body erect and withdrawing the mind and the senses into the heart to cross the ocean of births and deaths and fear of death itself by the boat of Brahman. Holding the breath in his body, controlling his movements to the barest minimum, he should breathe through his nostrils, with diminishing breath, restraining his mind with utmost vigilance, the way wild horses are yoked to a chariot.

The Upanishad also suggests in which conditions one may practice yoga and what perfections (siddhis) may arise from its regular practice. To practice yoga one should choose an ideal place, which is plain and clear, free from pebbles, fire and gravel, in a secret cave, protected from the disturbances of the wind, with soothing sounds of flowing water coming from nearby, and with features that are pleasing to the mind and the eyes. With that practice when the modification of the mind and body are suppressed, one becomes free from sickness, aging, and death. He experiences lightness, good health, steadiness, improvement in skin color, smoothness in voice, pleasant body odor and slight excretions. Just as the mirror that has been covered by dust shines brightly after it has been cleaned, so does the person whose mind and body are cleansed of impurities and who sees the Self within himself.

In the Maitri Upanishad we find further elaboration of the techniques of yoga, which are identical with those of the classical yoga. It mentions (6.18) the six-fold (sadanga) yoga, consisting of breath control (pranayama), withdrawal of the senses (pratyahara), meditation (dhyanam), concentration, contemplative inquiry (tarkah) and self-absorption (samadhi). By these techniques a sage shakes off both good and evil and sees within himself the golden colored inner Sun, the lord, the person, whose source is Brahman.

The next verse in the Upanishad suggests how to enter the fourth state of turiya (deep sleep or the state of samadhi) and let the breathing spirit merge into the Self by restraining the mind from the external world, withdrawing the senses from the objects, controlling the breath, and making the mind devoid of conceptions. When thoughts enter the unmanifested state of Nature (asambhuti), then the living being becomes free from attachments. The Upanishad also suggests how to practice a higher form of concentration (parasya dharana) to see Brahman through contemplative thought (tarkah), by pressing the tip of the tongue down the palate, and by restraining speech, mind, and breath. Other techniques mentioned in the Upanishads are stated below.

- Contemplation upon Aum by allowing the mind to follow the breath that travels upward along the Susumna Nadi (nerve strand) into the head region (6.21) where the top most chakra is located.
- Meditation upon sabda (sound) Brahman chanting Aum, and meditation upon asabda (non-sound) Brahman with complete silence (6.22). Both are useful to stabilize the mind.

- Concentration and meditation upon the space in the heart (6.27) which is the physical location of the Self in the body. When the space disperses, it is replaced by light. When one sees it, one becomes the light itself.
- Although self-purification and the practice of yamas and niyamas are not clearly mentioned, the Upanishad alludes to them (6.28) by stating the importance of spiritual purity and freedom from lust, anger, greed, envy, and selfishness. It also suggests that the infinite, supreme, secret, samyak Yoga, or the highest Union, is achieved only when a person who practices yoga becomes free from worldliness. He will not achieve it at all, however educated and knowledgeable he may be, if he is afflicted with passions and darkness and is attached to his wife, son, and family.

Thus, we can see that the Upanishads were familiar with the principles and practice of yoga and shared many common beliefs and ideas with the Yoga philosophy. In them we can discern a gradual enfoldment of the techniques of yoga and its more classical form, as the tradition recognized the importance of spiritual and ascetic practices, and internal rituals to achieve liberation from death and rebirth. For the Upanishads, liberation by knowing Atman and Brahman is the highest priority for which yoga is one of the means to purify the mind and the body and suppress the modifications of Nature. The Upanishads also recognize other forms of Yoga such as Karmayoga, Jnanayoga, Bhakti yoga and Sanyasa yoga. They also acknowledge both Brahman and Atman, in contrast to Yoga which recognizes only the individual selves. Thus, although the Upanishads share many common beliefs with Yoga, they maintain their distinction and broader philosophical and spiritual vision.

The Yoga Sutra: General Consideration

The Yoga Sutra, widely regarded as the authoritative text on yoga, is a collection of aphorisms, outlining the eight limbs of yoga. These "threads" (as sutra translates from Sanskrit) of wisdom offer guidelines for living a meaningful and purposeful life. To many, yoga seems to be an up and coming trend. The thing the cool kids and celebrities are doing to stay fit. But in reality, yoga is an ancient practice rooted in Eastern spirituality. The history of yoga is vast, and rich with ancient texts, personalities, and disciplines. One of the foundational historic texts on yoga is known as the *Yoga Sutras*. "Sutra" is defined in Sanskrit as a set of rules or aphorisms on a specific subject. **The Yoga Sūtras of Patañjali** are a collection of 196 Sanskrit sutras (aphorisms) on the theory and practice of yoga. The Yoga Sutras were compiled prior to 400 CE by Patanjali in India who synthesized and organized knowledge about yoga from much older traditions. Below are 20 sutras that are particularly relevant to our modern yoga practice. Each sutra is translated from Sanskrit to English, and includes a brief explanation to demonstrate the Wisdom behind Patanjali's in famous teaching.

- **Sutra-01 : yogas citta-vrtti-nirodhah (*Yoga is the control of the mind*):** Yoga is the practice of calming and quieting the mind of the distractions and stresses of the world. Who would object to less stress in their life?
- **Sutra-02: tatra sthita yatno 'bhyâsah (*Practice means choosing, applying the effort, and doing those actions that bring a stable and tranquil state*):** Daily life is not always peaceful. So, why restrict tranquility to just your yoga mat? Look for opportunities to find contentment throughout your day.
- **Sutra-03: sa tu dîrgha-kâla-nairantarya-satkârâsevito drdha-bhûmih (*When this practice is done for a long time, and with sincere devotion, then the practice becomes a firmly rooted, stable, and solid foundation*):** Daily (or at least regular) practice of yoga

and mindfulness will lead to a solid foundation from which you can grow your practice and yourself.

- **Sutra-04 : tasya vâcakah prañavah** (*Isvara is the Sanskrit word for pure awareness, and is represented by the sound of OM, the universal vibration that connects us all*): In a world of T-shirts proclaiming “Namaste Bitches” and a focus on the physical side of yoga rather than a full practice, it is important to build a foundation of pure awareness. OM is more than the sound you make when meditating. It is a reminder of the source of knowledge and creativity.
- **Sutra-05: pracchardana-vidhârâñâbhyâm vâ prâñasya** (*The mind is also calmed by regulating the breath, particularly attending to the exhalation and the natural stilling of breath that comes from such practice*): Breathing is important not only on the mat but in every moment of your day. The breath can be a tool to help calm your mind and body in any stressful situation, such as airplane turbulence, pre-exam jitters, or any other challenge in your daily life.
- **Sutra-06: tapah-svâdhyâyesvara-praïnidhânâni kriyâ-yogah** (*Yoga in the form of action has three parts*):-
 1. Training and purifying the senses
 2. Self-study in the context of teachings
 3. Devotion and tapping into the creative source from which we emerged

Yoga is more than how flexible you are and more than practicing a particular pose. Yoga is a full mind-spirit-body practice that is not used to its full potential if you are only going through the physical poses.

- **Sutra-07: yogângânusthânâd asuddhi-ksaye jnâna-dîptir âviveka-khyâteh** (*Through the practice of the different limbs (or steps) of a complete yoga practice, whereby impurities are eliminated, there arises an illumination that culminates in discriminative wisdom or enlightenment*): When each limb of the eight-limbed path is practiced, it will lead you to greater self-knowledge, understanding, contentment and fulfilment.
- **Sutra-08: yama-niyamâsana-prâñâyâma-pratyâhâra-dhârâñâ-dhyâna-samâdhayo 'stâv angâni** (*The eight limbs of yoga are the codes of self-regulation or restraint, observances or practices of self-training, postures, expansion of breath and prana, withdrawal of the senses, concentration, meditation, and perfected concentration*): There are eight core aspects of yoga, only one of which is physical postures. You don't have to be great at all eight aspects of the practice as a beginner, or even as an experienced yogi. But, it is also important to not disregard aspects that you are frustrated with or don't like.
- **Sutra-09: ahimsâ-satyâsteya-brahmacaryâparigrahâ yamâh** (*Non-injury or non-harming, truthfulness, abstention from stealing, and non-possessiveness or non-attachment are the five Yamas, or codes of self-regulation. The Yamas are the first of the eight steps of yoga*): Try to leave a positive mark on the world. Be kind to others. However, remember that this does not mean you cannot defend yourself from negativity or attacks from the outside world. You might be non-violent but that doesn't mean you are a doormat or punching bag.
- **Sutra-10: ete jâti-desa-kâla-samayânavacchinnâh sârva-bhaumâ mahâvratam** (*These codes of self-regulation become a powerful standard to live by when they can be*

practiced unconditionally): Be kind to all people. It's a simple concept, but sometimes difficult to practice. Try your best to remain and act from a place of compassion.

- **Sutra-11: sauca-santosa-tapah-svâdhyâyesvara-praṇidhânâni niyamâh** (*Cleanliness and purity of body and mind, an attitude of contentment, discipline, self-study and reflection on sacred words, and an attitude of surrender are the observances or practices of self-training, and are the second rung on the ladder of yoga, otherwise known as the Niyamas*): Take care of yourself mentally and physically. Self-care and self-love are an important part of a yoga practice, as well as a healthy life. These Niyamas guide to you a higher state of awareness.
- **Sutra-12 : sthira-sukham âsanam** (*The means of perfecting the posture is that of relaxing, relenting effort, and allowing your attention to merge with endlessness, or the infinite*): This is the practice most people envision when they think of yoga: the physical postures you do on the mat. Asana is not about being as flexible as the person next to you, but about seeing what your body can do, and using the physical practice as an expression of steadiness and ease.
- **Sutra-13: tasmin sati svâsa-prasvâsayor gati-vicchedah prâṇâyâmah** (*Once a posture has been achieved, you will begin to incorporate breath control, or pranayama. Breath regulation is the fourth of the eight rungs*): The regulation of breath is an important aspect of the asana practice and should be utilized during your time on the mat. Without the breath, the physical practice is incomplete and can become disconnected from the mental focus and control.
- **Sutra-14: sva-visayâsamprayoge cittasya svarûpânukâra ivendriyânam pratyâhârah** (*When your own senses and actions cease to be engaged with the corresponding objects in your mental realm, and withdraw into the consciousness from which they arose, this is called Pratyahara, the fifth step*): Thinking about the physical world and your personal world as inextricably connected is important to understand yourself. Your perception of the world is unique and separate from the actual substance of the world or from the ways in which others view the universe. When you are able to temporarily withdraw from your exterior senses, you will gain a better understanding of this connection.
- **Sutra-15: desa-bandhas cittasya dhâraṇâ** (*Concentration is the process of holding or fixing the mind's attention onto one object or place, and is the sixth of the eight rungs*): Concentrating on a mantra, intention, or simply clearing and silencing your mind is a way to teach yourself discipline, increase focus, and decrease stress.
- **Sutra-16: tatra pratyayaika-tânatâ dhyânam** (*The repeated continuation or uninterrupted stream of that one point of focus is called absorption in meditation, and is the seventh of the eight steps*): Meditation is an important aspect of yoga that is often thought of as separate or optional. However, it is a valuable tool and a way to grow your understanding and practice of yoga.
- **Sutra-17: tad evârtha-mâtra-nirbhâsam svarûpa-sûnyam iva samâdhih** (*When only the essence of that object, place, or point of focus shines forth in the mind, that deep concentration is called Samadhi, which is the eighth rung*): Deep concentration and meditation may take practice and concentration, but they will lead you to new ways of thinking and to revelations about yourself and your perspective on the world.
- **Sutra-18: tato mano-javitvam vikaraṇa-bhâvah pradhâna-jayas ca** (*With mastery over the senses, thoughts, and actions comes quickness of mind and perception*): By

having control over your mind and body, you can not only have a fuller yoga practice, but lead a life in which you are truly content.

- **Sutra -19 : vastu-sâmye citta-bhedât tayor vibhaktah panthâh** (*Although individuals perceive the same objects, these objects are perceived in different ways, because those minds are each unique and beautifully diverse*): Everyone has an individual and unique perception of the world. It is important to respect and honor those differences – even if you do not fully understand them.
- **Sutra-20: tadâ sarvâvaraṇa-malâpetasya jnânasyânantyâj jneyam alpam** (*Then, by the removal of the layers of imperfection, there comes the experience of the infinite, along with the realization that knowledge is infinite*): Through a devoted practice in the eight-limbed path of yoga, you will begin removing the impurities of self. This practice leads to enlightenment, and you open yourself up to the infinite wisdom that is all around us.

Need and Importance of Yoga in Physical Education and Sports

Usually all kind of sports increase body stamina and muscular strength. Yoga helps to check the imbalance in the muscular development and help body and mind to work in proper functioning. Yoga helps to release physical tension of a sportsperson which he/she often come across in the field while etc. The word 'yoga' means "to join or Yoke together". It brings the body and mind together to become a harmonious experience. Man is a physical, mental and spiritual being; yoga helps promote a balanced development of all the three. Yoga is a method of learning that aims at balancing "Mind, Body and Spirit". Yoga is a practice with historical origins in ancient Indian philosophy. Yoga is distinctly different from other kinds of exercise as it generates motion without causing strain and imbalances in the body. Other forms of physical exercises, like aerobics, assure only physical well-being. They have little to do with the development of the spiritual or astral body. Yogic exercises recharge the body with cosmic energy and facilitates. They have little to do with the development of the spiritual or astral body. Yogic exercises recharge the body with cosmic energy and facilitates.

- **Adjusting Both Hemispheres of the Brain:** According to Science, there are two hemispheres in our brain, the right and the left. These two hemispheres perform different functions. The functions of the left hemisphere are linear, logical and intellectual. Those of the right hemisphere are artistic, creative and intuitive. If we consider these facts, the education system does not allow the child to develop the full potential of the right and left hemispheres of the brain. The trend of education has been through books. You read, memorize, sit for an exam and receive a grade. Either you pass or fail. Again you have to read, memorize, sit for an exam and get your grade.
- **Building up the Whole Mind:** The second point is that the brain is only the medium through which we educate our mind. The mind is a composition of four different faculties, which in yogic terminology are defined as manas, buddhi, chitta and ahamkara. The word manas means to rationalize, to think about something. Buddhi means intellect. Chitta is an area of consciousness where impressions are stored. Ahamkara is the concept of ego.
- **Developing awareness and rapport:** This also helps to bring in the concept of awareness. When I visit schools I often find teachers teaching the subject to the students without awareness. While the training is going on in the class, there is an absence of awareness. Students are taking down notes mechanically, whether they understand the subject or not. That is not the worry of the teachers. The students also know that the

teacher is not concerned, so why should they bother? So, there is a gap in the relationship between student and teacher. That gap is a very crucial component which can build up the personality of the student, which is non-existent. However, if you incorporate some methods of concentration, then rapport develops as well as awareness.

- **Flexibility:**-Many sports person cite greater flexibility as the number one reason for beginning a yoga practice. This is a good reason, because yoga stretches the muscles that are tight, which in turn increases the range of motion in related joints. Increased flexibility decreases stiffness, results in greater ease of movement, and reduces many nagging aches and pains.
- **Strength:**-Like Runners are strong in ways that relate to running. However, a running stride involves only the lower body and movement in one plane—sagittal (i.e., forward and backward). Thus, certain muscles become strong while others are underused and remain weak. Runners have strong legs for running, but when faced with holding a standing yoga pose, they are quite surprised to find that their legs feel like jelly. This is simply because a properly aligned yoga pose involves using all the muscles in a variety of planes. The muscles that are weak fatigue quickly, and those that are tight scream for release—thus, the jelly-leg syndrome. Additionally, a by-product of becoming stronger is greater muscle tone. Yoga helps shape long, lean muscles that do not hinder free range of movement in joints.
- **Biomechanical Balance:**-Overusing some muscles while under using others creates muscular imbalances, which affect the entire musculoskeletal balance and impairs biomechanical efficiency. For mostly sports persons, biomechanical imbalances eventually lead to pain and injury. Depending on the action, a muscle is either contracting (i.e., an agonist) or lengthening (i.e., an antagonist). For example, if you make a fist and lift your forearm, the biceps contracts while the triceps stretches. If you want showy biceps and do repeated biceps curls to pump up the muscle, the triceps will shorten and you could lose the ability to straighten your arm. A healthy balance is to work to both contract and stretch to maintain muscle equilibrium as well as functionality. For example, when stretching the hamstrings, the quadriceps need to contract. This coordinated action not only creates a deeper and safer hamstring stretch, but also provides an opportunity to strengthen the quadriceps, especially the inner quadriceps, which are weak in many runners. This is crucial for runners because the hamstrings most likely need lengthening while the commonly weak inner quads need strengthening. Every yoga pose is a balance of stability (muscles contracting and strengthening) and mobility (muscles stretching and lengthening). At no time is only one muscle group used. Even the simplest yoga pose requires an awakening of every part of the body. Downward dog is an exemplary pose to demonstrate this. Following is a summary of the major muscle actions in this fundamental pose.
 - **Stability (Strength):**
 - Arms: hands, wrists, lower arms, triceps, and deltoids
 - Back: lower trapezius, serratus anterior
 - Legs: quadriceps, tibialis anterior (front of shins)
 - **Mobility (Flexibility):**
 - Arms: fingers, biceps
 - Back: latissimus dorsi, paraspinals (both superficial and deep layers of back muscles)
 - Legs: hamstrings, calves, Achilles tendon

A balanced yoga practice requires most of the muscles in the body to perform some action. At the same time, joints are taken through their full ranges of motion as the corresponding muscles contract or stretch to support the movement. The result is improved muscle balance, which translates to better form, stronger running, and fewer injuries.

- **An Energized Body:**-Many forms of exercise deplete the body of its energy stores. Yet a yoga practice oxygenates the blood and creates more energy, leaving the body and mind feeling restored and energized. Yoga provides a vehicle through which the body can actively recover from the physical demands of running.
- **Improved Breathing:**-Lung capacity is of prime importance for players , because it creates the ability to maintain an even breathing pattern through all phases of running. The better the lung capacity is, the more oxygen is circulated through the system, which is most helpful for running long and strong. However, the breathing pattern used in running and other forms of aerobic exercise involves quick and shallow inhalations and exhalations. This uses only the top portion of the lungs, leaving the middle and lower portions untouched. Yogic breathing involves slow, deep inhalations and long exhalations, making use of the upper, middle, and lower portions of the lungs. Yogic breathing has been shown to increase lung capacity, and greater lung capacity increases endurance and improves overall athletic performance.
- **Improves concentration** - some yogasana [balancing pose],Pranayama like anulom-vilom, bhramari etc., Meditation helps to increase concentration.
- **Weight control** - Sportsmen often gains weight during off-season.This can easily be prevented by practicing all yoga techniques.
- **Increase immunity** - Yoga also increase the immunity.
- **Improves all systems** - Yogasana, Pranayama and suryanamaskar improves all body systems.
- **Improves glandular function** - Daily practice of yoga improves glandular function.
- **Develop fitness** - Yoga asana,pranayama,suryanamaskar develops high level of physical fitness especially flexibility and endurance.
- **Tone up muscular and nervous system**
- **The breathing exercises of yoga** helps to control the breath which is very important for sportsperson
- **Meditation, relaxation** poses and some pranayama cure stress and anxiety.
- **It cures all components of physical fitness like speed, strength flexibility etc.**

Conclusion: Yoga offers new learning possibilities to a wider group of students than traditional sports or fitness curriculum, making it a valuable addition to any educational program. Additionally, adding yoga to a school's curriculum will help provide a quality physical education program as modification of traditional physical education yoga in sports as important as other think it helps us in different ways and different levels in a sports men life. Yoga can play a key role in cultivating mind control and concentration which helps a sportsperson to perform at their game. t offers children and adults an opportunity to experience success in physical activity, which can help build a foundation of strong of life. However, curriculum specialists, teachers, trainers and students should know and analyze seriously the real challenges of yoga education in classroom settings and real life as well.

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Unit - II: Foundation of Yoga

The Astanga Yoga: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Yoga in the Bhagavadgita - Karma Yoga, Raja Yoga, Jnana Yoga and Bhakti Yoga

The Astanga Yoga

Ashtanga Yoga, which literally means “eight-limbed yoga”, is a system outlined in the yoga sutras attributed to the ancient sage Patanjali. The *yoga sutras* are general guidelines for spiritual growth through right living, and are universal. They are not beliefs, but methods that can be tested by each practitioner to see for himself or herself if they actually have the benefits that they claim. The *sutras* consist of eight limbs or requirements to achieve full Self-realization. They are not practiced in order, but are all developed together as one progresses on the spiritual path. Meditation is one such technique that helps a spiritual practitioner to develop in these areas.



1. **Yama:** Yama as outlined in Patanjali yoga sutras, not Yama the Hindu god of death. *Yama* is the first of the eight limbs of yoga outlined in the yoga sutras. *Yama* is also sometimes called “the five restraints” because it describes what one should avoid to advance on the spiritual path. Here is the full list with explanation:
 - **Ahimsa:** Non-violence or harmlessness. This cannot always be practiced literally since it is not always possible in the normal course of living. Even washing one’s hands kills bacteria. To perfect ahimsa one must not *wish* harm on any creature.
 - **Satya:** Non-lying or truthfulness. This doesn’t mean to be tactless, but to always tell the highest truth. It is in the “restraints” category because if one restrains oneself from wishing things were other than they are, one will always tell the truth.
 - **Asteya:** Non-covetousness. Not wishing for more than one has, or for what another has.
 - **Brahmacharya:** Sexual self-restraint. Literally means “flowing with Bramha.” This is often translated as celibacy, but can also just be taken as sexual self-control, or overcoming sexual desire. According to the yoga sutras, this practice will give one’s great mental and physical stamina because it prevents one’s energy from being expended in sexuality. Self-control in all things is the direction of true growth.
 - **Aparigraha:** Non-possessiveness, Letting go of all attachment to one’s possessions, including one’s body, and being willing to relinquish them all at a moment’s notice.
2. **Niyama:** Niyama is the second limb of the spiritual path as outlined by the ancient sage Patanjali in his yoga sutras. It lists five things you should do to make spiritual progress. They are:
 - **Saucha:** Cleanliness of the body, mind, and heart.
 - **Santosha:** Contentment. To attain this one must realize that nothing in the world can make them happy. Everything one needs lies in one’s own Self.
 - **Tapasya:** Austerity or self-restraint. This does not mean harming or depriving oneself of essential needs (which would violate the first yama, ahimsa).

- **Swadhyaya:** Self-study or introspection. This is sometimes translated as “study of the scriptures,” but the literal meaning is “Self-study,” or study of the Higher Self. To achieve this niyama, one should always question one’s motives and reasoning, and stay open to the possibility that one could be wrong.
 - **Ishwarapranidhana:** Worship of the Supreme Self.
3. **Asana:** *Asana* is the third limb on of the path that Patanjali defined. It does not mean *Hatha Yoga* postures, but the ability to sit unmoving with a straight spine for long periods of time. (*Hatha Yoga* postures *can* help one to do this, if one is physically able to practice them.) *Asana* (the third “limb” of *Ashtanga Yoga* outlined by the sage Patanjali) means to be seated in a firm, pleasant, and relaxed position. Paramhansa Yogananda said that this means to keep the spine straight and the body relaxed. It is also a term commonly used to refer to a *hatha yoga* postures. *Yoga* postures, while having many great benefits is not what Patanjali was referring to in his sutras. The purpose of *asana* is to enable one to rise above body-consciousness. A straight spine is necessary, for when meditating the energy must be allowed to rise up the spine freely. One may consider that they have mastered *asana* if they can remain completely motionless, with a straight, upright spine for three hours. Motionlessness will enable them to become aware of the inner energies in the body.
 4. **Pranayama:** *Pranayama* (*prana* = energy + *yama* = control) is a type of meditation technique that involves various ways of controlling the breathing, with the goal being to withdraw ones senses from the outside world. This helps one to raise one’s *prana* (or *Kundalini* energy in this case) up the deep spine to the spiritual eye or sixth chakra, which brings one to enlightenment. *Kriya Yoga* is one such technique, made well known by Paramhansa Yogananda in *Autobiography of a Yogi*. *Pranayama* means control over energy in the body. If one can control one’s energy, then one can withdraw it from the outer senses and up the spine, thereby raising one’s consciousness. Traditionally *pranayama* is used to mean control over the breath, but it is actually controlling the energy in the body via control of the breath. It is also the fourth limb of spiritual advancement as laid out in Patanjali’s *Yoga Sutras*. According to Patanjali, while practicing *pranayama* techniques: The emphasis while breathing (and therefore in the flow of the life-force) may be more on inhalation, on exhalation, or on stillness. It may be on space entering the body (rather than on the body’s breathing); on the timing of the inhalation and exhalation (whether rapid or slow), and on the number of counts in each inflow and outflow—whether the flow be short or long.
- On either side of the spine there is an energetic nerve channel, or *nadi* : *ida* on the left and *pingala* on the right.
 - The *prana* or energy travels upward through the *ida nadi*. With this upward movement, the breath is automatically drawn into the lungs. As a result, the mind is drawn outward to the world of the senses.
 - The energy then travels downwards through the *pingala nadi*. When the energy is going down, it is called *apana* rather than *prana*. This downward movement is accompanied by physical exhalation, and signifies a rejection of external circumstances.
 - One manifestation of this cycle is the association of inhalation with excitement and happiness, and exhalation with defeat and depression. Happiness and sadness must always follow each other when the cause of each is external circumstances, which are always changing.

- However, through pranayama techniques a person can instead redirect the energy through the deep spine in between the ida and pingala, called the sushumna. When the level of energy in the sushumna reaches the top of the spine and goes into the spiritual eye, or sixth chakra, one becomes enlightened.
- **Pratyahara:** *Pratyahara* is the interiorization of one's attention and thoughts. *Pratyahara* is the withdrawing of the mind and senses from the objects of the senses. It is the fifth limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali. Paramhansa Yogananda called this "shutting off the sense telephones." It is the final preparatory stage before deep meditation. There are various ways to remove the distraction of the senses, such as remaining still, closing the eyes, and sitting in a quiet place or using earplugs. However, Nayaswami Jyotish, spiritual successor to Swami Kriyananda, emphasizes that true *pratyahara* occurs in the mind, not the body. It is the internalization of the life-force (*pranayama*) that results in the shutting down of the senses. An example of this is when we voluntarily fall asleep.
- **Dhyana:** *Dhyana* means steadfast meditation on God or the Higher Self. Absorption; union, It is the seventh limb, or requirement, to attain full Self-realization as outlined in the Yoga Sutras attributed to the sage Patanjali, who says that it is "concentration on higher aspects of reality." *Dhyana* is the ability to merge with the object on which you are concentrating. For example, someone who had achieved the state of *dharana* would say that they were able to focus completely on a light during meditation. Someone who had achieved *dhyana* would say that they seemed to become the light, as if they had merged with it.
- **Samadhi:** *Samadhi* is complete absorption in the Infinite—literally "oneness." *Samadhi*, which literally means "to direct together," is the state in which the yogi perceive the identity of his soul as spirit. It is an experience of divine ecstasy as well as of superconscious perception; the soul perceives the entire universe. In other words, human consciousness becomes one with cosmic consciousness. The soul realizes that it is much more than the conditioned body. Christian saints have previously described this experience as "mystical marriage," in which the soul merges into God and becomes one with Him. Although human consciousness is subject to relativity and dual experience, *samadhi* is the state in which experience is whole, infinite, and single. It is the eighth and final step on the path of yoga described by Patanjali. *Samadhi* may be attained through deep, continuous, and correct meditation. In this state, the three aspects of meditation—meditator, act of meditation, the object of meditation known as God—are finally united as the wave melts into the sea, so too the human soul becomes one with the supreme spirit.

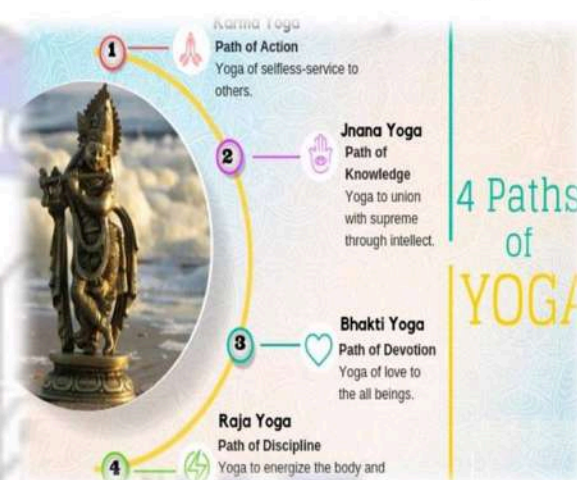
There are two stages of *samadhi*: *sabikalpa* and *nirbikalpa*.

- **Sabikalpa *samadhi*** is a state of conditioned oneness. The meditator experiences the merging of his soul with infinite consciousness; however, he cannot preserve the experience outside of meditation. Although *sabikalpa* *samadhi* is the first break from delusion, in which the meditator realizes that God alone exists, the soul is still bound by ego-consciousness. Some souls who achieve this state may return to delusion if they hold onto the belief that "I" have access to infinite power.
- **Nirbikalpa *samadhi*** is the state of unconditioned oneness. The soul rises above all ego bondages and realizes that it is eternally one with God; it becomes a *jivan*

mukta. Nevertheless, in order to achieve full liberation from ego-involvements, it must work through the memories of its ego attachments in the world. While working or speaking, for instance, the soul maintains its divine consciousness without any chance of returning to delusion. There are different kinds of samadhi depending on the object of meditation; for instance, AUM samadhi is the state experienced when one merges with God through the cosmic sound AUM. “Samadhi” may also refer to a poem by Paramhansa Yogananda, which describes samadhi as experienced by the yogi.

Yoga in the Bhagavadgita

Bhagavad Gita literally means Song of the Absolute. It is a conversation between Arjuna and Krishna, which took place around 3000 B.C. in a battlefield. Krishna represents the Supreme Being and Arjuna represents an ordinary living being like us. Through Arjuna’s questions and Krishna’s answers, the complete science of Yoga is revealed. It is considered a science because it describes the concept of Yoga in a systematic step-by-step way. It tells us exactly how to follow the Yoga processes and also what will be the results of different practices. In modern days, Yoga is often misunderstood just as a process of achieving good health through the practice of physical postures. Yoga as a



practice of physical exercises was first systematically compiled by the sage Patanjali† in his Yoga Sutras, and the same Yoga is also discussed in chapter 6 (entitled Abhyasa Yoga) of Bhagavad Gita. However, the original purpose of this Yoga was to connect one’s consciousness to the Supreme consciousness by controlling one’s body, mind and senses; good health is just a by-product of this endeavor. Because a healthy mind resides in a healthy body, Abhyasa Yoga is supposed to help focus one’s mind upon the Supreme.

Different Yoga Systems in Bhagavad Gita

Abhyasa Yoga is just one of the many ways to connect to the Supreme, and Bhagavad Gita discusses all of them in detail. In fact, the title of each of the 18 chapters of Bhagavad Gita ends with the word Yoga, as each chapter discusses a unique way of connecting with the Supreme. Below is a brief summary of the particular Yoga system that each chapter of Bhagavad Gita talks about.

- 1. Visada Yoga** – the Path of Dejection. Here, Arjuna is under severe depression and is confused about his duties as he stands in the battlefield. He then approaches Krishna to seek advice from Him. Actually, each one of us is Arjuna struggling in the battle of life. Many times we also seek guidance from a spiritual person, when we are utterly frustrated with the sufferings of this material world. That is why this is called the Yoga of Dejection.

2. **Sankhya Yoga** – the Path of Analysis. It describes how to understand the Absolute by means of logical analysis and reasoning. Philosophers and intellectuals may prefer this Yoga.
3. **Karma Yoga** – the Path of Action. It talks about actions and reactions. Activity for one's personal sense gratification can cause bondage. Activity performed as a sacrifice, as a service, and as a duty without attachment or aversion can set one free and link one with the Absolute.
4. **Jnana Yoga** – the Path of Knowledge. This chapter discusses the transcendental knowledge about the form, birth and activities of the Supreme Being. It also stresses that the knowledge about the Supreme has to be obtained in disciplic succession, originating from the Supreme Being Himself. Just like an athlete needs to take appropriate training from a bona fide coach in order to achieve perfection, similarly, a practitioner of Yoga needs to take shelter of a bona fide spiritual master. Only then one can connect oneself properly to the chain of self-realized Yogis leading all the way up to the Supreme.
5. **Karma-Vairagya Yoga** – the Path of Renunciation of Action. Another name of this chapter is Karma-Sanyasa Yoga. It explains what is action, what is inaction, who is the doer of action, and what is actual renunciation. True renunciation is not just mechanical detachment from work. True renunciation means working not for oneself, but for the Supreme.
6. **Abhyasa Yoga** – the Path of Practice (of SelfControl). Other names of this chapter are Dhyana Yoga – the Path of Meditation, or Astanga Yoga – the Path of the Eightfold Mystic Processes. When we refer to Yoga as a system of physical exercises, we actually mean this particular Yoga. The purpose of this Yoga is to connect one's consciousness to the Supreme Consciousness by controlling one's body, mind and senses. There are 8 progressive stages of self-control: namely, yama (don'ts), niyamas (do's), asana (postures), pranayama (breath control), pratyahara (withdrawal of senses), dharana (concentration), dhyana (meditation) and samadhi (trance).
7. **Paramahansa Vijnana Yoga** – the Path of Realization of the Ultimate Truth. Another name of this chapter is Vijnana Yoga – the Path of Wisdom. It describes how to achieve the Supreme by realizing His material and spiritual energies and their relationships.
8. **Aksara-Parabrahman Yoga** – the Path of Imperishable Brahman. Here, the nature of the living entities, the nature of material activities, and the ever-changing material manifestation have been discussed. This chapter also teaches us how to remain connected to the Supreme by remembering Him at the time of death.
9. **Raja-Vidya-Guhya Yoga** – the Path of the Most Secret of Royal Knowledge. Here, devotion has been stated to be the topmost important means to connect to the Supreme. Because the Supreme is a person, He is especially pleased when one performs personal devotional service unto Him. He reciprocates with His devotees by bestowing blessings upon them and providing them with His protection.
10. **Vibhuti-Vistara-Yoga** – the Path of Manifestation of Opulence (of the Absolute). This chapter discusses the opulence's of the Supreme throughout this universe, and also how to know God as the origin of all.
11. **Visvarupa-Darsana Yoga** – the Path of Vision of the Universal Form. It explains how the Supreme Being is pervading the entire cosmic creation and how can we connect to Him by seeing Him in everything.

- 12. Bhakti Yoga** – the Path of Devotion or the Path of Love. It discusses how to link with the Supreme through loving relationship and devotional service. According to Bhagavad Gita, this is the highest form of Yoga and we will come back to this again at the end of our discussion.
- 13. Ksetra-Ksetrajna Vibhaga Yoga** – the Path of Fields and the Knower of the Fields. Another name of this chapter is Prakriti-PurushaViveka Yoga – the Path of Nature, the Enjoyer and Consciousness. This chapter discusses how to relate to the Supreme through these three aspects of His energies.
- 14. Gunatraya-Vibhaga Yoga** – the Path of the Three Divisions of Modes. There are three modes of material nature: Sattva or the mode of goodness, Rajas or the mode of passion and Tamas or the mode of ignorance. The qualities in the mode of goodness are peacefulness, contentment, compassion, patience, discipline etc. The mode of passion includes attachment and aversion, anxiety, desire to control etc. Anger, fear, intoxication, laziness etc. are the symptoms of the mode of ignorance. This chapter describes how every moment of our lives we are subject to one or more of these modes and how can we transcend these modes in order to connect to the Supreme.
- 15. Purusottama Yoga** – the Path of the Supreme Enjoyer. This chapter explains how the Supreme Being is also the Supreme Enjoyer. All other living beings can derive enjoyment not by trying to enjoy themselves, but by working for the enjoyment of the Supreme.
- 16. Daivasura-Sampad-Vibhaga Yoga** – the Path of Divine and Demoniatic Qualities. It enlists the qualities of a Yogi. It also describes the qualities that are obstacles in the path of Yoga such as lust, envy, illusion etc.
- 17. Sraddhatraya-Vibhaga Yoga** – the Path of the Three Divisions of Faith. It discusses foods, sacrifices, austerity and charity in the three modes (goodness, passion and ignorance) and how do they relate to connecting to the Supreme.
- 18. Moksa-Opadesa Yoga** – the Path of Advice for Liberation. Renunciation is a qualification for the perfection of Yoga. This chapter stresses that a true renunciate is not just a monk who does not do any work, but who works simply according to one's duty, without being attached to the results. Working in this consciousness, one can get liberation from the bondage of action and reaction, and finally, one can achieve devotion, which is the highest means to reach the Supreme.

Conclusion: According to Bhagavad Gita itself, Bhakti Yoga is the topmost of all. Bhakti means “love” or “loving service” unto the Supreme. Bhakti Yoga is also the perfection of Karma Yoga. Jnan means “knowledge,” Karma means “action,” and Bhakti means “action in knowledge.” Each Yoga system is like a step in the ladder to self-realization, and the topmost step is Bhakti. So if we do not strive for Bhakti, if we get caught up in the mid-way in some Yoga or other, then we cannot achieve perfection. In chapter 6 of Bhagavad Gita, after describing the process of Abhyasa Yoga, Krishna, who represents the Supreme Consciousness, Himself declares the supremacy of Bhakti Yoga (Verse 6.47): “And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in yoga and is the highest of all. That is my opinion.” Among all these Yogas, three are considered to be the most prominent: namely, Jnan Yoga – the Path of Knowledge, Karma Yoga – the Path of Action and Bhakti Yoga – the Path of Devotion.

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Unit - III Asanas

Effect of Asanas and Pranayama on various system of the body. Classification of asanas with special reference to physical education and sports, Influences of relaxtive, meditative posture on various system of the body. Types of Bandhas and mudras, Type of kriyas

Effect of Asanas and Pranayama on various system of the body

Asanas originated in India. In his Yoga Sutras, Patanjali (c. 2nd to 4th century CE) describes **asana** practice as the third of the eight limbs (Sanskrit अष्टांग, ashtanga, from asht, eight, and anga, limb) of classical, or raja yoga. Yoga is a complex practice that has touched the lives of a countless number of people. The definition of the term and its traditional meaning is to completely know yourself, or the union of becoming One. Though yoga is practiced by millions of people today, many yogis don't know the origins of their favorite postures or even the practice itself.

Asanas: "Asana" is the Sanskrit word for a physical posture. Expressed in general terms Asana denotes a specific position which can be held in a relaxed and comfortable manner for a long period of time. In the 2nd Century before Christ, Patanjali wrote down the principles of Yoga practice in the "Yoga Sutras" (aphorisms). He named only the meditation posture "Asana" and the physical postures he termed "Yoga Vyayam". However, in common usage the dynamic Yoga exercises also became known as Asanas. Many Asanas were derived from the natural movements and positions of animals and carry the names of animals such as "cat", "deer", "tiger", "hare", etc. These postures make use of examples from nature on how to help oneself. Asanas have a far-reaching effect upon body and mind. The animals instinctively used these movements and positions because of their natural benefits. These effects are attained through the practice of the Asanas. For example: Marjari (The Cat) for stretching the body and the spine, Bhujangasana (The Cobra) for the release of aggression and emotions, and Shashankasana (The Hare) for relaxation. The headstand (Shirshasana) and Lotus (Padmasana), are regarded as the supreme or "royal" Asanas. Asanas are beneficial for the muscles, joints, cardiovascular system, nervous system and lymphatic system, as well as the mind, psyche and Chakras (energy centres). They are psychosomatic exercises, which strengthen and balance the entire nervous system and harmonise and stabilise the practitioner's state of mind. The effects of these exercises are a sense of contentment, clarity of mind, relaxation and a feeling of inner freedom and peace.

The Difference between Asanas and Gymnastics

In contrast to gymnastic exercises, Asanas are practiced slowly to enable mental focus and a conscious understanding of the movement. The number of exercises practised is not important, but rather the quality of performance. Before, after and between the exercises, a period of conscious physical and mental relaxation should be included. The objective of the Asanas is not the conversion of bottled-up energy or tension into movement, rather it is to harmonise the body and mind by consciously observing the physical and mental process as each movement or relaxation is practiced. The body does not become tired or exhausted through the Asanas. On the contrary, with energy recharged, one feels rested and refreshed.

Important Principles for Practice of the Asanas

1. Asanas are always performed in coordination with the breath:
 - Movements that expand the chest and abdominal cavity, are always connected with the inhalation
 - Movements that narrow the chest and abdominal cavity, are always connected with the exhalation
2. In the initial stages of practice, the Asanas are performed once or twice without holding, so that the movement of the body and the breath are synchronized. In this way it is clearly established with which movement to inhale or exhale. This type of practice calms the nervous system, stimulates the glands, increases the capacity of the breath and frees one from physical and mental stress. The mind becomes relaxed, calm and clear.
3. Only after this preliminary practice should an Asana be held for a longer time, breathing normally. During practice, concentration is directed to the specific part of the body on which the exercise is working. The breath consciousness is also directed to this region of the body.
4. After practicing a posture, a counter pose or equalising posture is carried out. For example, when one part of the body is flexed or contracted, then in the following Asana it is extended or stretched.

Health Benefits from the Regular Practice of Asanas

- Flexibility of the spine is increased
- The joints become more mobile
- The muscles are relaxed, toned and receive a plentiful supply of blood
- Organ and glandular activity is stimulated and regulated
- The lymphatic system and metabolism are stimulated
- The immune system is strengthened
- Circulation and blood pressure are normalised and stabilised
- The nervous system is calmed and strengthened
- The skin becomes clear and fresh

The second “pillar” of the Yoga exercises is PRANAYAMA

Pranayama is the conscious and deliberate control and regulation of the breath (Prana means breath, ayam means to control, to regulate). With each breath we absorb not only oxygen, but also Prana. Prana is cosmic energy, the power in the Universe that creates preserves and changes. It is the basic element of life and consciousness. Prana is also found in food, therefore it is very important to have a healthy and wholesome vegetarian diet. The conscious guidance of Prana in the body gives rise to an increase in vitality, physical detoxification and improved immunity, as well as the attainment of inner peace, relaxation and mental clarity. In mythology it is said that the length of a person's life is predetermined by the number of breaths. The Yogi tries to “conserve time” and lengthen life by slowing down the breath.

Effects of Pranayamas

Physical Effects

- Preservation of the body's health
- Purification of the blood
- Improvement in the absorption of oxygen
- Strengthening the lungs and heart

- Regulation of blood pressure
- Regulation of the nervous system
- Supporting the healing process and healing therapies
- Increasing resistance to infection

Mental Effects

- Elimination of stress, nervousness and depression
- Quietening of thoughts and emotions
- Inner balance
- Release of energy blockages

Spiritual Effects

- Deepening of meditation
- Awakening and purification of the Chakras (energy centres)
- Expansion of consciousness

Asanas

Asanas are known as postures such as chakrasana or wheel posture, dhanurasana as bow posture and asanas belong to three basic postures of humans i.e. Standing, sitting and lying down but asana differs from posture in many aspects. Asanas are not postures.

Definition of asana according to Yoga Sutras

Sthiram-Sukham-Asanam (Patanjali Yoga Sutra)

Sthira= Stable, steady, still

Sukham= comfortable

For what Stability and comfort: An asana is that which contributes to stability and comfort.



ASANAS

- Stability here does not only mean stability of the posture but also the stillness of body and mind as a whole.
- Even if we are physically stable in a posture, we may remain mentally unstable due to various disturbing sensory inputs. Only the stability of both body and mind together would lead to the sense of well-being.
- Not all postures that are easy to attain and comfortable to maintain are asanas.
- Asanas are those postures, particularly in a sitting condition, which lead to physical and mental stability and a sense of well-being.

Characteristics of Asana

- Stable.
- Comfortable.
- Stillness of mind.
- Sense of well-being.
- Effortlessness.
- Absence of tension.
- Minimum muscular activity.
- The absence of thought processes by contemplating on the infinite are the characteristics of asana.

Aims and objective of asana outcome of asana

- Equilibrium.

- Balance.
- Mastery over body organs.
- Perfect health.
- Harmony.
- Prepare for meditation.
- Mastery over the mind.

Classification Of Asanas: By the mode of performing yoga asana

- **Dynamic Asana:** Dynamic asanas bring transformation in the structure of the body. As the name implies, the characteristics of this system of Yogasanas are speed and repetition. Dynamic asanas involve the articulation of spine: forward, backward lateral as well as twist. While the physical exercises (Non-Yogic) are effective on muscular, circulatory as well as respiratory systems they also have an effect on the nervous and glandular systems. The Dynamic Yogasanas stimulate energy. This energy combats laziness by shattering Tamas and gives rise to Rajas (activity). This particular system is recommended for children as well as people who are lethargic.
- **Static asana:** The aim of this system is to develop an inner awareness and unfold the higher levels of consciousness. This system is characterized by continuity in movement (without jerks), slowness and maintenance of posture. This results in strength and forbearance-Titiksa. There is a proportionate growth of the body resulting in deep relaxation and energy conservation, leading to a sense of freshness. This process cultures the nerves which lead to calmness.

Classification of Asanas with special reference to physical education and sports

There may be variations in the techniques of some of the Asanaa depending upon the following Yoga Institutions. Asanas may broadly classify into three categories:-

- Cultural or Corrective Asana:** Bring out changes in the body by correcting postural defects, corrects disturbed function of various systems, improper muscle tone and also cultivate correct mental attitude. This group contains by far the largest number of asanas Cultural or Corrective Asana can further be classified into two groups depending on the effects produced:-

- Asana that works through and on the spine and visceral organs
- Asana that works through the skeletal muscles, ligaments and joints.

The cultural asanas can be divided into seven groups:

- Dynamic sequences - such as the sun salutation.
 - Inverted postures - such as the headstand.
 - Forward bending postures - such as the sitting forward bend Paschimottanasana.
 - Backward bending postures - such as the cobra, locust, or bow poses.
 - Twisting postures - such as the half spinal twist.
 - Side wards bending postures - such as the triangle pose.
 - Standing postures including balancing poses - such as the tree pose.
- Meditative Asana:** Meditative Asanas are those asanas which are aimed at quite sitting and are used for higher practices in yoga. These are cross-legged sitting postures which allow you to sit upright and relaxed for a longer time. They provide a stable seat for meditation without moving any part of your body. This is important if you are practicing meditation or pranayama. These postures increase concentration power and help in meditation.
 - Padmasana or lotus

- Siddhasana or adept's pose
- Swastikasana or locked-ankles pose
- Sukhasana or easy pose

iii. **Relaxative Asana:** Relaxative Asana are those which remove tension and bring about physical as well as mental relaxation. The important asanas in this category are Shavasana and Makarasana. The asanas for relaxation are designed in a way that there is no need to contract any muscle. It is important to practice them exactly, so your body can come to a deep relaxation; it is not just lying on the floor. There are three primary relaxation postures:

- Savasana or corpse pose
- Abdominal relaxation pose
- Garbhasana or child's pose

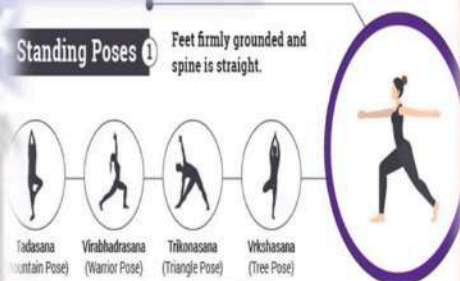
Poses of Yoga Asanas

1. **Standing Poses:** Yoga poses in which we firmly grounded the feet, and the spine is firmly straight. In these poses, we use lower extremities muscles to make movements in the upper body are standing poses. Every yoga asana session begins with the most basic standing posture – Tadasana, the mountain pose. Further, forward bend, backbend, twisting poses need a firm feet grip to perform these poses better and strong feet grip is directly associated with standing yoga poses. It's the reason standing poses are also called foundational yoga poses.

2. **Sitting Poses:** Yoga poses in which weight of the upper trunk has lifted through buttocks instead of feet, are comes in the category of sitting yoga poses. Every yoga class begins with some seated postures as these poses let us watch the sensation of the body very quietly. Usually, sitting poses has used for meditation practice as it maintains the erectness of the spine to make the body active during long hours of meditation.

3. **Prone Poses:** Poses in which body weight is lifted through the upper chest and stomach region are the prone poses. These poses also called the reverse corpse poses as these practised by lying down on the opposite side of the back. Practising prone poses is an excellent way to stretch the abdominal muscles. Also, in prone poses at a beginner level, props like a blanket can be used to rest the forehead.

4. **Supine Poses:** Supine poses are the opposite of prone poses, i.e. back has ground facing direction in the supine posture. Asana session should begin with some stretching in the spine, as in beginner



level, supine pose requires excellent flexibility of the spine. These poses are a very effective way to release the tension in the spine and so to relax the body – It's a reason why an intense asana class ends with the supine pose (Savasana – Corpse Pose).

5. Balancing Postures: Postures in which whole body weight held on a specific position either forearms or one-leg are balancing postures. Performing these poses require a strong foundation of preparatory asanas for some time. A focused mind is as essential as the flexible body to bring stability in the balancing postures. Balancing poses come under a variety of other yoga poses, like standing, sitting and inverted poses.

6. Twisting Postures: Twisting postures are those, in which the spine has revolved around their central axis. It enhances the spine's natural range of motion and toning up the abdominal organs. Also, twisting postures are practiced in conjunction with intense forward or backward bend to neutralize any blockages (if came in forward or backward bend) in the spine.

7. Forward Bend Poses: Forward Bends are the yoga poses in which spine positioned in the forward direction either in sitting or standing poses. These poses create space in the spinal vertebrae, which further helps to elongate the natural growth of the spine. A forward bend pose requires an opening in the hamstring muscles which aid up in bending through hips. In the beginner level, one can opt a slightly bend knee to go deeper in the pose.

8. Backbend Poses: In backbends yoga postures, spine is arched back from the upright position and supported either forearm on the ground or just feet. Backbends are effective in releasing the tension from the shoulder and chest region, and also it requires opening the in the hip flexors.

9. Inversion Poses: there are so many inversion poses in Yoga Asana. Some of the inversion poses are as given below with practice tips. Here is a list of the 10 most popular yoga inversions. Yoga inversion poses have a fun, perspective-changing and confidence-building

Balancing Poses 6

Body held in a specific position and lifted either on front-arm, one-leg or head.



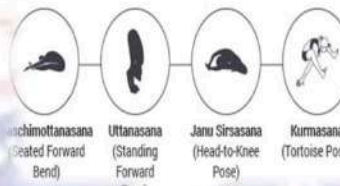
Twisting Poses 6

Spine revolves either in left or right to its central axis.



Forward Bend Poses 7

Spine flexed in the forward direction.



Backbend Poses 8

Spine curls in the backward direction.



Inversion Poses 9

The head goes down the heart and body becomes upside down.



nature that makes their rise in popularity come as no surprise.

- **Forward Fold Pose – Uttanasana:** Forward folds can be found in yoga classes around the world in part because this popular pose is part of the Sun Salutation sequence, Surya Namaskar. Forward folding has a range of benefits including remedying stomach pains, toning internal organs, stretching the spine, and soothing a worried mind.

Practice Tip: Shift weight towards the front of the feet to help lift the hips perpendicular to the ground.

- **Downward-Facing Dog Pose – Adho Mukha Svanasana:** Some historians propose this asana was created only in the past few centuries. Whatever the case, Downward-Facing Dog pose is one of the first poses many modern yogis learn. Another asana in the Sun Salutation sequence, Down Dog is a full body workout that strengthens and stretches the body. This pose improves overall blood flow to the head and the heart by going with gravity's natural propensity to flow down.

Practice Tip: Try to lift and root the arms up and back into the shoulder joints to lift weight out of tender wrists.

- **Crow Pose – Kakasana:** A great example of how yoga poses overlap categorizes (i.e. backbend, arm balance, inversions, etc.), Crow pose is an arm balance and inversion pose. Crow pose is popular because it offers a chance to fly close to the ground and builds confidence.

Practice Tip: Sometimes the fear of falling keeps us from flying, so try falling out of crow on purpose! Start in yogi squat and control the fall by keeping the feet on the ground until the head is almost touching the earth then lift back up to yogi squat to build strength.

- **Headstand Pose – Sirsasana:** The king of all asanas is well-known for many reasons including the ability to strengthen the heart physically, emotionally and spiritually. Headstand is also associated with connecting to the crown chakra. While headstands may look difficult to hold, after learning how to practice it properly and safely, yogis reap benefits like improved memory and increased self-discipline.

Practice Tip: When placing the hands together, place one pinky finger in front of rather than underneath the other pinky finger to help reduce pressure on a single pinky and distribute the weight through the outside of the palms.

- **Feathered Peacock Pose – Pincha Mayurasana:** Like its namesake, the feathered peacock, this pose is a popular arm balance and inversion because of its photogenic quality and the arm, core, and balance challenge it provides. The pose has an exciting energy and seeks adventurers with a willingness to increase their balance, strength, and daringness to fly.



Practice Tip: Measure a looped strap from one shoulder to the other, now place that strap around the forearms to help keep the arms engaged and activate the shoulders to lift upward.

- **Handstand Pose – Adho Mukha Vrksasana:** It is no surprise handstands are popular, for anyone who has tried for even a millisecond can let you know it is exhilarating. Since handstands or palm stands activate the body's fight-flight-freeze response and energy is shared through the palms, practicing handstands help yogis release tension, increase warmth, and find space between action and reaction.

Practice Tip: Bring the shoulders over the fingers in handstand prep, since the shoulders act like a pendulum and will drift back over the wrists when the legs kick up.

- **Bridge Pose – Setu Bandha Sarvangasana:** A backbend and inversion, Bridge pose is beneficial for reducing symptoms ranging from asthma to back pain. Practiced during the closing sequences because of its cooling nature, Bridge pose is also popular as a prep pose for Wheel and on its own as a leg strengthener and shoulder and chest opener.

Practice Tip: Lift the chest to meet the chin (NOT chin to chest since this causes neck strain) for thyroid activation.

- **Shoulder Stand Pose – Sarvangasana:** Usually part of a closing sequence because of its connection with the parasympathetic nervous systems, rest-and-digest response and cooling nature, shoulder stand pose uses gravity to help deoxygenated blood travel from the veins back to the heart to be oxygenated again.

Practice Tip: Keep the hips heavy on the hands to enhance the experience of weight being distributed in the shoulders and triceps and avoid weight on the head and neck. With this experience in mind, keep the weight in the shoulders and triceps and lift the hips with the core and bring the chest to the chin.

- **Plow Pose – Halasana:** A very popular yoga pose, especially early in the morning to help stimulate the internal organs and thyroid gland. A great way to wake up the body and reduce stress, Plow pose looks relatively easy to do but requires focus to avoid neck injury.

Practice Tip: To avoid overstretching and extending the neck, focus on pressing the tops of the shoulders into the ground and keeping all the weight in the tops and back of the shoulders.

- **Wheel Pose – Chakrasana:** A deep backbend and fun inversion, Wheel pose builds strength in the legs and arms, as well as tones the abdominal organs. Its rejuvenating potential for spinal suppleness and strength, and connection to the seven main chakras located along the spine make this a very popular pose.

Practice Tip: Start in bridge with the hands near the head and lift with the heart and sternum to keep the lower back and body safe.

Types of Bandhas and mudras: Bandha means to lock, close-off, to stop. In the practice of a Bandha, the energy flow to a particular area of the body is blocked. When the Bandha is released, this causes the energy to flood more strongly through the body with an increased pressure. There are four types of Bandhas:

1. **Maha Bandha** - Practice of all three Bandhas at the same time.

➤ **Practice:**

- Inhale deeply and exhale fully through the mouth
 - Hold the breath out.
 - Place the hands on the knees, raise the shoulders and tilt the upper body forward slightly, keeping the back straight.
 - Perform Jalandhara Bandha and concentrate on the Vishuddhi Chakra
 - Perform Uddiyana Bandha and concentrate on the Manipura Chakra.
 - Finally, come into Mula Bandha and concentrate on the Muladhara Chakra.
 - Remain in this position, with all three Bandhas maintained, for as long as the breath can easily be held.
 - Release the Bandhas in the same sequence as they were applied. >Inhale deeply and return to the starting position. Breathing normally remains for some time in this position.
- **Benefits:** Beneficial for the health of the whole body, especially the autonomic nervous system, internal organs, muscles and nerves. Has a positive influence upon the mind.
 - **Caution:** The precautions given for each of the individual Bandhas are also valid for Maha Bandha.



2. **Uddiyana Bandha** - Lifting of the Diaphragm

Practice: Completely exhale and hold the breath out. Place the hands on the knees, raise the shoulders and tilt the body forward slightly, keeping the back straight. (To practice this Bandha standing, separate the legs a little and bend the knees slightly.) >Concentrate on the Manipura Chakra, pull the abdominal muscles in and up into the abdominal cavity as far as possible. >Hold the position as long as comfortable. >Release the muscular tension and return to the starting position with a deep inhalation. >Breathing normally remain for some time in this position.

- **Benefits:** Activates the Manipura Chakra and solar plexus. Stimulates intestinal activity and helps relieve constipation. Stimulates the pancreas and is helpful for diabetes. Strengthens the immune system. Balances the mind, soothes irritability and anger and dispels a depressive mood.
- **Caution:** Perform only on an empty stomach! Do not practice this Bandha with high blood pressure.



3. Jalandhara Bandha - Chin Lock

➤ Practice:

Inhale deeply and hold the breath. Place the hands on the knees, lift the shoulders and tilt the body forward slightly, keeping the back straight. Press the chin firmly against the chest or between the collarbones so that the windpipe and oesophagus are firmly closed.

- Concentrate on the Vishuddhi Chakra and hold the breath for as long as comfortable.
- Raise the head and with a long exhalation return to the starting position
- Breathing normally remain in this position for some time.

- **Benefits:** This exercise awakens the inner energy centres, especially the Vishuddhi Chakra. Improves the ability to retain the breath for a long period of time and develops the ability to concentrate. Beneficial for throat diseases and regulates thyroid function.
- **Caution:** The breath should only be held for as long as easily possible. Consult a Doctor before practicing if there is an existing thyroid problem.



4. Mula Bandha - Anal Lock

• Practice:

➤ Inhale deeply and hold the breath. Place the hands on the knees, raise the shoulders and tilt the upper body slightly forward. Concentrate on the Muladhara Chakra and firmly contract the anal muscles.

- Hold the muscular contraction and the breath as long as possible and comfortable.
- With a long exhalation return to the starting position.
- Breathing normally remain in this position for some time.

- **Benefits:** Strengthens the pelvic floor, relieves haemorrhoids and congestion in the pelvic area. Calms the autonomic nervous system, calms and relaxes the mind. On the spiritual level, Mula Bandha activates and purifies the Muladhara Chakra. It awakens dormant consciousness and the Kundalini Shakti.
- **Caution:** A longer and more intensive practice of Mula Bandha should only be undertaken with the guidance of an experienced “Yoga in Daily Life” instructor.



Generally, the breath is held during practice of the Bandhas. Mula Bandha and Jalandhara Bandha can be performed after the inhalation as well as after the exhalation. Uddiyana Bandha and Maha Bandha are only performed after the exhalation.

Benefits:

- As the Bandhas momentarily stop the flow of blood, there is an increased flow of fresh blood with the release of the Bandha, which flushes away old, dead cells. In this way all the organs are strengthened, renewed and rejuvenated and circulation is improved.

- Bandhas are also beneficial for the brain centres, the Nadis and the Chakras. The energy channels are purified, blockages released and the exchange of energy is improved. Bandhas alleviate stress and mental restlessness and bring about inner harmony and balance.

Caution:

- Before attempting to perform the Bandhas, the breathing techniques of the previous levels must have been practiced regularly for a long period of time.
- Before proceeding with the breath exercise in this and the following levels, first read and study the explanation given for the relevant Bandhas and Mudras as they are incorporated into the breathing techniques.

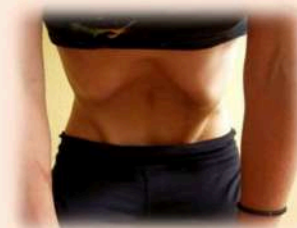
Type of kriyas

Kriya refers to a set of practices, mainly breath control techniques and exercises that are practiced to achieve a specific outcome. The word is a Sanskrit term that means "completed action." Kriyas are specific sets of exercises, breathing techniques and sound mantras used to unlock energy channels or chakras in the body. The sequence of each kriya is meant to enable subtle and direct changes in the body and mind of the practitioner. Also, a kriya sequence can support a specific body part or organ, such as the intestines, liver, spinal column, etc.

- **Kapalabhati (Stimulating the brain cells by purifying the brain):** The KAPALBHATI type of kriya is a quaint amalgamation of two words, where KAPAL denotes 'skull and the functions, organs associated with it' and BHATI that denotes 'Glow, Sheen, and Luminosity'. Hence, this category of shatkriya is dedicated to the purification of brain cells and polishing the mind. It is an intense breathing technique which removes all the respiratory blockages from the tracts and detoxifies the entire lymphatic system.
- **Neti (Upper Nasal Track):** Neti Kriya denotes purification of the nasal passage and the nostrils. Neti kriya is performed using four types of tools which you can choose from. These tools are Water (Jal), Thread (Sutra), Milk (Dugdha) and Ghee (Ghrita). This style of kriya is highly beneficial in releasing muscular tension from the facial muscles and imparts youthful glow to it. It is also helpful in relieving anxiety, depression and various types of mental congestion. It also balances the entire nervous system.
- **Trataka (Eye Exercises):** Trataka is a specific type of kriya that works towards promoting good eyesight, developing focus and enhancing physical and mental dedication. It is performed by freezing the vision on a particular object without blinking the eye. There are two types of Trataka kriyas that you can choose from, Jatra and Jyoti. Keep your eyes relaxed at all times while performing it. This would lead to the secretion of tear glands which would further purify the visual system.



- **Nauli (Abdominal muscle and Viscera):** Nauli is an essential kriya implemented for the purification and toning of abdomen and its internal organs. This type of kriya is highly essential in simulating digestive system while cleansing it completely.
- **Dhouti (Cleansing the intestine):** Dhouti kriya is particularly specific to the cleansing of the upper intestine. It is one of the most rigorous yet highly beneficial types of kriya after Nauli Shatkriya. This kriya is performed with the intention of inducing vomiting in order to clear any impurities or blockages in the intestine. There are three categories of Dhouti kriya namely, Jala Dhouti, Vastra Dhouti, and Danda Dhouti. Specifically advantageous in treating constipation, gastric troubles, and bile disorders, Dhouti Kriya is also helpful in enhancing renal functions and eliminating worm from the liver. Obese people with a loose stomach and poor phlegm benefit greatly from this kriya.
- **Vasti (Cleaning of the Rectum):** As the abdomen is divided into three parts – upper abdomen, middle abdomen, and lower abdomen, Vasti kriya is implemented to purify the lower abdomen. This includes the pelvic zone and bladder too. This is also referred to as the ‘Yogic Enema’ as the process is conducted to clean all the impurities through the colon. This shatkriya is highly advantageous for curing urinary disorders, digestive flaws, treating irregular bowels, and eliminating diseases like flatulence, bile, etc. Vasti kriya is also performed to tone the muscles in the lower abdomen.



Conclusion: Benefits of practicing this style of yoga teaching brings a physical healing and increased levels of emotional balance, energy, mental calmness, concentration, wisdom, inspiration and spiritual self-awareness. The process of performing Kriya Yoga is claimed to lead to a certain purification of the blood which frees up the life force to withdraw into the spine. "Kriya Yoga is a simple, psycho-physiological method by which the human blood is decarbonized and recharged with oxygen."

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Unit – IV Yoga Education

Basic, applied and action research in Yoga. Difference between yogic practices and physical exercises Yoga education centers in India and abroad. Competitions in Yogasanas

Basic, applied and action research in Yoga

Introduction: There is a great need of yoga and yogic practices to be taught and also to practice yoga, to overcome physical, mental and physiological problems. Development of science and technology in the recent years has made man's life fast, busy and full of tensions. The pressure on the muscles has been largely taken away by the machines, but the pressure on the nerves has greatly increased. This has resulted in what are called stress disorders or the psychosomatic disorders. Our mind and body is capable of bearing the load of tension to a certain limit. If tension continues beyond that limit, then the balance of the psycho-physiological processes is disturbed, and that results into various symptoms of mal-adjustment. The mind expresses the tension in the form of impulses that flow from the brain to various muscles of the body. If these muscles continue to make an impact on the glands and organs, this will give rise to the malfunctioning of the organ or glands concerned. Unless and until the mind be relieved of the tension prevailing in it, the disorder of the organs concerned can't be rectified. The Asanas or the postures will help in keeping the muscles, nerves and joints to perform in a benefitting manner and tone up all the internal organs to function effectively without creating fatigue. The Pranayama which is systematic and rhythmic respiration helps to relax the physical and mental organs of the body and keeps every cell oxygenated which helps in metabolism. Scientists and medical doctors pursuing *yoga-related research* are focusing on its ability to help prevent, heal, or alleviate specific conditions, such as heart disease, high blood pressure, carpal tunnel syndrome, asthma, diabetes, and symptoms of menopause, and its benefits as a technique for relieving stress and many more.

Meaning of Research: Research is defined as the creation of new knowledge and/or the use of existing knowledge in a new and creative way so as to generate new concepts, methodologies and understandings. Research is systematic process of collecting and analyzing information in order to increase our understanding of the phenomena about which are concerned or interested. It is a careful research or inquiry into any branch of knowledge. Research in this days treated as advancement of knowledge acquire through scientific method. Research is a long process to achieve expected results keeping in view developing any branch of modern activities.

Definitions of Research

- **According to the American sociologist Earl Robert Babbie**, "Research is a systematic inquiry to describe, explain, predict, and control the observed phenomenon. Research involves inductive and deductive methods."
- **According to Payton (1979)**, "Research is a pursuit of truth with the help of study, observation, comparison and experiment, the search for knowledge through objective and systematic method of finding solutions to a problem."
- **According to the Webster International Dictionary**, "Research is careful inquiry or examination in seeking facts or principles; diligent investigation in order to ascertain something".
- **According to Best**, "Research is a more systematic activity directed towards discovery and development of an organized body of knowledge. It is based on critical analysis of hypothetical propositions for the purpose of establishing cause-effect-relationship, which must be tested against objective reality".

Characteristics of Research: Research is a process of collecting, analyzing and interpreting information to answer questions. But to qualify as research, the process must have certain characteristics: it must, as far as possible, be systematic, controlled, rigorous, valid and verifiable, empirical and critical.

- **Systematic**-this implies that the procedure adopted to undertake an investigation follow a certain logical sequence. The different steps cannot be taken in a haphazard way. Some procedures must follow others.
- **Controlled**-in real life there are many factors that affect an outcome. The concept of control implies that, in exploring causality in relation to two variables (factors), we set up our study in a way that minimizes the effects of other factors affecting the relationship. This can be achieved to a large extent in the physical sciences (cooking, baking), as most of the research is done in a laboratory. However, in the social sciences (Hospitality and Tourism) it is extremely difficult as research is carried out on issues related to human beings living in society, where such controls are not possible. Therefore in Hospitality and Tourism, as you cannot control external factors, you attempt to quantify their impact.
- **Rigorous**-you must be careful in ensuring that the procedures followed to find answers to questions are relevant, appropriate and justified. Again, the degree of rigor varies markedly between the physical and social sciences and within the social sciences.
- **Valid and verifiable**-this concept implies that whatever we conclude on the basis of our findings is correct and can be verified by us and others.
- **Empirical**-this means that any conclusion drawn are based upon hard evidence gathered from information collected from real life experiences or observations. Critical-critical scrutiny of the procedures used and the methods employed is crucial to a research enquiry. The process of investigation must be fool proof and free from drawbacks. The process adopted and the procedures used must be able to withstand critical scrutiny.

Pure or Basic research

Meaning of Pure or Basic research: Basic research contributes to the development of knowledge/theory. It is also called fundamental research. It is undertaken to improve our understanding of certain problems that commonly occur in social setting and how to solve them. It undertaken for sole purpose of adding to our knowledge that is fundamental and generalizable. This type of research may have no immediate or planned application. But it may later use in further research of an applied nature. Its objective is therefore, is not apply the findings to solve immediate problems at hand, rather to understand more about certain phenomena or problem that occur in social life or settings, and how they can be solved. It contributes to theory formation. This research\ work of professors, scholars and other researchers devoted to generate new knowledge in particular area of their interest can be called fundamental research. Basic research is essentially positive. It explains the phenomena as they are and as not they should be. It may verify or establish new one.

Fundamental research helps in developing theories by discovering broad generalizations and principles. It is organized through various procedures of research like sampling, hypothesizing facts, etc. It can be experimented in a psychological laboratory. Thus, in a general meaning it is more systematic activity directed towards discovery and the development of an organized body of scientific knowledge. *Some examples of Pure or Basic Research are:-*

- How did the universe begin?
- What are protons, neutrons, and electrons composed of?
- What is the specific genetic code of the fruit fly?

Characteristics of Pure or Basic Research

- It is based on the belief 'knowledge for knowledge's sake.'
- It involves collection and analysis of data to develop or enhance theory.
- It leads to advancement of knowledge.
- It takes place in a sterile environment.
- It is carried out for understanding theoretical relationship between variables.
- It is explanatory in nature.
- Its application may or may not have any bearing on any application in the immediate future or even after a long time.
- Basic research lays down the foundation for the applied science that follows.

Applied research

Meaning of Applied Research: It is also called action or decisional research. It is undertaken in response to a social problem, which requires a solution. Its major purpose is to answer practical and useful questions. The results are practically applied to solve immediate problems. It involves normative prescription as applied research is concerned with knowledge that has immediate application. It is also called decisional research. Applied research focuses on analyzing and solving real-life problems. This type refers to the study that helps solve practical problems using scientific methods. Studies play an important role in solving issues that impact the overall well-being of humans. For example: finding a specific cure for a disease.

Fundamental research sets principles while applied research utilizes those principles to know the problems with the best possible manner. In practice, the researcher applies laws during his field study to draw more and more clear ideas about the problems. It is undertaken to solve an immediate problem. *Some examples of Applied Research are:-*

- Improve agricultural crop production.
- Treat or cure a specific disease.
- Improve the energy efficiency of homes, offices, or modes of transportation
- To diagnose the very low use of a certain collection in a library.

Characteristics of Applied Research

- Applied research is solution-specific and addresses practical questions.
- It involves collection and analysis of data to examine the usefulness of theory in solving practical educational problems.
- It can be explanatory but usually descriptive.
- It involves precise measurement of the characteristics and describes relationships between variables of a study's phenomenon.

Summary of Basic and Applied Research

- As to purpose, research is generally divided into two: basic and applied.
- Basic research can provide valuable information that applied research can use.
- Such inquiries form a cycle of advancement.
- Basic research is also known as fundamental or pure research since it is mainly concerned with the improvement of scientific knowledge.
- The purpose of applied research is to know more about a certain real-world problem and take steps to solve it.
- Basic research is theoretical in nature while applied research is practical; hence, it is associated with technology.
- As compared to applied research, basic research has a wider scope.

- While basic research predicts future phenomena, applied research creates solutions or preventions for probable problems.
- Basic research is curiosity-driven while applied research is client-driven.
- As compared to basic research, applied research is more closely associated with economically related objectives.
- Basic research mostly appears in academic publications.
- While basic research takes place in a sterile environment, applied research is often conducted in messy real-world settings.

Difference between Basic and Applied Research

Criteria	Basic Research	Applied Research
Purpose	Basic research is meant to expand one's current knowledge	Applied research is aiming to solve particular life problems.
Nature	Basic research is more theoretical since it generally generates theories and explores information which may not be presently applied. It is also focused on improving current academic concepts.	Applied research is more practical and descriptive in nature as it seeks to alleviate current problems in various fields and is mostly concerned with end-usage.
Scope	The scope of basic research is often universal as it may be applied to diverse concepts.	Applied research is largely particular as it is focused on very specific topics which seek to answer certain problems.
Technology	As compared to basic research, applied research is more often linked with the improvement of technology as it covers the direct application of knowledge.	
Future	Basic research aims to predict future phenomena	Applied research seeks to prevent predicted problems or come with solutions for future challenges. The former deals with knowing what could happen while the latter goes beyond by coming up with probable actions.
Drive	Basic research is driven by curiosity	Applied research is driven by clients as the former is conducted to understand fundamental concepts while the latter is done to help solve individuals' or groups' problems.
Objectives	Basic research is closely associated with the fundamental principles which can be used further.	As compared to basic research, applied research is closely associated with commercial processes since it aims to create relevant products and services.
Economy	As compared to basic research, applied research is more closely connected with the development of economy as numerous surveys, experiments, and case studies are conducted to verify the efficacy of products, market strategies, and other economically related procedures.	
Academic Publications	As compared to applied research, basic researches more often appear in academic publications as they delve into generating new knowledge.	
Environment	Basic research occurs in a sterile or highly-controlled environment such as laboratories.	Conversely, applied research mainly takes place in real world settings where other unexpected variables may intervene.

Action research

Meaning of Action Research: Action research is a philosophy and methodology of research generally applied in the social sciences. It seeks transformative change through the simultaneous process of taking action and doing research. Action research refers to a wide variety of evaluative, investigative, and analytical research methods designed to diagnose problems or weaknesses—whether organizational, academic, or instructional—and help educators develop practical solutions to address them quickly and efficiently. Action research may also be applied to programs or educational techniques that are not necessarily experiencing any problems, but that educators simply want to learn more about and improve. The general goal is to create a simple, practical, repeatable process of iterative learning, evaluation, and improvement that leads to increasingly better results for schools, teachers, or programs. The aim of action research is immediate application but not any development of theory. If the researcher finds any problem at the time of his field investigation and observation he applies it. *Some examples of Action Research are:-*

- Control of Corona Virus in India.
- Use of group work to improve class 7th students' ability to speak English.

Definitions of Action Research

- **According to Stephen Corey (1953)**, “Action Research must be taken up by those who may have to change the way they do think as a result of the study singly and in groups. They must use their imagination and creativity constructively to identify the practices that must be changed to meet the needs and demands of modern life, courageously try out those practices that give better promise and methodically and systematically gather evidence to test their worth.”
- **According to Mouly**, “Action Research is an “on the spot research aimed at the solution of an immediate classroom problem.”
- **According to Kurt Lewin**, “Action Research is applying scientific thinking to real life problems (classroom problems for teachers) and represents a great improvement over teacher’s subjective judgments and their limited personal experiences.”
- **According to Hammersley, 1993**, “Action researches are small scale and narrowly focused researches undertaken by teachers in a given context. It has also been referred to as research into practice by practitioners, for practitioners.”

Characteristic features of Action Research

1. It is situational
2. It is a reflective inquiry
3. It is based on scientific approach
4. It is a scientific way of Solving Problems
5. It is a small scale intervention
6. It is a way to find remedies to overcome obstacles in learning
7. It provides avenues for the teachers to be innovative
8. It is a unified exercise to bridge the gap between theory and practice
9. It is a way to develop self confidence in teachers
10. It is self-evaluative

Steps in Action Research

1. Identification of the problem
2. Pin-pointing the problem
3. Diagnosing the causes of the problems

4. Formulation of action hypothesis
5. Designing the action plan
6. Implementation of the action programme

Scope of Action research: Action research is focused on immediate application, not on the development of a theory, not upon general application. It has placed its emphasis on a problem here and now in a local setting. Many Action Research projects are carried out in a classroom by a single teacher. As it becomes more extensive it becomes more similar to other types of educational research. The emphasis is Action Research, not on obtaining generalizable scientific knowledge about educational problems but on obtaining knowledge concerning a specific local problem. The function of action research therefore, is to combine the research function with teacher growth in such qualities as objective thinking, skill in research processes, ability to work harmoniously with others and develop professional spirit. Quite often, many teachers will not have the time, resources, or technical background to engage in formal research activity but more teachers can be involved in action research activity and model studies may be undertaken for the purpose of trying to improve local classroom practices.

Issues in which action research is different

- It is not the usual thing teachers do when think about their teaching. Action research is more systematic and collaborative in collecting evidence on which to base rigorous group reflection.
- It is not simply problem solving. Action research involves problem –solving, not just problem solving. It motivated by a quest to improve and understand the word by changing it and learning how to improve it from the effects of changes made.
- It is not research done on other people. Action research is research by particular people on their own work, to help them improve what they do, including how they work with and for others. Action research treats people as autonomous, responsible agents who participate actively in making their own practices to be more effective. It does not treat people as objects for research, but encourages people to work together as knowing subjects and agents of change and improvement.
- It is not ‘the scientific method’ applied to teaching. Action research is not just about hypotheses-testing or about using data to come to conclusions. Action research is not just about hypotheses-testing or about using data to come to conclusions. Action research is concerned with changing situations, not just interpreting them like in historical sciences. Action research is systematically evolving, a living process changing both the researcher and the situations in which he/she acts; neither the natural sciences nor the historical sciences have their double aim.

Difference between Basic Research and Action Research

Criteria	Basic Research	Action Research
Objectives	Develop and test educational theory and derive generalizations.	To find solutions to problems in a specific context.
Training	Intensive training is needed in Research Methodology.	Limited training is needed.
Selection of a problem	A wide range of methods are used to select a problem.	Participating teacher identify problems during the teaching-learning processes.
Hypothesis	Highly specific hypotheses are developed.	Specific statement of the problem serves as hypotheses.

Review of Literature	An exhaustive and thorough review of literature is required.	No such thorough review of literature is needed.
Sample	Considerably large sample size is required.	Students studying in the class of a teacher forms sample.
Experimental Design	Well thought experimental design is developed to maintain comparable conditions and reducing error and bias.	Procedures are planned only in general terms.
Analysis of Data	Complex analysis is often called for.	Simple analysis procedures are usually sufficient.
Conclusions	Conclusions may be in the form of generalizations and developing theories.	Findings are local specific.
Application of results	The generalizations have broad applicability	Findings are used immediately in the classroom situations by participating teachers to improve their own practices

Difference between yogic practices and physical exercises

Exercise and yoga both involve bodily movements, which is why it is common for many people to consider yoga is a form of exercise and vice versa. However, there are important distinctions between the two.

What is Exercise?

Exercise refers to any physical activity or exertion, which causes muscles and certain vital organs in the body to become energized. Most exercises also improve blood circulation, which is beneficial to a person's overall health. Furthermore, certain types of exercise are helpful in preventing illnesses or diseases by keeping unwanted weight off the body.

What is Yoga?

Yoga, on the other hand, does not only deal with the physical health of an individual. It is a discipline based on ancient Hindu tradition, which is concerned with integrating the physical, spiritual, as well as mental well-being of a person. In fact, yoga is a term that loosely translates to "unite." Proponents believe that the preparatory prerequisite to accomplishing a higher state of consciousness is a healthy and balanced physical body.



- Ultimate goal of Exercise and Yoga:** People often exercise for two main reasons: to have better physical health overall or to achieve weight loss. Of course, there are also other reasons, such as improving blood circulation, developing athletic skills, toning the various muscle groups, and others. In other words, the ultimate goal of a person who exercises is to improve his or her physical appearance or physical health. While most people who do yoga can also improve their physical appearance and health, the ultimate goal of yoga is to reach a higher state of consciousness. To achieve this, they execute yoga postures (asanas), practice proper breathing (pranayama), perform appropriate body

gestures (mudra), and do internal cleansing (shatkarma) by getting rid of emotional blockages on a person's energy centers (chakras).

- Part of the nervous system involved in Exercise and Yoga: Exercising** involves the sympathetic nervous system, which is responsible for reducing digestive secretions, contracting blood vessels, and speeding the heart. It also counteracts the physiological effects of the parasympathetic nervous system. As a result, exercising produces a feeling of tiredness. **Yoga** involves the parasympathetic nervous system, which counteracts the physiological effects of the sympathetic nervous system. It is responsible for stimulating digestive secretions, dilating blood vessels, slowing the heart, and constricting the pupils. In other words, doing yoga produces a feeling of relaxation.
- Equipment required for Exercise and Yoga: Exercising** typically requires equipment, which is limiting in terms of the physical activities one can do. It is also limiting in terms of where one can perform the exercise/s. Some exercises even require one's participation in partner or group activities. **Yoga** is generally self-sufficient. This means it can be performed without any equipment. Even a yoga mat is not an absolute requirement. All a person needs is adequate space for the poses to be performed.
- Oxygen consumption for Exercise and Yoga: Exercising**, particularly one that involves cardio, results in increased oxygen consumption. One of the focuses of **yoga** is proper breathing. Consequently, proper breathing techniques lead to reduced oxygen consumption.
- Caloric consumption for Exercise and Yoga: The nature of most exercises** results in moderate to high caloric consumption, which is usually why most people are typically famished after exercising. **Yoga**, on the other hand, results in relatively low caloric consumption, which is why yogis generally

EXERCISE VERSUS YOGA		
Definition	any physical activity or exertion, which causes muscles and certain vital organs in the body to become energized	an ancient discipline, which is concerned with integrating the physical, spiritual, as well as mental well-being of a person
Ultimate goal	weight loss or better overall physical health	the union of the body, spirit, and mind through yoga postures (asanas), yoga breathing (pranayama), body gestures (mudra), and internal cleansing (shatkarma)
Part of the nervous system involved	involves the sympathetic nervous system, which is responsible for reducing digestive secretions, contracting blood vessels, and speeding the heart	involves the parasympathetic nervous system, which is responsible for stimulating digestive secretions, dilating blood vessels, slowing the heart, and constricting the pupils
Oxygen consumption	many exercises, especially cardio activities result in increased oxygen consumption	yoga teaches proper breathing techniques, which results in reduced oxygen consumption
Caloric consumption	most exercises result in moderate to high caloric consumption	results in relatively low caloric consumption
Energy conservation	a catabolic process, which is characterized by destructive metabolism	characterized by or promoting constructive metabolism
Type of movement	normally calls for rapid, forceful movements	calls for slow, dynamic movements
Toning of the muscles	exercise helps tone the muscles	yoga is not concerned with muscle toning per se although many movements lead to muscle strengthening
Equipment required	many exercises can be done without equipment but there are also many exercises that require the use of specialized equipment	the only equipment you need is a yoga mat although it is not absolutely required
Space	most exercises require enough space for a person to move around and perform the activities	yoga can be performed whether space is limited or not
Risk of injury	risk of injury is high because most exercises place pressure on the muscles and ligaments	risk of injury is low because the poses have little impact on the muscles and ligaments
Health and age restrictions	often performed by people who are in good health since many of the activities are difficult to do when one is sick while there are exercises that older individuals can perform, the more strenuous activities are usually done by younger people	can be performed whether the person is sick or not no age limit when performing most yoga poses
Effects on the joints	have the tendency to overwork the joints, which can result in stiffness or rheumatism as the person grows older	no negative effect on the joints
Goal-oriented vs process-oriented	goal-oriented, which is why most activities are highly competitive	non-competitive since it is more focused on the process

consume less food than people who exercise.

- **Energy conservation in Exercise and Yoga:** **Exercising** is a catabolic process, which is characterized by destructive metabolism. In other words, it is capable of breaking down the energy. **Yoga** is anabolic, which is characterized by or promoting constructive metabolism. In other words, it is capable of conserving energy.
- **Type of movement in Exercise and Yoga:** Exercising normally requires rapid, forceful movements. On the other hand, yoga generally calls for slow, dynamic movements.
- **Toning of the muscles:** Exercising helps toning the muscles. Yoga is not concerned with toning the muscles per se. However, many poses or movements lead to muscle strengthening.
- **Risk of injury involved in Exercise vs. Yoga:** Exercise involves a high risk of injury because most physical activities greatly affect the muscles and ligaments. Yoga involves a low risk of injury because the poses have little impact on the muscles and ligaments.
- **Health and age restrictions:** **Exercising** is often performed by people who are in good health since many of the activities are difficult to do when one is sick. Furthermore, while there are exercises that older individuals can perform, the more strenuous activities are usually done by younger people. **Yoga** can be performed whether the person is sick or not. There is also no age limit when performing most yoga poses.
- **Effects on the joints:** Most **physical exercises** have the tendency to over-work the joints, which can result in stiffness or rheumatism as the person grows older. **Yoga** has no adverse effects on the joints.
- **Goal-oriented vs. process-oriented:** **Exercise** is goal-oriented, which is why most activities are highly competitive. **Yoga** is non-competitive since it is more focused on the process.

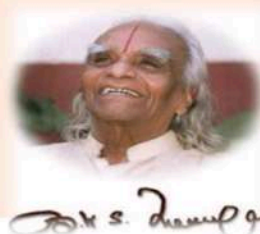
Yoga education centers in India and abroad

- **Ramamani Iyengar Memorial Yoga Institute (RIMYI)** is the heart and soul of Iyengar Yoga and is located in Pune, Maharashtra. The institute was established on January 19, 1975 and is dedicated to Smt. Ramamani Iyengar, the wife of Yogacharya B.K.S. Iyengar. Its directors are Yogacharya B.K.S. Iyengar, Geeta S. Iyengar and Prashant S. Iyengar. The students from all over the world come here to receive the essence of yoga and learn the values of life. There is a great significance behind the unique design of RIMYI. The three floors represent the body, mind and soul. It's height is 71 feet and has 8 columns which represent the eight limbs of ashtanga yoga i.e. yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. The bust of Smt. Ramamani at the gate welcomes the visitor while that of Guruji is present in the entrance hall. Guruji's bust has been chiseled by the Queen Mother of Belgium at the age of 81 joyous at accomplishing her life's dream of performing Sirsasana. The institute is filled with numerous awards, citations, presentations, offerings and works of art presented to Guruji. The library has 8000 titles in several languages on a variety of subjects ranging from philosophy, human

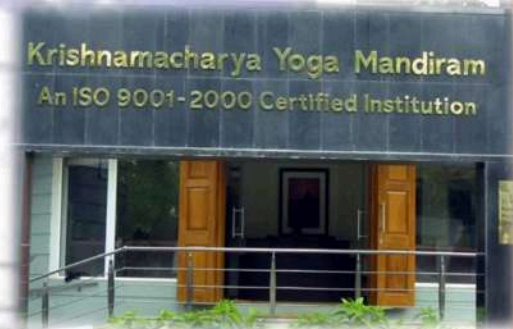


anatomy and physiology, ayurveda, commentaries on the scriptures, modern medicine and of course yoga.

Yogacharya B.K.S. Iyengar with his intellectual and spiritual practices has masterminded the techniques which can be used by all practitioners of yoga. "Research based experience" and "experience based research" has helped him in evolving this technique which is now known as "Iyengar Yoga". He has therefore made it possible for ordinary human beings to experience the wisdom of the yoga sutras. Iyengar yoga is meant for all and is a way of life. The use of props, designed by Gururji, such as wooden gadgets, belts, ropes helps the practitioner to achieve perfection in any asana. Regular practice of 'Iyengar Yoga' definitely integrates the body, mind and emotions.



- Krishnamacharya Yoga Mandiram, Chennai:** One of Chennai's most well-known yoga landmarks is Krishnamacharya Yoga Mandiram (KYM). Established by TKV Desikachar in 1976 as a non-profit Public Charitable Trust, KYM is among the premier centres of yoga and yoga therapy in India. KYM is recognised by Morarji Desai National Institute of Yoga (MDNIY) as one of the lead yoga institutes in India. KYM also has the SIRO (Scientific and Industrial Research Organisation) recognition awarded by the Department for Scientific and Industrial Research, Government of India. Further, KYM is recognised by the Health and Family Welfare Department, Government of Tamil Nadu. KYM is also one of the few yoga centres to possess the ISO 9001:2015 certification. Be it for general wellness, Yoga Therapy or Yoga Teacher Training Programs, or Vedic chanting, the KYM is well known for its holistic health promotive approach. KYM functions out of two locations in **Chennai, Mandaveli and Kilpauk.**



Yoga Programmes & Workshops: The KYM offers a number of intensives focusing on specific aspects of Yoga such as philosophy, asana, pranayama, meditation and yoga therapeutics. Also, on our annual calendar are intensives focusing exclusively on healing chants and their integration with asana, pranayama and meditation. For an immersion into all the core insights and teachings from the KYM tradition, the four week Heart Of Yoga is a very popular course too. This institution is also offer very comprehensive teacher training programmes in yoga, healing chants as well as yoga therapy.

T.KRISHNAMACHARYA: If there is one name that can be considered pretty much synonymous with contemporary yoga, it is T Krishnamacharya who is well known the world over as the yoga guru of legendary masters such as Indra Devi, BKS Iyengar,



Pattabhi Jois and TKV Desikachar. Among most contemporary styles of yoga, several trace their roots back to this legend, whose teachings remain the inspiration for thousands of yoga practitioners around the world. Be it fitness, healing or a spiritual quest, T Krishnamacharya is among the few legendary yoga gurus who managed to give every seeker of yoga and yoga therapy exactly what they sought. With a proven ability to stop his heartbeat, being a teacher to none less than the King of Mysore, a ram-rod straight posture even as he neared a hundred years of age, a devoted bhakta who stood by his faith and yet encouraged others to seek and find their own anchor...in every way T Krishnamacharya was a remarkable man. He was an acclaimed master of asana, pranayama and dhyanam techniques, a seeker of knowledge, a prolific writer and orator, one of the pioneers of adapting yoga techniques for therapy, and an adept in Vedic chanting. The Krishnamacharya Yoga Mandiram was established in 1976, by T Krishnamacharya's son and long-time student TKV Desikachar to carry forth the invaluable teachings of T Krishnamacharya.

- **Parmarth Niketan, Rishikesh:** Parmarth Niketan literally means “An Abode Dedicated to the Welfare of All. **Parmarth Niketan** is a true spiritual haven, lying on the holy banks of Mother Ganga in the lap of the lush Himalayas. It is the largest ashram in Rishikesh, providing its thousands of pilgrims who come from all corners of the Earth with a clean, pure and sacred atmosphere as well as abundant, beautiful gardens. With several hundred rooms, the facilities are a perfect blend of modern amenities and traditional, spiritual simplicity. **Parmarth Niketan is located in Swargashram, on the main road, just on the banks of the sacred Ganges River.** Rishikesh – known as the “City of the Divine”- is a spiritual center to which sages, rishis, saints and pilgrims have flocked for millennia. The roads of the city are lined with bustling market places of ethnic arts and handicrafts, fresh produce markets, holy shrines and orange-robed sadhus. Then, the road narrows, the markets become more sparse and you come upon a foot bridge, suspended high over the sacred Ganga river. As you cross this bridge, the sun streaming through the sacred Himalayas to warm your being, you will feel as if you have truly come home.



H.H. Pujya Swami Chidanand Saraswatiji: H.H. Pujya Swami Chidanand Saraswatiji's motto in life is, “In the Service of God and humanity.” Selflessly dedicated to the welfare of all, He leads, directs and inspires numerous, wide-scale service initiatives. Touched by the hand of God at the tender age of eight, Pujya Swamiji left His home to live a life devoted to God and humanity, spending His youth in silence, meditation and austerities high in the Himalayas. At the age of seventeen, after nine years of unbroken, intense *sadhana*, He returned from the forest—under the orders of His guru—and obtained an academic education to parallel His spiritual one. Pujya Swamiji is President and Spiritual Head of



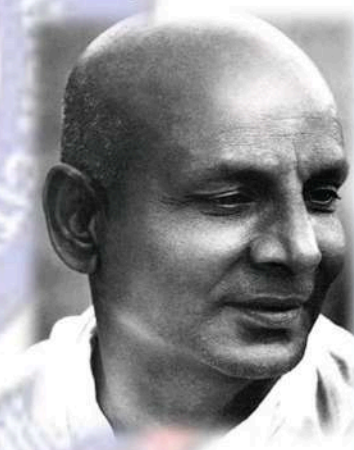
Parmarth Niketan Ashram, Rishikesh, India, one of the largest interfaith, spiritual institutions in India. Under His divine inspiration and leadership, Parmarth Niketan has become a sanctuary known across the globe as one filled with grace, beauty, serenity and true divine bliss. Pujya Swamiji has also increased several-fold the humanitarian activities undertaken by Parmarth Niketan (www.parmarth.org). Now, the ashram is not only a spiritual haven for those who visit, but it also provides education, training, and health care to those in need. *He is the Founder of:*

- **India Heritage Research Foundation (IHRF)**, an international, non-profit, humanitarian foundation which just say the launching the first-ever International Edition of the Encyclopedia of Hinduism (www.theencyclopediaofhinduism.com) as well as ashrams and medical clinics in the sacred land of Mansarovar and Mt. Kailash in Tibet. He is the founder and inspiration behind the famous Hindu Jain temple in Pittsburgh and the Minto Shiva temple in Sydney Australia and has played a crucial role in the founding of innumerable temples and Indian cultural centres all across the world.
- **Ganga Action Parivar (GAP)**, a global family dedicated to the preservation of the River Ganga and Her tributaries in their free-flowing and pristine state. GAP work includes everything ranging from solid waste management to wastewater management as well as awareness and educational outreach to make this vision of a clean and free-flowing River Ganga and Her tributaries a reality for all.
- **Divine Shakti Foundation (DSF)**, which is dedicated to the holistic wellbeing of women, their children, and orphaned/abandoned children, and to all of Mother Nature. DSF runs and sponsors free schools, women's vocational training programs, orphanages/gurukuls, frequent free medical camps, animal care programs, a rural development program, and innumerable other humanitarian projects.
- **Interfaith Humanitarian Network/Project Hope**, an organization dedicated to disaster relief which has been active in providing both short term, immediate relief as well as long-term permanent relief to victims of the 2004 Asian Tsunami, 2013 floods in Uttarakhand India and 2015 earthquake in Nepal
- **International Yoga Festival** at Parmarth Niketan (Rishikesh) held annually from the 1st-7th of March. This year we welcomed more than 1200 participants from over 85 countries from all over the globe and each year the festival draws countless NRI's back to India to the birthplace of yoga to truly imbibe its divine nectar at the source, on the holy banks of Mother Ganga, in the lap of the Himalayas.
- **Sivananda Yoga Vedanta Centres and Ashrams, Rishikesh, India:** The International Sivananda Yoga Vedanta Centres organisation with locations around the world is dedicated to the teaching of classical yoga and vedanta to promote physical, mental and spiritual health. The Organisation is recognised internationally as one of the most important and authentic yoga institutions in the world. A global network of Ashrams and City Centres offer teachings on all aspects of yoga and meditation-including our world-renowned teacher training courses-yogic studies including raja yoga and vedanta and sacred culture programmes. Our founder Swami



Vishnudevananda synthesised the essence of yoga into five principles that could be easily incorporated into daily life. These comprise the core teachings of the four paths of classical, traditional yoga and make the wisdom of the ancient sages easily accessible to beginner and the more experienced alike. The International Sivananda Yoga Vedanta Centres is a non-profit organisation founded in 1957 by Swami Vishnudevananda and named in honour of his teacher H.H. Sri Swami Sivananda Saraswati Maharaj, one of the most influential spiritual teachers of the twentieth century. The Organisation propagates the authentic teaching of yoga and vedanta, continuing the lineage of the two great yoga masters, preserving its purity and tradition dating back several thousand years. Their message that the individual must change before the world can change is at the core of all yoga. We are a centre for spiritual growth and learning, with many thousands of yoga teachers worldwide trained since 1963. The mission is to spread the teachings of classical yoga, integrating the Four Paths of Yoga through the Five Points of Yoga of Swami Vishnudevananda into a means to achieve physical, mental and spiritual wellbeing, and self-realisation. We uphold the practice of all aspects of the classical teachings of a synthesis of yoga with a strong emphasis on practical experience. Swami Sivananda's dictum 'an ounce of practice is worth tons of theory' is strictly followed. Many of the teachers dedicate their lives to the study and practise of yoga, living within the Organisation as renunciants or swamis.

Swami Sivananda: Swami Sivananda's life was a radiant example of service to humanity, both during his years as a doctor and later as a world-renowned sage and jivanmukta. To serve all, to love all, to mix with all and to see God in all beings were the ideals he taught and lived by. Born on September 8, 1887, to an illustrious family in Tamil Nadu, South India, he displayed spiritual tendencies even as a young boy. He had a natural flair for a life devoted to the study and practice of Vedanta, along with an inborn eagerness to serve, and an innate feeling of unity with all. Though born into an orthodox family, his piety was balanced by an unusual broad mindedness and lack of prejudice. Even as a young man, his driving force was the service of humanity which led him to become a medical doctor. He served the poor in Malaysia for many years, but soon felt that this was not enough. Divinely blessed, he gave up his medical career and took to a life of renunciation.



He returned to India and spent a year wandering before settling in Rishikesh, Himalayas in 1924. There he practiced intense austerities, found his guru, Swami Vishwananda, and was initiated into sannyas. For the next seven years, Swami Sivananda spent most of his time in meditation. From the early 1930s onwards, he embarked on frequent and extensive tours of India and Sri Lanka, stirring the hearts and souls of thousands with his spiritual magnetism, strong vibrant voice and public speaking abilities. Wherever he went, he conducted sankirtan (chanting), delivered lectures and taught people how to stay strong and healthy by practising yoga asanas, pranayama and kriyas. Above all, he urged his audiences to strive constantly for spiritual development. In Rishikesh, meanwhile, an increasing number of disciples had begun to congregate and an

ashram grew up around him. With his unrestrained generosity, spirit of service, deep devotion, and his constant good humour, Swami Sivananda set a supreme example to his students. In 1932, he started the Sivananda Ashram; in 1936 the Divine Life Society was born. The Yoga Vedanta Forest Academy was organised in 1948, all with the aim of spreading the teachings of yoga and vedanta. Swami Sivananda's teachings crystallised the basic tenets of all religions, combining all yoga paths into one – the Yoga of Synthesis which he summed up with, 'Serve, Love, Give, Purify, Meditate, Realise'. His own life was a shining example of the ideal wish to spread his message of love and service. He had disciples around the world, of all nationalities, religions and creeds. Swami Sivananda entered mahasamadhi (left his physical body) on July 14, 1963.

- Yoga Institute, Mumbai, India:** The Yoga Institute, Santacruz (East), Mumbai, India was founded in 1918 by Shri Yogendraji, and is the oldest centre of yoga in the world. Shri Yogendraji believed that yoga was not meant exclusively for bearded men living in the mountains, and he wanted to bring it to householders—the men and women who have to work, toil, commute, earn a living, raise children, and fight the battle of life every day. He wanted to bring it to people living in the



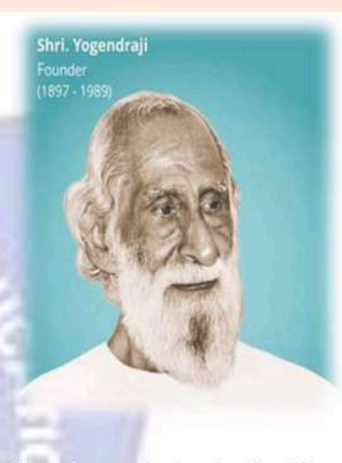
town and the city, because he believed that the householder could benefit immensely from this knowledge. Little surprise then that Shri Yogendra is known as the Father of Modern Yoga Renaissance. The Yoga Institute – Mumbai, received prestigious Prime Minister's Award for Outstanding Contribution for Promotion and Development of Yoga for the year 2018-19. The prestigious award was presented by Honourable Prime Minister of India Shri Narendra Modi to Dr. Hansaji Jayadeva Yogendra (Director- The Yoga Institute) in the category of "National Institute" at a special ceremony held at Vigyan Bhavan 30 August 2019. Although most people wished to learn yoga only to address their physical problems, Shri Yogendra wanted the Yoga Institute to be more than a place that would help them cope with physical ailments. He wanted it to be a 'Life School' where one learnt to live. The Yoga Institute, with its simplicity, sincerity, and non-commercial outlook, reaches out to householders and attempts to help them lead happy, healthy, and balanced lives in a world that is constantly throwing up challenges.



Spearheading the "Yoga for the Householder" movement in the world, the Institute interacts with over a thousand people every day for training, health benefits and consultations. It also offers Yoga teacher-training courses, and brings out books on yoga therapy, asanas, pranayam, couples counseling, traditional scriptures, ethics for everyday life, and a variety of other subjects on yoga education. Shri Yogendraji's son, Dr. Jayadeva Yogendra, who passed away recently, was a sincere and committed torch-bearer of the founder's legacy.

His spirit continues to guide us. Yog Guru, Smt. Hansaji Jayadeva Yogendra, well-known all over the world, is now the Director of The Yoga Institute and also serves as President of The International Board of Yoga. The Yoga Institute was founded on 25th December, 1918 by the founder, Shri Yogendraji. It found a permanent base in Santacruz, Mumbai, in 1948. Spread over one acre of land amidst nature, with three buildings dedicated to Yogic activities, this non-profit organization has been running on its own strength for 100 years now. About 2000 persons visit the Institute every day for training, and health consultations.

FOUNDER SHRI YOGENDRAJI: Shri Yogendraji was born as Mani Haribhai Desai in 1897 in Gujarat. Through a chance meeting, he found his Guru, Shri Paramhansa Madhavadasji, and learnt all about yoga from him. With the blessings of his Guru, Yogendraji went on to spread what was then considered the secret knowledge of yoga among the masses, as he believed it could improve the lives of householders. He founded The Yoga Institute at 'The Sands', the residence of Dadabhai Naoroji in Versova, in 1918. At The Sands, he used therapeutic yoga to cure various ailments. Later, he traveled to America and founded a Yoga Institute in Harriman, New York, in 1920. A lot of research work, along with doctors and scientists of repute, was carried out under his guidance on the subtle physiological and psychological effects of yoga. Shri Yogendraji then returned to India and, following the wishes of his father, married and remained a 'householder yogi'. He has written many authoritative texts on yoga based on ancient scriptures. Some of his books are preserved in the Crypt of Civilization for posterity; they are to be opened after 6000 years. Along with his wife, Sitadevi Yogendra, he continued to teach and spread awareness of authentic classical yoga at The Yoga Institute, Santacruz, until his death in 1989.



- Omkananda patanjali Yoga Kendra, rishikesh, Uttarakhand:** The Patanjala Yoga Kendra was established in 1993 on the banks of the Holy River Ganges in Rishikesh, the world capital of Yoga. Centre is recognised by RIMYI in Pune. The method of Yoga that is taught is Iyengar Yoga, as developed and taught by Shri Guruji, B.K.S. Iyengar, the world-famous Yoga Teacher. Guruji's method is firmly based in the ancient Indian tradition of Yoga as defined in the Yoga Sutras of Patanjali. Usha Devi is the resident Yoga Instructor.
- International Center for Yoga Education and Research, Puducherry, Tamilnadu:** This coastal gurukul is the most traditional and immersive Yoga Education center which provides six month teacher training course-which requires the completion of a year long



correspondence course before you have been eligible to apply and to which only 10 students per year are accepted- this is not for the causal yogi but for the bold, the rewards are abundant with a depth and breadth of teaching that's remarkable.

Dr. Swami Gitananda Giri: Yogamaharishi Dr. Swami Gitananda Giri, at the age of 88, was one of the most potent and effective forces in the field of ashtanga yoga worldwide. Trained in modern allopathic medicine, he combined the ancient traditional spiritual sciences with a modern scientific temperament. His hundreds of thousands of students around the world were attracted to his clear, rational, scientific expositions of ancient philosophical and spiritual concepts. A practical man to the core, the technology of yoga which he transmitted to his students has proven an effective method of attaining perfect health, wellbeing, personality and intellectual development.



Yogamaharishi Dr. Swami Gitananda Giri Guru Maharaj was the purveyor of a vast, scientific, rational and systematic body of yoga knowledge. He embodied in himself the Bengali tantric tradition of his life-long guru Sri Kankananda Swamigal with the Shiva Yoga and ritualistic expertise of the line of gurus of Sri Kambliswamy Madam, as imparted to him by his predecessor Sri Shankaragiri Swamigal. The vast living and vibrant knowledge which he imparted so freely to hundreds of thousands of students included a complete and rational system of Hatha Yoga practices which provided a base for the higher techniques. For those who prepared themselves properly, he offered a complete system of jnana yoga techniques to purify, steady and cultivate the mind, and free it of hang-ups and false concepts and conditions.

- **Mysore Mandala, Mysore, Karnataka:** Mysore Mandala Yoga Shala is a Yoga and Cultural Centre, established in 2001, located in a Century Old Heritage House, in Lakshmipuram, Mysore City, mainly imparting Ashtanga Vinyasa Yogasana, Mysore Style in a traditional way, as taught by Yogacharyas Krishnamachar and Pattabhi Jois of Mysore. Mysore Mandala Yogashala was founded by Shri N Harish Bheemaiah, a Business Man, with intention to spread the Indian culture and Yoga, worldwide. Mandala exists as gateway to Indian culture in the areas of Ashtanga Vinyasa Yoga, Hatha Yoga, Ayurveda Treatment, Ayurveda Massage, music and Indian Classical Dance and Arts to the Tourists who visit Mysore. The classes were taught by the dedicated Teachers having decades of experience in their respective field. It provides yoga and Ayurveda courses:-



Yoga Courses

- Ashtanga Vinyasa Yoga

- Ashtanga Vinyasa yoga TTC
- Ayurvedic Therapeutic Massage
- Back Bending Classes
- Bharath Natyam Dance
- Hata Yoga
- Hata Yoga TTC
- Samskritam (Sanskrit)
- Shatkriya Classes
- The Therapeutic Importance to Yoga
- Yoga Anatomy
- Pranayama

Ayurveda Courses

- Ayurvedic Insights
- Basics Course
- Panchakarma Course
- Panchakarma Details

List of Yoga Universities, Colleges and Institutions in India

Morarji Desai National Institute of Yoga

New Delhi

8, Ashoka Road, Near Gole Dak Khana,

New Delhi -110001,

Ph: 011-23730417, 23730418, 23351099,

23721472

Email: Mdny@yahoo.co.in

Website: www.yogamdny.nic.in

Courses Offered:

- Diploma in Yoga Science
- Certificate Course in Yoga Science
- Foundation Course in Yoga Science

- Sc. Yoga
- PGD in Yoga Therapy for Doctors
- PGD in Yoga Therapy
- BNYS
- A. Yoga & Journalism
- Sc. Yoga & Management
- Sc. Yoga & Consciousness
- Sc. Yoga Education
- Sc. Yoga
- Yoga Therapy Orientation Training For Doctors
- Yoga Teachers Training Course
- Yoga Instructor Course

SVYASA

19, Eknath Bhavan, Gavipuram Circle,

K.G.Nagar, Bangalore-560 019.

Tele Fax: 26608645/26612669

Email: info@svyasa.org

Website: www.svyasa.org

Courses Offered:

- PhD Yoga
- D. Yoga & Rehabilitation
- Phil Counselling & Yoga Therapy
- A. Yoga, Journalism & Mass Communication
- Sc. Yoga Management
- Sc. Yoga & Consciousness
- Sc. Yoga Education

Bihar School of Yoga

Secretary,

Bihar School of Yoga, Ganga Darshan, Fort,

Munger,

Bihar 811201, India

Tel: +91 (0)6344 222430

Tel: +91 (0) 9304799615

Fax: +91 (0)6344 220169

Website: www.yogavision.net

Courses Offered:

- Course in Yoga Studies
- Certificate in Yoga Science & Life Style

Krishnamacharya Yoga Mandiram,
New No.31 (Old #13) Fourth Cross Street,
Rama Krishna Nagar, Mandaveli, Chennai –
600 028,
Phone: 91-44-24937998 / 24933092
Fax:91-44-24613341
Email: admin@kym.org
Website: www.kym.org

Courses Offered:

- International Yoga Teachers Training Programme

The Yoga Institute, Santacruz
Shri Yogendra Marg, Prabhat Colony,
Santacruz (East), Mumbai-400055
Ph: 91-22-26122185, 26110506
Email: info@theyogainstitute.org
Website: www.theyogainstitute.org

Courses Offered:

- Teachers Training Course
- Teachers Training Course
- Comprehensive Teachers Training Course
- Teachers Training Course (TTC)

Indian Institute of Yogic Science & Research Bhuvneshwar,
Odisha

Phone : 0674-2742891,2742657
Mob: +919438181217, 919040372947
E mail :info@iisr.ac.in
Website: www.iisr.ac.in

Courses Offered:

- Master Degree in Yoga
- Yoga Teachers Training Course

Dev Sanskriti Vishwadyalaya

Haridwar
(U.K.)-249411
Ph: 01334-261367, 262094
Fax: 01334-260723, 260866
Email: vc@dsvv.org
Website: www.dsvv.ac.in

Courses Offered:

- A. Applied Yoga & Human Excellence

- Sc. Yogic Sciences & Holistic Health
- G.D. in Yoga Vijnana
- G.D. in Human Consciousness & Yoga Therapy
- Foundation Course in Yogic Science (Distance Mode)
- Certificate Course in Yoga & Alternative Therapy
- Sc. Yoga
- A. Yoga

Gurukul Kangri University

P.O Gurukula Kangri,
Haridwar-249404,
Phone:01334-249013,
Email: registrargkv@yahoo.co.in
Website: www.gkvharidwar.org

Courses Offered:

- A. / M.Sc. in Human Consciousness & Yogic Sci.
- G.D. in Human Consciousness & Yogic Sciences
- A./B.Sc. Yoga
- Diploma in Yoga Sciences (Distance Mode)
- Certificate Course in Yoga

Kaivalyadhama

Lonavla, Pune 410 403.
Tel. (02114) 273039/ 273001
Email : info@kdham.com
Website: kdham.com

Courses Offered:

- G.D. Yoga Therapy
- G.D. in Yoga Education
- Advanced Teacher Training Course
- Certificate Course in Yoga
- Certificate Course in Traditional Texts in Yoga
- Certificate Course for Yoga Teachers SPA Therapies
- Basic Course in Yoga and Ayurveda

Gujarat University

Navrangpura, Ahmedabad-380009

Gujarat,

Ph: +91-079-26301341, 26300342/43

Fax: +91-079-26302654

Website: www.gujaratuniversity.org.in**Courses Offered:**

- Diploma in Yoga Education (SAP)

Bhavnagar University

Gaurishankar Lake Road,

Bhavnagar, 364022, Gujarat

Ph: 0278-2430002/6/7, 2511565/66

Email: registrarbu@emailplus.org

Website: www.mkbhavuni.edu.in**Courses Offered:**

- Diploma in Naturopathy & Yogic Science
- Diploma in Yoga

North Gujarat University

Ph: 02766 230427(Ext. 306)

Fax: 02766 231917

Email: gks@yahoo.com

Website: www.ngu.nic.in**Courses Offered:**

- Diploma in Yoga Education

Ram Manohar Lohia Awadh University

Hawai patti, Allahabad Road

Faizabad, (UP.), Pin: 224001

Ph: 05278-246223

Fax: 05278-246330

Email: vc@rmlau.ac.in

Website: www.rmlau.nic.in**Courses Offered:**

- G.D. in Yoga Therapy

Lucknow University

Lucknow 226 007

Phone: 0522-2740086

E mail: info@lkouniv.ac.in

Website: www.lkouniv.ac.in**Courses Offered:**

- A. Yoga
- G.D. Naturopathic Science & Yoga

Mangalore University

Mangalagangothri, Konaje – 574 199

KARNATAKA

Ph: 0824-2287276, 0824-2287347

Fax: 0824-2287367, 0824-2287424

Email info@mangaloreuniversity.ac.in

Website: www.mangaloreuniversity.ac.in**Courses Offered:**

- Sc. Yogic Science
- G.D. in Yogic Sciences
- Certificate Course in Yogic Science

Karnataka University**Courses Offered:**

- G.D. in Yoga Studies
- Certificate Course in Yoga Studies

Dr. Hari Singh Gour University

Sagar (M.P.)

Ph: 264712

Email: registrar31@rediffmail.com

Website: www.dhsgsu.ac.in**Courses Offered:**

- Sc. / M.A. Yoga
- A. Yoga

Jiwaji University

Gwalior (M.P.)

Ph: +91 751 2442712

Fax: +91 751 2341768

Website: www.jiwaji.edu**Courses Offered:**

- G.D. in Yoga Therapy
- Diploma in Yoga
- Certificate in Yoga

Rani Durgawati University

Saraswati Vihar, Pachpedi,

Jabalpur. (M.P.) PIN 482001

Phone Nos. : (0761) 2600567-68

E-mail : rdvcc1@rediffmail.com

Website: www.rdunijbpin.org**Courses Offered:**

- A. Human Consciousness & Yogic Sciences
- G.D. in Yoga
- Certificate Course in Yoga

MGCG University

Chitrakoot,
District Satna,
Madhya Pradesh
Ph: 91-7670-265413

E mail: kbpandeya@yahoo.com

Website: ruraluniversity-chitrakoot.org

Courses Offered:

- G.D. in Naturality & Yogic Science
- A. Human Consciousness & Yogic Sciences

S.G.B. Amrawati University

Maharashtra
Ph: 0721- 2662206/7/8

Website: sgbau.ac.in

Courses Offered:

- G.D. in Yoga Therapy
- Diploma in Yoga Education

Barkatullah University

Bhopal (M.P.)
Public Relation Officer (PRO)
Dr.V S Bais
Phone : 2491700, fax-2491862
Email: drestd_bu@yahoo.co.in

Website: bubhopal.nic.in

Courses Offered:

- Phil. in Yogic Science
- A. / M.Sc. in Human Consciousness & Yoga Science
- G.D. in Stress Management (Yoga)
- G.D. in Yoga Therapy
- G.D. in Yogic Science
- Certificate in Yogic Science

Utkal University

Vani Vihar, Bhubaneshwar-751004
Orissa

Tel: 0674 – 2580729/30/32/36

Fax: 6752 – 481850

Email: vcaurci@sancharnet.in

Website: www.utkal-university.org

Courses Offered:

- G.D. in Yoga Education

Pandit Ravi Shankar Shukla University

Amanaka G.E. Road,
Raipur, Chattisgarh- 492010
Ph: 09724200857, 09425522023

Website: www.prsu.ac.in

Courses Offered:

- A. Applied Philosophy & Yoga
- G.D. in Yoga
- Certificate Course in Yoga

Maharshi Dayananda Saraswati University

Ajmer, Rajasthan
Ph: +91-0145-2787056/058/412
Fax: +91-0145-2787628

Website: www.mdsuajmer.ac.in

Courses Offered:

- Diploma in Yoga Science
- Certificate Course in Yogic Science
- Yoga Instructor Certificate Course
- Yoga Therapy for Ailments

Hemvati Nandan Bahuguna Garhwal University

Srinagar, Pauri Garhwal,
Uttarakhand-246174
Ph: 01346-252143
Fax: 01346-252247
E mail: registrar.hnbgu@gmail.com

Website: www.hnbgu.ac.in

Courses Offered:

- A. Yoga & Alternative Therapies
- G.D. in Yogic Science
- Certificate Course in Yoga

Jadavpur Univeristy

Kolkata, West Bengal
E mail: registrar@admin.jdvu.ac.in

Website: www.jaduniv.edu.in

Courses Offered:

- G.D. in Yoga Therapy

Andhra University

Visakhapatnam – 530 003
Andhra Pradesh
Ph: 91-891 – 2844555 (O)

Fax: 91-891 – 2755324

Website: www.andhrauniversity.info

Courses Offered:

- PG Diploma in Yoga

Rashtriya Sanskrit Vidyapeeth

Tirupati, Andhra Pradesh

Ph: 0877-2286799, 0877-2287649 Ext. 222, 229

Fax: 0877-2287809

E mail: registrar_rsvp@yahoo.co.in

Website: www.rsvidyapeetha.ac.in

Courses Offered:

- Acharya (M.A.) in Sankhya Yoga
- PGD in Yoga Therapy and Stress management
- PGD in Yoga Vijnana (Distance Mode)

North Maharashtra University

P.O. Box. 80, Umavi Nagar,

Phone +91-257-2258428/29

Fax : +91-257-2258403, 2258406

Website: www.nmu.ac.in

Courses Offered:

- Vocational Yogic Foundation Course

Jammu University

Ph: 0191- 2430830, 2431939

Website: www.jammuuniversity.in

Courses Offered:

- Diploma Course in Yoga
- Diploma Course in Yoga
- Advance Certificate Course in Yoga
- Certificate Course in Yoga

Gujarat Ayurveda University

Jamnagar-361008, Gujarat

Ph: +91 – 288 – 2770103

Fax: +91 – 288 – 2770103

E-mail: info@ayuyoga.com

Website: www.ayurvedauniversity.edu.in

Courses Offered:

- G.D. in Yoga & Naturopathy
- Sc. Yoga

- Certificate in Yoga and Naturopathy Therapies

Dr. Bhimrao Ambedkar University

Paliwal Park, Agra, (UP), 2820

Ph: 0562-2820051, 2852118

Fax: 0562-2520051

Email: info@dbrau.ac.in

Website: www.dbrau.ac.in

Courses Offered:

- Diploma in Yoga Education

M.J.P. Rohilkhand University

Bareilly, U.P.

Ph: 0581-2527263

Fax: 0581-2524232

Email: info@mjpru.ac.in

Website: www.mjpru.ac.in

Courses Offered:

- G.D. in Yoga

University of Mumbai

MG Road, Fort, Mumbai-400032

Ph: 22708700, 26543000

Email: webmaster@ucc.ac.in

Website: www.mu.ac.in

Courses Offered:

- Advance Diploma in Yoga
- Diploma in Yogic Education
- Certificate in Yoga

Annamalai University

Annamalai Nagar, Chennai, T.N.

Ph: +91-4144-238248/263/796

Fax: +91-4144-238080

Email: info@annamalaiuniversity.ac.in

Website: www.annamalaiuniversity.ac.in

Courses Offered:

- Sc. Yoga
- G.D. in Yoga
- Diploma in Yoga

Jainarayan Vyas University

Bhagat Ki Kothi
Pali Road, Jodhpur, Rajasthan
Ph: 0291-2625225

Website: www.jnvu.edu.in

Courses Offered:

- Diploma in Yoga Education

Laxmibai National University of Physical Education

Mela Road, Gwalior, M.P.- 474002

Ph: +91-751-4000902, 4000917

Email: registrarlnupe@gmail.com

Website: www.lnipe.nic.in

Courses Offered:

- A. Yoga
- G.D. in Yoga & Alternative Therapy

Banaras Hindu University Varanasi, U.P.

Ph: 2368558, 230-7222

Website: www.bhu.ac.in

Courses Offered:

- Diploma in Naturopathy & Yoga Therapy

Yashwant Rao Chauhan Open University

Dnyangangotri Near Gangapur Dam,

Nashik-422222, Maharashtra

Website: www.ycmou.com

Courses Offered:

- Diploma in Yoga Sikshak (Distance Mode)

Alagappa University

Karaikudi-630003, Tamil Nadu

Ph: +91-4565-228080/81/82/83/84

Fax: +91-4565-225202

Email: registraralagappauniv@gmail.com

Website: www.alagappuniversity.ac.in

Courses Offered:

- G.D in Yoga

Gurukul University

Raipur, Chattisgarh

Courses Offered:

- Diploma in Yoga & Naturopathy

Kurukshetra University

Kurukshetra-136119, Haryana

Ph: 01744-238169

Website: www.kuk.ac.in

Courses Offered:

- A. Music, Yoga & Health
- PG Diploma in Yoga

Himachal Pradesh University

Summer Hill,

Shimla-171005

Ph: 2830273, 2830434

Fax: 0177-2830775

Email: gad.hpu@gmail.com

Website: www.hpuniv.nic.in

Courses Offered:

- MA in Yoga
- G. Diploma in Yoga

Kumaun University

Ph: 05942-235563, 05942-236187

Website: www.kumaununiversity.co.in

Courses Offered:

- MA in Yoga
- G. Diploma in Yoga

Patanjali University

Hardwar-249402, Uttarakhand,

Ph: 91-1334-242526

E-Mail: admin@patanjaliuniversity.com

Website: www.patanjaliuniversity.com

Courses Offered:

- MA in Yoga
- in Yoga
- BA in Yoga
- Sc. in Yoga
- PG Diploma in Yoga
- Certificate Course in Yoga

Dr. RML Awadh University

Hawaipatti, Allahabad Road

Faizabad-224001

Ph: 05278-245957

E mail: registrar@rmlau.ac.in

Website: www.rmlau.ac.in

Courses Offered:

- PG Diploma in Yoga Therapy

Bundelkhand University

Jhansi,
UP

Ph: 0510 2320496

E mail: registrar@bujhansi.org

Website: www.bujhansi.org

Courses Offered:

- PG Diploma in Yoga

Punjab University

Chandigarh

Ph: 2534867, 2534868

E mail: regr@pu.ac.in

Website: puchd.ac.in

Courses Offered:

- Ed. (Yoga)
- Ed. (Yoga)

Punjabi University

Patiala, Punjab

Ph: 0175-3046598,0175-3046599

Website: punjabiversity.ac.in

Courses Offered:

- PG Diploma in Yoga
- Certificate Course in Yoga

M.L. Sukhadia University

Ph: +91-294-2471035

Fax: +91-294-2471150

Email: registrar@mlsu.ac.in

Website: www.mlsu.ac.in

Courses Offered:

- G. Diploma in Yoga

Jain Vishwabharti University

Laadun, Rajasthan

Ph: 01581 – 222110,224332

Fax: 01581-223472, 222230

Email: registrar@jvbi.ac.in

Website: jvbi.ac.in

Courses Offered:

- A. in Yoga
- Sc. in Yoga

Jaipur University

Jagatpura, Jaipur-302025

Ph: 0141-2753377, 2754399, 9351288101

Fax:2752418

e-mail: info@jnujaipur.ac.in

Courses Offered:

- G. Diploma in Yoga

Maharishi Mahesh Yogi Vedic Vishwavidyalaya

Karaundi, Post : Umariyapan,

Distt : Katni – 483 332

Phone : 07625 – 220345

Email: registrarmmyvv@gmail.com

Website: www.mmyvv.com

Courses Offered:

- A. in Yoga
- G. Diploma in Yoga

Awadhesh Pratap Singh University

Rewa-486003, M.P.

Ph: +91-07662-231901

Website: www.apsurewa.ernet.in

Courses Offered:

- Diploma in Yoga

Ramamani Iyengar Memorial Yoga Institute

Pune

Ph: +91-20-2565 6134

Email: info@bksiyengar.com

Website: www.bksiyengar.com

Competitions in Yogasanas

Yoga Federation of India

Rules for National National Yoga Sports Championship

1. Sub-Junior & Junior National Yoga Sports Championship

The revised age groups for Sub-Junior & Junior National Yoga Sports Championship for Yogasana Competition are as under.

1. **Sub Junior GROUP - (A)** - 08-11 Years Boys and Girls
2. **SUB JUNIOR GROUP - (B)** - 11-14 Years Boys and Girls
3. **JUNIOR GROUP** - 14-17 Years Boys and Girls
4. **SENIOR GROUP - (A)** - 17-21 Years Men and Women
5. **SENIOR GROUP - (B)** - 21-25 Years Men and Women
6. **SENIOR GROUP - (C)** - 25-35 Years Men and Women
7. **SENIOR GROUP - (D)** - above 35 Years Men and Women

Number of Entries:

- Maximum **Three Competitors** of either sex in each Age Group from each State/ Union Territory Yoga Associations will be allowed to participate.

2. National Artistic Yoga competition (Instructions)

- The Artistic Yoga Competition will be held in **Junior (8-17 Years)** and **Senior (17 -35 Years)** Age Groups Males & Females separately.
- Artistic Yoga consists of presentation of various Asanas (postures) including forward and backward bending, balancing, lying postures, sitting postures, etc. performed with music.
- It is synchronization of body movement with music (without break).
- Number of postures performed should be 8-10 of competitor's choice.
- Time duration for the presentation will be 120 to 150 seconds.
- The competitor will maintain each posture for atleast 3-5 seconds during the performance.
- The transition from one posture to another posture should be slow & Artistic.

3. National Artistic Pair Yoga COMPETITION (Instructions)

- The Artistic Pair Yoga Competition (either both Girls or both Boys or a Boy and a Girl) will be held in **Junior (8-17 Years)** and **Senior (17 -35 Years)** Age Groups.
- Artistic Pair Yoga consists of presentation of various Asanas (postures) including forward and backward bending, balancing, lying postures, sitting postures etc. including pyramid making, performed with music.
- Both the participants will perform two different postures at a time. Performing same posture will be a disqualification.
- Body touch is allowed in the competition as per the discretion of the competitors.
- Making of pyramid will be given preference.
- Synchronization of body movements with music will be given top preference.
- Number of postures performed should be 8-10 of competitor's choice.
- Time duration for the presentation will be 120-150 seconds.
- The competitor will maintain each posture for atleast 3-5 seconds during the performance.
- The transition from one posture to another posture should be slow, Artistic and Synchronized.

4. National Rhythmic Yoga COMPETITION (Instructions)

- The Rhythmic Yoga Competition (The pair may consist of either both the boys or both the girls) will be held in **Junior(8-17 Years)** and **Senior (17-35 Years)** Age Groups.
- Rhythmic Yoga is also known as pair Yoga. Rhythmic Yoga is the presentation of various Asanas (postures) including forward bending, backward bending, balancing, lying postures etc. performed with music.
- The same posture should be performed by the pair together.
- Number of postures performed should be 8-10 of competitor's choice.
- There should not be any body touch between the two participants.
- There should be perfect synchronization of body movements with the music.
- Number of postures performed should be 8-10 of competitor's choice.
- Time duration for the presentation will be 120-150 seconds.
- The competitor will maintain each posture for atleast 3-5 seconds during the performance.
- The transition from one posture to another should be Slow, Rhythmic and Synchronized.

5. NATIONAL FREE FLOW YOGA DANCE COMPETITION (Instructions):

Number of Entries:

Only One team from One State / Union Territory can participate in the National Free Flow Yoga Dance Competition in one Open Age Group i.e. 8 to 35 years (Boys, Girls or both mixed).

- The Free Flow Yoga Dance Competition (The team will consist of **5 players** either all boys or all girls or boys and girls mixed) will be held in **only one open Group** (mixture of all age groups).
- It is the presentation of various Asanas (postures) including forward bending, backward bending, balancing, lying postures etc. performed in dancing movements with music, preferably with some theme.
- The team can perform same postures/different postures / pyramids/ free flow movements.
- There should be perfect synchronization of body movements with the music.
- Number of postures performed should be 8-12 Combination of Asana of competitor's choice.
- Time duration for the presentation will be **180-210 seconds (3 to 3½ Minutes)**.
- The competitor will maintain each posture for atleast 3-5 seconds during the performance.
- The transition from one posture to another should be Slow, Rhythmic, Synchronized and in dancing movement.
- The performance in the Free Flow Yoga Dance Competition should be with some theme.

Note:

- No Prop will be allowed during the performance of Artistic Yoga Competition, Artistic Pair Yoga Competition, Rhythmic Yoga Competition & Free Flow Yoga Dance Competition.
- Devotional Music/ Spiritual Mantras / Classical Music will be given preference.

6. National Professional Yogasana Competition (Instructions) :

Separate Professional Yogasana Competition for male and female competitors will be held in **One Open Age Group only**. Only National Yoga Referee of Yoga Federation of India are eligible to participate in the Professional Yogasana Competition as per the Syllabus of the

Competition of their group. Competitor will maintain in each asana for **15 seconds** during the Competition.

Note:

- The Competitor (National Yoga Referee) can participate either in the Professional Yogasana Competition or in the Yogasana Competition of the Senior Age Groups i.e. 17-21 years, 21-25 years, 25-35 years and above 35 years.

Number of Entries:-

1. In **Yogasana Competition** maximum **Three Competitors** of either sex in each Age Group from each State/Union Territory Yoga Associations will be allowed to participate.
2. In **Artistic Yoga Competition** (Boys and Girls Separate Competition), **Artistic Pair Yoga Competition**, and **Rhythmic Yoga Competition**, **Two Entries** from each State/Union Territory Yoga Associations in each category **separately** (Junior and Senior Group) will be allowed to participate.
3. In the **Free Flow Yoga Dance Competition**, **Only One Entry** (consisting of **five players**) from each State in the age group of 8 to 35 years will be allowed to participate.
4. In **Professional Yogasana Competition**, maximum **Three Competitors** in male and female separately from one State will be allowed to participate.

Total strength of the State Yoga Team:

- Only those players who are participating in National Yogasana Competition can participate in Artistic Yoga, Artistic Pair Yoga, Rhythmic Yoga and Free Flow Yoga Dance Competition. Thus the total strength of Yoga Players from each unit should not exceed 42 (21 Males & 21 Females) plus Wild Card Entry Players, if any.
- In Professional Yogasana Competition only Team Coaches / National Yoga Referees accompanying the State Team will be allowed to participate. The participants have to submit the proof of their Yoga Profession to the panel of the Referees at the time of competition.

Wild Card Entry in the National Yoga Sports Championship:-

- Sometimes due to clash of dates of State Yoga Sports Championship with the dates of Asian / World Yoga Sports Championship, the players participating in Asian / World Yoga Sports Championship are not been able to participate in their State Yoga Sports Championship, hence they miss the chance to participate in National Yoga Sports Championship. Under these circumstances, the Asian and World Yoga Participants/Champions of the current session will be allowed to participate directly in the National Yoga Sports Championship through **WILD CARD ENTRY** during that particular session only, in addition to the other three participants of that particular age group of their State Yoga Team already selected through their respective State Yoga Sports Championship. **The player has to get the permission from the Secretary General, Yoga Federation of India, for participation in the National Yoga Sports Championship through their State Secretary for Wild Card Entry.**

Date of Birth (Cut Out Date) :-

- The cut out date of the Date of Birth of player will be as stands on 31 st December of the session of the Championship for National / Zonal / State / District Yoga Sports Championship.

Dress of Competitors:-

- The male competitors will wear skin tight Sports Shirt and Short in the Yoga Competition and attractive costume in the Artistic and Rhythmic Yoga Competition during National Yoga Sports Championship.’
- The female competitors will wear skin tight Sports Shirt and Short/Gymnastics Costume and attractive costume in the Artistic and Rhythmic Yoga Competition however the female competitors in the age groups of 25-35 years, above 35 years and Professional Yogasana Competition may wear tight track bottom and tight Sport Shirt during National Yogasana Competition.

Entry Proforma:

- **The Entry Proforma Can be download from the website www.yogaederationofindia.com/enryproforma.xlsm or click to download. Entryproforma.**
- The entry proforma should be duly filled in **Excel File (XLSM)** in Capital Letters and sent to the Secretary General, Yoga Federation of India online at email: yfiashok2000@yahoo.co.in by the last date of entry closed.

Medical Fitness Certificate:

- The Medical Fitness Certificate of the player is compulsory. Each player will submit Medical Fitness Certificate at least from M.B.B.S. Doctor, to the Scorer before their performance during the Championship.

Risk Certificate/Declaration/Undertaking by the Competitor :-

- Player will submit Risk Certificate / Declaration / Undertaking Forms duly filled and signed (In case of minor participants, the parents of minor participants will sign the risk certificate / Declaration Certificate) and counter signed by the State Secretary of their respective state, to the scorer before their performance during the competition.

Player Registration Card:-

- The Yoga Players participating in the National Yoga Sports Championship should have Player Registration Card issued by Yoga Federation of India.

Photographs of Players:

- Each player should have **EIGHT latest coloured Photographs of 2.5 x 3 cm** while coming for their performance during the Championship, the same to be pasted on the Participation/Merit Certificate of the player.

Photographs of Officials:

- Each Official should have **Two latest coloured Photographs of 2.5 x 3 cm** with them, the same to be pasted on the Souvenir Certificate for officials.

Conclusion: Yoga's incorporation of meditation and breathing can help improve a person's mental well-being. “Regular **yoga** practice creates mental clarity and calmness; increases body awareness; relieves chronic stress patterns; relaxes the mind; centers attention; and sharpens concentration. Aside from the physical benefits, one of the greatest benefits of yoga is how it helps a person manage stress, which is known to have devastating effects on the body and mind. Stress can reveal itself in many ways, including back or neck pain, sleeping problems, headaches, drug abuse, and an inability to concentrate. Yoga’s incorporation of meditation and breathing can help improve a person’s mental well-being. “Regular yoga practice creates mental clarity and calmness; increases body awareness; relieves chronic stress patterns; relaxes the mind; centers attention; and sharpens concentration.