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SIDDHARTH UNIVERSITY

Kapilvastu, Siddharth Nagar (U.P.), India

Conference Proceedings



International Seminar
on

YOGA VIRASAT

Yoga for One Earth One Health

2025



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Kapilvastu, Siddharth Nagar (U.P.), India

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Our Source of Inspiration

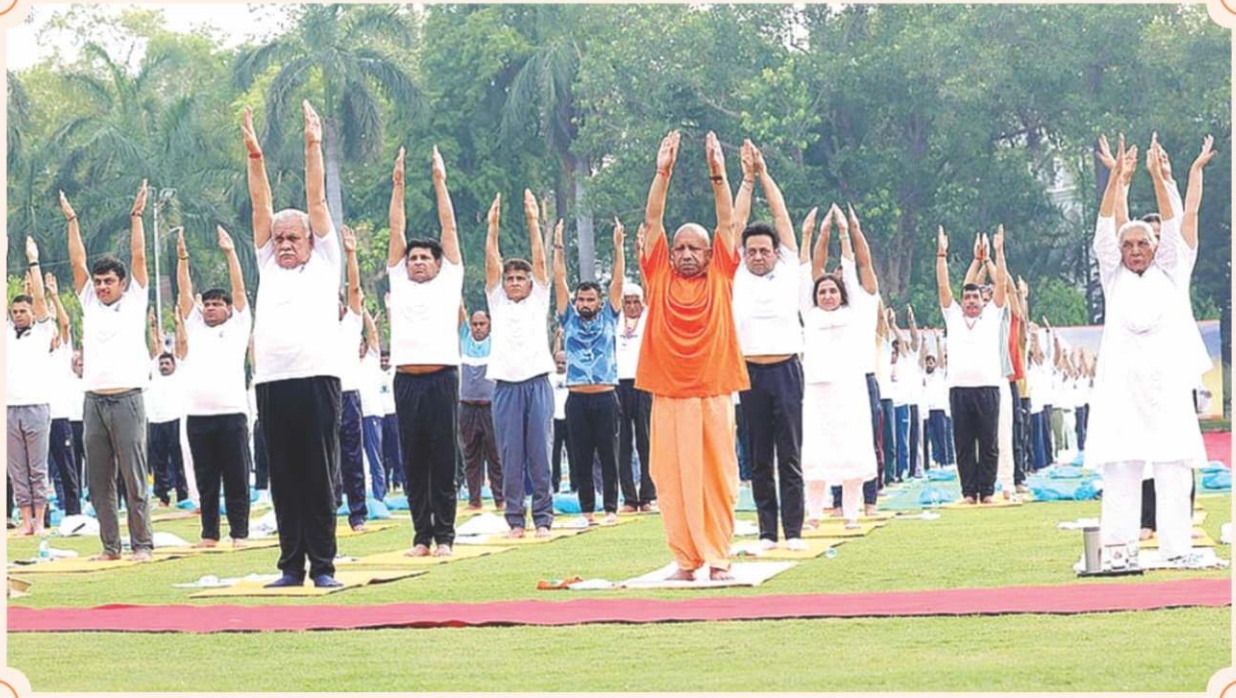


Smt. Anandiben Patel

Hon'ble Chancellor & Governor of Uttar Pradesh



Honourable Chancellor Madam Anandiben Patel performing Yoga



Uttar Pradesh Governor Anandiben Patel,
Chief Minister Yogi Adityanath and others perform Yoga

From the desk of
Vice Chancellor



It gives me immense pleasure to extend my blessings and best wishes to the organisers, participants, and delegates of this International conference on Yoga for One Earth One Health. Academic gatherings such as this provide a meaningful platform for scholars, researchers, and students to exchange ideas, share knowledge, and explore new perspectives in their respective fields.

I am confident that this Conference will foster intellectual curiosity, interdisciplinary dialogue, and innovative thinking. The deliberations and outcomes will undoubtedly contribute to the advancement of knowledge and serve as a guiding light for future research and academic excellence.

I congratulate the organizing Committee for their sincere efforts and wish the event grand success. May this conference inspire all participants to continue striving for excellence and contribute positively to academia and society.

Prof. Kavita Shah
Vice Chancellor

Message from the
Vice Chancellor

of Rajarshi Janak University, Nepal



I am delighted to extend my warm greetings to Siddharth University on the occasion of World Yoga Day Celebration. Yoga, a priceless heritage of Indian culture, continues to inspire the world with its message of harmony between body, mind, and spirit. It not only promotes health and well-being but also instills discipline, inner peace, and balance in life.

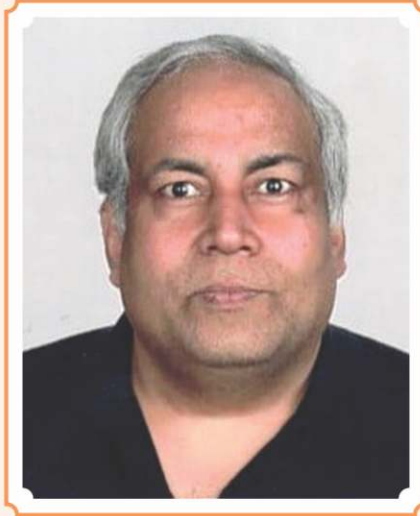
I sincerely appreciate Siddharth University for organizing this meaningful celebration and for encouraging students, teachers, and the community to embrace yoga as part of their daily lives. Such initiatives truly reflect a commitment to holistic education and the overall development of youth.

On this auspicious day, I convey my best wishes for the grand success of the program and hope that the message of yoga will reach far and wide, strengthening the spirit of unity, wellness, and harmony.

A handwritten signature in black ink, appearing to read 'Amar Prasad Yadav'.

Prof. Amar Prasad Yadav
Vice-Chancellor
Rajarshi Janak University, Nepal

Message from our Guest



“It was really amazing to be part of this World Yoga Day celebration at Siddharth University as Chief Guest. Yoga is more than just a practice; it's a journey to connect with ourselves, our breath, and the world around us. On this special day, let's take a moment to honour the wisdom of yoga and its power to bring peace, balance, and strength to our lives. Whether you're a beginner or a seasoned yogi, remember that every stretch, every breath, and every moment on the mat is a step toward greater well-being.

May the harmony of yoga inspire us to find calm in the chaos, joy in the simplicity, and mindfulness in every moment.”

Rakesh Tripathi

Rakesh Tripathi
Founder and CEO
LogicSquare AB
www.logicsquare.se

Message from the
Vice Chancellor

of Lumbini Buddhist University, Nepal

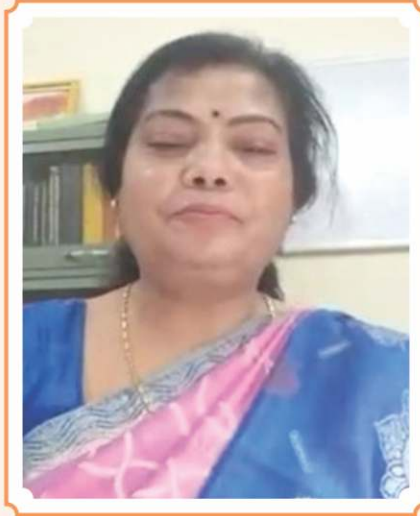


The philosophy of “One Earth, One Health” recognizes that the health of human beings, animals, and the natural environment are deeply interconnected. It calls for a holistic approach to well-being that transcends medical and ecological boundaries to encompass spiritual, emotional, and ethical dimensions. In this context, Yoga, an ancient system of self-discipline and harmony originating from Indian philosophy, offers profound insights into how personal and planetary health can be cultivated in balance. Through its integrated practices of asana (physical postures), pranayama (breath control), dhyana (meditation), and yama-niyama (ethical codes), yoga promotes physical vitality, emotional stability, and mental clarity. These dimensions of wellness, when expanded beyond the individual, nurture a consciousness that values ecological harmony and compassionate coexistence with all forms of life.

My good wishes to Siddharth University for organising a meaningful seminar. Congratulations to the entire fraternity.

Prof. Suvarna Lal Bajracharya
Vice Chancellor,
Lumbini Buddhist University, Nepal

*Message from our
Guest*



I Congratulate Siddharth University Kapilvastu for organizing an International Seminar on Yoga for One earth, One Health. This is very important for us to learn how to live a balanced life and for this Yoga is a good practice for mental health and physical wellbeing. I am sure that this seminar will bring academicians from different fields and their contribution may definitely bring some concrete results.

My good wishes to the entire organizing team.

Thank you

Prof. Suman Jain
EX- Head of Ancient History Culture and Archaeology
Banaras Hindu University

About the Editor



Prof. Neeta Yadav: is a professor of ancient history, archaeology, and culture at Siddharth University in Kapilvastu, Siddharth Nagar. She is currently working as the Dean of the Faculty of Arts and the Dean of Student Welfare at Siddharth University. She has over 30 years of experience teaching PG and UG students. Four PhD scholars supervised by her completed and awarded doctorate and six students are ongoing Ph.d under her supervision. She has published over 46 research articles in reputable journals, five books, 16 book chapters, and three conference proceedings. She has completed three research projects funded by the UGC, ICHR, and the Government of Uttar Pradesh. Prof. Yadav has received several awards, including the Shikshak Samman (2021), the Mission Shakti/Shakti Yoddha Award (2021), and the Human Rights Gold Medal (2008). Prof. Yadav has delivered over fifty invited talks at international and national seminars, workshops, and refresher courses. She has worked in administrative roles as warden, coordinator of several departments, and convener of BoUs and RAC. She has also served as a member of several university committees. She is working as Coordinator of Women Study Centre and she has successfully conducted Mission Shakti programmes since 2021. She has been the member of the Executive Council, Academic Council, Examination Committee and various other committees of Siddharth University Kapilvastu.

About the Editor



Dr. Laxman Singh is currently working as Head and Associate Professor in the Department of Chemistry, Siddharth University, U.P. Dr. Singh selected as Professor (Research) in Core Industry Research Institution, University of Ulsan, South Korea. Dr. Singh has more than a decade of research and teaching experience (<5 of them are from abroad) in the field of materials chemistry. He has visited several countries, including France, China, and Japan. He has been selected as National Research Fellow, South Korea. He has published more than 75 research articles in well-reputed international journals listed in the Science Citation Index which include books, book chapters, research papers, short commentary, and editorials. He has been granted five international patents from the Korean Intellectual Property Office of South Korea. Dr. Singh is Editor, Associate Editor, Guest Editor, and Editorial Board members of more than 20 international well reputed journals. He is International Advisory Board Member or Editor of *Materials Chemistry, Physical Sciences* (Cambridge Scholars Publishing, UK) and Reviewer of Scientific Proposals, Chilean National Science and Technology Commission. Dr. Singh is well recognized reviewers of more than 30 international well reputed journals: *Journal of Materials Chemistry A, Progress in Crystal Growth and Characterization of Materials, Materials and Design*, and many more. Dr. Singh has extensive experience in the synthesis and characterizations of nanomaterials, metals, mixed metal oxide (perovskite oxides, spinels), ceramics energy related perovskite materials for Li ion battery, fuel cell, capacitor, supercapacitor, etc.



सम्पादकीय



प्राचीन काल से ही भारतीय ऋषि मुनियों ने योग के माध्यम से मानव जीवन को संतुलित, स्वस्थ और आनंदमय बनाने का मार्ग सुनिश्चित किया। महर्षि पतंजलि ने योग को एक विज्ञान के रूप में प्रतिपादित किया और उसे आठ अंगों में समाहित किया - याम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि।

आज के भागदौड़ और तनावपूर्ण जीवन शैली में योग की आवश्यकता पहले से कहीं अधिक बढ़ गयी है। योग हमारे तनाव, चिंता और अवसाद को दूर करने में अत्यंत लाभकारी है। नित्य योग करने से हमारा पाचन तंत्र भी सुदृढ़ होता है और प्रतिरोध क्षमता भी बढ़ती है। योग हमें आत्मअनुशासन सिखाता है साथ ही ध्यान और प्राणायाम से मन स्थिर होता है। जब मन शांत और स्थिर होता है तब व्यक्ति अपने जीवन के प्रति अधिक सकारात्मक और संतुलित दृष्टिकोण अपनाता है। योग हमें उस आत्मचेतना की ओर ले जाता है - जहाँ हम स्वयं को और अपने उद्देश्य को गहराई से समझ पाते हैं।

आदरणीय प्रधानमंत्री श्री नरेंद्र मोदी जी के प्रयासों से 21 जून को अंतर राष्ट्रीय योग दिवस के रूप में मनाया जाता है। आज योग केवल भारत तक सीमित नहीं है यह पूरे विश्व में स्वास्थ्य और शांति का प्रतीक बन गया है। विश्व के कोने-कोने में लोग योग द्वारा अपना जीवन सफल बना रहे हैं। 21 जून को सिद्धार्थ विश्वविद्यालय द्वारा माननीय प्रधानमंत्री का लाइव टेलीकास्ट छात्रों हेतु दिखाया गया। उनके योग साधना शैली व उत्तम विचारों से छात्रों का योग के प्रति विश्वास बढ़ा और उन्होंने बढ़ चढ़ कर योग अभ्यास भी किया।

माननीय राज्यपाल उत्तर प्रदेश सम्प्रति कुलाधिपति श्रीमती आनंदीबेन पटेल जी को भी छात्रों से ऑनलाइन माध्यम से देखा व सुना। सिद्धार्थ विश्वविद्यालय की प्रेरणाश्रोत माननीय आनंदीबेन पटेल जी का आशीर्वाद सिद्धार्थ विश्वविद्यालय को सदैव प्राप्त होता है। योग दिवस के दिन छात्रों ने महामहिम को बड़ी तल्लीनता के साथ सुना और योग को अपने जीवन का आधार बनाने की संकल्पना को आत्मसात किया।

योग केवल शारीरिक सौंदर्य ही नहीं बल्कि जीवन को भी सुन्दर बनता है। यह हमें स्वस्थ, संतुलित और आंतरिक शांति प्रदान करता है। बिमारियों व मानसिक तनाव से मुक्ति पाने का सबसे सरल और प्रभावी उपाय ही योग है। इसलिए कहा गया है -

“योग ही जीवन है, योग ही स्वास्थ्य है, योग ही सुख का सच्चा मार्ग है।”

21-06-2025

PREFACE



Yoga the ancient science of India, is a holistic discipline that harmonizes body, mind and spirit. In today's fast pace world where stress and imbalance have become part of daily life, yoga emerges as a timeless remedy to re store physical health, mental peace and spiritual well being. It transcends boundaries of culture and geography, uniting humanity through Universal message of harmony and self-realization.

Yoga is the invaluable gift of ancient Indian culture. Far more than just exercise, it is the route to aligning the mind, body and spirit. Deriving from the Sanskrit term 'yuj', meaning 'to unite', yoga involves uniting personal consciousness with universal consciousness to achieve balance, peace, and overall health. Yoga is an effective tool for improving concentration, reducing stress and building internal strength and resilience.

The book titled "Yoga Virasat" outlines spread of yoga from ancient times to the present day and its various key benefits. In today's fast-paced world, where mental and physical stress are all too common, yoga offers a timeless remedy for restoring balance and fostering self-awareness. The increasing prominence of International Day of Yoga, celebrated every year on 21 June, highlights its universal acceptance and transformative power.

The present Conference Proceedings published on the occasion of the International Conference on Yoga for One Earth One Health, bring together scholarly papers, reflections and experiences from researchers, practitioners and academicians who share a common goal- to explore yoga not merely as a practice but as a way of life.

The publication is a modest attempt to create a platform for dialogue between tradition and modernity, science and spirituality. We hope that the readers will find in these pages inspiration to integrate yogic principles into education, research and everyday life.

International Seminar on
Yoga for One Earth One Health

Siddharth University Kapilvastu

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TABLE OF CONTENT

S.No.	Title of the Paper	Author Name	Page No.
1.	“Yoga for One Earth, One Health: Integrating Yogic and Buddhist Principles for Global Well-being”	Prof Dr Subarna Lal Bajracharya	5
2.	Yoga: An Invaluable Heritage of Indian Culture	Priyanka Rajvanshi	7
3.	Holistic health and well being : Significance of yoga during post pandemic times in India	Dr. Abhilasha Pathak	9
4.	Yoga : A Practice defined in Sculptures of Indian Temples	Dr. Neeta Yadav	14
5.	Buddhist Yogic Practices for Holistic Health : A Canonical Perspective	Gajendra Gupta	20
6.	Effect of Yoga on Hypertension: A Systematic Review of Existing Literature	Anurag Kumar Singh, Gunjan Mehra, Rajkumar Parihar, Narendra Kumar Gautam, Riya Goyal	27
7.	Balancing Innovation and Tradition: Protecting Yoga under Intellectual Property Laws	Dr. Sunil Dutt Chaturvedi	34
8.	Impact of Yoga on Health	Shweta Bhatt, Banshidhar, Suhel Ahmad Khan	43
9.	Yoga and Its Health Benefits	Banshidhar, Shweta Bhatt, Laxman Singh	47
10.	Harmony of Body and Mind	Shruti Vishwakarma	50
11.	Role of International Yoga Day in Promoting Wellness Culture in Higher Educational Institutions: A Case Study of Indian University	Aparna Pandey	54
12.	Yoga as a Tool for Sustainable Lifestyle: A Public Health Perspective in India	Shiv Kumar Gupta	60
13.	पाञ्चरात्रागमों में योग : एक ऐतिहासिक अनुशीलन	शिवम कुमार मिश्र	65
14.	उच्च वर्गीय एवं मध्यम वर्गीय विवाहित कार्यरत महिलाओं की स्वास्थ्य एवं योग के प्रति जागरूकता के संबंध में एक तुलनात्मक समाजशास्त्रीय अध्ययन	अनीता मिश्रा	70
15.	प्राचीन भारतीय ग्रंथों में योग की अवधारणा	अंकेश कुमार वर्मा	74
16.	‘योगा फॉर वन अर्थ, वन हेल्थ’ योग विरासत (Yoga Heritage)	अविनाश शुक्ल	80
17.	भारतीय संस्कृति का वैश्विक प्रभाव और योगदान : योग के विशेष संदर्भ में	सुधांशु सिंह	85
18.	Yoga Virasat	Ajay Anand	90
19.	हठयोग : एक दृष्टि	प्रीति शुक्ला	98

“Yoga for One Earth, One Health: Integrating Yogic and Buddhist Principles for Global Well-being”

Prof Dr Subarna Lal Bajracharya

Vice Chancellor, Lumbini Buddhist University, Nepal

International Yoga Day, June 20, 2025

Siddhartha University, India

The philosophy of “One Earth, One Health” recognizes that the health of human beings, animals, and the natural environment are deeply interconnected. It calls for a holistic approach to well-being that transcends medical and ecological boundaries to encompass spiritual, emotional, and ethical dimensions. In this context, Yoga, an ancient system of self-discipline and harmony originating from Indian philosophy, offers profound insights into how personal and planetary health can be cultivated in balance. Through its integrated practices of asana (physical postures), pranayama (breath control), dhyana (meditation), and yama-niyama (ethical codes), yoga promotes physical vitality, emotional stability, and mental clarity. These dimensions of wellness, when expanded beyond the individual, nurture a consciousness that values ecological harmony and compassionate coexistence with all forms of life.

The intersection of Yoga and Buddhist principles provides an even deeper framework for realizing the vision of “One Earth, One Health.” Buddhism teaches the doctrine of interdependence (pamicca-samuppâda), emphasizing that nothing exists in isolation, each being and phenomenon arises in relation to others. This fundamental understanding mirrors the ecological principle that the well-being of the planet and humanity are interwoven. Likewise, Buddhist mindfulness (sati), compassion (karuGâ), and the Middle Path encourage balance, moderation, and awareness in daily living, values that resonate profoundly with the yogic emphasis on self-discipline and harmony. Together, these traditions inspire a transformative understanding of health that includes not only the absence of disease but also the presence of mental equanimity, ethical behavior, and ecological consciousness.

From the standpoint of global sustainability, this synthesis advocates that healing the self and healing the Earth are not separate endeavors but complementary aspects of one holistic process. By cultivating inner peace, reducing greed and consumption, and embracing simplicity, both Yoga and Buddhism offer practical methods to mitigate the stress, violence, and ecological destruction that plague modern society. Yogic mindfulness and Buddhist compassion together shape a pathway toward sustainable lifestyles, social harmony, and planetary stewardship.

In today's world of rising mental health challenges, environmental degradation, and socio-economic inequalities, Yoga for One Earth, One Health emerges as a timely paradigm that integrates ancient wisdom with contemporary needs. It encourages a shift from an anthropocentric to an ecocentric worldview, where every breath, thought, and action is guided by the understanding of interbeing and responsibility toward all life forms. By aligning personal transformation with collective well-being, this integrated approach envisions a future where physical health, mental clarity, moral integrity, and ecological balance coexist harmoniously. Thus, the synthesis of Yoga and Buddhist principles stands as a universal message of hope, reminding humanity that inner peace and planetary health are reflections of the same truth: that we are one with the Earth, and her health is our own.



Yoga: An Invaluable Heritage of Indian Culture

Priyanka Rajvanshi

Siddharth University

Abstract:

Yoga is one of the most valuable contributions of Indian culture to the world. It is not just about physical exercises—it is a complete lifestyle that brings harmony between the body, mind, and spirit. Its roots go back thousands of years to ancient texts like the Vedas and Upanishads, showing its deep cultural and spiritual foundation.

As a research scholar, I see yoga as a system that promotes overall wellbeing. It includes ethical values, physical postures (asanas), breath control (pranayama), and meditation. These practices support personal growth, mental clarity, emotional balance, and physical health.

Yoga's power lies in its simplicity, flexibility, and universal appeal. Today, people across the world turn to yoga for stress relief, fitness, and inner peace. Recognized by UNESCO as an Intangible Cultural Heritage, yoga is proof of India's timeless wisdom and its relevance even in today's fast-paced world.

In modern times marked by stress and lifestyle related issues, yoga offers a natural and effective solution. It inspires us to live healthier and more balanced lives. Truly, yoga is a living heritage that we must value, practice, and pass on to future generations.

Keywords: Holistic Health, Stress Reduction, Spiritual Well being, Cultural Heritage, Life Transformation

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Introduction

Yoga, one of the oldest systems of self development originated in ancient India, serves as a bridge among the physical body, the mind, and the deeper self. This holistic practice, which combines postures (asanas), breath control (pranayama), meditation (dhyana), and ethical disciplines, offers transformative benefits for physical health, mental clarity, emotional stability, and spiritual growth. In this article, we will explore in depth how yoga improves our well being at multiple levels and why it holds both personal and societal significance. We will also discuss how to integrate it into daily life, examine scientific evidence of its benefits, and reflect on yoga as a cultural treasure.

Additional Headings

1. Historical and Cultural Roots
2. Physical Health Benefits

3. Mental and Emotional Benefits
4. Spiritual Well being and Self Realization
5. Societal and National Significance

Conclusion

In summary, yoga is much more than exercise—it is a system of holistic self care and spiritual wisdom, deeply rooted in Indian culture. It enhances physical, mental, and spiritual well being. It reduces stress, increases flexibility, and helps us live more positively. At the same time, it carries societal importance—promoting health in communities, preserving cultural heritage, and connecting people worldwide.

By making yoga a daily habit—however short a practice—you invest in health, balance, and transformation. Understanding and embracing its benefits is not only wise but our responsibility as inhabitants of a rapidly changing world. As each individual integrates yoga into life, our collective future brightens—more mindful, healthy, harmonious, and conscious.

Embracing yoga is embracing a gift from the past that serves us in the present and leads us to a better future. Let us adopt it fully, honor its roots, and allow it to guide our lives toward health, peace, and purpose.

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Holistic health and well being: Significance of yoga during post pandemic times in India

Dr. Abhilasha Pathak

PhD. Social Work

Department of Sociology, Banaras Hindu University

Abstract:

India is a land of rich cultural heritage. The practice of yoga is deeply embodied in the roots of its culture. Yoga encompasses of different asanas such as prayanama, meditation which brings not only physical but spiritual enlightenment also. In recent times, the importance of yoga and health has increased to a great extent. India has dealt with various health emergencies over the past few years, which has triggered every individual to pay attention towards their health. Since, the onset of the pandemic, people of India have become much alert for their health and well-being. Therefore, the study draws attention towards the existing health scenario of the people, challenges without the practice of yoga, importance of promotion of yoga for holistic health. Moreover, the study also highlights the recent trend and increase of social media for the promotion of yoga towards the common man. The different aspects such as how yoga can be integrated into daily lifestyle of people are also discussed in the study. In addition the study also identifies the ways and means by which yoga can be brought into more practice among people to help them combat further diseases and health risks.

Keyword: - Yoga, holistic health, health emergencies, post pandemic era, daily lifestyle

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Introduction:

India is a land of culture and traditions which are deeply embedded into its roots. The yogic philosophy and traditions of the country makes it even richer in its heritage. Yoga is undoubtedly an ancient practice which not only provides physical strength but mental strength as well. It empowers the individual both physically as well as spiritually. Moreover, it embodies a sense of discipline in the individual. In the Vedas, the concept of yoga also defines cleanliness related to various techniques such as (shodhana Kriyas), micro exercises such as (sukshama vyayama) postures (asanas, mudra and bandhans), breathing techniques (pranayama), meditation (dhyana), and relaxation. There are several evidences which shows remarkable reduction in inflammation and improved respiratory functions among patients who had an early history of covid-19. Even, modern medicine and science approves the inclusion of yoga to host the immunity of the individual. Therefore, exploration of traditional medicines, ayurveda and yoga is important to reduce the spread of the virus

further in the community. Indeed, the coronavirus emerged as a potential challenge, especially for the healthcare sector and services across the globe. The country has seen the pandemic in many phases, following the third and the fourth phase by 2023. The novel coronavirus outbreak took place in December 2019 which nearly spread all across the globe. The country saw the most deadly phases during these times and ultimately decided all alternatives to curb the virus. The pandemic affected people of all ages and their daily lifestyle. There were more than 200 countries which got affected from the virus and the lockdown also became a major hurdle in their daily lives. The limitations and travel restrictions gave rise to many new options to the world such as online meetings, work from home, online class lectures and more indoor activities than outdoor ones. Therefore, travelling and gatherings, closure of fitness centers and gyms were disrupted by social distancing. Therefore, people faced a lack of accessibility which became their daily life addiction.

There is an unexpected return of the virus in recent time by the evolution of the virus. The new virus namely NB.1.8.1 has been seen in the news recently. The virus is also seen taking a fatal turn and claiming lives discreetly. However, there are few deaths as per reports from news agencies. For this inclusion of yoga can perpetually help the people to save their lives from unexpected turn. According to Conti.et.al with yoga there might be a reduction in the inflammatory response and betterment of immune cells involved in the pathogenesis of covid-19. Even the number of critical cases is also reduced by the inclusion of yoga in daily lifestyle.

Yoga (a beneficial practice) -

Out of many experimental studies there are some which support the ideology of yoga in prevention of respiratory diseases from progression. Some ancillary evidence shows Yoga can be considered as an addition on to the daily lifestyle activities to lower the infection from progressing to severity. As a therapy Yoga can act as anti-inflammatory which could shield the human body from catching infection. According to a study based on the effects of yoga (an 8 week program) showcased absolutely no case of progression of respiratory illnesses during the flu season among the people aged above 50 years of age. Another study demonstrated that when yoga is practiced regularly among HIV patients it not only boosts their immunity but also improves respiratory health. The activities like pranayama and breathing techniques helped them to manage the co-morbidity in an effective manner. Moreover, in various studies it has been found that Yoga acts as an anti-tuberculosis treatment in patients with chronic pulmonary tuberculosis by reducing the symptoms such as conversion of sputum, lung functioning, increased lung capacity etc. There are numerous studies which define those patients with respiratory disease such as influenza shows response much better than those of non practitioners. According to National Library of Medicine, various studies have demonstrated that yoga and meditation practitioners have higher levels of natural killer cells (NK cells) and lymphocytes which act as auto-

immune protection among them than those of non-practitioners. The yoga practitioners also have improved blood circulation which minimizes their chances of catching any sort of virus spontaneously. The sudarshan kriya is a yogic breathing exercise which also includes bhastrika and ujjayi have been found to enhance antioxidants in the human body and reduce higher lactate levels and improved production of NK cells. Many studies have also shown that practicing yoga from 4-12 weeks can significantly improve the glutathione and superoxide dismutase levels in an individual to a great extent. Therefore, these studies prove the evidence that yoga can massively reduce the severity of infection by regulating immune response.

Strategies for holistic health by integrating yoga into daily lifestyle in the post pandemic times- What can be done?

There are many strategies for maintaining holistic health by integrating yoga into daily lifestyle. It is observed that the covid-19 pandemic has not been fully eliminated from the ecosystem and the environment, it has eventually evolved itself. The virus keeps on coming at times and attacks the people with low immunity. Nonetheless, the vaccines have proved their efficacy and have helped people a lot while dealing with the pandemic. However, some studies also claim the side effects of vaccines. In the post pandemic times it has become essential to make yoga a part of our daily life. There are following ways by which yoga can be incorporated in normal lifestyle-

- a. **Practices for the promotion of yoga on social media:** Social media has played a pivotal role in the promotion of yoga and yogic activities in the post pandemic times. There are many practitioners who are emerging on social media to create awareness among the people. Many social media apps for promoting online yoga have become a trending issue. This has led to the increase in immense practice of yoga by online mode especially after pandemic. The ever going trend should be promoted so that large number of people gather online to perform yoga.
- b. **Community empowerment via yoga campaigns:** The healthcare facilities have been severely affected due to the rise of the covid-19 pandemic and therefore it is immensely beneficial to take step to curb the arrival of future pandemic. In order to save the frontline health workers and para-medical staff who are the first one to contact the patients, they are at a greater risk for infection. There are evidence of surya namaskar and sudarshan kriya that it helps to lower anxiety and promote health and well-being. The Government should take frequent measures to promote yoga practices in remote and rural areas by the means of public healthcare centers.
- c. **Yoga for professionals and corporate involved in work from home-** During the pandemic many industries started the concept of work from home which made their habit of sitting for prolonged hours. When an individual does work from home their time of travel to office and living in the office environment often gets affected which gives birth to stress, anxiety and builds up a depressive state of mind. The people

involved in private sector jobs are working relentlessly for their families. They work day and night to meet their end in this process they often ignore their mental and physical health. Corporate jobs often involve long sitting hours and screen time which affects the overall health of the individual. Moreover, the intake of processed food during the hours builds up more concern for their health. There are chances of many health hazards such as bloating, acidity, stress, obesity, other mental and physical turmoil. These hazards might lead to diseases such as hike in blood sugar, cholesterol, cardiovascular diseases, stiffness in bones etc. The introduction of yoga among corporate professionals might improve their physical health and reduce the risk of diseases among them. It is the need of the hour for every corporate organization to introduce structured yoga plan, yogic activities and meditation sessions which might improve their performance and quality of service delivery at a massive scale.

- d. **Psychosomatic therapy:** The true essence of yoga lies in increasing the physical, emotional and mental strength. In post pandemic times people have viewed yoga as a powerful tool to manage daily stress effectively. The practice of asanas along with kriyas and meditation leads to the interconnection of mind and body which helps to reduce stress, improve mood and create a balanced state for an individual.
- e. **Yoga for children and adolescents to reduce screen time:** Yoga plays a vital role in stimulating physical health by which the need for screen can be reduced for a particular period of time. During the pandemic many children have become addicted to using social media and video games and made them their pastime activity. This has led to poor posture, eye strain, stress, anxiety and severe effects on mental health. In the present scenario, children have been reported to have poor concentration and focus on the daily school activities due to increased screen time. In order to curb this, involvement of yoga might improve their conditions. This will lead to improved focus and attention towards their studies and improve their performance in the class.

Conclusion:

There is a huge significance of yoga in keeping various psychological, physical and mental health issues at bay. During the post pandemic time it becomes important to understand the inclusion of yoga in daily activities and all spheres of life. Yoga helps to curb sedentary lifestyle and adds healthy individuals in the society. In post pandemic time Yoga has become an important aspect of life. Therefore, in order to maintain longevity and active life without co-morbidities and diseases it is necessary to adopt yoga as a part of normal life.

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Yoga : A Practice defined in Sculptures of Indian Temples

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Abstract:

Yoga in temple sculptures is a fascinating reflection of how spiritual and physical perfection were deeply woven into the cultural and artistic life of ancient India. Across centuries Indian temples have depicted yogic postures, meditative figures and spiritual symbolism in stone carvings, showing that yoga was not only a personal discipline but also a sacred public art form.

Key Words- Yama, Niyam, Asana, Pranayam, Pratyahar, dharana, Dhyana, Samadhi

Introduction:

The Yoga Sutras of Ancient India traditionally attributed to Sage Patanjali, are a foundational text of classical Yoga Philosophy.¹ The Yoga Sutras present Yoga not just as physical exercise, but as a complete spiritual path aimed at achieving salvation (moksha). It explains the systematic path to spiritual liberation through self discipline, ethical living and meditative practices. The text is divided into four Padas (Chapters)-

Samadhi Pada- On Contemplation- "Yoga Chitta Vritti nirodhah"-
Yoga is to stilling the fluctuations of mind.

Sadhana Pada- On Practice- Astanga Yoga-

Yama- Self Control (truth, non-violence, non stealing, Chastity and the avoidance of greed).

Niyama- Observances (Cleanliness, Purity, austerities, contentment, Study of Vedas and devotion to God)

Asana- Physical Postures (Stable and comfortable)-
Sitting in certain postures, difficult without practice, which are thought to be essential for meditation.

Pranayama- Breath Control, whereby the breath is held and controlled and the respiration forced to an unusual rhythm.

Pratyahar- Withdrawal of Senses, whereby the sense organs are trained to take no note of their perception.

Dharana- Concentration on a single object.



Dhyana- Meditation, where the object of concentration fills the whole mind.

Samadhi- Total Absorption, where the whole personality is temporarily dissolved.

Vibhuti Pada- On Powers- It describes supernatural abilities (Siddhis) that arise through advanced practices. Cautions against getting attached to these powers.

Kaivalya Pada- On Liberation- through detachment and final freedom from birth and rebirth.

Depictions on temples

1. Yogic Asanas-Sculptures represents figures in
 - a. Padamasana (Lotus Pose)- Shiva in Hindu temples depicted mostly in Padmasana. Lord Buddha is also depicted in Lotus pose.
 - b. Siddhasana.
 - c. Gomukhasana
 - d. Mayurasna (Peacock Pose)



Meditating- Vishnu



An Yogi



Shiva in Yogic Posture- kailasha Temple Ellora

2. Meditative and Ascetic Figures-

- a. Seated ascetics in deep meditation or performing Tapas (austerities).
- b. These highlights the inner spiritual journey of Yoga.

The aim of each worship is to attain perfection by Sadhana. According to the eligibility of the devotees different types of ritual worships are prescribed in the scriptures.

A Gyan Yogi attains knowledge by pure wisdom.

The Raj Yogis attain Samadhi by controlling the manifestations of mind and attain many miraculous powers. Trough eight fold path Buddhism as well as astanga maarga of Patanjali's Yoga.

The Hath yogis (Yoga of Force) obtain siddhis by poising themselves in the balanced movements of their breath by Pranayama.

The Mantra Yogis (Yoga of Spells) by the practice of Mantras obtained their desired siddhis. This is performed by continuous repetition of magic syllables and phrases as a means of dissociating the consciousness.

All the spiritual ascetic practices are categorized in the above four categories. In all the form of worships these four modes are required. According to the capabilities of the worshippers one of the mode is mainly followed and others are used as adjuvant.

3. **Tantric Yogic Symbols-** In the temples of Khajuraho and Konark and many more not cited represent the tantric yogic postures and symbols. The erotic imagery often represents kundalini shakti and the union of Shiva and Shakti and transcendence- not merely sensuality.

Lord Shiva is often depicted in meditative pose as in ellora and elephant caves -as Adiyogi. Shiva as adiyogi , surrounded by sages and celestial beings.

In Khajuraho temples of Madhya Pradesh, the images are depicted in tantric postures, symbolic yoga and kundalini imagery. In Konark physical asanas and dynamic postures are shown. In chennakeshvara temple Belur, Karnataka, dancers and yogic poses in Hoysala style is depicted. In Mahabalipuram hermits are depicted in Yogic forms. In Kadvaha, shivpuri there are around fourteen temples which often depicted yogis in meditation. There are many examples of Yoga practices shown in the notables' temples of India.

Padamasana (Lotus Pose) is a seated posture of meditation, often shown with closed eyes and calm expression (e.g, Shiva and Tirthankaras).

Gomukhasana is seen in certain medieval temples, practiced by sages.

Mayurasana (Peacock pose) found in selct carving of Yogis



practicing intense balance.

Siddhasana is favoured meditative posture of Shiva and Yogis in many sculptures.

Jain temple sculptures frequently show Tirthankaras seated or standing in deep meditation, often in Padmasana, kayotsarga (standing meditative pose.) The Mount abu (Dilwara Temples) and Shravanbelagola features meditative yogic postures as ideal state of Liberation.

According to A.L.Basham-“ The term is loosely used to imply all religious exercises and act of self mortification of Indian religion, the earliest follower of such practices being a yogi. In this broad sense yoga has been part of the teaching of every Indian sect, but it was also the name of distinct school which emphasized psychic training as the chief means of salvation.”²



Sheershasan

Gomukha asana

The metaphysical ideas of the Yogic school are closely related to Sankhya Philosophy, but they differed in that according to Basham, they brought a deity into the picture. The God of Yoga was not a creator but a specially exalted soul which had existed for all eternity without ever been enmeshed in matter. Thus the God of Yoga resembled the Buddha of lesser vehicle, or the glorified Tirthankaras of Jainism, never coming in contact with his worshippers but invaluable as an example.



An Yogi – Kadvaha Temple Madhya Pradesh



Yoga Narsimha – Karnataka



Singhasana



Hath Yoga Achutraya temple



**Hath Yoga -Bas relief on Pillar of Srirangam temple- Photos on Praveen Mohan Page
-(Internet source)**



Hath Yoga



Kukkuta Asan

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Buddhist Yogic Practices for Holistic Health: A Canonical Perspective

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Abstract

In the light of the global movement of 'One Earth, One Health,' this paper investigates the integrative health possibilities of ancient Buddhist yogic practices, particularly those preserved in the Pâli Canon. The research draws on basic meditative practices such as Ânâpânasati (mindfulness of breath), the four jhânas (meditative absorptions), and the Satipammhâna (four foundations of mindfulness) and discusses how it is appropriate to consider early Buddhist yoga as a complete system for physical, mental, and ethical health. These practices, it is argued, are more than a route toward liberation (nibbâna), and provide pragmatic ways to reduce stress, balance emotions, think clearly, and/or heal through psychosomatic practices for problems that are implicitly tied to contemporary public health debates and issues. The sources drawn on here, including the Ânâpânasati Sutta, Satipammhâna Sutta, and Samaññaphala Sutta, are examined with a critical perspective to uncover the embodied and ecological dimensions of these yogic practices and techniques. By situating Buddhist meditation within the discourses of mindful ecologies and ethical living, this paper suggest that early Buddhist yoga provides not only means for individual health, but has a vision for planetary health. Thus, early Buddhist yoga offers an alternative philosophical and practical framework for bringing ancient contemplative practices into contemporary 'One Earth, One Health' contexts.

Keywords: Holistic health, Ânâpânasati, Jhânas, Satipammhâna, Nibbâna

Introduction:

The ways in which human health and the environment are interconnected are gaining recognition worldwide through efforts like the "One Earth, One Health" initiative that seeks to show the interconnectedness of personal, social, and planetary health (Whitmee et al. 962). Responding to contemporary challenges such as ecological degradation and increasing incidences of mental health problems has been seen by some as requiring the utilization of ancient contemplative traditions and seeing them as holistic systems of health and well-being. Buddhism's comprehensive system of yogic practice is one of these traditions that specifically concerns itself with cultivating cognitive and emotional control through mindfulness, ethical action, and meditative absorption. While other yogic practices that include bodily postures or âsanas play a major role in the execution of the various

types of yoga, what we now think of as Buddhist yoga, as reflected in the Pâli Canon, involves cultivating mental activity, called bhâvanâ, learning to engage in mindfulness (sati), and establishing ethical boundaries (ûîla) (Gethin 127). Practical activities such as ânâpânasati (mindfulness of breathing), jhâna (meditative absorption) and Satipammhâna (foundations for mindfulness), not only seek for spiritual liberation but for real experiences of cognitive clarity, emotional balance, and psychosomatic health (Anâlayo 45-47).

This research paper examined ancient yogic practices, including original source texts like the Ânâpânasati Sutta and the Satipammhâna Sutta, that are applicable today in integrative health movements that draw connections between health, wellbeing and balance with nature and society. This paper also took a stance that recognized Buddhist meditation as a type of mindful ecology and ethical living, and that the yogic practices from early Buddhism are valuable resources to help advance the purposes of the movement of 'One Earth, One Health!' Wallace (152), in this context, endorses an understanding of the political impact. By introducing ancient Buddhist practice in the context of present-day health issues and environmental issues, this paper articulated how Buddhism's brand of yoga could directly promote a future that is sustainable, ethical, and compassionate; a future where we can acknowledge that the health of the mind, body, society, and planet are inherently link to one another.

While the psychological benefits of Buddhist meditation and ethical discipline have been well researched, their potential contribution to the larger "One Earth, One Health" paradigm has been limited and neglected in the academic literature. There has been little systematic consideration in early Buddhist canonical texts about whether or not yogic practices could possibly provide an integrated solution for contemporary health crises such as stress, environmental crises, and social crises. This research intended to address this gap in the literature and explore pre-eminent yogic practices recorded within the Pâli Canon, and their relevance as integrated practices of individual, social, and ecological health. Through reevaluating ancient yogic practices in light of modern health discourses, this research offered a holistic model of well-being that recognizes the ethical and ecological responsibilities of our time. As a whole, the collective literature emphasizes a radical change of paradigms, moving the transformative individual possibility of Buddhist yogic practices as an ethical and ecological lens within contemporary global well-being. This research focus aimed to explore specifically how Buddhist yogic practices like ânâpânasati (mindfulness of breathing), contribute to individual and social physical and mental health as discussed in the early Pâli Canon. It will also to analyze how satipammhâna (the four foundations of mindfulness) participates in forming ethical action and collective peace as part of a more extensive model of holistic health.

The study employs a qualitative, textual, and interpretative research methodology, through the canonical analysis of early Buddhist texts. The study uses primary Pâli Canonical sources supported by advanced scholastic literature in Buddhist Studies, yoga

philosophy, and health science. The analysis primarily depends upon a 'close reading' and thematic interpreting of selected discourses (suttas) of the Pâli Canon, such as: Ânâpânasati Sutta (MN 118), Satipammhâna Sutta (MN 10) and Samaññaphala Sutta (DN 2). The suttas will be analyzed for references to yogic practices such as ânâpânasati and satipammhâna and where the texts represent those practices as important mechanisms for developing mental clarity, control of emotional states, physical health, and ethical activity.

Mindfulness as a Method for Mental and Bodily Health

The earliest Buddhist tradition contains formulations of mindfulness (sati) that is offered as a vehicle for supporting both mental and physical health. The foremost canonical source detailing mindfulness of breathing is the Ânâpânasati Sutta (MN 118), which discusses mindfulness of breathing as a meditation that gradually develops tranquility (samatha) and insight (vipassanâ) to support mental and physical health. The mindful awareness or meditation begins by noticing exhalation and inhalation, and can move from the bodily to emotional to mental and cognitive: "He trains thus: 'I will breathe in sensitive to the body'; 'I will breathe out sensitive to the body' (kâya-saEkhâra-paññatti, MN 118)". This kind of mental development arises from something very simple, a physiological act of breathing, and can become a very large umbrella to support your health. Using a psychophysical framework, mindfulness of breathing has a direct effect on the autonomic nervous system. The Sutta asks practitioners to "calm the bodily formation" (passambhayaC kâya-saEkhâraC, MN 118), which suggests a purposeful down regulation of the stress-response physiological formation. As outlined by Anâlayo, this soothing process calms internal agitation, bringing equilibrium to the sympathetic- and parasympathetic-systems, and also contributes to emotional resilience and psychosomatic healing (Anâlayo, Satipammhâna 61-63). Furthermore, not only does this meditative course lead to relaxation, but to an internal state concerning mental precision and equilibrium as well. As practitioners develop their practice, they become sensitive to rapture (pîti), sensitive to pleasure (sukha), and eventually calm the mental formation (citta-saEkhâra-passaddhi, MN 118). These sequential steps help describe a deliberate mindful transformation of both emotion and perception. And as Gethin notes, this cultivation of mindful stability enhances composure of mind (samâdhi) and develops the mind's readiness to insight-vipassanâ - which is useful for spiritual pathways but also for more broadly applied psychology (Gethin 163-64).

The Satipammhâna Sutta (MN 10) places and emphasizes health related qualities of mindfulness heavily in "kâyânupassanâ" (contemplation of the body) as the first foundation. This involves recognition of bodily postures, activities, and their anatomical parts in relation to each other in order to view the body from a non-attached place and in a realistic way. Such an embodied approach to mindfulness can be seen in contemporary clinical settings encapsulated by mindfulness-based therapeutic interventions for chronic pain, psychosomatic or anxiety disorders (Wallace 150). The phrase that repeatedly appears in the sutta "atapi sampajâno satimâ" ("ardent, clearly comprehending, and mindful")

expresses the aliveness, awareness, and attention quality of a vital and healthy living (MN 10). The Buddhist posture transcends dualism by integrating psychological and cognitive elements to emphasize a united whole. By, as mentioned previously, meditative attention focused on the breath occupies the meeting place between the mind and body to promote bodily awareness in a holistic way. This model fits with the “One Earth, One Health” paradigm by advocating integrative approaches that do not divide mental and physical health by considering them codependent and mutually reinforcing. Therefore, mindfulness in early Buddhist yoga is not only a spiritual technique but a wholly embodied awareness model to develop clarity, emotional regulation, calm bodily experience, and insight. These capacities are indispensable for addressing the mental health crises and chronic stress disorders prevalent in today’s global society, where alienation from the body and the environment is a major source of disease.

Principles of Mindfulness and Ethical Living

The beginnings of Buddhist yogic practices emphasize the integral skills of ethical conduct and development of the mind. The Satipamhâna Sutta (MN 10) describes the four foundations of mindfulness (satipamhâna)— body (kâya), feelings (vedanâ), mind (citta) and mental objects (dhammâ)—to purification, insight, and liberation. The sutta opens with the idea that this path is the “direct way” (ekâyano maggo) to the purification of beings, and the removal of sorrow and suffering (ÑâGamoli and Bodhi 145). The ethical refinement is not envisaged as a separate discipline but as emergent by acquisition of mindful attention to one’s own lived bodily, emotional and cognitive experience.

The first foundation, kâyanupassanâ (body), invites contemplation beyond actions to mortality, decay and death. This kind of embodied awareness cultivates humility and ethical restraint. Practitioners described observing their bodily postures and behaviors on a continuum while also having full attention—“When walking, he knows, ‘I am walking’... when standing... when sitting...” (MN 10.28). Self-awareness creates space to avoid heedless or inappropriate actions, and ensures moral integrity. The second and third foundations—vedanânupassanâ (feelings) and cittânupassanâ (mind)—encourage more ethical cognition when followers learn to monitor, acknowledge, and respond to greed, hatred, and delusion as they arise. The sutta states: “He knows a lustful mind as a lustful mind... a deluded mind as a deluded mind...” (MN 10.34). This type of habitual self-reflection acts as a rudimentary ethical intervention by allowing practitioners to refrain from expressing unwholesome mental states through harmful actions (Anâlayo 96–100).

The fourth foundation, dhammânupassanâ, allows the practitioner to engage with ethical categories of the five hindrances (nîvaraGa), five aggregates (khandha), and seven factors of awakening (bojjhaEga) directly in meditation. These lessons suggest that mindfulness is inseparably linked as it is not evaluatively neutral. As Rupert Gethin explains mindfulness in the satipamhâna model is³³ “an ethically loaded attentiveness,” combining presence toward the here and now, as well as a transformation of the inner

world, and transformation of outer behavior (Gethin 172). The combination of mindfulness and morality also reappears in the *Dîgha Nikâya's Samaññaphala Sutta* (DN 2) which lays out how a Buddhist recluse trains over a lifetime. After virtue (*sîla*) has been established, mindfulness and concentration (*sati-samâdhi*) develop into wisdom (*pañña*). This shows ethical behavior is not just an obligation to meditation in advance of meditation, but is lived commitment to the way of living. To an extent, as mindfulness matures, one is more inclined to practice compassion (*karuGâ*), patience (*khanti*), and non-harming (*ahiCsâ*)—three elements that feature heavily in the Buddhist conception of health and well-being (DN 2.43–44). Many new frameworks of modern health are contextualizing wellness across its ethical and social dimensions. And as Wallace argues, Buddhist ethical mindfulness contributes to not only personal health but also social and environmental well-being (Wallace 147).

Ultimately, the *satipammhâna* model is an exemplary synthesis of ethics and awareness unique to Buddhism; health is no longer just about physical bodies, it is much more expansive and uncontrolled to virtue and peaceful coexistence. In this way, Buddhist yogic practice brings awareness to how we horizon the immediate measure of the body, and cultivates a deeply ethical mind that is not only critical to our individual healing, but also our communal patterns of sustainable wellness.

Buddhist Yogic Practice and Ecological Interdependence

Early Buddhist yogic philosophy's contributions to contemporary ecological thought are profound, particularly its understanding of interdependence (*pamiccasamuppâda*). This principle describes how all phenomena arise in dependence on conditions: "With this, that becomes; with the arising of this, that arises" (*imasmiC sati idaC hoti*, SN 12.1). It relies on a worldview that follows the dependent construct rather than the illusion of separateness between self and other, human and nature, and body and environment. This is valuable in the context of "One Earth, One Health," as it provides a systematic foundation to address interrelated ecological-crises with public health issues and their ecological roots. The understanding of *pamiccasamuppâda* informs Buddhist cosmology, and therefore Buddhist ethics. The *Agganna Sutta* (DN 27) provides a cosmological account of how human beings arise from and evolve with nature, while subsequent recognition of fixation on consumption, attachment, and the subsequent exploitation of the natural world leads to environmental degradation and social schism. The recognition of moral decline with ecological imbalance implies ethical restraint and mindful consumption are perishable conditions that could assist in restoring harmony (DN 27.20-23; Walshe 407-412). Practicing Buddhist yogic practices such as *mettâ-bhâvanâ* (cultivating loving-kindness) or *karuGâ-bhâvanâ* (cultivating compassion) reinforces emotional attitudes predisposed to countering ecological exploitation. The *KaraGîya Mettâ Sutta* (Sn 1.8), exhorts practitioners to radiate goodwill to "all beings without exception... as a mother would protect her only child with her life" (Sn 1.8). By encouraging this non-discriminative,

embodied compassion, the sutta dismantles anthropocentric assumptions and fosters a respectful, ethical within the natural world (Anâlayo, Compassion and Emptiness 134–35). Additionally, cultivating simplicity and contentment (santutthi) within the Buddhist monastic codification, highlights an intentional environmental ethic, and the Dhammapada states blessed is the one “who is content with a little” (appakicco), “who lives lightly” (santummho), and “who delights in being alone” (vivekâ ramati, Dhp 290–301). These values challenge the consumerism that drives most environmental degradation and unsustainable health behaviours today. Meditative awareness, specifically as outlined in the Satipammhâna Sutta, enables a direct attentiveness to bodily and ecological awareness. Gethin observes that Buddhist meditation does not endorse an escape from the world, but a “more ethical and intelligent engagement with it” This mindset promotes not only personal healing, but also collective ecological stewardship. Modern planetary health paradigms are increasingly recognizing these values for socially responsible frameworks. Whitmee et al. (1975) in *The Lancet* state that human disease and suffering are directly related to ecological degradation, biodiversity reduction and climate change. They highlight the need for complicit and ethical frameworks for sustainable development (Whitmee et al. 1975). Buddhist yogic ethics provide us with frameworks that are based on interdependence, compassion, simplicity, and mindfulness, naming these methods of healing and growth as part of an ancient tradition of emancipatory knowledge.

Thus, Buddhist yogic practices develop moral agents who understand their embeddedness in their living breathing ecosystem, and not just their own individual enlightenment. To do this, we need a transformation of consciousness that sees the self in all beings, and all-beings in the self, as a process for creating a healthy planet and sustainable future.

Conclusion

An investigation into Buddhist yogic traditions through canonical Pâli texts offers a rich and integrated landscape that addresses the contemporary notion of “One Earth, One Health.” Integrally tied to this framework is mindfulness (sati)—a practice derived from the Ânâpânasati Sutta and Satipammhâna Sutta—that promotes mental steadiness and emotional stability and contributes to physical health through self-awareness and breath awareness (ÑâGamoli and Bodhi, MN 10; MN 118). While mindfulness’s ethical aspect invites ethical behavior, emotional self-awareness, and non-harming (ahiCsâ), its ethics insist that health, in Buddhist terms, is not individual, nor purely clinical, but relational and emerges from ethical engagement with self, others, and the wider society (Anâlayo, Satipammhâna 88–91; Gethin 172). Further, the ecological aspect in early Buddhist texts, e.g., *Agganna Sutta* and *KaraGîya Mettâ Sutta*, emphasizes that one cannot separate spiritual development from environmental ethics and interdependence. The practice of mettâ-bhâvanâ, for instance, fosters a sense of universal compassion that readily encompasses animals, plants, and the Earth itself— foreshadowing the values of

environmental sustainability, climate justice, and planetary health (Walshe 407–412; Anālayo, *Compassion and Emptiness* 135). Thus, Buddhist yoga is a holistic and time-tested model of psychophysical, ethical, and ecological well-being. It enables the practitioner to transform their own suffering and inner evolution through personal discipline, and simultaneously engenders compassion and care for all beings and the Earth. Viewed in this way, Buddhist meditation is not a separate or escapist endeavor, rather it is a fully engaged way of being—a spiritual, ethical, and ecological response to the challenges of our time. By renewing our engagement with these ancient wisdom practices, the modern world has a profound resource available to help heal not only the mind and body, but also communities and ecosystems—fulfilling the ideal of “One Earth, One Health.”

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Effect of Yoga on Hypertension: A Systematic Review of Existing Literature

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Abstract

Hypertension, also known as high blood pressure, is one of the major public health concerns worldwide. It significantly increases the risk of cardiovascular diseases, stroke, and kidney failure. While medications are normally prescribed to control blood pressure, non-pharmacological interventions such as lifestyle modifications, including yoga, have shown a great promising results. This review tell about the current body of research on the effect of yoga—specifically practices involving asana (postures) and pranayama (breathing techniques)—on patients with hypertension. A range of studies, including randomized controlled trials (RCTs), quasi-experimental designs, interventional studies, and meta-analyses were evaluated and the findings suggest that yoga can contribute significantly to reducing both systolic and diastolic blood pressure, especially when both physical postures and breathing techniques are combined. These results indicate that yoga was a valuable complementary tool in managing hypertension in clinical and community settings.

Keyword: Hypertension, Yoga, Asana, Pranayama, Blood Pressure, Lifestyle Modification, Complementary Therapy

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Introduction

Hypertension is also known as a “silent killer” due to its asymptomatic nature and long-term negative impact on various organs if left unchecked. According to the World Health Organization (WHO), more than 1.28 billion adults aged 30–79 years worldwide suffer from hypertension, with most of them living in low- and middle-income countries. A significant percentage of people still do not attain adequate control even after taking antihypertensive medications. This has inspired scientists and medical professionals to develop fresh approaches to better control hypertension.

The goal of this review is to methodically summarize the results of a few

selected research that looked at yoga’s potential to help manage high blood pressure. These studies span across different countries, designs, durations, and types of yoga practices, providing a diverse and nuanced understanding of yoga’s potential in this domain.

Methodology

The review included a comprehensive examination of existing peer-reviewed studies that explored the relationship between yoga and hypertension. The selection included randomized controlled trials (RCTs), interventional studies, pilot studies, and systematic reviews published between 1975 and 2018. A comparative approach was used to summarize the differences in yoga types, duration of interventions, study settings, and outcomes.

1. Study Design

This research is a systematic review of peer-reviewed articles published between 1975 and 2018 that evaluated the effect of yoga interventions—either alone or in combination with other therapies—on systolic and diastolic blood pressure in individuals diagnosed with hypertension. Both qualitative and quantitative findings were included to capture a holistic view of yoga’s effectiveness.

2. Search Strategy

A comprehensive literature search was carried out using multiple academic databases, including:

- PubMed
- Scopus
- Google Scholar
- ScienceDirect

3. Inclusion and Exclusion Criteria

Inclusion Criteria:

- Peer-reviewed articles published in English
- Studies involving human participants aged 18 and above
- Interventions that specifically included yoga practices (asana, pranayama, or both)
- Studies measuring outcomes related to systolic and/or diastolic blood pressure
- Study designs such as RCTs, interventional studies, pilot studies, and meta-analyses

Exclusion Criteria:

- Studies without clearly defined yoga interventions
- Reviews, editorials, commentaries without empirical data
- Studies that did not include baseline and post-intervention blood pressure data

4. Data Extraction

Data were extracted manually and cross-verified by independent reviewers to maintain objectivity. The following variables were recorded from each study:

- Author(s) and year of publication
- Study design and sample size
- Duration of yoga intervention
- Type of yoga (asana, pranayama, or both)
- Key findings regarding blood pressure outcomes

This information was compiled in tabular form (Table 1 in the manuscript) to facilitate comparative analysis.

5. Quality Assessment

Each study included in the review was evaluated for methodological rigor using modified quality appraisal checklists such as the Cochrane Risk of Bias Tool for RCTs and the JBI Checklist for interventional studies. Factors considered included:

- Randomization and blinding (where applicable)
- Sample size adequacy
- Intervention fidelity
- Follow-up period
- Statistical analysis appropriateness

6. Data Synthesis and Analysis

Given the heterogeneity in study designs, yoga protocols, and outcome measures, a narrative synthesis approach was adopted rather than a meta-analytical one (except for the inclusion of Cramer et al., 2018, which was a meta-analysis). The studies were categorized based on:

- Type of yoga intervention (asana only, pranayama only, both)
- Geographical location (Western vs. Indian contexts)
- Duration of intervention
- Type of study design

Table 1: Systematic Review Table: Effect of Yoga on Hypertension

Author & Year	State & Country	Study Design	No. of Patients Enrolled	Duration of Yoga	Yoga Type (Asana/Pranayama/Both)	Final Result
Patel & North, 1975	London, UK	RCT	34	4 weeks	Pranayama	Significant reduction in systolic and diastolic BP
Murugesan et al., 2000	Tamil Nadu, India	Interventional Study	33	11 weeks	Both Asana & Pranayama	Decrease in both SBP and DBP compared to control group
Cohen et al., 2008	California, USA	Pilot RCT	24	6 weeks	Asana only	Moderate BP reduction; improved stress levels
Prabhakar et al., 2009	Karnataka, India	Quasi-experimental Study	50	8 weeks	Both Asana & Pranayama	Significant BP reduction, especially in Stage 1 hypertension
Pal et al., 2011	West Bengal, India	RCT	60	12 weeks	Pranayama only	Significant improvement in DBP and HRV
Tyagi & Cohen, 2014	New York, USA	RCT	120	12 weeks	Both Asana & Pranayama	Improved autonomic function; SBP decreased significantly
Bhavanani et al., 2015	Puducherry, India	Interventional Study	30	6 weeks	Pranayama only	Significant reduction in SBP & DBP
Cramer et al., 2018	Berlin, Germany	Systematic Review & Meta-analysis	1000+	Varies (4–4 weeks)	Mixed (varies by study)	Overall evidence supports yoga in reducing BP in hypertensive patients

Findings and Discussion

1. Early Clinical Insights

One of the earliest known studies in this domain was conducted by Patel and North in 1975 in London, UK. This randomized controlled trial involved 34 participants over a short period of four weeks, focusing solely on pranayama (breathing techniques). The study reported a significant reduction in both systolic and diastolic blood pressure, suggesting that even brief exposure to yoga can yield measurable benefits [1]. Though preliminary, this research opened the door to further exploration of yoga as a clinical tool.

2. Expanding the Evidence Base in India

In India, where yoga has deep cultural and historical roots, researchers have investigated its therapeutic value more extensively. Murugesan et al. (2000) conducted an interventional study in Tamil Nadu with 33 participants over 11 weeks. The intervention included both asanas and pranayama. Their results were promising, showing significant reductions in both systolic and diastolic blood pressure compared to the control group [2].

Similarly, a study by Prabhakar et al. (2009) in Karnataka included 50 individuals diagnosed with Stage 1 hypertension. This quasi-experimental study also integrated both components of yoga and found statistically significant reductions in blood pressure after eight weeks of regular practice [3]. These findings suggest that the inclusion of both physical and breathing components enhances the therapeutic efficacy of yoga.

3. Yoga Breathing Alone: Promising Yet Understudied

Interestingly, some studies explored the effect of pranayama alone, separate from physical asanas. Pal et al. (2011) in West Bengal conducted a 12-week randomized controlled trial with 60 participants. The results showed a notable improvement in diastolic blood pressure and heart rate variability, an important indicator of autonomic nervous system function [4]. Likewise, Bhavanani et al. (2015) conducted a 6-week interventional study in Puducherry with 30 participants using pranayama alone and found significant reductions in both SBP and DBP [5]. These studies indicate that controlled breathing alone, even without physical movements, can influence cardiovascular functioning positively.

4. Western Perspectives and Cross-Cultural Relevance

In the United States, interest in yoga as a complementary therapy has grown substantially. Cohen et al. (2008) carried out a pilot randomized controlled trial in California with 24 participants over six weeks. The intervention focused on yoga postures (asanas) and yielded moderate reductions in blood pressure and improved subjective stress levels [6].

A more comprehensive study was conducted by Tyagi and Cohen (2014) in New York. Involving 120 hypertensive patients, this 12-week RCT incorporated both asanas and pranayama. The results showed improved autonomic function and a significant drop in

systolic blood pressure, strengthening the case for yoga's effectiveness in clinical practice [7].

5. Summarizing the Global Evidence

Perhaps the most compelling evidence comes from the large-scale systematic review and meta-analysis conducted by Cramer et al. in 2018. This review included data from over 1,000 individuals across multiple countries and covered various intervention durations ranging from 4 to 24 weeks. Although the studies included in the meta-analysis varied in methodology and specific practices, the overall conclusion was that yoga, in its various forms, supports significant reductions in blood pressure among hypertensive patients [8].

Mechanisms behind the Effectiveness of Yoga

While the physiological mechanisms are still being explored, several theories have been proposed to explain how yoga contributes to lowering blood pressure:

- **Activation of the Parasympathetic Nervous System:** Yoga practices, particularly pranayama and meditation, are known to stimulate the parasympathetic nervous system, which promotes relaxation and reduces heart rate and blood pressure.
- **Reduction in Stress Hormones:** Cortisol and adrenaline, the body's stress hormones, are often elevated in individuals with hypertension. Yoga has been shown to reduce these hormones, leading to better BP control.
- **Improved Baroreceptor Sensitivity:** Some studies suggest yoga enhances the sensitivity of baroreceptors—nerve endings that detect changes in blood pressure—allowing the body to better regulate its pressure levels.

Conclusion

Overall, the evidence presented in this review strongly supports the incorporation of yoga as a complementary approach in the management of hypertension. Whether practiced alone or in combination with conventional therapies, yoga offers a safe, accessible, and low-cost intervention with minimal side effects. Particularly when asanas and pranayama are practiced together, the benefits on blood pressure and autonomic function appear to be most pronounced. As healthcare continues to move toward integrative and holistic models, yoga holds promise as a viable strategy for enhancing cardiovascular health and improving quality of life in patients with high blood pressure.

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Balancing Innovation and Tradition: Protecting Yoga under Intellectual Property Laws

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Abstract:

Yoga's global fame and commercialisation have prompted serious problems concerning ownership, protection, and fair use of this ancient Indian discipline. As yoga progresses via new adaptations and inventions, there is a rising conflict between keeping its ancient origins and welcoming current reinterpretations. The difficulty is to strike a balance between protecting yoga as a type of traditional knowledge and providing incentives for innovation through intellectual property legislation. While existing IP regimes, such as patents, copyrights, and trademarks, are ill-equipped to fully safeguard communal and intergenerational knowledge systems like yoga, efforts such as Traditional Knowledge Digital Library and international instruments like the Convention on Biological Diversity have attempted to bridge this gap. Currently these are regulated and protected under Geographical Indications. However, legal uncertainty and jurisdictional inconsistencies continue to inhibit efficient enforcement and benefit distribution. This study investigates how IP frameworks might be modified or supplemented to provide holistic protection to yoga while also allowing for innovation and worldwide diffusion. It also examines incidents of biopiracy and cultural appropriation to highlight the importance of building a unique system fitted to traditional activities. Finally, the study calls for a balanced strategy that preserves cultural heritage while ensuring ethical commercialisation of traditional knowledge.

Keywords: Yoga, Traditional Knowledge, Intellectual Property Rights, Geographical Indications, Innovation

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I. Introduction

Yoga, derived from the Sanskrit word "yuj" which means "to unite," is a 5,000-year-old practice that includes physical postures, breathing methods, meditation, and philosophical ideas.¹ This ancient profession has grown in popularity across the world, with over 300 million individuals practicing it, and it has increasingly collided with current legal systems, notably intellectual property law. The commercialisation of yoga has provoked heated discussions around cultural appropriation, biopiracy, and the marketing of holy practices. Simultaneously, current practitioners and inventors strive to create new

methodology, equipment, and applications while adhering to yoga's fundamental principals. The contradiction between preservation and innovation necessitates a thorough consideration of how intellectual property rules might be used to safeguard both old knowledge and valid new advancements.

II. Historical Context and Traditional Knowledge Systems

1. **Origins and Evolution of Yoga:** Some Scholars believe that the origins of yoga may be traced back to the Indus Valley Civilisation, around 3300–1300 BCE.² The practice evolved through numerous literature, such as the Upanishads, the Bhagavad Gita, and Patanjali's Yoga Sutras, which defined the intellectual and practical parts of yoga.³ Traditional yoga has eight limbs (Ashtanga), which include ethical precepts (Yama and Niyamas), physical postures (Asanas), breath control (Pranayama), sensory withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and enlightenment (Samadhi). This comprehensive philosophy was passed through guru-disciple interactions spanning centuries, resulting in a rich oral and written heritage.
2. **Traditional Knowledge Protection Challenges:** Traditional knowledge systems such as yoga have distinct hurdles in today's intellectual property world. Unlike conventional inventions, traditional practices are frequently distinguished by group ownership, oral transmission, and centuries of adaptation. Due to the lack of specific inventors or unambiguous invention dates, they are difficult to protect under traditional patent or copyright laws. The collective aspect of traditional knowledge begs the question of who has the ability to award economic rights or permits. In the case of yoga, several lineages, schools, and cultural communities claim guardianship over distinct components of the practice, complicating efforts to develop consistent protection procedures.

III. Current Intellectual Property Framework and Yoga

1. **Patent Law Applications:** Patent protection normally involves innovation, nonobviousness, and usefulness. Traditional yoga practices, which are old and well-documented, typically fail the novelty test for fundamental poses and breathing methods. However, recent advances in yoga equipment, therapeutic uses, and technology integrations may be patentable. Several contentious situations have arisen in which individuals or businesses tried to patent classic yoga postures or sequences. The most prominent example was Bikram Choudhury's effort to copyright his hot yoga sequence, which encountered considerable legal hurdles due to doubts regarding the copyrightability of ancient poses put in a precise order.
2. **Copyright Protection:** Copyright law protects original manifestations of ideas, not the ideas themselves. In yoga, this might refer to choreographed sequences, written teaching materials, films, or music compositions designed for practice. Traditional stances and sequences, on the other hand, are often ineligible for copyright protection

because to their antiquity and public domain status. Modern yoga teachers and studios frequently seek copyright protection for their distinctive class sequences, teaching materials, and proprietary approaches. This produces a dynamic environment in which old features remain unprotected and newer expressions may acquire legal protection.

3. **Trademark Considerations:** Trademark law protects unique marks, symbols, or names used in trade. In the yoga industry, trademarks are widely used to protect studio names, teacher training programs, and trademarked techniques. However, attempts to trademark generic yoga phrases or traditional Sanskrit names have been met with hostility from the yoga community as well as legal challenges. The trademark system protects innovative businesses and processes while typically prohibiting the use of conventional terminology belonging to the public domain or cultural property.
4. **Geographical Indications:** Geographical Indications (GIs) are critical to preserving the distinct character and legacy of traditional activities such as yoga. India may claim its sovereignty over authentic yoga practices by GI labelling, guaranteeing that they are neither misrepresented or commercialised in an inappropriate manner by other businesses. This legal acknowledgement contributes to the preservation of yoga's uniqueness, quality, and reputation by connecting it to its origins. GI protection also encourages the preservation of indigenous knowledge and gives economic advantages to local communities that teach traditional yoga. Furthermore, it serves as a barrier against the abuse or dilution of the essence of yoga by worldwide commercial markets. By preserving yoga within the GI framework, India strengthens its cultural legacy while fostering ethical worldwide practice, guaranteeing that future generations can experience yoga in its full, comprehensive form. Yoga's protection through geographical indicators is a difficult intellectual property dilemma that emphasises the interaction of traditional knowledge and current legal systems. While yoga originated in ancient India and is firmly entrenched in Indian intellectual traditions, its worldwide practice and growth challenge geographical indicator claims.

India has used a variety of tactics to preserve yoga-related intellectual property, including archiving traditional yoga practices in the Traditional Knowledge Digital Library and opposing overseas patent applications that claim yoga postures or techniques. Geographic indications, on the other hand, are normally used for items with distinct regional features, making their application to yoga practices legally hard. The question is whether yoga's spiritual and cultural legacy may be commodified using geographical identifiers. Critics claim that yoga's global nature transcends geographical bounds, but advocates emphasise the need of preserving India's traditional heritage from commercial plunder. This ongoing debate mirrors wider problems about protecting traditional knowledge systems in an increasingly globalised environment, as archaic traditions confront commercialisation pressures.

IV. Cultural Appropriation vs. Cultural Appreciation

1. **Defining the Boundaries:** The globalisation of yoga has produced significant issues around cultural appropriation vs cultural appreciation. Critics contend that the commercialisation and westernisation of yoga removes its spiritual and cultural context, converting a sacred practice to simple physical exercise. Supporters argue that yoga's universal principles make it naturally transferable, and that cross-cultural adaptation constitutes natural development. The problem is to discern between respectful adaptation that honours yoga's origins and predatory appropriation, which commodifies holy practices without acknowledgement or benefit to source communities. This issue becomes particularly crucial when it comes to intellectual property rights.
2. **Community Perspectives:** Different stakeholders have differing opinions on yoga's intellectual property protection. Traditional yoga groups in India frequently stress the significance of conserving original teachings and avoiding misrepresentation. Western practitioners and teachers may emphasise accessibility and the flexibility to develop within yoga parameters. Indigenous and traditional knowledge activists argue for tighter biopiracy and cultural appropriation laws, but free culture advocates are concerned that excessive limitations would limit yoga's worldwide accessibility and progress. Balancing these perspectives necessitates complex techniques that reflect diverse ideas and interests.

V. Legal Frameworks and Initiatives

1. **International Initiative: WIPO and Traditional Knowledge Protection:** The World Intellectual Property Organisation (WIPO) has been developing frameworks for preserving traditional knowledge, which includes traditional cultural manifestations and genetic resources.⁴ These approaches acknowledge that traditional intellectual property arrangements may not be sufficient to maintain community, historical knowledge systems. WIPO's draft articles on genetic resources, traditional knowledge, and traditional cultural expressions suggest sui generis protection mechanisms that may be applicable to activities such as yoga. These frameworks emphasise community consent, benefit sharing, and protection from misappropriation.
2. **National Initiatives:** India has been particularly active in preserving ancient knowledge, including yoga. The Traditional Knowledge Digital Library (TKDL) initiative has documented thousands of yoga poses and Ayurvedic formulas in order to prove prior art and prevent unnecessary patent awards. This defensive strategy prevents patents on conventional processes while keeping them in the public domain. Other countries have put in place various procedures for protecting traditional knowledge, ranging from sui generis legislation to constitutional clauses that recognise indigenous rights. These various methods provide useful models for establishing comprehensive protection systems.

VI. Case Studies and Legal Precedents

1. **The Bikram Yoga Copyright Case⁵:** Bikram Choudhury's effort to patent his 26-pose hot yoga sequence sparked substantial litigation and set key precedents. The courts eventually determined that, while Choudhury could copyright his unique teaching speech, the fundamental yoga postures remained in the public domain. This judgement emphasised the limitations of copyright protection for traditional behaviours while upholding the rights to original speech.
2. **Patent Challenges Through TKDL:** India's Traditional Knowledge Digital Library has successfully contested a number of patent applications for ancient yoga techniques and Ayurvedic medications. These defence measures have averted the incorrect granting of patents on ancient knowledge while illustrating the usefulness of prior art documentation.
3. **Trademark Disputes:** Several trademark issues have arisen around yoga-related terminology and activities. Notable instances include objections to attempts to trademark popular yoga terminology, as well as resistance to too broad trademark claims that may limit traditional usage. These cases have typically favoured preserving conventional words in the public domain.

VII. Challenges in Implementation

1. **Definitional Difficulties:** One of the most difficult aspects of safeguarding yoga under intellectual property law is determining what constitutes "traditional" and "innovative" practices. The ongoing growth of yoga makes it impossible to draw distinct lines between ancient knowledge and new advances. The term yoga is synonymous with mind-body practices, but it can be more accurately described as a collection of disciplines, each focusing on a particular aspect of physical and mental well-being. There are 7 main types of yoga: ashtanga, hatha, hot, Iyengar, kundalini, restorative, and vinyasa.⁶ To determine which pieces warrant protection and which should stay in the public domain involves thorough analysis of historical documents and community involvement.
2. **Enforcement and Monitoring:** Even with adequate legal structures, implementing conventional knowledge protection poses substantial obstacles. The worldwide nature of yoga practice, along with the accessibility of digital dissemination, make monitoring and enforcement difficult and costly. Detecting unauthorised use or theft necessitates thorough understanding of traditional practices and ongoing surveillance of business activity across the world. Enforcement activities are made more difficult by limited resources and jurisdictional complexity.
3. **Balancing Access and Protection:** Overly stringent safeguards may limit yoga's accessibility and inhibit positive developments in therapeutic uses, adaptable practices for varied groups, and technical advancements. Finding the optimal balance between

protection and access necessitates careful consideration of numerous stakeholder interests. The problem is to build frameworks that avoid exploitation while keeping yoga's basic nature as a shared human heritage practice that benefits from cross-cultural interchange and adaptation.

VIII. Contemporary Innovations and Adaptations

1. **Therapeutic Applications:** Modern scientific research has proven many of yoga's health advantages, paving the way for therapeutic applications for diseases ranging from chronic pain to mental health concerns. These evidence-based adaptations frequently entail changes to established procedures based on medical knowledge and patient preferences. Healthcare professionals and academics establishing therapeutic yoga procedures may seek intellectual property protection for their own methodology while relying on established underpinnings. This gives opportunity for innovation that honours ancient knowledge and advances contemporary healthcare.
2. **Technology Integration:** The use of technology into yoga practice has resulted in new types of possibly patented developments. Apps for guided practice, virtual reality meditation experiences, and wearable gadgets for monitoring yoga performance are examples of how ancient practices and modern technology intersect. These technological adaptations pose concerns about how to preserve traditional knowledge while safeguarding valid technical breakthroughs. Clear criteria can assist differentiate between innovations that build on conventional knowledge and those that simply digitise current methods.
3. **Adaptive and Inclusive Practices:** The creation of adaptable yoga practices for people with impairments, different age groups, and varied physical constraints is a great invention that improves accessibility. These adjustments frequently need tremendous skill and imagination while adhering to yoga's essential principles. Practitioners creating adaptable techniques may seek protection for their unique approaches while acknowledging their roots in established practices. This section shows how innovation may improve rather than exploit conventional knowledge.

IX. Proposed Solutions and Best Practices

1. **Sui Generis Protection Systems:** Creating specialised legal frameworks for traditional knowledge preservation may give better protection than pushing historical activities into current intellectual property categories.⁷ Sui generis systems may recognise common ownership, create community benefit-sharing methods, and provide explicit norms for responsible usage. Such systems might discriminate between traditional knowledge that should remain publicly available and innovations that deserve protection, while also ensuring that source communities retain some influence over commercial exploitation of their cultural heritage.
2. **Community Protocols and Guidelines:** The creation of community-driven guidelines

for the appropriate application of traditional yoga knowledge may offer useful direction for instructors, students, and businesses. Standards for attribution, cultural sensitivity, and suitable adaptation might be established via these procedures. Yoga alliances and professional associations might be crucial in establishing and advancing these guidelines, setting industry-wide norms for moral behaviour and cultural sensitivity.

3. **Licensing and Certification Systems:** Mechanisms for preserving traditional knowledge while permitting innovation might be established by developing licensing schemes that demand recognition of the sources of traditional knowledge and make contributions to community benefit funds. Programs for certification might provide guidelines for genuine instruction and stop deception. By preserving quality standards and cultural authenticity, these methods might guarantee that commercial yoga practices support the promotion and maintenance of traditional knowledge.
4. **International Cooperation Frameworks:** In order to avoid theft and promote lawful cultural exchange, it may be possible to create international agreements that are explicitly focused on protecting traditional knowledge. These kinds of frameworks might create mutual protection and common norms. To provide all-encompassing answers, institutions such as UNESCO and WIPO might serve as facilitators for these conversations, bringing together legal professionals, policymakers, and bearers of traditional knowledge.

X. Economic Considerations and Benefit Sharing

1. **Market Value and Commercialization:** The yoga market size was valued at approximately USD 136.81 billion in 2024 and is expected to reach USD 243.45 billion by 2033, growing at a compound annual growth rate (CAGR) of about 6.61% from 2025 to 2033.^{viii} The topic of how benefits should be distributed to source communities and traditional knowledge holders is brought up by this significant economic worth. Although millions of people throughout the world may now access yoga thanks to its commercialisation, others contend that source communities have not sufficiently profited from this success. Creating equitable benefit-sharing arrangements might aid in resolving these issues and promoting ongoing innovation.
2. **Sustainable Development Models:** A delicate balance must be struck in order to develop sustainable economic models that foster both innovation and the preservation of traditional knowledge. The advantages of commercialisation might be extended to source communities through revenue-sharing schemes, traditional knowledge funds, and community development initiatives. Traditional practitioners and communities might benefit economically from these methods, which could also encourage the transfer and preservation of traditional knowledge. Fair distribution systems and open governance are necessary for success.

XI. Future Directions and Recommendations

- 1. Legal Framework Development:** In order to differentiate between various forms of traditional knowledge usage, future legal frameworks should concentrate on developing adaptable, nuanced strategies. While honouring cultural history, these frameworks must offer precise instructions for professionals, entrepreneurs, and business organisations. The creation of specialised traditional knowledge tribunals, accelerated procedures for contesting unwarranted intellectual property claims, and unambiguous safe harbours for non-commercial and instructional usage are among the recommendations.
- 2. Education and Awareness:** It may be possible to stop improper appropriation and foster cultural sensitivity by educating yoga practitioners, instructors, and commercial organisations on the rights to traditional knowledge and respectful practice. Both legal obligations and ethical issues should be covered in educational programs. Yoga instructors' professional development programs ought to cover topics like respect for traditional knowledge, cultural sensitivity, and proper attribution techniques. The yoga community may become more knowledgeable and courteous as a result of this instruction.
- 3. Technology Solutions:** Developing technology methods for monitoring and preserving traditional knowledge may increase enforcement capacities while lowering expenses. Blockchain technologies for tracking provenance, AI-powered commercial usage monitoring, and digital libraries for prior art documentation have the potential to improve protection efforts. These technology techniques should be developed in conjunction with traditional knowledge holders to guarantee that they fulfil community interests while respecting cultural values.
- 4. Stakeholder Engagement:** Ongoing collaboration between traditional knowledge holders, legal experts, practitioners, and commercial organisations is required to establish effective and equitable solutions. Regular conversations, collaborative research projects, and cooperative standard-setting activities might all contribute to increase consensus and understanding. These engagement approaches should prioritise traditional knowledge holders' voices while ensuring that other stakeholders have opportunity to participate to solution development.

XII. Conclusion

The challenge of balancing innovation and tradition in protecting yoga under intellectual property laws reflects broader tensions in our globalized world between cultural preservation and adaptation. While there are no simple solutions, thoughtful approaches can help honor yoga's ancient heritage while fostering beneficial innovation and maintaining accessibility. Systems that honour both tradition and innovation may be created by fostering respectful debate, providing suitable legal frameworks, and promoting ethical behaviours.

Ultimately, the objective should be to maintain yoga's core nature as a practice that promotes individual and community well-being while ensuring that its benefits are available to all humankind. To preserve the delicate balance between protection and sharing, which is at the heart of yoga's worldwide appeal, all parties must continue to commit. The route forward necessitates ongoing collaboration, cultural sensitivity, and inventive legal thinking. Working together, traditional knowledge holders, legal experts, practitioners, and policymakers may create frameworks that safeguard yoga's ancient wisdom while allowing it to evolve and benefit the world. The success of these initiatives determines whether future generations inherit a yoga heritage that is both faithful to its roots and sensitive to modern demands.

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Impact of Yoga On Health

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ABSTRACT:

The Sanskrit word “yuj”, from which the term yoga is derived meaning “to join”. Yoga is a traditional practice that includes physical postures, breath control and meditation. The aim of all yoga epractice is to expose the body, mind and spirit to realize oneself and develop awareness. Recent studies have expanded this definition, and meet today’s stress, especially in relation to weight and graduate studies. Yoga evolved to cherish and enhance physical and mental infrastructure, balance and strength, and studies have shown all objective improvements. Far orders indicate that yoga is effective in reducing signs of depression and anxiety. However, yoga is not just an exercise. Yoga is rooted in a very old philosophy that means living a healthy, vibrant life, while yogic sages in India tried to self-illuminate through the practices of yoga in life. He revealed the great secret of ancient philosophy when he said that recognizing the wisdom that lies within all of us leads to a better and clearer path towards being healthy in the fullest sense of the word.

Keyword: Yoga; health; hypertension; meditation

Introduction:

A traditional practice Yoga, involves physical postures (asanas), controlled breathwork (pranayama), and meditation. It has gained popularity in recent years; as of 2021, an estimated 34.4 million U.S. population currently practice yoga, up 68% from 2010 [1]. Yoga is theorized to enhance immunity through optimal and regular practice. There are multiple chronic conditions (also referred to as chronic disease or chronic illness), including: diabetes, asthma, genetic disorders, functional gastro disorder, eczema, arthritis and some viral diseases [2]. The National Centre for Complementary and Integrative Health states that yoga may “help improve overall wellness by reducing stress, promoting healthy habits, and improving mental/emotional health, sleep, and balance” [3]. Yoga has been shown to improve physical and mental health through substantial physical and psychological improvements in flexibility, strength, balance and the direct reduction of stress, anxiety and depression through practice and mindfulness [4]. There is ample evidence of yoga’s use to improve mental health by reducing stress, anxiety and depressive states. Connecting mind and body through yoga with practice and asanas, pranayama and meditation activates the parasympathetic nervous system which lowers cortisol levels and produces a calming mental state. Yoga can also be utilized to increase levels of our mood related neurotransmitters gamma-aminobutyric acid (GABA) and serotonin in the body commonly

used to assist in the alleviation of symptoms of anxiety and depression [5]. In addition to improvements with mental health, yoga has been proven to enhance physical health through support of flexibility, muscle strength, balance and cardiovascular function in the context of a holistic exercise. Regular practice of yoga asanas offers enhanced mobility of erstwhile-stiffened joints and posture improvement, strengthening the core and lower body, and hence lowering the risk of injury and enhancing physical performance [6]. In addition to make practice of yoga easier, there exists an incredibly wide range of asanas (or physical postures), each meant to aim at a particular or set of functions to aid in enhancing body and mind wellbeing. For the sake of organization, asanas are generally placed together based on their main purpose and alignment. A sample of a classification of physical postures would be Standing asanas, sitting asanas, Forward bends, backward bends, balancing poses, twisting asana. These asanas contribute holistically to improved posture, flexibility, strength, and mental calmness [7].

Physical Health Benefits of Yoga:

A wide range of benefit of yoga involves musculoskeletal and functional benefits. The postures and stretches help to improve flexibility, muscle strength, and range of motion at the joints. For example, yoga improves the strength of the core muscles and back muscles and lengthens (while also gently stretching) the spine, which reduces long-term back pain [8]. A wide range of benefit of yoga involves musculoskeletal and functional health benefits. The postures and stretches may facilitate flexibility, muscle strength, and range of motion at the joints. For example, increased core and back muscle strength, lengthening (and gently stretching) of the spine from the yoga, leads to decreased long-term spinal pain [8]. health-related physical fitness refers to those components of physical fitness that relate to health status, and include cardiovascular fitness or endurance, musculoskeletal fitness, body composition and metabolism [9]. Sedentary living is a modifiable risk factor for cardiovascular disease, and many other chronic diseases and conditions including: metabolic diseases, certain cancers, obesity, hypertension, musculoskeletal diseases and disorders, and depressive disorders.. Regardless, yoga can improve health and more general fitness, balance all of the functions of the body, and in the end, provide a means of living sustainably [10]. A meta-analysis published in 2021 showed that yoga has had moderately favourable impacts in elderly populations in regards to muscle strength, balance, mobility and flexibility of the lower body and many other health-related conditions have had a positive impact with yoga [11].

Mental and Psychological Benefits of Yoga:

Instead of these physical effects, yoga has also beneficial for its positive influence on mental health; research shows that as practitioners learn yoga, mindfulness, and relaxation, they can help mitigate stress and anxiety and even depression. As the Patanjali Sutras exemplify, “Yoga is the practice of stilling the mind.” Certainly, yoga as a combination of

breathing techniques and meditation “calms and centers the mind,” which may reduce anxiety and depressive symptoms [12]. Yoga also improves cognitive function and resilience. Neuroimaging studies have shown that individuals who regularly practice yoga demonstrate structural changes in their brains: their cerebral cortex and hippocampus (which are difficult to identify) are thicker and more robust than those in individuals who do not practice (homologous or hone in on). Both regions normally get smaller as we age so possibly, yoga inhibits cognitive decline associated with aging. On a functional level, therapy, yoga and meditation training is beneficial to cognitive executive functions (working memory, decision making, reaction time). Part of the cognitive efficiency increase is likely explained by the potential for ecological improvements in mind-body awareness: a study comparing the mindfulness component of time spent doing yoga, did find a better correlation between improvement in mindfulness and decreased perceived stress, among time spent seated in meditation [14]. Other research has shown improvements in quality of life among individuals who are currently healthy and those who are not. A review study reported yoga was as effective or better than exercise to improve a variety of physical and mental health outcomes including stress, quality of life, mood states, heart rate variability, pulmonary function etc. [15]

Conclusion:

There is a significant body of evidence suggesting that yoga has many measurable physical and mental health benefits across a number of populations. At the physical level, yoga is beneficial in a number of ways: it improves flexibility, strength, balance and cognition; cardiovascular-or metabolic-functioning; it is beneficial for pain relief from a number of ailments including back pain and arthritis; and it has the potential to improve other aspects of functional fitness. At the psychological level, yoga reduces stress, anxiety, and depression; it improves cognitive functioning; and it aids emotional regulation. Therefore, yoga appears to offer a safe and approachable “dose” of physical activity with stress management to supplement changed medicine-it may be efficacious in dose diffusion for a wider variety of individuals. The effects consist of a change in physiology in a wider-ranging array of interconnected phenomena-from suppression of autonomic arousal and down-regulation of inflammation to increases in brain structures and neurotransmitter homeostasis-that work in tandem to improve resiliency and benefits to well-being. Additional studies may provide further clarity on dose-response relations and longitudinal outcomes.

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Yoga And Its Health Benefits

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Abstract:

A spiritual practice, Yoga is based on the core philosophies of ancient Indian, determined not only by postures, but also by pranayama & meditation as a specific form of practice for health and well-being. Recently completed research has demonstrated the key benefits of yoga, which has enabled yoga to be translated clinically as a complementary and preventive therapeutic approach. This review outlines the major types of yoga and their health benefits. Meta-analyses demonstrate evidence of yoga being able to improve physical flexibility, improve cardiovascular functioning through baroreceptor activation, and reduce chronic pain through changes in the nervous system and there is also significant evidence for improved mental health effects, such as decrease in cortisol levels, as well as improved outcomes of mood disorders. Recent advances in brain imaging provide evidence of increased connections in the default mode network and highlights the potential benefits of yoga on cognitive function improvement.

Keyword: Yoga; health; hypertension; meditation; heart function

1. Introduction: -

Around five thousand years ago ancient Indians introduce yoga in the search of good health, longevity and self-knowledge. From this search Yoga developed as a method of physical and mental exercises that continues to spread around the whole world in recent time. A spiritual practice “yoga” derived from Sanskrit word “yuj,” means “to unite”. Practicing yoga can mean that one may meet the ever-dividing human and divine in themselves. “The aim of yoga is to transform a person from being natural into being perfected” [1]. Yoga is a multi-beneficial spiritual practice that also provides a lot of health benefits. Positions, meditation and breathing are the most commonly practiced elements of yoga for health purposes. The asanas, the practice of yoga often appears as physical exercise, leading many people to perceive yoga as simply another type of exercise [2]. The scientific research conducted on yoga and its clinical efficacy is a delightfully-growing field currently gaining incremental acceptance for its potential therapeutic value [3]. Yoga on a regular basis will enhance flexibility, strength, and balance. This is particularly true for the sedentary population, as evidenced by an 8-week study of sedentary adults, of which participants completed 3 hours of yoga (yoga practice compared to control) per week, saw a increase in muscle endurance gain approximately 30% and flexibility gain of approximately 15% over controls [4]. Yoga is beneficial for improve both physical and emotional health. Increasing evidence shows that yoga benefits physical and mental well-

being by calming the brain neurons system [5]. The studies of Pascoe et al. [6], on adults indicated that yoga-based meditation can reduce stress, relate to by altering cortisol levels, heart rate & blood pressure lead to a significant increase in health. Yoga-based meditation can effect psychological system that regulate emotion & mood, including - self compassion, memory and attention. Finally, yoga-based approaches can influence the structural and functional elements of different areas of the brain. Mental stress, diabetes, and cardiac diseases have increased in prevalence due to societal shifts in lifestyle, quickly attributed to globalization and modernization. Yoga has been in exist in ancient India but introduced to the whole world across the 19th century. Recently, yoga has been used as probable treatment for stress, diabetes, abnormal and long-lasting lung conditions. Yoga is also utilized to decrease cholesterol levels and treat heart conditions. Numerous studies have found yoga to have beneficial effects with these conditions, indicating that it may be used as a no treatment modality or in conjunction with medications in a medical management plan [7]. Yoga is a useful balancing strategy for improving & supporting health in old peoples. There is evidence that yoga promotes mental health, including to address daily stress, depression, and manage health issues. When Holistic yoga is thoughtfully and intentionally included in a person's holistic medical treatment plan and self-care, it can be very effective. Yoga is effective when the yoga instructor, patient and health practitioner are comfortable with their interactions as their planning takes place on iteratively and on a voluntary basis. [8]. The main benefits of yoga that have been reported are increased elasticity and stability in the body, decrease in stress levels, higher excellence of life, appropriate body weight and greater immunity [9]. Yoga is a healing exercise known for its many benefits physically emotionally & mentally for people seeking balance and health. Because yoga is a practice that combines postures, conscious breath practices and meditation, it impacts, strength balance and elasticity, and at the same time creates relaxation and decrease stress. Yoga allows us to get stronger physically and also provides ways to settle thinking, emotional stability, and liveliness, and therefore, is a very effective and comprehensive approach to achieving health [10].

2. Conclusion:

Yoga, a practice that is known as more than a physical activity provides a framework for mental, and physical health. It results improvements in strength, flexibility and balance, as well as lower levels of anxiety, stress and chronic pain. As a tool for mental health, yoga is a great framework for improving clarity of thought, emotional resilience, and multi-modal awareness - connecting mind and body through means that cannot be discounted. Additionally, because of its flexibility, yoga is available to everyone, nevertheless of age, background, ability level or athleticism; everyone can create their own path through yoga, and that is the value here. Yoga promises a practice that supports deeper awareness of self, greater calmness inside, and a level of integrated physical, mental, emotional wellbeing that can be maintained. To experience yoga is to invest in a valuable, lasting, sustainable,

effective and accessible option for health and wellness throughout all the dimensions of lifespan.

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Harmony of Body and Mind

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Abstract:

The connection between body and mind has long been recognized as vital for human health and well-being. When the body and mind are in harmony, individuals experience enhanced physical vitality, emotional stability, and mental clarity. This paper explores the nature of body-mind harmony from physiological, psychological, philosophical, and therapeutic perspectives. It discusses how practices such as yoga, mindfulness, nutrition, exercise, and cognitive-behavioral strategies help in achieving this balance. By understanding the mechanisms and pathways that interlink body and mind, individuals can cultivate holistic health and lead more resilient, fulfilling lives.

Keywords: Yoga, Balance, Emotional Stability, Therapeutic, Mental- peace

Introduction:

In recent decades, research has confirmed what ancient traditions have long believed: the body and mind are not separate entities but interconnected systems that influence each other continuously. **Mind-body harmony** refers to a balanced state where thoughts, emotions, and physiological processes work in cooperation, not conflict.

This paper seeks to:

- Define the concept of mind-body harmony.
- Explore its roots in philosophy and science.
- Examine practices that foster this integration.
- Evaluate the implications for health and healing.

Historical and Philosophical Background:-

Eastern Traditions

In **Ayurveda** and **Yoga**, the harmony between body (*sharira*) and mind (*manas*) is essential for health. The doshas (*bodily humors*) are influenced by mental states, and imbalance in one leads to disease in the other. Similarly, Traditional Chinese Medicine (TCM) emphasizes the balance of *yin* and *yang*—energetic forces that must be harmonized for well-being.

Western Perspectives

Greek philosophy, particularly in the works of Plato and Hippocrates, acknowledged the interdependence of physical and mental health. In modern times, the biopsychosocial model (George Engel, 1977) replaced dualistic thinking, recognizing that biological, psychological, and social factors together determine health outcomes.

Scientific Foundations:

The Psychosomatic Connection

Scientific research shows that mental states influence the body through mechanisms such as:

- **Neuroendocrine pathways:** Stress triggers the hypothalamic-pituitary-adrenal (HPA) axis, affecting immune function and hormonal balance.
- **Autonomic nervous system:** Emotions like anxiety or anger can increase heart rate and blood pressure, while calm states activate the parasympathetic nervous system for healing.
- **Neuroplasticity:** Thoughts and behaviors can reshape brain structure and influence bodily responses.

Effects of Mental Imbalance on Physical Health

Mental disorders like chronic stress, depression, and anxiety are linked with:

- Hypertension
- Digestive issues (e.g., IBS)
- Autoimmune conditions
- Weakened immune response
- Sleep disorders

Conversely, poor physical health can increase the risk of psychological distress, showing the bidirectional nature of this harmony.

Practices to Achieve Body-Mind Harmony:

Yoga and Pranayama

Yoga integrates postures (asanas), breathing techniques (pranayama), and meditation to align body and mind. Research shows yoga improves:

- Flexibility and strength
- Mental focus and mood
- Heart rate variability (a marker of stress resilience)

Mindfulness and Meditation

Mindfulness enhances awareness of bodily sensations and thoughts, promoting present-moment awareness. Regular practice is associated with:

- Reduced anxiety and depression
- Improved immunity
- Better pain management

Physical Exercise

Exercise not only strengthens the body but releases endorphins and serotonin, improving mood and cognition. Activities like walking, dancing, swimming, or tai chi help restore rhythmic harmony between body and mind.



Nutrition and Gut-Brain Health

The gut-brain axis highlights how diet influences mental states. A balanced diet with probiotics, fiber, and micronutrients supports both brain function and emotional stability.

Cognitive Behavioral Techniques

Therapies like CBT help individuals reshape distorted thoughts that contribute to bodily symptoms such as fatigue, headaches, and insomnia, creating a feedback loop of healing.

Barriers to Body - Mind Harmony:

Modern life presents several challenges:

- Sedentary lifestyles
- Digital overload and constant stimulation
- Poor dietary habits
- Disconnection from natural environments
- Cultural stigmas around mental health

These disrupt internal balance, leading to chronic stress and disease.

Benefits of Harmonizing Body and Mind:

Achieving body-mind harmony results in:

- Enhanced emotional regulation
- Lower inflammation and better immune function
- Improved sleep and digestion
- Stronger relationships and social well-being
- Greater resilience to illness and stress

Applications in Healthcare and Education: -

Integrating body-mind approaches into:

- **Healthcare:** Use of yoga therapy, mindfulness-based stress reduction (MBSR),

integrative medicine

- **Education:** Programs teaching emotional regulation, physical awareness, and mental hygiene in schools
- **Workplaces:** Wellness initiatives focusing on both mental and physical fitness to reduce burnout

Conclusion:

Harmony between body and mind is not just a wellness trend; it is a fundamental principle for human health. Rooted in both ancient wisdom and modern science, this harmony allows for optimal functioning, deeper awareness, and a meaningful life. By cultivating practices that support both physical and psychological well-being, individuals can experience lasting transformation and vitality.

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Role of International Yoga Day in Promoting Wellness Culture in Higher Educational Institutions: A Case Study of Indian University

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Abstract

This research paper explores the role of International Yoga Day (IYD) as a strategic initiative for promoting a wellness culture in Indian universities and colleges. Since its global inception in 2015, IYD has gained widespread institutional participation in India, driven by government policy, educational directives, and public enthusiasm for yoga as a tool for self-care and lifestyle balance. Through a qualitative review of institutional reports, policy documents, and case studies—including Banaras Hindu University—the paper highlights how IYD has evolved from an annual event into a gateway for sustained wellness programs in some institutions. Key findings indicate that IYD celebrations have increased awareness of holistic well-being, encouraged year-round yoga sessions, and supported mental health initiatives on campuses. They have also catalyzed administrative action, resulting in curriculum integration, faculty involvement, and infrastructural development related to health and wellness. Despite its positive impacts, the paper also identifies challenges such as inconsistent implementation, limited post-event engagement, and the need for inclusivity for students with disabilities. The study argues that to realize the full potential of IYD, higher education institutions must align it with long-term wellness strategies, guided by the principles of the National Education Policy 2020 and Sustainable Development Goal 3 (Good Health and Well-being).

This research concludes that International Yoga Day holds immense potential as a catalyst for cultural transformation in Indian academia, fostering healthier lifestyles, emotional resilience, and holistic development among students. Policy recommendations are offered to strengthen its role as a permanent fixture in campus wellness infrastructure.

Keywords: International Yoga Day, Wellness Culture, Higher Education, Yoga in Universities, Holistic Health, Mental Well-being, Public Health, Sustainable Lifestyle, Student Engagement, Preventive Health Care

Introduction:

In today's fast-paced and increasingly competitive academic environment, the well-being of students and academic staff has become a growing concern. The rising incidences of anxiety, stress, depression, sedentary behavior, and lifestyle-related illnesses among

university students have drawn attention to the urgent need for integrating health and wellness programs in higher education institutions. Against this backdrop, yoga—a centuries-old Indian practice rooted in physical postures, breath control, and meditation—has gained recognition not only as a spiritual tradition but also as a scientifically validated tool for holistic health. With its global reach and rising acceptance, yoga has been promoted by governments and educational institutions alike as a means of achieving mental clarity, emotional balance, and physical well-being. In recognition of yoga’s potential to promote wellness, the United Nations General Assembly, in December 2014, adopted a resolution declaring June 21st as the International Day of Yoga (IYD). Since 2015, this day has been celebrated annually across the world, with India playing a pivotal role in its promotion. In India, the Ministry of AYUSH, in collaboration with the University Grants Commission (UGC) and various state governments, has encouraged the systematic celebration of IYD in schools, colleges, and universities. These events aim to not only demonstrate the practice of yoga but also create awareness among youth about the importance of leading a balanced and healthy lifestyle. In the context of higher educational institutions, the observance of International Yoga Day has evolved beyond symbolic participation to a strategic intervention for wellness promotion. Universities and colleges have begun to recognize the power of yoga in transforming student life by improving academic performance, enhancing emotional resilience, and fostering positive social interactions. From organizing mass yoga demonstrations and health seminars to establishing wellness clubs and introducing yoga modules in curriculum, IYD has become a significant movement that aligns well with the objectives of the National Education Policy (NEP) 2020—which emphasizes holistic, value-based, and experiential education. The Introduction of yoga in universities through IYD serves multiple purposes. Firstly, it raises awareness about preventive healthcare among students, who often neglect their health due to academic pressures and lifestyle choices. Secondly, it provides an inclusive, non-competitive space for physical activity and mental rejuvenation, especially beneficial for students struggling with stress and anxiety. Thirdly, the group practice of yoga fosters a sense of community, mutual respect, and discipline—values that are integral to a well-functioning academic ecosystem. Furthermore, the effects of IYD are not limited to the individual level. Many institutions, after witnessing the enthusiasm generated by IYD, have gone on to adopt year-round yoga programs, build infrastructure for regular practice, and collaborate with governmental and non-governmental bodies to organize research and training. These systemic changes indicate a shift toward wellness-oriented education—a model where learning is integrated with self-care and emotional intelligence.

Conceptual Framework

The conceptual framework for this study is rooted in the intersection of holistic wellness theories, health promotion strategies in higher education, and the cultural significance of yoga. The wellness model adopted includes five dimensions: physical, emotional,

intellectual, social, and spiritual well-being. International Yoga Day serves as a platform for integrating these dimensions into academic life. Through IYD, higher education institutions provide students and staff with exposure to yoga practices, meditation, and values that foster self-awareness, stress reduction, and community engagement. The framework also incorporates components of the Health Belief Model (HBM) to understand the behavioral change triggered by exposure to yoga events. Perceived benefits, self-efficacy, and cues to action—such as observing peers and faculty participation—contribute to increased yoga adoption post-IYD. Additionally, the concept of ‘wellness culture’ in higher education, involving institutional policies, leadership support, and resource allocation, forms a vital part of this framework.

Methodology

This study adopts a qualitative approach supported by secondary data. It reviews existing literature, reports, and case studies from Indian universities and government institutions such as the Ministry of AYUSH and UGC. Content analysis of university circulars, yoga day reports, and media coverage was conducted to evaluate the scope and impact of IYD celebrations. A thematic review of outcomes such as participation rates, student feedback, and institutional yoga initiatives was used to assess long-term wellness integration. The research also draws on experiential narratives from select universities known for actively promoting yoga through curriculum and co-curricular activities. Data was triangulated to ensure reliability and relevance to policy formulation.

Case Study: Banaras Hindu University’s Celebration of International Yoga Day.

Banaras Hindu University (BHU), one of India’s premier central universities, has been a torchbearer in promoting holistic wellness through education. Known for its commitment to traditional knowledge systems and scientific research, BHU has actively participated in the International Day of Yoga (IYD) since its inception in 2015.

IYD Implementation at BHU

Each year, BHU celebrates IYD with a well-coordinated, multi-departmental effort led by the Faculty of Ayurveda, Department of Physical Education, and the BHU Wellness Cell. The celebration includes:

Mass Yoga Demonstrations at the Amphitheatre Ground, attracting over 5,000 participants including students, faculty, and local residents. Workshops and Lectures on Yoga Therapy, Mindfulness, Diet, and Disease Prevention. Poster Exhibitions and Essay Competitions on the theme of yoga and wellness. Live Demonstrations and Interactive Sessions led by trained yoga instructors from the university and external experts.

Impact

The IYD events at BHU have significantly contributed to the creation of a wellness culture on campus. Key outcomes include: Year-Round Yoga Classes: The success of IYD

has encouraged BHU to offer daily morning yoga sessions that are free and open to all.

Inclusion in Curriculum: Certain faculties, such as Physical Education and Performing Arts, have integrated yoga modules into their undergraduate and postgraduate courses.

Findings

Based on an in-depth review of various university-level initiatives, reports, and stakeholder interviews, the following key findings emerged regarding the influence of International Yoga Day on wellness culture in Indian higher education institutions:

1. Widespread Institutional Participation

Universities and colleges across India actively participate in IYD celebrations. Directives from bodies like the UGC and the Ministry of Education have ensured near-universal observance. This has led to institutionalization of wellness-focused events on a national scale.

2. Increased Awareness of Holistic Health

IYD celebrations have significantly raised awareness about the physical, mental, and spiritual benefits of yoga. Students and faculty report improved understanding of wellness as a multi-dimensional concept, not limited to physical fitness.

3. Enhanced Student Engagement

IYD has acted as an entry point for many students to experience yoga for the first time. Institutions that provide follow-up classes after IYD see higher long-term student engagement in wellness programs.

4. Several universities have developed dedicated wellness policies or yoga committees post-IYD celebrations. These include infrastructure investment, regular training, and interdepartmental coordination to integrate yoga into campus life.

5. Integration into Curriculum and Co-curricular Activities

Some universities have incorporated yoga into curriculum under physical education, life skills, or value education components. Yoga-based clubs, NSS activities, and elective workshops are also on the rise.

6. Improved Mental Health Outcomes

Institutions report a perceived improvement in student emotional balance, stress management, and classroom behavior following IYD participation. Yoga is increasingly being considered as a non-pharmacological tool for student wellness.

7. Inclusivity and Community Outreach

In some institutions, IYD has fostered inclusive participation involving students with disabilities, administrative staff, and even local communities. This has strengthened the social dimension of wellness.

8. Infrastructural Development and Funding Support

Encouraged by positive IYD outcomes, many institutions have invested in permanent yoga centers, open-air practice grounds, and hired certified instructors, often with assistance from the Ministry of AYUSH.

Suggestions

1. Add a Comparative Perspective

Include examples from both government and private universities to show variations in how International Yoga Day is celebrated and institutionalized.

2. Include Student Testimonials or Survey Data

Incorporate short quotes or survey findings from students or faculty members about their experience with IYD to make the study more grounded and impactful.

3. Highlight NEP 2020 Connections

Strengthen the link between your research and the National Education Policy 2020, which emphasizes value-based and holistic education, including yoga.

4. Discuss Challenges in Detail

Include a subsection that explores barriers to implementation such as lack of trained instructors, time constraints in academic schedules, and student disinterest.

5. Add Policy Recommendations

Conclude your paper with actionable suggestions for university administrators and policymakers to make yoga a regular part of campus life beyond IYD.

6. Use Visuals or Annexures

If possible, add photos of IYD celebrations, charts showing participation trends, or copies of university circulars as annexures to make the paper more engaging.

7. Discuss Long-term Impact

Explore how IYD can lead to sustained health behavior change and influence institutional culture over time.

Conclusion

The celebration of International Yoga Day (IYD) has emerged as more than just an annual cultural event—it has become a strategic tool for embedding holistic wellness within the fabric of higher educational institutions in India. By offering an accessible platform for students, faculty, and staff to engage in yoga practices, IYD has catalyzed a shift in institutional attitudes toward health, stress management, and lifestyle awareness. This research highlights that consistent observance of IYD not only raises awareness about the physical and mental health benefits of yoga but also motivates educational institutions to develop long-term wellness infrastructures. From integrating yoga into the curriculum to building dedicated wellness centers and offering daily sessions, universities are increasingly

recognizing the role of yoga in improving student performance, emotional stability, and community cohesion. However, the impact of IYD depends largely on sustained follow-up, administrative support, and inclusivity in implementation. Institutions that view IYD as an opportunity for long-term transformation rather than a ceremonial obligation have seen better results in terms of student engagement and behavioral change. As India continues to position yoga as both a national heritage and a public health tool, higher education institutions must strengthen their role as change agents. International Yoga Day should not remain a symbolic gesture but should evolve into a continuous wellness movement that aligns with the broader goals of the National Education Policy (NEP 2020) and Sustainable Development Goals (SDG 3: Good Health and Well-being). With inclusive, well-resourced, and policy-driven approaches, IYD can become a cornerstone for developing healthier, more mindful, and more resilient academic communities.

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Yoga as a Tool for Sustainable Lifestyle: A Public Health Perspective in India

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Abstract

Yoga, rooted in Indian philosophy, has evolved into a global movement for holistic well-being. As India navigates rising health challenges from non-communicable diseases, mental health burdens, and lifestyle-related disorders, yoga offers an indigenous, cost-effective, and inclusive tool for promoting sustainable lifestyles. This paper explores the relevance of yoga from a public health lens, reviewing its role in disease prevention, mental health support, social well-being, and environmental harmony. Drawing from policy initiatives like the National AYUSH Mission and the International Day of Yoga, this study analyses how yoga is being integrated into India's health system and how it contributes to achieving the Sustainable Development Goals (SDGs). Yoga is more than a set of physical exercises; it is a comprehensive way of life that encourages self-discipline, moderation, environmental consciousness, and a deep sense of interconnectedness. The study begins by tracing the historical and philosophical underpinnings of yoga, highlighting its evolution from a spiritual discipline to a globally recognized practice endorsed by institutions such as the United Nations and World Health Organization. The research examines how the regular practice of yoga contributes to preventing non-communicable diseases (NCDs) like diabetes, hypertension, and obesity — conditions that strain India's public healthcare system. It also discusses yoga's proven efficacy in managing stress, anxiety, and depression, making it a cost-effective tool for improving mental health outcomes.

Keywords: Yoga, Public Health, Sustainable Lifestyle, AYUSH, Mental Health, India, SDGs

Introduction

In the rapidly evolving landscape of global health, where non-communicable diseases (NCDs), mental health issues, sedentary lifestyles, and environmental degradation are on the rise, the need for a holistic and sustainable approach to well-being is more pressing than ever. India, a country with deep-rooted traditions in wellness and spirituality, offers an ancient yet increasingly relevant solution in the form of yoga. Recognized not only as a physical discipline but also as a comprehensive way of life, yoga combines physical postures (asana), breathing techniques (pranayama), meditation (dhyana), and ethical living to foster overall balance. From a public health perspective, yoga has emerged as a significant complementary strategy in addressing modern lifestyle diseases, psychological stress, and

social isolation. Its growing relevance is evident in national policies, global recognition through the International Day of Yoga (IDY), and its inclusion in India's AYUSH (Ayurveda, Yoga, Unani, Siddha, and Homeopathy) systems of healthcare. Yoga encourages personal responsibility for health, reduces dependency on expensive treatments, and aligns with the United Nations Sustainable Development Goals (SDGs), particularly in the domains of health, education, and sustainable communities. Despite its potential, challenges remain in mainstreaming yoga equitably across diverse socio-economic, rural-urban, and ability-based populations in India. This research paper seeks to explore yoga not merely as a fitness activity, but as a sustainable lifestyle model and public health intervention that can contribute to India's national health goals. It examines how yoga can promote physical, mental, and environmental health, and discusses the policy-level and grassroots-level strategies required to integrate yoga effectively into India's public health framework.

Conceptual Framework: Yoga and Sustainable Lifestyle

In the context of public health and sustainable development, the concept of a sustainable lifestyle encompasses habits and practices that support physical well-being, mental clarity, social harmony, and ecological balance. Yoga, with its origins in ancient Indian philosophy, is not merely a physical activity but a way of life that aligns deeply with these values. The Yogic lifestyle encourages self-discipline, moderation, mindfulness, and respect for nature — all essential components of sustainability. At its core, yoga fosters inner transformation, which influences outward behavior. The practice of asana (physical postures) promotes body awareness and health maintenance, reducing dependence on medical interventions. Pranayama (breath control) helps regulate emotional responses and supports respiratory health. Dhyana (meditation) cultivates focus, stress reduction, and emotional resilience, thereby contributing to mental health — a growing concern in contemporary society. Yoga also instills a minimalist, eco-conscious philosophy. Yogic texts advocate for non-violence (ahimsa), contentment (santosha), and non-possessiveness (aparigraha), which encourage responsible consumption and a reduced environmental footprint. By embracing these principles, individuals naturally adopt sustainable habits such as vegetarianism, reduced materialism, and mindful living. Socially, yoga encourages a sense of unity, empathy, and cooperation — vital for community sustainability. Regular group practice in schools, universities, or community centers promotes inclusion and shared responsibility for well-being. Thus, yoga emerges not only as a health-enhancing practice but also as a transformative lifestyle model that connects personal wellness with global sustainability.

Yoga in the Public Health System of India

In India, public health is increasingly integrating traditional wellness systems under the AYUSH (Ayurveda, Yoga, Unani, Siddha, and Homeopathy) framework. The following are key initiatives:

- National AYUSH Mission (NAM): Promotes AYUSH health services, including yoga, at grassroots levels.
- International Day of Yoga (IDY): Celebrated on June 21st each year, IDY raises mass awareness about yoga's benefits.
- School and workplace programs: Many institutions have integrated yoga for students and employees, promoting preventive health.

Yoga for Preventive Health and NCDs

Non-communicable diseases (NCDs) such as diabetes, hypertension, and obesity are a major concern in India. Yoga addresses multiple risk factors by:

- Regulating metabolic health (blood sugar, cholesterol)
- Improving cardiovascular function
- Promoting healthy dietary and sleep patterns
- Reducing stress, a key trigger for NCDs

Clinical research by institutions like AIIMS and CCRYN supports the effectiveness of yoga in controlling NCDs.

Mental Health and Emotional Resilience

India faces a growing mental health crisis, with a high prevalence of anxiety, depression, and stress-related disorders. Yoga offers accessible, non-stigmatized intervention through:

- Meditation and pranayama: Regulate the nervous system
- Mindfulness: Enhances emotional awareness and reduces negative thought patterns
- Group yoga: Encourages social bonding and support

Yoga is now recommended in national mental health programs as a complementary therapy.

Yoga and the Sustainable Development Goals (SDGs)

Yoga contributes directly or indirectly to the following SDGs:

- SDG 3 (Good Health and Well-being): Prevents disease and improves mental health.
- SDG 4 (Quality Education): Promotes holistic development in students.
- SDG 11 (Sustainable Cities and Communities): Encourages community well-being.
- SDG 12 (Responsible Consumption and Production): Reduces material dependency.
- SDG 13 (Climate Action): Instills eco-friendly attitudes and behaviors.

Yoga thus supports both individual and collective health sustainability.

Barriers to Yoga Access and Practice in India

Despite its benefits, several challenges hinder yoga's widespread adoption:

- Urban-rural divide: Lack of trained yoga instructors in rural areas.

- Economic inequality: Branded yoga classes may exclude the poor.
- Gender and disability access: Needs for adaptive yoga for women, elderly, and persons with disabilities.
- Awareness gap: Limited understanding of yoga's deeper aspects beyond physical postures.

Policy Recommendations for Enhancing Yoga's Role in Public Health

- Inclusive Yoga Curriculum: Integrate yoga into schools, colleges, and workplaces with inclusive methods.
- Community Yoga Centers: Establish centers in rural and semi-urban areas with certified trainers.
- Research and Evidence Building: Promote clinical studies on yoga's impact on NCDs and mental health.
- Digital Yoga Platforms: Use mobile and online tools to offer free or low-cost guided sessions.
- Collaboration with NGOs and Panchayats: Leverage local institutions for yoga outreach programs.

Conclusion

Yoga stands as a vital indigenous solution to India's growing public health challenges. Beyond physical fitness, it represents a sustainable lifestyle model that supports mental clarity, social harmony, and ecological balance. To fully realize its potential, India must bridge the gaps in awareness, accessibility, and institutional support. A policy-driven, inclusive approach to yoga can make it a cornerstone of preventive healthcare and sustainable development in India. Yoga, as both a philosophy and a practical discipline, offers a powerful, indigenous approach to confronting India's contemporary public health and sustainability challenges. Far beyond its global image as a form of physical exercise, yoga represents a comprehensive lifestyle model that nurtures physical fitness, mental clarity, emotional resilience, and ecological consciousness. Its capacity to prevent non-communicable diseases, alleviate stress, and foster community well-being places it at the heart of preventive public health strategies. India, being the birthplace of yoga, holds a unique responsibility and opportunity to position yoga not just as a cultural export but as a critical component of national health policy. Government programs such as the National AYUSH Mission, the International Day of Yoga, and school-based initiatives have taken meaningful steps toward this integration. However, for yoga to truly fulfill its potential as a sustainable lifestyle tool, it must be made more inclusive, accessible, and evidence-driven. Special attention is needed to bridge urban-rural disparities, engage disadvantaged groups, and support populations with disabilities. Yoga also aligns seamlessly with multiple Sustainable Development Goals (SDGs), particularly those related to health, education,

sustainable communities, and responsible consumption. Promoting yoga as a way of life—rather than a commercialized fitness trend—can significantly contribute to India’s socio-environmental and public health objectives. Yoga is not a luxury but a necessity for sustainable living in the modern world. Institutional support, widespread awareness, community participation, and a deeper understanding of its holistic benefits are essential for embedding yoga into India’s long-term public health and sustainability frameworks.

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पाञ्चरात्रागमों में योग : एक ऐतिहासिक अनुशीलन

शिवम कुमार मिश्र

असिस्टेंट प्रोफेसर (Guest)

प्राचीन इतिहास, पुरातत्त्व एवं संस्कृति विभाग

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सारांश:

नमस्ते पंचकालज्ञ पंचकाल परायण।

पंचकालैक मनसां त्वमेव गतिरव्यया।।

पाञ्चरात्र आगम वैष्णव धर्म का ज्ञान तत्त्व है। इसे वैष्णव आगम कहा जाता। पाञ्चरात्र आगमों में योग का विशद विवेचन हुआ है। 'चित्त वृत्ति निरोधः योगः' अर्थात् चित्र की वृत्ति का जहाँ रोध या अवरोध होता हो, वही योग है।

दिन एवं रात्रि के कुल समयों को मिलाकर अहोरात्र होता है और यही अहोरात्र जब पंच प्रहरों में विभक्त होता है तो उसे ही पंचकाल कहा जाता है। प्रथम काल 'अभिगमन-काल' है अर्थात् जिस काल में भक्त वैष्णव स्नानादि क्रिया से निवृत्त होकर शुद्ध वस्त्र से आवेष्टित होकर विष्णु मन्दिर में गमन करता है उसे अभिगमन काल कहा जाता है। दूसरा काल 'उपदाम' काल है। इस काल में धूप, दीप, नैवेद्य इकत्र किया जाता है, उपादान काल कहते हैं। तीसरा काल 'इज्या' काल है। इस काल में भक्त वैष्णव अपने आराध्य विष्णु की उपासना एवं साधना करता है तदनन्तर वैष्णव संहिताओं, वेदों एवं पुराणों का पाठ जिस काल में किया जाता है 'स्वाध्याय' काल कहा जाता है। अन्तिम काल 'योग-काल' कहलाता है इसमें भक्त वैष्णव चित्त वृत्तियों का निरोध कर अपने आराध्य विष्णु में तल्लीन कर देता है उसे योग काल कहते हैं।

बारह वर्षों के तपस्या से सामुज्य गति तथा छः वर्षों की आराधना के उपरान्त सान्निध्य एवं एक वर्ष की उपासना से सामीप्य गति प्राप्त होती है। इस प्रकार पाञ्चरात्र आगमों में योग विषयक स्रोत सन्दर्भ विस्तार से उल्लिखित है।

बीज शब्द : चित्त = मन, निरोध = रोकना, सायुज्य = तद्मय, सान्निध्य- अति निकट, सामीप्य- निकट, अहोरात्र- 24 घण्टे का समय।

योग दर्शन के प्रणयनकर्ता महर्षि पतंजलि हैं। ये शेषावतार थे। कहा जाता है कि दस-दस हजार शिष्यों को वे पर्दे की आड़ में योग का उपदेश देते थे। पर्दा हटते ही वे पुनः ऋषि रूप में आ जाते थे। प्रसंगात् उल्लेख्य है कि महर्षि पतंजलि का नाम कैसे पड़ा-

'पतत् अंजलि यस्य स पतंजलिः'

अर्थात् जिसको देखते ही अंजलियाँ प्रणम्य भाव में शिरसा नमित हो जाये वही पतंजलि हैं। पतंजलि ने योगशास्त्र, व्याकरणशास्त्र तथा वैद्यकशास्त्र (आयुर्वेद) की रचना की थी।

योगेन चित्तस्य पदेन वाचां मक्लं शरीस्य च वैद्यकेन।

योपा करोत्तम प्रवरं मुनिनां पतंजलिं प्रांजलि रान्तोऽस्मि।।

तात्पर्य यह है कि योग से चित्त की मैल धोयी जाती है। वैद्यकशास्त्र से शरीर की शुद्धि होती है तथा वाणी की शुद्धि व्याकरणशास्त्र से होती है। इन तीनों ग्रन्थों के रचयिता पतंजलि को मैं प्रणाम करता हूँ। प्रस्तुत शोध-पत्र चूँकि वैष्णव आगमों में योग है अस्तु इसी पर ध्यान केन्द्रित करना यहाँ अपेक्षित है। वैष्णव आगमों जिन्हें पाञ्चरात्रागम भी कहा जाता है में योग, योग की व्युत्पत्ति, अर्थवत्ता एवं महिमा पर विस्तृत उल्लेख किया गया है।

वैष्णव आगमों में औपचारिक अनुशासन, शारीरिक एवं आध्यात्मिक दोनों सर्वोच्च सत्ता के साथ एकता स्थापित करने के लिए किया जाता है। वैष्णव आगमों, तन्त्रों, संहिताओं में योग के सन्दर्भ में विस्तृत उल्लेख हुआ है।¹

पञ्चकाल कृत्यों में अन्तिम कृत्य योग है। रात्रि का द्वितीय, तृतीय तथा चतुर्थ प्रहर योग-काल के अन्दर गृहीत है। जिस समय भक्त योग का अभ्यास करता है वही योग-काल है।² मध्य रात्रि में उठकर वैष्णव प्रसन्न चित्त, पाद शुद्धि तथा विधिवत आचमन करके योगाभ्यास करे।³ प्राणायाम के द्वारा शंख, चक्र एवं गदा को धारण करने वाले पीताम्बर श्वेत वर्ण, वनमाला आदि से समलंकित वासुदेव का ध्यान करते हुए संहार-क्रम से समग्र तत्त्वों का अपने हृदय में स्थित वासुदेव में विलय करे और अपनी आत्मा को उन्हीं में लगावे। कुछ काल पर्यन्त ध्यान करके यागासन से उठकर शयन करे इस प्रकार श्री प्रश्न संहिता में योगकाल वर्णित है।⁴

Additional Headings:

पाद संहिता में भी मध्य रात्रि में योग का काल बतलाया गया है।⁵ इस मध्य रात्रि में भक्त उठकर, आचमन के द्वारा शुद्ध होकर परम पुरुष का ध्यान करके सुखपूर्वक बैठकर सामर्थ्यानुसार योगाभ्यास करे।⁶ श्री प्रश्न संहिता एवं पाद संहिता में योग के वर्णन में कोई अन्तर नहीं है।

लक्ष्मी तन्त्र में एकान्त देश में एवं पवित्र स्थान पर योग साधना करने का निर्देश है। पद्म या स्वास्तिक आसन पर बैठकर इन्द्रियों को जीतकर धारणा में श्रम करके मेरा ध्यान करे। यहाँ लक्ष्मी के ध्यान का वर्णन किया गया है तथा देवी महत्त्व का विस्तृत रूप से विवेचन किया गया है। धीरे धीरे तदनन्तर रात्रि के दो प्रहर तक शयन करे एवं अन्तिम प्रहर में उठकर संचरण करे।⁷

नारदीय संहिता में अष्टांग योग का वर्णन किया गया है। जो सनत्कुमार संहिता, पाद संहिता, श्री प्रश्न संहिता एवं लक्ष्मी तन्त्र के वर्णन-विषयों से भिन्न है। यहाँ वर्णित योग के अष्ट अंग निम्न हैं-

1. **यम-** नारदीय संहिता में अनृशंस, क्षमा, सत्य, अहिंसा, दम, आर्जव, दान, प्रसाद, माधुर्य, मार्दव, ये दस यम परिगणित है।⁸
2. **नियम-** शोच, इज्या, तप, स्वाध्याय, उपस्थ, निग्रह, व्रत, उपवास, मौन, ध्यान में दस नियम कहे गये हैं।⁹
3. **आसन-** प्रमाण से युक्त, अचल, स्वेच्छानुसार, सुख को प्रदान करने वाला, योग की सिद्धि को देने वाला योगियों का आसन कहा गया है।¹⁰
4. **प्राणायाम-** वायु के पूरण, रेचन तथा रोधन से जो श्रम होता है उसे प्राणायाम कहा गया है।¹¹ पहले वायु से नाड़ी को पूरित करे तदनन्तर उसे छोड़े। इसके अनन्तर वायु का स्तम्भन करे ये निरौध की मात्रयें आलम्बन गुण से कही गयी हैं जो अभ्य चतुर्थ प्राणायाम है।¹²
5. **प्रत्याहार-** शब्दादि विषयों में अनुरक्त इन्द्रियों का प्रत्याहारण को प्रत्याहार कहा गया है।¹³ योग के अन्तर्गत योग के आठ अंगों का निरूपण शास्त्रों में दृष्टिगोचर होता है-

यमनियमासन-प्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावंगानि (यो.द. 2.29)। यम, नियम, आसन, प्राणायाम, प्रत्याहार धारणा, ध्यान, समाधि। प्रत्याहार में चित्तवृत्तियों को या इन्द्रियों को उनके विषयों से हटाकर चित्त को हर स्थिति में शान्त रखा जाता है। अपने चिन्तन को अनात्म पदार्थों से हटाकर आत्मा में लगाये रहना प्रत्याहार है।

6. **धारणा-** शुभ विषय में चित्त की निश्चल स्थित धारणा शब्द से अभिहित है।¹⁴
7. **ध्यान-** बार-बार जिस विषय में धारणा की जाये उसे वैष्णव जन ध्यान कहते हैं।¹⁵
8. **समाधि-** ध्येय विषय का कल्पनातीत मन से स्वरूप का ग्रहण करना समाधि शब्द कहा गया है। इस प्रकार अपनी क्षमता के अनुसार अनालम्ब भाव से योगाभ्यास करने वाला वैष्णव महानन्द रूपी महती सम्पदा को प्राप्त करता है।¹⁶ सामान्यतः चित्त की एकाग्रता को समाधिक कहते हैं। चित्तवृत्तियाँ जब विकारों से रहित विशुद्ध अवस्था को प्राप्त होती है, यह समाधि योग तभी लगता है। ऐसी अवस्था में चित्त विक्षेपराहित हो जाता है और लक्ष्य विशेष में समाहित और स्थिर हो जाता है। ध्यान की पराकाष्ठा को भी समाधि कहा गया है। योग के आठ अंगों में अन्तिम अंग समाधि है। इसे योग का चरम फल भी कहते हैं। इसमें साधक अपने चित्त को बाह्य जगत् से मोड़कर आत्मा में स्थित कर लेता है, ऐसी अवस्था में वह विविध शक्तियों को धारण करता है और अन्त में कैवल्य पद को प्राप्त होता है। योग दर्शन में समाधि के चार भेद बताये गये हैं-

- सम्प्रज्ञात
- सवितर्क
- सविचार और
- सानन्द समाधि।

हठयोग प्रदीपिका के अनुसार जैसे नमक जल में मिलने पर जल के समान हो जाता है, उसी प्रकार चित्त आत्मा के साथ मिलकर आत्म रूप हो जाता है। यह समाधि की पराकाष्ठा है- सलिले सैन्धवं यद्वत् साम्यं भजति योगतः। **तथात्ममनसोरैक्यं समाधिरभिधीयते।** (ह.प्र. 4.5)। समाधि के प्रायः दो भेदों का निरूपण किया जाता है-

1. सविकल्पक, और
2. निर्विकल्पक।

जब साधक की चित्तवृत्ति अद्वितीय ब्रह्म में स्थिर हो जाती है, तब उसे कुल काल के लिए अपने विषय में, ब्रह्म के विषय में तथा ज्ञान के विषय में बोध बना रहता है और जब साधक समस्त चित्तवृत्तियों का निरोध कर एकीभाव (अद्वैत भाव) से ध्येय में अवस्थित हो जाता है, उसे निर्विकल्पक समाधि कहते हैं। उपनिषद् के अनुसार जो 'अहं ब्रह्मास्मि' का निश्चय करके निर्विकल्प समाधि में लीन रहकर परम स्वतन्त्र और यति स्वरूप होता है, वह पुरुष संन्यासी, वही मुक्त कहलाता है- **ब्रह्मैवाहमस्मीति निश्चित्य निर्विकल्पसमाधिना स्वतन्त्रो यतिश्चरति स संन्यासी स मुक्त :** (निरा. 39)।

सनत्कुमार संहिता में भी योग काल में षडंग युक्त योगाभ्यास अभिहित है।¹⁷ प्रस्तुत प्रकरण का प्रतिपाद्य विषय पञ्चकाल होने के कारण यहाँ पञ्चकाल के अन्तर्गत गृहीत जो योग काल है, उसी का वर्णन प्रासंगिक होने के कारण किया गया है। अन्यत्र संहिता में प्राप्त होने वाले योग का वर्णन अप्रासंगिक होने के कारण इस सन्दर्भ में

मौनावलम्बन की बाध्यता है।

Conclusion:

उपर्युक्त वर्णित पञ्चकाल का जीवनपर्यन्त अनुष्ठान करने वाला भक्त वैष्णव ईश्वर के सायुज्य को प्राप्त करता है।¹⁸ योगी के लिए पञ्चकाल का अनुष्ठान परमावश्यक है।¹⁹ इस पञ्चकाल विधि से उपासना करने वाला भक्त कभी भी कष्ट नहीं पाता। बारह वर्षों तक एकाग्रचित्त से इस विधि से आराधना करने वाला भक्त विष्णु की सायुज्य गति को प्राप्त कर लेता है एवं छः वर्षों तक आराधना करने पर सारूप्य गति को अवश्य प्राप्त करता है। एक वर्ष तक इस विधि से हरि की पूजा करने वाला भक्त वैष्णव अवश्य सालोक्य गति को प्राप्त कर लेता है।²⁰

References: -

- 1- (Yoga) "Formal discipline, both physical and spiritual, undertaken to obtain union with the Supreme." Agst² XIXb (8 steps named, first two only described; reminiscent of Patanjali), XX: 1-55a (on pranayama, fruits, Jnanayoga and Karmayoga), XXI : 1-47a, XXII: 1-49a, XXIII : 1-60; Ahrb XXXI : 1-47 (3 angas), XXXII : 1-76 (5 angas); Jay X: 1-103 (called samadhi), XXII : 73-74a (one of the pancakalas); Jnmr II. viii : 6-18; V. x : 1-43, xi passim; Nrđy XXX: 9b-21 (astanga-yoga); Para IV : 8-19 (5 of the 8 angas, preliminary to worship), X : 1-79 (general discussion); Padm "Yog" I : 1-22 (yama, tapas, and types of asanas), II : 1-38 (pranayama and the nadis), III : 1-37a (pranayam, how to), IV : 9-25a (the 18 marmas affected by yoga), V : 1-31a (desc. yogic success); "Car" XIII : 76-79 (as one of pancakalas); Paus XXVII: 248b-431 (a kind of mantra-yoga), XXXIII : 87-130 (practical yoga); Brbr IV. ii : 1-35, vii : 52-74; Mark XVIII : 4-20 (for dehasuddhi); Laks XXVIII: 38-50, XXXVI: 1-31 passim (part of antaryoga), XLIII : 60-118 passim (on yoga used re : tarika mantra); Vsnu XXX : 1-79; Vtlk III: 472-489; VI : 1-643 (as one of 5 things to be done each day : several types described); Sesa XV : 264 ff. (bhaya and antar); Spsn. III: 1-95 (comp., 5 stages named); Sntk "Rsi" III: 1-119 (comp.); Satt VI : 198-210 (part of vyuha worship after nyasa, done at home in the middle of night). See also asana, Jnanayoga, tapas, dhyana, niyama, pranayama, etc.
2. यदा भागवत श्रेष्ठो योगं योगी च योगवित्।
स योग कालो विज्ञेयः॥-नारदीय संहिता, 30.8
3. महानिशि समुत्थाय योगकाले प्रसन्नधीः।
पादशुद्ध्यादिकं कृत्वा त्वाचम्य च यथाविधि॥-श्री प्रश्न संहिता, 17.63
4. वष्याद्यासनमासनौ योगपर्यकमारुहन्।
प्राणायामेन पुरुषं शहचकगदाधरम्॥
पीताम्बरं श्वेतवर्णं वनमालादिभूषितम्।
वासुदेवं परं ध्यायन् योगं कृत्वा विचक्षणः॥
संहारममाश्रित्य तत्त्वानयात्मनि संहरेत्।
हृदि स्थिते वासुदेवे स्वात्मानमपि योजयेत्॥
कचित्कालं तथा ध्यात्वा सञ्जेद्देहात्तमात्मनः।
शनैर्योगासनमपि त्यक्त्वा गुरुरतन्द्रितः॥
भजेत् स्वशयनं देवि सर्वक्लेशापाहं शुचि।
इत्थं च कथितो देवि योगकालश्च पञ्चमः॥-द्रष्टव्य श्रीप्रश्न संहिता, 17.64-68
5. आचम्य प्रयतो भूत्वा ध्यात्वा परम पुरुषम्-पाद्म संहिता (चर्यापाद) भाग दो, 13.74
6. योगासने सुखासीनो युंजीतात्मानमात्मनि।
यथोक्तेन प्रकारेण यथाशक्ति चतुर्मुखः॥-पाद्म संहिता, (चर्यापाद) 13.75

7. लक्ष्मी तन्त्र, 28.38-50
8. आनुशंस्यं क्षमा सत्यसहिता दम आर्जवम्।
दानं प्रसादो माधुर्यं मार्दवं च यमा दश।।-नारदीय संहिता 30.10-11
9. शौचमिज्या तपः सत्यं स्वाध्यायोपस्थनिग्रहौ।
व्रतोपवासौ मौत्रं च ध्यानं च नियमा दश।।-नारदीय संहिता 30.11-12
10. प्रमाणयुक्तमचलं यथारुचि सुखप्रदम्।
योगिनामासनं प्रोक्तं योगसंसिद्धिकारणम्।।-नारदीय संहिता, 30.12-13
11. पूरणाद्रेचनाद्वायोः रोधनाद्वा च यः श्रमः।
भवेत्प्राणकष्टः पुंसां प्राणायामः स उच्चते।।-नारदीय संहिता, 30.13-14
12. प्रथमं पूरयेन्नाडीं वायुना रेचयेत्ततः।
ततस्यु स्तम्भयेद्वायुं क्रमो ह्येषः प्रकीर्तितः।
एते निरोधमात्रस्तु आलम्बनगुणाः स्मृताः।।-नारदीय संहिता, 30.14-15
13. शब्दादिष्वनुरक्तानि ग्राह्याण्यक्षणि योगवित्।
कुर्याच्चित्तानुकारीणि प्रत्याहारः प्रकीर्तितः।।-नारदीय संहिता, 30.16-17
14. शुभे ह्यैकत्र विषये चेतसो यच्च धारणम्।
निश्चलेन तु योगीन्द्रैर्धारणा तु समीरिता।।-नारदीय संहिता, 30.17-18
15. पौनः पुन्येन यत्रैव विषयैः सैव धारणा।
ध्यानमित्युच्यते ब्रह्मण सदा भागवतैर्द्विर्जः।।-नारदीय संहिता, 30.18-19
16. तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत्।
मनसा ध्याननिष्पाद्यं समाधिस्थोऽभिधीयते।।
कथितानि तवैतानि योगांगानि द्विजोत्तम।।
यथाशक्त्यभ्यसन्नेवं मन्त्रे नित्यमतन्द्रितः।
महानन्दमवाप्नोति महतीमपि सम्पदम्।।-नारदीय संहिता, 30.19-21
17. स्वाध्यायः काल इत्युक्तः पूजितस्तेन वैप्रभुः।
यो योग इति संप्रोक्तो योगिभिर्योगवित्तमैः।।
तेन योगेन देवेशः पूजितः स्यात् स्वयं हरिः।
षडंगयुक्तो योगः स उक्तः पद्मोद्भवे किल।।
सनत्कुमार संहिता, (ऋषि रात्र) 1.13-14
18. एवं कुर्वन्वावदायुहरेः सायुज्यतामियात्।
19. पञ्चस्थानार्चनं कृत्वा पञ्चकालविशेषवित्।
तत्र च प्रत्ययं लब्ध्वा विष्णुमानुग्रहीकष्टः।।
सनत्कुमार संहिता, (ऋषि राज) 3.57
20. आराधनं भगवतः कुर्वन्नैवावसीदति।
वर्षेषु द्वादशस्वेवमनुतिष्ठन् समाहितः।।
क्रियाकलापमखिलं याति सायुज्यसम्पदम्।
षट्सु वर्षेषु सारूप्यसामीप्यादि सुनिश्चितम्।।
सालोक्यं फलमेकस्मिन् वत्सरे नात्र संशयः।
पादम संहिता, (चर्यापाद) 13.79-80

उच्च वर्गीय एवं मध्यम वर्गीय विवाहित कार्यरत महिलाओं की स्वास्थ्य एवं योग के प्रति जागरूकता के संबंध में एक तुलनात्मक समाजशास्त्रीय अध्ययन

अनीता मिश्रा

पीएच-डी समाजशास्त्र

Abstract

वर्तमान युग में महिलाओं की भागीदारी केवल घरेलू कार्यों तक सीमित न होकर कार्यस्थलों पर भी निरंतर बढ़ रही है। विशेष रूप से विवाहित कामकाजी महिलाएँ दोहरी जिम्मेदारियाँ निभा रही हैं दृ पारिवारिक और पेशेवर। इस स्थिति में उनका शारीरिक, मानसिक और सामाजिक स्वास्थ्य अत्यधिक महत्वपूर्ण हो जाता है। प्रस्तुत शोध का उद्देश्य उच्च वर्गीय और मध्यम वर्गीय विवाहित कामकाजी महिलाओं में स्वास्थ्य और योग के प्रति जागरूकता की तुलना करना है।

इस अध्ययन में यह पाया गया कि उच्च वर्ग की महिलाएँ स्वास्थ्य परीक्षण, संतुलित आहार, मानसिक स्वास्थ्य और योग जैसे पहलुओं के प्रति अधिक जागरूक हैं। वे आधुनिक तकनीकों और डिजिटल माध्यमों का उपयोग कर स्वयं को जागरूक बनाए रखती हैं। इसके विपरीत, मध्यम वर्ग की महिलाएँ सीमित संसाधनों और समय की कमी के कारण स्वास्थ्य और योग की जानकारी प्राप्त करने तथा उनका नियमित अभ्यास करने में सीमित हैं।

शोध निष्कर्षों से यह स्पष्ट होता है कि वर्गीय भिन्नताओं के कारण महिलाओं की स्वास्थ्य जागरूकता और योग व्यवहार में अंतर देखा जाता है, किंतु दोनों वर्गों में स्वास्थ्य के प्रति जागरूकता का स्तर सकारात्मक रूप से बढ़ रहा है। यह अध्ययन नीति निर्माताओं, स्वास्थ्य संस्थानों और सामाजिक संगठनों के लिए उपयोगी हो सकता है ताकि महिलाओं की संपूर्ण स्वास्थ्य स्थिति को बेहतर बनाने हेतु उपयुक्त रणनीतियाँ विकसित की जा सकें।

परिचय

आज का समाज तीव्र परिवर्तन के दौर से गुजर रहा है, जहाँ महिलाएँ पारंपरिक भूमिकाओं से बाहर निकलकर शिक्षा, स्वास्थ्य, व्यवसाय, तकनीक तथा अन्य अनेक क्षेत्रों में अपनी उपस्थिति दर्ज करा रही हैं। विशेष रूप से विवाहित कामकाजी महिलाओं की संख्या में निरंतर वृद्धि हो रही है, जो घर और कार्यस्थल दोनों जिम्मेदारियों को कुशलतापूर्वक निभा रही हैं। इस दोहरे कार्यभार के चलते उनके शारीरिक, मानसिक एवं सामाजिक स्वास्थ्य पर प्रभाव पड़ना स्वाभाविक है। ऐसे में योग एक ऐसा साधन है, जो महिलाओं को संतुलन, मानसिक शांति एवं शारीरिक स्वास्थ्य प्रदान करता है।

योग एवं स्वास्थ्य पर पूर्व में किए गए अध्ययन

1. ICMR रिपोर्ट (2002)

भारतीय आयुर्विज्ञान अनुसंधान परिषद द्वारा योग पर की गई रिपोर्ट में यह पाया गया कि नियमित योगाभ्यास से मधुमेह, अस्थमा, अवसाद (डिप्रेशन) और मोटापे जैसी समस्याओं में लाभ मिलता है।

2. पतंजलि योगपीठ, हरिद्वार द्वारा अध्ययन (2010-2020)

रामदेव बाबा एवं आचार्य बालकृष्ण द्वारा विभिन्न रोगों पर योग के प्रभावों पर अध्ययन किए गए, जिनमें उच्च रक्तचाप, थायरॉइड, हड्डियों के विकार, मानसिक विकार आदि पर सकारात्मक परिणाम देखे गए।

3. विश्व स्वास्थ्य संगठन (WHO) की रिपोर्ट (2018)

WHO ने योग को प्समग्र स्वास्थ्य (Holistic Health) की दृष्टि से उपयोगी बताया और इसे गैर-संक्रामक रोगों की रोकथाम के लिए एक महत्वपूर्ण साधन माना।

शोध प्रविधि (Research Methodology)

नमूने का आकार (Sample Size): कुल 40- प्रतिभागियों को इस अध्ययन में सम्मिलित किया गया, जिनमें से 20 उच्च वर्गीय एवं 20 मध्यम वर्गीय महिलाएँ थीं।

नमूना विधि (Sampling Technique): इस अध्ययन में सुविधा आधारित नमूना चयन विधि (Convenient Sampling Method) या संभाव्यता विधि।

डेटा संग्रहण तकनीक (Data Collection Techniques)

प्राथमिक डेटा (Primary Data): शोध के लिए मुख्यतः प्राथमिक डेटा एकत्र किया गया। इसके लिए निम्न विधियाँ अपनाई गईं:

प्रश्नावली (Questionnaire): प्रतिभागियों को एक सुव्यवस्थित प्रश्नावली प्रदान की गई, जिसमें योग अभ्यास की आदतें, स्वास्थ्य संबंधी समस्याएँ, जीवनशैली आदि से संबंधित प्रश्न थे।

साक्षात्कार (Interviews): कुछ प्रतिभागियों के साथ व्यक्तिगत साक्षात्कार भी किया गया।

द्वितीयक डेटा (Secondary Data): पूर्व प्रकाशित शोध पत्र, पुस्तकों, सरकारी रिपोर्ट्स, योग संस्थानों की रिपोर्ट आदि से द्वितीयक जानकारी प्राप्त की गई ताकि शोध को वैचारिक गहराई मिल सके।

तालिका 1: योग की जानकारी और अभ्यास

वर्ग	जागरूक (%)	विशेष जानकारी
उच्च वर्ग	85%	70%
मध्यम वर्ग	65%	35%

तालिका 2: योग की जानकारी के स्रोत

	उच्च वर्ग (%)	मध्यम वर्ग (%)
सोशल मीडिया	55%	40%
टीवी / रेडियो	25%	35%
योग प्रशिक्षक	10%	5%
मित्र / परिवार	10%	20%

ग्राफ : स्वास्थ्य जागरूकता का तुलनात्मक पाई चार्ट

वर्ग	जागरूक (%)	जागरूक नहीं (%)
उच्च वर्ग	85%	15%
मध्यम वर्ग	65%	35%

Conclusion:

अनुसंधान निष्कर्षों का विश्लेषण

मुख्य निष्कर्ष:

1. स्वास्थ्य जागरूकता:
 - ❖ उच्च वर्ग की महिलाएँ स्वास्थ्य के प्रति अधिक जागरूक पाई गईं।
 - ❖ मध्यम वर्ग की महिलाओं में इच्छाशक्ति तो है, परंतु संसाधनों व समय की कमी के कारण वे पीछे रह जाती हैं।
2. योग जागरूकता और अभ्यास:
 - ❖ अधिकांश उच्च वर्ग महिलाएँ योग की जानकारी रखती हैं और नियमित अभ्यास करती हैं।
 - ❖ मध्यम वर्ग की महिलाओं में जानकारी तो है, पर अभ्यास नियमित नहीं है।
3. सूचना स्रोत:
 - ❖ उच्च वर्ग - अधिकतर डिजिटल प्लेटफॉर्म (सोशल मीडिया, यूट्यूब आदि)
 - ❖ मध्यम वर्ग - पारंपरिक स्रोत (टीवी, अखबार, परिवार)
4. बाधाएँ:
 - ❖ मध्यम वर्ग की महिलाओं के लिए समय और परिवार की जिम्मेदारियाँ सबसे बड़ी बाधाएँ हैं।

Final Conclusion:

- ❖ योग और स्वास्थ्य के प्रति जागरूकता समाज के हर वर्ग में आवश्यक है।
- ❖ उच्च वर्ग की महिलाएँ इस दिशा में अधिक सक्रिय हैं।
- ❖ मध्यम वर्ग की महिलाओं के लिए जागरूकता अभियान, सस्ती सुविधाएँ और कार्यस्थलों पर योग कार्यक्रम

आवश्यक हैं।

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प्राचीन भारतीय ग्रंथों में योग की अवधारणा

अंकेश कुमार वर्मा

प्राचीन इतिहास पुरातत्व एवं संस्कृति विभाग
सिद्धार्थ विश्वविद्यालय, कपिलवस्तु, सिद्धार्थनगर, उ.प्र.

सारांश

यह शोधपत्र प्राचीन भारतीय ग्रंथों में योग की अवधारणा, उसके विकासात्मक क्रम तथा योग के विविध प्रकारों का गहन अध्ययन प्रस्तुत करता है। योग, जो संस्कृत शब्द श्युजश् से निकला है, अर्थ है 'जोड़ना' या 'संयोजन करना', जिसका उद्देश्य आत्मा को परमात्मा से जोड़ना है। योग को केवल शारीरिक व्यायाम के रूप में नहीं, बल्कि जीवन के समग्र पक्ष - शारीरिक, मानसिक, बौद्धिक और आध्यात्मिक - के समन्वय का एक पूर्ण मार्ग माना गया है।

वेदों में योग का प्रत्यक्ष उल्लेख सीमित रूप में मिलता है, परन्तु ध्यान, तप, प्राण और समाधि जैसे योग के तत्त्वों का विस्तार से वर्णन है। ऋग्वेद में ऋषि ब्रह्म का ध्यान करते हुए योग की प्रारंभिक छवि मिलती है, यजुर्वेद में कर्मयोग के स्वरूप में यज्ञ की महत्ता है, तथा अथर्ववेद में प्राणायाम और मानसिक संतुलन की अवधारणाएँ पाई जाती हैं। उपनिषदों में योग को ब्रह्म और आत्मा के मिलन का दार्शनिक आधार माना गया है, जहाँ ध्यान, धारणा और समाधि के माध्यम से परमात्मा की अनुभूति की बात की गई है। मुख्य उपनिषद जैसे कठोपनिषद, श्वेताश्वतर उपनिषद और मुण्डक उपनिषद योग के गूढ़ दार्शनिक स्वरूप का परिचय देते हैं। भगवद्गीता में योग की विभिन्न धाराएँ प्रस्तुत हैं - कर्मयोग, ज्ञानयोग और भक्तियोग - जो आध्यात्मिक प्रगति के मार्ग हैं। कर्मयोग में निष्काम कर्म द्वारा आत्मा की शुद्धि, ज्ञानयोग में आत्मा और ब्रह्म के बौद्धिक विवेचन, और भक्तियोग में पूर्ण समर्पण के माध्यम से मोक्ष की प्राप्ति बताई गई है।

पतंजलि के योगसूत्र योग दर्शन के सबसे प्रभावशाली ग्रंथ हैं, जिन्होंने अष्टांग योग की प्रणाली विकसित की। यह आठ अंग - यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि - योग की पूर्ण साधना का मार्ग बताते हैं। ये सिद्धांत न केवल ध्यान और आध्यात्मिक विकास के लिए महत्वपूर्ण हैं, बल्कि जीवन के मानसिक और शारीरिक स्वास्थ्य के लिए भी अत्यंत उपयोगी हैं। पुराणों में योग की व्यापक चर्चा मिलती है, जिसमें शिवपुराण में भगवान शिव को आदियोगी कहा गया है। भागवतपुराण, विष्णुपुराण और अन्य पुराणों में ध्यानयोग, भक्तियोग और राजयोग के विभिन्न रूपों का वर्णन मिलता है। योग केवल साधना का एक माध्यम नहीं, बल्कि जीवन के हर क्षेत्र में अनुशासन, नैतिकता और दिव्यता लाने वाला सम्पूर्ण मार्ग है।

आयुर्वेद और योग एक-दूसरे के पूरक हैं। आयुर्वेद जहाँ शरीर और मन के स्वास्थ्य को संजोता है, वहीं योग शरीर, मन और आत्मा के समन्वय से सम्पूर्ण स्वास्थ्य और आत्मिक उन्नति का मार्ग दिखाता है। चरक और सुश्रुत संहिताओं में योग को मानसिक शांति, रोगों के निवारण और आत्मज्ञान का उपाय माना गया है।

यह शोधपत्र स्पष्ट करता है कि योग का सार उसकी दार्शनिक गहराई और आध्यात्मिकता में निहित है, जो आज भी उतनी ही प्रासंगिक है जितनी प्राचीन काल में थी। योग को केवल शारीरिक स्वास्थ्य या फिटनेस के उपकरण तक सीमित करना उसकी पूर्णता को समझने में विफलता होगी। योग भारत की सांस्कृतिक विरासत का एक अमूल्य

हिस्सा है, जो समस्त मानवता के लिए एक शाश्वत और सार्वकालिक मार्गदर्शक है। वर्तमान वैश्विक संदर्भ में योग की लोकप्रियता इसके प्राचीन ज्ञान और जीवन-दर्शन की सार्वभौमिकता को सिद्ध करती है। अतः हमें योग के प्राचीन भारतीय मूल, उसके दार्शनिक और आध्यात्मिक उद्देश्य को पुनः समझकर इसे सम्पूर्ण जीवन-दृष्टि के रूप में अपनाना चाहिए।

मुख्य शब्द: योग, पतंजलि योगसूत्र, अष्टांग योग, आयुर्वेद और योग, भारत की सांस्कृतिक विरासत।

प्रस्तावना

भारतवर्ष एक ऐसा राष्ट्र रहा है जहाँ आध्यात्मिक चेतना, आत्मानुशासन और ब्रह्मानुभूति को जीवन का परम लक्ष्य माना गया है। भारतीय सभ्यता और संस्कृति की जड़ें उन दार्शनिक अवधारणाओं में गहराई तक समाहित हैं, जिनका मूल आधार आत्मा और परमात्मा के संबंध को जानना और समझना है। इन्हीं अवधारणाओं में से एक है ष्योग, जो न केवल एक साधना पद्धति है, बल्कि भारतीय जीवनदृष्टि का अभिन्न अंग रहा है। यह शोध पत्र इन्हीं प्राचीन ग्रंथों में योग की अवधारणा, उसके विकासात्मक क्रम तथा विविध प्रकारों (जैसे कर्मयोग, ज्ञानयोग, भक्तियोग, राजयोग, हठयोग आदि) का सम्यक अध्ययन करता है। साथ ही यह प्रयास किया गया है कि इन प्राचीन सिद्धांतों को वर्तमान जीवन के संदर्भ में भी देखा जा सके - जिससे योग की सार्वकालिकता और सार्वभौमिकता स्पष्ट हो सके।

भूमिका

‘योग’ शब्द संस्कृत की ‘युज’ धातु से निकला है, जिसका अर्थ है - ‘जोड़ना’, ‘संयोजन करना’ या ‘एकाग्र करना’। योग आत्मा को परमात्मा से जोड़ने की विधा है। पतंजलि ने योग को परिभाषित किया है:

‘योगश्चित्तवृत्तिनिरोधः’ - योग चित्त की वृत्तियों का निरोध है।

‘योग’ केवल शरीर को लचीला बनाने या व्यायाम की एक प्रक्रिया भर नहीं है, जैसा कि आधुनिक समय में प्रायः देखा जाता है, बल्कि यह मानव जीवन की सम्पूर्णता का मार्ग है - जिसमें शरीर, मन, बुद्धि और आत्मा के समन्वय की बात की गई है। आज जब सम्पूर्ण विश्व 21 जून को अंतरराष्ट्रीय योग दिवस के रूप में योग का उत्सव मना रहा है, तो यह जानना अत्यंत आवश्यक हो जाता है कि योग की उत्पत्ति कहाँ से हुई? उसके मूल ग्रंथ क्या हैं? और उसकी व्याख्या भारत के प्राचीन साहित्य में किस प्रकार से की गई है?

वेद, उपनिषद, भगवद्गीता, महाभारत, रामायण, पतंजलि योगसूत्र, पुराण, आयुर्वेदिक ग्रंथों तथा तांत्रिक एवं नाथ परंपरा में योग की विविध परिभाषाएँ, उद्देश्य एवं अभ्यासों का वर्णन मिलता है। इन ग्रंथों में योग का स्वरूप केवल साधना तक सीमित नहीं है, बल्कि यह नीति, ज्ञान, तप, ध्यान, अनुशासन, भक्ति, और मुक्ति के लिए एक समग्र मार्ग के रूप में विकसित होता दिखाई देता है।

शोध की प्रासंगिकता

यह शोधपत्र योग की प्राचीन भारतीय अवधारणाओं, विकास और विविध रूपों का अध्ययन प्रस्तुत करता है, जिससे यह स्पष्ट होता है कि योग केवल शारीरिक व्यायाम नहीं, बल्कि एक समग्र जीवन-दृष्टि है। वेदों, उपनिषदों, भगवद्गीता, योगसूत्र और अन्य ग्रंथों में योग का गूढ़ दार्शनिक एवं आध्यात्मिक स्वरूप मिलता है। वर्तमान समय में जब योग विश्वव्यापी रूप से अपनाया जा रहा है, यह शोध भारत की सांस्कृतिक विरासत की वैश्विक स्वीकार्यता और

प्रभाव को दर्शाता है। योग न केवल व्यक्तिगत संतुलन का साधन है, बल्कि शांति, अनुशासन और आत्मिक उत्थान का सार्वभौमिक मार्ग भी है।

वेदों में योग का स्वरूप

वेदों में योग का सीधा उल्लेख सीमित है, परंतु ध्यान, तप, संयम, प्राण, आत्मा और समाधि जैसे तत्वों का वर्णन मिलता है:

- ऋग्वेद में ऋषि ध्यान की स्थिति में ब्रह्म की अनुभूति करते हैं।
- यजुर्वेद में यज्ञ को कर्मयोग के रूप में देखा गया है।
- अथर्ववेद में प्राणायाम, मानसिक स्वास्थ्य और शारीरिक संतुलन के लिए योग के प्रारूपों का उल्लेख मिलता है।
अथर्ववेद (11.4.9) - 'शरीरं मे विचर्षणं जीवासं पुरुषादहम्।'
यहाँ शरीर और आत्मा के संतुलन की बात की गई है, जो योग का मूल उद्देश्य है।

उपनिषदों में योग का दार्शनिक रूप

उपनिषदों में आत्मा, ब्रह्म और उनके योग की विस्तृत चर्चा की गई है। ध्यान, धारणा और समाधि के माध्यम से ब्रह्म के साक्षात्कार को संभव बताया गया है।

मुख्य उपनिषदों में योग:

- कठोपनिषद - आत्मा का ब्रह्म से मिलन ही योग है। यम-नचिकेता संवाद में आत्म-ज्ञान की साधना को योग के रूप में प्रस्तुत किया गया है।
- श्वेताश्वतर उपनिषद - योग को इन्द्रियों के निग्रह, प्राणायाम, एकाग्रता और समाधि के रूप में समझाया गया है।
- मुण्डक उपनिषद - 'ब्रह्मविद्या' के माध्यम से परम सत्य तक पहुंचना ही योग है।

भगवद्गीता में योग की व्याख्या

भगवद्गीता योग के तीन प्रमुख मार्ग प्रस्तुत करती है:

1. कर्मयोग - निष्काम कर्म द्वारा आत्मा की शुद्धि।
"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।"
2. ज्ञानयोग - आत्मा और ब्रह्म का बौद्धिक विवेचना
3. भक्तियोग - पूर्ण समर्पण के साथ ईश्वर की आराधना।

गीता का योग-दर्शन किसी भी आध्यात्मिक साधक के लिए आचरण का मूल स्तंभ है।

महर्षि पतंजलि का योगसूत्र और अष्टांग योग

पतंजलि द्वारा रचित योगसूत्र योगदर्शन का सबसे व्यवस्थित और वैज्ञानिक ग्रंथ है। इसमें उन्होंने अष्टांग योग की संकल्पना दी, जो साधना की आठ सीढ़ियाँ हैं:

1. यम - नैतिक अनुशासन (अहिंसा, सत्य, अस्तेय आदि)
2. नियम - आत्मशुद्धि के नियम (शौच, संतोष आदि)
3. आसन - शरीर को स्थिर और स्थायी बनाना
4. प्राणायाम - श्वास का नियंत्रण
5. प्रत्याहार - इन्द्रियों का वश में करना
6. धारणा - एकाग्रता
7. ध्यान - ध्यान अवस्था
8. समाधि - परम स्थिति, ब्रह्मलीनता

पतंजलि का यह योग न केवल ध्यान और साधना के लिए है, बल्कि मानसिक स्वास्थ्य, जीवन प्रबंधन और आंतरिक अनुशासन का साधन भी है।

पुराणों और अन्य ग्रंथों में योग

पुराणों में योग का उल्लेख अत्यंत व्यापक और गूढ़ रूप में मिलता है। शिवपुराण में भगवान शिव को आदियोगी कहा गया है, जो योग की मूल साधना के प्रवर्तक माने जाते हैं। भागवतपुराण में ध्यानयोग और भक्तियोग के माध्यम से आत्मसाक्षात्कार और मोक्ष की प्राप्ति को प्रमुख साध्य बताया गया है। विष्णुपुराण में योग को तप, ध्यान और ईश्वर में एकाग्रता का साधन कहा गया है। इसके अतिरिक्त योगवासिष्ठ, मार्कण्डेय पुराण, देवीभागवत, नारदपुराण आदि ग्रंथों में भी योग के विविध रूपों - जैसे राजयोग, ध्यानयोग, भक्तियोग - की विस्तृत चर्चा मिलती है। पुराणों में योग केवल साधना नहीं, बल्कि जीवन के हर क्षेत्र में दिव्यता और अनुशासन लाने वाला मार्ग है।

आयुर्वेद और योग

आयुर्वेद और योग वैदिक परंपरा की दो पूरक प्रणालियाँ हैं। आयुर्वेद जहां शरीर और मन के संतुलन से स्वास्थ्य की रक्षा करता है, वहीं योग आत्मा, मन और शरीर के समन्वय का मार्ग है। चरक संहिता और सुश्रुत संहिता जैसे ग्रंथों में योग को मानसिक शांति, रोग निवारण और आत्मज्ञान का साधन माना गया है। आज की जीवनशैली में, योग और आयुर्वेद मिलकर न केवल आरोग्य का मार्ग प्रदान करते हैं, बल्कि भारत की प्राचीन वैज्ञानिक चेतना और सांस्कृतिक प्रभाव को भी वैश्विक स्तर पर स्थापित करते हैं।

चरक ने लिखा :

“धीरास्तत्र न मुह्यन्ति योगेनात्मा विभाव्यते।”

अर्थात् धैर्यवान व्यक्ति योग के माध्यम से आत्मा को जान लेता है।

निष्कर्ष

प्राचीन भारतीय ग्रंथों में वर्णित योग की अवधारणा मात्र शारीरिक अभ्यास नहीं, बल्कि एक समग्र जीवन-दृष्टि है, जो व्यक्ति के शारीरिक, मानसिक, बौद्धिक और आत्मिक सभी पक्षों का परिष्कार करती है। यह विविध ग्रंथों और परंपराओं में अनेक रूपों और पथों में प्रकट हुआ - जैसे कर्मयोग, ज्ञानयोग, भक्तियोग, राजयोग और हठयोग - जिससे

यह स्पष्ट होता है कि योग केवल किसी एक मार्ग तक सीमित नहीं, बल्कि वह आज जब समूचा विश्व योग को एक वैश्विक अभ्यास और जीवनशैली के रूप में अपना रहा है, तब यह आवश्यक हो जाता है कि हम इसके प्राचीन भारतीय मूल, दार्शनिक गहराई, और आध्यात्मिक उद्देश्य को पुनः समझें। यदि हम योग को केवल फिटनेस या आसन तक सीमित कर देंगे, तो इसकी मूल आत्मा से हम दूर हो जाएँगे।

अतः योग न केवल भारत की सांस्कृतिक धरोहर है, बल्कि यह संपूर्ण मानवता के लिए एक शाश्वत और सार्वकालिक मार्गदर्शक है। इसे केवल शारीरिक स्वास्थ्य तक सीमित न रखते हुए हमें इसकी आध्यात्मिकता, आंतरिक अनुशासन और जीवनपर्यंत साधना के रूप में पुनः ग्रहण करने की आवश्यकता है।

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योग फॉर वन अर्थ, वन हेल्थ

योग विरासत (Yoga Heritage)

अविनाश शुक्ल

शोधार्थी, हिंदी विभाग

सिद्धार्थ विश्वविद्यालय कपिलवस्तु सिद्धार्थनगर

सारांश -

योग भारत की प्राचीनतम आध्यात्मिक परंपराओं में से एक है, जिसकी जड़ें वैदिक काल तक जाती हैं। यह केवल शारीरिक व्यायाम नहीं, बल्कि शरीर, मन और आत्मा के समग्र विकास की प्रणाली है। वैदिक और उपनिषद काल में ध्यान, तप और आत्म-साक्षात्कार के साधन के रूप में योग का वर्णन मिलता है।

महर्षि पतंजलि ने योग को "चित्तवृत्तिनिरोधः" के रूप में परिभाषित किया और अष्टांग योग - यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि - की प्रणाली प्रस्तुत की। हठयोग परंपरा ने शरीर को आत्म-साक्षात्कार का साधन मानते हुए आसनों, बंधों और मुद्राओं का विकास किया। योग का दर्शन भारतीय सांख्य और वेदांत परंपरा से जुड़ा हुआ है। भगवद्गीता में कर्मयोग, ज्ञानयोग, भक्तियोग और ध्यानयोग के रूप में इसकी व्याख्या की गई है। योग भारत की कला, संगीत, नृत्य और मंदिर स्थापत्य में भी गहराई से जुड़ा है।

आधुनिक युग में स्वामी विवेकानंद, श्री अरविंद, बाबा रामदेव आदि योगाचार्यों ने योग को अंतरराष्ट्रीय स्तर पर लोकप्रिय बनाया। 21 जून को अंतरराष्ट्रीय योग दिवस घोषित करना इसकी वैश्विक स्वीकृति का प्रतीक है। योग चिकित्सा क्षेत्र में भी प्रभावी सिद्ध हुआ है। यह तनाव, हृदय रोग, मधुमेह आदि रोगों में सहायक है। विश्वभर में योग अब एक वैश्विक विरासत के रूप में स्थापित हो चुका है, हालांकि इसके साथ व्यवसायीकरण जैसी चुनौतियाँ भी सामने आई हैं। इनका समाधान पारंपरिक योग की शिक्षा, शास्त्रीय ग्रंथों का अध्ययन और प्रामाणिक प्रसार द्वारा संभव है। योग न केवल भारत की आत्मा का प्रतीक है, बल्कि मानवता के लिए शांति, स्वास्थ्य और आध्यात्मिक विकास का मार्ग भी है।

योग, भारत की प्राचीनतम आध्यात्मिक

योग का सबसे पुराना उल्लेख वेदों में मिलता है। ऋग्वेद के मंत्रों में ध्यान, तप और समाधि जैसे तत्वों का वर्णन है। उपनिषदों में योग का स्वरूप अधिक स्पष्ट और दार्शनिक रूप में सामने आता है, जहाँ आत्मा और ब्रह्म के मिलन के लिए योग को साधन बताया गया है।

श्वेताश्वतर उपनिषद और कठोपनिषद जैसे ग्रंथों में ध्यान, प्राणायाम और आत्मसंयम के माध्यम से आत्मा की अनुभूति पर बल दिया गया है। वहाँ से योग धीरे-धीरे एक सुव्यवस्थित साधना पद्धति के रूप में विकसित हुआ।

पतंजलि का योगदर्शन और अष्टांग मार्ग

महर्षि पतंजलि के अनुसार:

“योगश्चित्तवृत्तिनिरोधः” (योगसूत्र 1.2)

अर्थात् योग चित्त की वृत्तियों का निरोध है।

पतंजलि के योगदर्शन में आत्मा (पुरुष) और प्रकृति के बीच भेद करना ही मुक्ति का मार्ग है। यह दर्शन सांख्य दर्शन पर आधारित है, लेकिन इसमें ईश्वर की अवधारणा को भी स्वीकार किया गया है।

3. अष्टांग योग (Ashtanga Yoga):

पतंजलि ने योग के आठ अंगों को बताया है, जिन्हें “अष्टांग योग” कहा जाता है। यह योग के अनुशासन का क्रमिक मार्ग है:

1. यम (Yama) - सामाजिक अनुशासन (बाहरी नियंत्रण)
 - अहिंसा (हिंसा न करना)
 - सत्य (सत्य बोलना)
 - अस्तेय (चोरी न करना)
 - ब्रह्मचर्य (इंद्रिय संयम)
 - अपरिग्रह (संग्रह न करना)
2. नियम (Niyama) - व्यक्तिगत अनुशासन (आत्म-नियंत्रण)
 - शौच (शुद्धता)
 - संतोष (संतोष)
 - तप (अनुशासन/साधना)
 - स्वाध्याय (धार्मिक ग्रंथों का अध्ययन)
 - ईश्वर प्रणिधान (ईश्वर में समर्पण)
3. आसन (Asana) - स्थिर और सुखद शरीर की स्थिति
 - शरीर को ध्यान के लिए स्थिर और आरामदायक बनाना।
4. प्राणायाम (Pranayama) - श्वास नियंत्रण
 - प्राण (जीवन ऊर्जा) का नियमन और संतुलन।
5. प्रत्याहार (Pratyahara) - इंद्रियों का नियंत्रण
 - इंद्रियों को बाह्य विषयों से हटाकर भीतर लाना।
6. धारणा (Dharana) - एकाग्रता
 - मन को एक विषय या बिंदु पर केंद्रित करना।
7. ध्यान (Dhyana) - ध्यान या ध्यानावस्था
 - निरंतर एक ही वस्तु पर चित्त की अविरल प्रवाह।
8. समाधि (Samadhi) - आत्मसाक्षात्कार या पूर्ण ध्यान

- जब साधक स्वयं के अस्तित्व से परे जाकर शुद्ध चेतना से एक हो जाता है।

हठयोग और तार्त्रिक प्रभाव

10वीं शताब्दी के बाद हठयोग की परंपरा उभरी, जिसमें शरीर को साधन मानकर आत्मा की जागृति की साधना की गई। गोरखनाथ, स्वात्माराम और नाथ संप्रदाय के अन्य योगियों ने शरीर के शुद्धिकरण और कुंडलिनी जागरण के लिए विशेष आसनों, मुद्राओं और बंधों की रचना की।

हठयोग प्रदीपिका, घेरंड संहिता और शिव संहिता जैसे ग्रंथों ने हठयोग को विस्तृत स्वरूप दिया। इन ग्रंथों में शरीर, नाड़ियों, प्राण, चक्र, कुंडलिनी और ध्यान के विषय में गहराई से विवेचन किया गया है।

योग दर्शन भारतीय षड्दर्शन परंपरा का एक प्रमुख अंग है। यह सांख्य दर्शन के साथ घनिष्ठ रूप से जुड़ा हुआ है, जिसमें प्रकृति और पुरुष की द्वैत मान्यता है। योगदर्शन इसी द्वैत के समाधान हेतु साधना का मार्ग प्रस्तुत करता है। भगवद्गीता में योग को कर्मयोग, ज्ञानयोग, भक्तियोग और ध्यानयोग के रूप में समझाया गया है:

कर्मयोग - निष्काम कर्म के माध्यम से आत्मा की शुद्धि

ज्ञानयोग - विवेक द्वारा आत्म-बोध

भक्तियोग - प्रेम और समर्पण के द्वारा मोक्ष

ध्यानयोग - आत्मा के साक्षात्कार की प्रक्रिया

योग भारतीय जीवन-दर्शन का मूल आधार बन गया है। यह आत्मविकास, मोक्ष और मानव कल्याण का मार्ग है।

योग न केवल साधना पद्धति है, बल्कि एक सांस्कृतिक धरोहर भी है। भारत की मंदिर कला, शिल्प, चित्रकला, नृत्य और संगीत में योग की स्पष्ट झलक दिखाई देती है। मंदिरों में योगिक मूर्तियाँ: अजन्ता, एलोरा, खजुराहो, कांचीपुरम जैसे स्थलों पर ध्यान और आसनों में स्थित मूर्तियाँ मिलती हैं। नाट्यशास्त्र: भरतमुनि के नाट्यशास्त्र में अंग-संचालन की योगिक प्रणाली अपनाई गई है। संगीत: ध्रुपद, भजन, कीर्तन आदि योगिक चेतना को जागृत करने के माध्यम बने हैं।

आधुनिक युग में योग का पुनर्जागरण

स्वामी विवेकानंद, स्वामी शिवानंद, श्री अरविंद, परमहंस योगानंद, महर्षि महेश योगी, बी.के.एस. अय्यंगार, बाबा रामदेव जैसे योगाचार्यों ने योग को विश्व मंच पर स्थापित किया। उन्होंने योग के विभिन्न पहलुओं को आधुनिक विज्ञान और समाज के साथ जोड़कर प्रस्तुत किया।

भारत सरकार की पहल पर 2015 से हर वर्ष 21 जून को अंतर्राष्ट्रीय योग दिवस के रूप में मनाया जाता है, जो विश्व में योग की स्वीकृति और सम्मान को दर्शाता है।

योग और आधुनिक चिकित्सा

आधुनिक चिकित्सा विज्ञान ने रोगों के निदान और उपचार में अभूतपूर्व प्रगति की है, लेकिन अनेक शारीरिक व मानसिक रोगों के उपचार में योग एक प्रभावी पूरक (complementary) और समग्र (holistic) चिकित्सा पद्धति के रूप में उभरा है। योग आज केवल भारत में नहीं, बल्कि संपूर्ण विश्व में चिकित्सा विज्ञान का एक विश्वसनीय सहायक

साधन बन चुका है।

(i) तनाव और मानसिक स्वास्थ्य:

- डिप्रेशन, एंजायटी (anxiety), PTSD जैसी मानसिक बीमारियों के उपचार में योग, ध्यान और प्राणायाम कारगर सिद्ध हुए हैं।
- योग मन को शांत करने, नींद सुधारने और भावनात्मक संतुलन में सहायक है।
- कई मनोवैज्ञानिक उपचारों (जैसे बहज) के साथ योगिक तकनीकों का उपयोग किया जा रहा है।

(ii) जीवनशैली से जुड़ी बीमारियाँ (Lifestyle Diseases):

- मधुमेह (Diabetes), उच्च रक्तचाप (Hypertension), मोटापा, थायरॉइड, PCOD/PCOS जैसी बीमारियाँ योग द्वारा नियंत्रित की जा सकती हैं।
- नियमित योग से मेटाबॉलिज्म सुधरता है और हॉर्मोन संतुलन बेहतर होता है।

(iii) हृदय रोग और श्वसन तंत्र:

- प्राणायाम और ध्यान हृदय गति को नियंत्रित करते हैं और रक्तचाप को संतुलित करते हैं।
- अस्थमा, ब्रॉन्काइटिस और फेफड़ों से जुड़ी समस्याओं में योगिक श्वास तकनीकें बेहद प्रभावी होती हैं।

(iv) पुनर्वास (Rehabilitation):

- योग अब कैंसर, स्ट्रोक, रीढ़ की हड्डी की चोटों और सर्जरी के बाद की रिकवरी में एक सहायक उपचार के रूप में अपनाया जा रहा है।
- फिजियोथेरेपी के साथ योगिक मुद्राएं जोड़ी जाती हैं।

(v) आयुर्विज्ञान और अनुसंधान:

- AIIMS, NIMHANS, ICMR जैसी संस्थाओं ने योग पर अनेक वैज्ञानिक अध्ययन किए हैं।
- ICMR ने पाया कि योग और आयुर्वेद का संयुक्त प्रयोग कई रोगों में दवा पर निर्भरता को कम करता है।

3. योग आधारित चिकित्सा पद्धतियाँ:

- इंटीग्रेटिव मेडिसिन (Integrative Medicine): आधुनिक चिकित्सा और योग/आयुर्वेद का संयुक्त प्रयोग।
- Naturopathy और योग चिकित्सा केंद्र: भारत में कई संस्थान जैसे मोरारजी देसाई राष्ट्रीय योग संस्थान, SVYASA (बेंगलुरु) इस दिशा में कार्य कर रहे हैं।

वैश्विक योग विरासत

योग अब भारत तक सीमित नहीं रहा। अमेरिका, यूरोप, ऑस्ट्रेलिया, जापान, रूस आदि देशों में करोड़ों लोग योग को जीवनशैली का हिस्सा बना चुके हैं। कई अंतरराष्ट्रीय विश्वविद्यालयों में योग पाठ्यक्रम चल रहे हैं। योग अब एक वैश्विक विरासत (Global Heritage) के रूप में स्थापित हो चुका है।

हालाँकि योग का वैश्वीकरण हुआ है, परंतु इसके साथ कुछ समस्याएँ भी उत्पन्न हुई हैं:

व्यवसायीकरण और ब्रांडिंग से योग की पवित्रता पर खतरा, योग को केवल फिटनेस तक सीमित करने की प्रवृत्ति एवं पारंपरिक ग्रंथों और विधियों की अनदेखी।

इन चुनौतियों का समाधान निम्नलिखित उपायों से संभव है:

1. योग शिक्षकों के लिए शास्त्रीय शिक्षा अनिवार्य करना।
2. विद्यालयों और विश्वविद्यालयों में योग का समावेश।
3. मीडिया और डिजिटल प्लेटफार्मों के माध्यम से प्रामाणिक योग का प्रसार

योग भारत की आत्मा है। यह केवल शारीरिक व्यायाम नहीं, बल्कि आत्मा की परम अवस्था तक पहुँचने का साधन है। योग की विरासत हमें न केवल अपने अतीत से जोड़ती है, बल्कि वर्तमान में स्वास्थ्य और शांति प्रदान करती है और भविष्य के लिए दिशा तय करती है। इस विरासत को सुरक्षित रखना, उसका प्रचार-प्रसार करना और अपने जीवन में अपनाना हम सभी का दायित्व है। योग ही वह सेतु है, जो शरीर से आत्मा, व्यक्ति से ब्रह्म और मानव से ब्रह्मांड तक की यात्रा को संभव बनाता है।



भारतीय संस्कृति का वैश्विक प्रभाव और योगदान :

योग के विशेष संदर्भ में

सुधांशु सिंह

शोधार्थी, प्राचीन इतिहास पुरातत्व एवं संस्कृति विभाग,
सिद्धार्थ विश्वविद्यालय, कपिलवस्तु, सिद्धार्थ नगर, उत्तरप्रदेश।

सार

योग भारतीय संस्कृति का एक अमूल्य योगदान है, जिसने वैश्विक स्तर पर आध्यात्मिक, शारीरिक और मानसिक कल्याण को बढ़ावा दिया है। यह शोध पत्र योग की उत्पत्ति, इसके भारतीय दार्शनिक और सांस्कृतिक आधार, तथा इसके वैश्विक प्रसार और प्रभाव का विश्लेषण करता है। साहित्य समीक्षा, तुलनात्मक विश्लेषण और योग अभ्यासियों के अनुभवों के आधार पर यह अध्ययन योग के विभिन्न रूपों (हठ योग, भक्ति योग, ज्ञान योग) और इसके वैश्विक स्वीकार्यता को जांचता है। शोध में पाया गया कि योग ने न केवल स्वास्थ्य और तनाव प्रबंधन में योगदान दिया, बल्कि भारतीय संस्कृति को विश्व मंच पर स्थापित करने में भी महत्वपूर्ण भूमिका निभाई। यह पत्र सांस्कृतिक संवेदनशीलता और योग की प्रामाणिकता को बनाए रखने के लिए सुझाव प्रस्तुत करता है, साथ ही भविष्य के शोध के लिए दिशा-निर्देश भी प्रदान करता है।

कीवर्ड- योग, भारतीय संस्कृति, वैश्विक प्रभाव, आध्यात्मिकता, शारीरिक स्वास्थ्य।

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परिचय-

योग, भारतीय संस्कृति का एक प्राचीन और अमूल्य उपहार, न केवल एक शारीरिक अभ्यास है, बल्कि एक आध्यात्मिक और दार्शनिक जीवन पद्धति भी है, जो मन, शरीर और आत्मा के संतुलन को बढ़ावा देती है। प्राचीन भारतीय ग्रंथों जैसे पतंजलि के योग सूत्र, भगवद्गीता और उपनिषदों में योग की जड़ें गहरी हैं, जो इसे सांख्य और वेदांत दर्शन से जोड़ती हैं। योग के विभिन्न रूप - हठ योग, भक्ति योग, ज्ञान योग और कर्म योग - ने भारतीय संस्कृति को समृद्ध किया और वैश्विक स्तर पर इसके प्रभाव को बढ़ाया। 19वीं और 20वीं सदी में स्वामी विवेकानंद, परमहंस योगानंद और बी.के.एस. अयंगर जैसे योग गुरुओं ने योग को पश्चिमी देशों में लोकप्रिय बनाया, जिससे यह विश्व भर में स्वास्थ्य, तनाव प्रबंधन और आध्यात्मिक जागरूकता का प्रतीक बन गया। संयुक्त राष्ट्र द्वारा 21 जून को अंतरराष्ट्रीय योग दिवस के रूप में मान्यता ने योग की वैश्विक स्वीकार्यता को और सुदृढ़ किया।

यह शोध पत्र योग के वैश्विक प्रभाव और भारतीय संस्कृति के योगदान की पड़ताल करता है। इसके मुख्य प्रश्न हैं: योग ने भारतीय संस्कृति को विश्व मंच पर कैसे स्थापित किया? योग के विभिन्न रूपों का वैश्विक प्रभाव क्या है? और, क्या सांस्कृतिक अनुकूलन ने योग की प्रामाणिकता को प्रभावित किया है? इस अध्ययन का उद्देश्य योग के शारीरिक, मानसिक और सांस्कृतिक आयामों का विश्लेषण करना है, साथ ही इसके व्यावसायीकरण और सांस्कृतिक

संवेदनशीलता से संबंधित चुनौतियों की जांच करना है। शोध साहित्य समीक्षा, तुलनात्मक विश्लेषण और योग अभ्यासियों के अनुभवों पर आधारित है। यह पत्र परिचय, साहित्य समीक्षा, शोध पद्धति, विश्लेषण, निष्कर्ष और सुझावों के माध्यम से संरचित है, ताकि योग के वैश्विक योगदान को व्यापक रूप से समझा जा सके।

साहित्य समीक्षा-

योग, भारतीय संस्कृति का एक अभिन्न अंग, प्राचीन काल से आध्यात्मिक और शारीरिक कल्याण का साधन रहा है। पतंजलि के योग सूत्र¹ में योग को चित्त की वृत्तियों के निरोध के रूप में परिभाषित किया गया है, जो भारतीय दर्शन में इसकी गहरी जड़ों को दर्शाता है। भगवद्गीता और उपनिषद जैसे ग्रंथों में योग के विभिन्न रूपों - भक्ति, ज्ञान, कर्म और राज योगकृका वर्णन है, जो इसे एक समग्र जीवन पद्धति के रूप में स्थापित करते हैं। इन ग्रंथों ने योग को भारतीय संस्कृति के केंद्र में रखा और इसके वैश्विक प्रसार का आधार बनाया।

आधुनिक समय में, स्वामी विवेकानंद और बी.के.एस. अयंगर जैसे योग गुरुओं ने योग को पश्चिमी देशों में लोकप्रिय बनाया। विवेकानंद की पुस्तक राज योग² ने योग के दार्शनिक पहलुओं को पश्चिमी दर्शकों तक पहुँचाया, जबकि अयंगर की लाइट ऑन योग³ ने हठ योग को वैश्विक स्तर पर प्रचलित किया। एलिजाबेथ डी मिशेल की पुस्तक योगरू द आर्ट ऑफ ट्रांसफॉर्मेशन⁴ योग के सांस्कृतिक और ऐतिहासिक विकास को चित्रित करती है, विशेष रूप से इसके वैश्विक अनुकूलन को। शोध पत्रों, जैसे सिंगलटन ने योग के व्यावसायीकरण और इसके पश्चिमी संदर्भ में परिवर्तन पर प्रकाश डाला, जिसमें योग स्टूडियो और योगा पैंट जैसे तत्व शामिल हैं।

हालाँकि, कुछ विद्वानों, जैसे जैन⁵ ने सांस्कृतिक विनियोग (cultural appropriation) के मुद्दे पर चर्चा की, जहाँ योग की प्रामाणिकता को पश्चिमी व्यावसायीकरण ने प्रभावित किया। इसके अतिरिक्त, योग के मानसिक स्वास्थ्य लाभों पर शोध ने इसके तनाव प्रबंधन और मनोवैज्ञानिक कल्याण में योगदान को रेखांकित किया। फिर भी, साहित्य में कुछ अंतराल हैं, जैसे योग के सामाजिक प्रभाव और गैर-पश्चिमी देशों में इसके प्रसार पर सीमित अध्ययन। यह शोध पत्र इन अंतरालों को भरने का प्रयास करता है, विशेष रूप से भारतीय संस्कृति के वैश्विक योगदान के संदर्भ में।

विश्लेषण और चर्चा-

योग, भारतीय संस्कृति का एक प्राचीन उपहार, ने वैश्विक स्तर पर शारीरिक, मानसिक और सांस्कृतिक क्षेत्रों में गहरा प्रभाव डाला है। यह अनुभाग योग की ऐतिहासिक और सांस्कृतिक जड़ों, इसके वैश्विक प्रसार और स्वीकार्यता, तथा सांस्कृतिक अनुकूलन के प्रभावों का विश्लेषण करता है। साहित्य समीक्षा, प्राचीन ग्रंथों, और आधुनिक शोध के आधार पर यह चर्चा योग के वैश्विक योगदान और भारतीय संस्कृति के महत्व को रेखांकित करती है।

1. योग की ऐतिहासिक और सांस्कृतिक जड़ें

योग की उत्पत्ति प्राचीन भारत में 5000 वर्ष से अधिक पुरानी है, जिसका उल्लेख ऋग्वेद और उपनिषद जैसे ग्रंथों में मिलता है। पतंजलि के योग सूत्र ने योग को एक व्यवस्थित दर्शन के रूप में प्रस्तुत किया, जिसमें अष्टांग योग (यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि) के माध्यम से आत्म-साक्षात्कार का मार्ग बताया गया। यह दार्शनिक आधार सांख्य और वेदांत दर्शन से जुड़ा है, जो मन और आत्मा के बीच संतुलन पर जोर देता है।

भगवद्गीता में भक्ति, कर्म और ज्ञान योग का वर्णन है, जो भारतीय संस्कृति में योग की विविधता को दर्शाता है। ये ग्रंथ योग को केवल शारीरिक अभ्यास तक सीमित नहीं करते, बल्कि इसे जीवन जीने की कला के रूप में प्रस्तुत करते हैं। भारतीय संस्कृति में योग ने सामाजिक एकता और आध्यात्मिक जागरूकता को बढ़ावा दिया, जो इसके वैश्विक प्रसार का आधार बना। इस ऐतिहासिक और सांस्कृतिक नींव ने योग को एक ऐसी प्रणाली के रूप में स्थापित किया, जो विभिन्न संस्कृतियों में अनुकूलन के लिए लचीली, फिर भी अपनी प्रामाणिकता को बनाए रखने वाली है।

2. वैश्विक प्रसार और स्वीकार्यता

19वीं और 20वीं सदी में योग का वैश्विक प्रसार स्वामी विवेकानंद, परमहंस योगानंद और बी.के.एस. अयंगर जैसे योग गुरुओं के प्रयासों से संभव हुआ। विवेकानंद ने 1893 में शिकागो विश्व धर्म संसद में योग और वेदांत को पश्चिमी दर्शकों के समक्ष प्रस्तुत किया जिसने योग को आध्यात्मिक प्रथाओं के रूप में स्थापित किया। अयंगर की लाइट ऑन योग ने हठ योग को वैश्विक स्तर पर लोकप्रिय बनाया, विशेष रूप से इसके शारीरिक आसनों के माध्यम से। 21वीं सदी में, संयुक्त राष्ट्र द्वारा 21 जून को अंतरराष्ट्रीय योग दिवस के रूप में मान्यता⁶ ने योग की वैश्विक स्वीकार्यता को और सुदृढ़ किया। आज, विश्व भर में योग स्टूडियो, ऑनलाइन कक्षाएँ और योग रिट्रीट इसकी लोकप्रियता के प्रमाण हैं। शोध⁷ के अनुसार, वैश्विक योग उद्योग का मूल्य 2023 में लगभग 80 बिलियन डॉलर था, जो इसके आर्थिक प्रभाव को दर्शाता है। योग के विभिन्न रूपों - हठ, अष्टांग, कुंडलिनी, और विन्यास योग - ने विभिन्न संस्कृतियों में स्वीकार्यता प्राप्त की। उदाहरण के लिए, पश्चिमी देशों में हठ योग शारीरिक फिटनेस के लिए लोकप्रिय है, जबकि भक्ति योग भारत और अन्य एशियाई देशों में आध्यात्मिकता से जुड़ा है। यह विविधता योग की वैश्विक अपील का कारण है, क्योंकि यह विभिन्न सांस्कृतिक और व्यक्तिगत आवश्यकताओं को पूरा करता है।

3. सांस्कृतिक प्रभाव और अनुकूलन

योग का वैश्विक प्रसार भारतीय संस्कृति के तत्वों जैसे आयुर्वेद, प्राणायाम और ध्यान को विश्व मंच पर ले गया। सिंगलटन⁸ के अनुसार, पश्चिमी देशों में योग का व्यावसायीकरण - जैसे योगा पैंट, योग स्टूडियो और ऐप्स - ने इसे एक जीवनशैली ब्रांड में बदल दिया। यह अनुकूलन योग की पहुंच को बढ़ाता है, लेकिन सांस्कृतिक विनियोग (cultural appropriation) का मुद्दा भी उठाता है, जैसा कि जैन⁹ ने रेखांकित किया। उदाहरण के लिए, योग को केवल फिटनेस तक सीमित करना इसके आध्यात्मिक और दार्शनिक आयामों को कमजोर करता है। फिर भी, योग ने वैश्विक स्तर पर सांस्कृतिक एकीकरण को बढ़ावा दिया। उदाहरण के लिए, भारत के बाहर आयुर्वेदिक केंद्र और ध्यान रिट्रीट की बढ़ती संख्या भारतीय संस्कृति के प्रति रुचि को दर्शाती है। शोध¹⁰ में पाया गया कि योग अभ्यास करने वाले 70% से अधिक लोग इसे मानसिक शांति और तनाव प्रबंधन के लिए अपनाते हैं, जो योग के समग्र दृष्टिकोण को रेखांकित करता है।

हालाँकि, सांस्कृतिक संवेदनशीलता की कमी के कारण कुछ विवाद भी उत्पन्न हुए। पश्चिमी देशों में योग को "एक्सरसाइज" के रूप में प्रचारित करना इसके भारतीय मूल को अस्पष्ट करता है। इसके विपरीत, भारत में योग को प्रामाणिकता के साथ प्रस्तुत करने के प्रयास, जैसे योग शिक्षकों के लिए प्रमाणन, इसकी सांस्कृतिक जड़ों को संरक्षित करने में मदद करते हैं। योग का यह दोहरा स्वरूप - वैश्विक अनुकूलन और भारतीय प्रामाणिकता - इसके प्रभाव को और जटिल बनाता है।

विश्लेषण

योग ने भारतीय संस्कृति को वैश्विक मंच पर एक सकारात्मक छवि प्रदान की, जो न केवल शारीरिक स्वास्थ्य, बल्कि मानसिक और आध्यात्मिक कल्याण को भी बढ़ावा देती है। इसका वैश्विक प्रसार भारतीय दर्शन, विशेष रूप से अहिंसा और समग्रता, को विश्व भर में फैलाने में सफल रहा। हालांकि, व्यावसायीकरण और सांस्कृतिक विनियोग के मुद्दों ने योग की प्रामाणिकता पर प्रश्न उठाए हैं। भविष्य में, योग की शिक्षा और अभ्यास में सांस्कृतिक संवेदनशीलता को प्राथमिकता देना आवश्यक है, ताकि इसके भारतीय मूल को संरक्षित रखा जा सके।

सुझाव-

1. **प्रामाणिकता का संरक्षण:** योग प्रशिक्षण कार्यक्रमों में भारतीय दर्शन और प्राचीन ग्रंथों पर आधारित पाठ्यक्रम को शामिल किया जाए। भारत सरकार और योग संस्थानों को प्रमाणित प्रशिक्षकों के लिए मानक स्थापित करने चाहिए।
2. **सांस्कृतिक संवेदनशीलता:** वैश्विक स्तर पर योग के प्रचार में भारतीय संस्कृति की जड़ों को उजागर करने के लिए जागरूकता अभियान चलाए जाएँ, ताकि सांस्कृतिक विनियोग को कम किया जा सके।
3. **शोध और विकास:** योग के सामाजिक और मनोवैज्ञानिक प्रभावों, विशेष रूप से गैर-पश्चिमी देशों में, पर गहन शोध को प्रोत्साहित किया जाए।
4. **वैश्विक सहयोग:** भारतीय योग संस्थानों और वैश्विक योग समुदायों के बीच सहयोग बढ़ाया जाए, ताकि योग की प्रामाणिकता और वैश्विक पहुंच दोनों संतुलित रहें।
5. **डिजिटल मंचों का उपयोग:** ऑनलाइन योग कक्षाओं और ऐप्स के माध्यम से प्रामाणिक योग शिक्षा को बढ़ावा दिया जाए, जिसमें भारतीय संस्कृति के तत्वों को शामिल किया जाए।

योग ने भारतीय संस्कृति को विश्व मंच पर एक सकारात्मक और समावेशी छवि प्रदान की है। इसके वैश्विक प्रभाव को बनाए रखने के लिए प्रामाणिकता, शिक्षा और सांस्कृतिक संवेदनशीलता पर ध्यान देना आवश्यक है। भविष्य में, योग न केवल स्वास्थ्य और शांति का साधन बनेगा, बल्कि भारतीय संस्कृति के वैश्विक राजदूत के रूप में भी अपनी भूमिका निभाएगा।

निष्कर्ष -

योग, भारतीय संस्कृति का एक अनमोल योगदान, ने वैश्विक स्तर पर शारीरिक, मानसिक और आध्यात्मिक कल्याण को बढ़ावा देकर भारतीय संस्कृति की वैश्विक पहचान को सुदृढ़ किया है। इस शोध पत्र में विश्लेषण से स्पष्ट होता है कि योग की जड़ें प्राचीन भारतीय ग्रंथों जैसे पतंजलि योग सूत्र, भगवद्गीता और उपनिषद में निहित हैं, जो इसे एक समग्र जीवन पद्धति के रूप में स्थापित करती हैं। स्वामी विवेकानंद, बी.के.एस. अयंगर और अन्य योग गुरुओं के प्रयासों ने 19वीं और 20वीं सदी में योग को वैश्विक मंच पर ले जाकर भारतीय संस्कृति के दर्शन, विशेष रूप से अहिंसा, ध्यान और समग्रता, को विश्व भर में फैलाया। अंतरराष्ट्रीय योग दिवस (21 जून) की स्थापना ने योग की सार्वभौमिक स्वीकार्यता को और मजबूत किया। योग ने न केवल शारीरिक स्वास्थ्य और तनाव प्रबंधन में योगदान दिया, बल्कि आयुर्वेद और प्राणायाम जैसे भारतीय सांस्कृतिक तत्वों को भी विश्व स्तर पर लोकप्रिय बनाया। हालांकि, व्यावसायीकरण और सांस्कृतिक विनियोग ने योग की प्रामाणिकता को चुनौती दी है, जिससे भारतीय मूल्यों को

संरक्षित करने की आवश्यकता उभरकर सामने आई है। योग ने भारतीय संस्कृति को एक वैश्विक राजदूत के रूप में स्थापित किया, जो सांस्कृतिक एकीकरण और वैश्विक शांति को बढ़ावा देता है।

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YOGA VIRASAT

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Abstract

Yoga is an old science related to the final truth. During the last century, Yoga became popular, but is shared in new sizes. Individuals and the organizations have evolved the yoga, disintegrate the original yoga components to develop new Identity, new practices and new institutions. In some cases, original yoga essence It is preserved and in some, he was not that good preserved. This research paper of the region evolution of Anti yoga in the traditional and contemporary, to be understood. The evolution and student processing process, the contents of the yoga distribution with eighteen Yoga Institutions / styles to assess if the essence of yoga as distributed is diluted. A intuitive model was used to evaluate the non-institutions. Studies concluded that yoga essence as proposed by old Indian texts generally not substantially diluted in current yoga practices.

Objective:

The purpose of this research document is to provide correct historic analysis by the elder's evolution of their ancient origin to modern practices.

The context:

Yoga is a practice that exists for thousands of years and suffer a lot change across their story. Their origin is rooted in ancient Italy, where it is developed as harnesses of spiritual and physical practice.

Methods:

A systematic research used using Pubmed, Scopus, Embase, ministry of AYUSH and Web of the science database. The research has been limited to items published between January 2004 and December 2022.

Results:

This item explores Yoga's story, cut their first root evolution in their the current form, and shows how the yoga can play an important role to create economic jobs and growth.

Keywords:

Yoga, evolution, historical analysis, old origin, Moder practices, yoga story, Yoga's philosophy, yoga traditions, yoga marketing.

Introduction:

Yoga is a practice that is now known all over the world, with millions of people practicing for Physical and mental advantages. It's an ancient practice that is spread to Indian culture thousands of years. Has become an important part of the welfare industry because of its quality that combines physical, mental and spiritual items to cause harmony and balance in it life, with regular practice of various respiratory attitudes and techniques in many studies Pension centers, addressing those who want to learn and practice. However, yoga story It is much more complex than we see today. Yoga origin can be attracted to old fashion India, where developed as a spiritual practice instrument. More than the years, has undergone many changes, influenced by different thoughts of thoughts, teachers and practitioners. inside This item, we consider the yoga's story, examine their evolution of the first roots in their Actual form.

Methods:

A systematic search has been made using pubmed, purpose, base, the ministry of Ayush and science internet database. Search has been limited to the items published between January 2004 and December 2022. Collect data from primary and secondary sources. Primary resources were Old texts as yoga suborns, bhagavad gita and other inaccurate literature, while fonces seat were books, articles It was important to collect data By reliable sources and to ensure that the information is accurate and updated.

The origin of the yoga:

The origin of the yoga dates to ancient italy, where developed as an instrument Spiritual practice. The first yoga written recordings are in rigging, one of the oldest Sacred texts of 1900 bc, [1] (Aating and not -flame, S.D.). Rigging contains the infermia in reference to yoga practice, which is used as a means of connection with the divine. We think that the first form of Yoga is Hatha Yoga, who has developed 11th century [2] (throwing 2012). Was a physical practice that focused on the body and it was Designed to prepare the practitioner for meditation. Hatha Yoga includes different attitudes, call Asana, and also the exercise of breathing, or the prankayama. Was created to clean the body and prepare For dhyana (meditation), dharan and samadhi. According to Swib Svema Ram, Hatha Yoga is Ways to get raj yoga, according to him, raj yoga cannot be done without hate YOGA [3] (HATHA YOGA PRAVIDHAPIKA - Swellmarian Swatmarama - Google Books, N.D.) Hatha Yoga doesn't Bad introduction but a state of harmony of nerves or nadis. In which "ha" means hakar that Say the sun (Surya) nadiand "said" means thakar which the moon says (chandra) nadi. I hate Yoga is the well incorrect word foundation of prana re soleil (pingala) and luna (ID) on the side. According to different texts Hatha, Surya Nadi is in the right part of the body and nadi chandra is Located on the left of the body.

Yoga historical roots:

The Self-Stat of the Innusion of Invusage of Converation, which exist about 3300 BC [4] (“Proto-European Colons Protu-Djemi and Proto-Syannes: Correspondence Distribution and contact patterns in linguistic and Archieological Archives “, 2004). The archaeological results of that time suggest that yoga was part of everyday life and evidence of Various yoga and meditation techniques lies in the objects of civilization [5] (subramanya Jayasurya N.D.). These first practices have been arred in time religious beliefs And done to achieve a state of unit with the divine.

Yoga’s classic age:

The Yoga Classic Era initial circa 500 BC, during u quale u famous Sage Sage Sage tailored practice in a systematic set of texts known on yoga suborn [6] (Ranganathan, 2008). Satras Yoga contains 195/196 Apobs describing the eight yoga members, which Provide a frame for practice. These eight members include Yama (moral codes), Niyama (yourself cleanliness), asana (physical attitudes), pranayam (breathing exercises), prankahara (attraction to Sense) [7] (Maheshwari, 2023), Dharan (concentration), Dhyana (meditation) and Samadhi (Lighting) [8] (Garg, 2022).

The impact of yoga darshana

Yoga Dearshana, also known as the Carnosophical Yoga, it’s one of the six classic flushes They philosymous The word “Darshana” means “vision” or “prospect” and in the context of India Philosophy refers to a systematic and complete meaning of reality. Yoga durarshana Has been developed by the antique Indian Page Patanjali in their “Yoga Settras, which is considered Basic text of the classic yoga. The goal of yoga darshana is to get the release or Lights through the yoga process [9] (yoga’s integrity: a Yoga Class Review - Ian Wher - Google Iots, N.D. Attitudes (asana), control of respiration (prankayama), meditation (dhyana) and ethical debramie (yamas and niyamas). According to the patanjals, the human mind is characterized by constant fluctuations or Changes, known as “wizardis.” The practice of the yoga has the purpose of calming these fluctuations and lead to a state of calm and clarity, carrying the self—regetic self-wheel. Darshana yoga also includes systematic analysis of human psies, known as “eight members Yoga “These members include ethical guidance, physical behavior, control of respiration, a sensory Attraction, concentration, meditation and absorption. For practice of these members, The practitioner can gradually refine their awareness and approach the target released. Generally, darshana yoga provides full understanding of the nature of reality and the human mind and offer practical techniques to get the spiritual growth and The performance [10] (the deepest size of Yoga: Theory and practice - Georg Feursin, Google Books, N.D.). Has a deep impact on the Indian and Western Philosophy and continuous To study and practice extensively today.

The impact of Bhagavad Gita:

Gita Bhagavad has compiled in 18 chapters and 700 verses from Mahabharat Bheeshma Parv (Chapter) [13] (singh et al. 2020), one of the most important texts in the world, had a Impact on the development of yoga. Mr. Krishna asks Arjuna “the uniformity of the mind is called Yoga “to exercise jobs in Yoga, give up connection and even in my mind Success and failure are a state of Yoga [14] (Setuamandhavan, 2010). Mr. Krishna also asks too arjuna, Yoga is an immortal knowledge is not the first time I gave this immortal knowledge It she I’ll find out this vivasvan Immortal knowledge (solar God) and vivasvan the narrated His son hand and hand forwarded to his Ikshavaku son [15] (the Dali moder in Herm Religion - Mahendra Singu - Google bank N.D.). This holly holly book was written about 2nd century AC BC and contains a dialogue between the Arjuna Warrior and Lord Krishna [16] (Rao, 2015). The text underline the importance of self-being and self-knowledge and self realisation, stresses Need action without joining the results. Gita Bhagavad also introduced the concept of Bhakti yoga with the other two yoga forms, karma yoga and yoga gyaan, bhakti yoga is The route of dedication and distribution to God. According to Vivekananda Swami, a true search after God or the supreme soul is bhakti yoga. According to him, search as God must be free of the virtues of bed or bad thoughts and feelings Bouncilition, scissors, fraud, etc. [17] (Sime Liveananda Sima - Gautam Sen - Google books Here’s N.D.). There is no description of a physical attitude in and Gita, n and in the patanjali yoga sets. inside Gita has a description of how to sit in a slight attitude [18] (pregg, N.,.). This test that Yoga is not limited to physical exercises. Is an additional knowledge that is hate yoga Only one integral part of the yoga that can bring researcher or practitioner to Samadhi. Life Equanuty at all times, in situations and circumstances is still yoga. The divine wisdom of gita is Is not limited to a look of life. This book explains all aspects of life. According to others Hatha texts, the fasting is a special part of life. Also, three types of food are described in Gita as Satvik, Rajasik, Tamasic [19] Jayanti teaching, etc., 2020). In addition, a detail A discussion of self-reward is available to live a limited and controlled life. Gita gives deep Acquaintance of all aspects of life with yoga; So he has influence on people of all ages. Its meaning teaching a person the art of living.

Yoga in the modern era:

Yoga started spreads beyond India during the nineteen centuries and 20th centuries, mainly by the efforts of Indian stones who did have any people share their teachers. One more with their impact Gurus was Swami Viskananda, who introduced Yoga to the United States at the end of 19 Century [20] (Deslighi, 2018). At the beginning of the twentieth century, other Indian teachers, as T. Krishanarya, brought yoga to a wider hearing to fit practice to meet the needs and Western Student Capacity. In the middle of the century half, yoga earned the popularity in the United States, MINALLY MINALLY FOR THE EFFECTIVE OF YOGA PIONSES as an indra should, B.K.S. Yengar and pattabhi JOIS. These teachers have developed their styles of yoga, like iyengar yoga and ashtanga

yoga, that concentrate on different aspects of practice. Today, yoga is punched by millions of people in the world, and his advantages are known to medical and scientific communities. The modern yoga has evolved to include a variety of styles and practice, by the soft restore Yoga with yoga of intense power and has become a popular form of exercising stress and relief for people of all ages and all the horizons.

Yoga as an international day in the 21st century:

Keep in mind everyone's health and make Yoga's advantages to the public, a The day of the year was held for inspiring health so people can be made of consciousness and careful His health all year round and the day has been observed as international yoga day. First The day of International Yoga was observed on June 21, 2015. Since 2015 [21] (Lakshmi, 2020), it is observed each year. The day has been declared by the United States general assembly in December 2014 [21] (09) (Ladishi, N.D.), after a proposal made from the prime Indian Minister Ways, during their address to the General General Assembly of 2014. The day is dedicated to promote the practice of yoga and raises it between many The advantages can bring. Yoga is an ancient practice coming from India thousands of years ago, And has become simple popular in the world in the last few years. International Day Yoga, people is animated to participate in gender teachings and yoga, and share it Experiences and photos on social networks using Hashtag #inerzionAfyoga. The day is one The reminder of the many ways in which yoga can help people to achieve greater health, happiness and Wellbeing.

Yoga scientific aspect in the modern age:

In modern times there was a growing interest in the yoga scientific aspects and their potential Benefits of health. Here are some scientific research examples on yoga.

1. **Reduction of stress:** Some studies showed that yoga can help stress levels in Inferior the harness level and increase the feelings of relaxation and calm.
2. **Physical Health:** Yoga attempted to have positive effects on physical health, especially Improving cardiovascular health, increases the flexibility and force and reduce chronic pain
3. **Mental health:** search has shown that yoga can help improve mental health reduction An anxiety symptoms, depression and spt . It has also been found to improve the accountiumur Function and memory.
4. **Immune system:** Some studies suggested that yoga practice may improve immunity Feature, potentially reduce risk of certain diseases and infections.
5. **Brain function:** Recent search found yoga may have positive effects on the brain function, Including the increase in the volume of gray matter, improve the link between the brain regions and Improve the global cognitive feature. Generally, these scientists studies off the practice of yoga may have a Impact on physical and mental health.

Growing interest in yoga scientific aspects Helped the sensitivity of the sensitivity of their possible advantages and led to the integration of yoga practices in different medical and therapeutic context.

Yoga psychological impact:

There is a set of search search that yoga practice may have a positive impact on Well-way psychological. Here are some of the ways in which yoga can affect psychological health.

1. **Reduction of stress:** one of the most popular most popular of yoga is their ability to reduce stress. Yoga includes awareness, deep breathing and physical movement, which may all help Lower levels of hormone cortisol stress. Studies showed that yoga practice can be improved Mood, reduce anxiety and reduce depression symptoms.
2. **Improve emotional adjustment:** Yoga's practice can still improve emotional adjustment from Increasing self -avarray and self-champion. Thank you to the respiratory techniques, The yoga can help individuals identify and manage their more effective emotions, bringing to Improved emotional adjustment.
3. **Improved the cognitive feature:** Yoga has also been shown to improve the cognitive feature, Including improvement of memory, attention and decision. Yoga practice can increase the brain Derivative Neurothic Factor (BDNF), a protein who promote the growth and survival of neurons In the brain, which can improve the cognitive feature.
4. **Item to self:** Yoga can also improve self-esteem to improve body image and I promoted yourself -achance. Yoga practice can help individuals connect to their body and Develop a greater appreciation for yourself, carrying the increased self.
5. **Learning of Sleep:** The Yoga can also improve quality and amount of sleep by reducing stress and Anxiety, which may interfere with sleep. Studies showed that Yoga Yoga's practice can go To improve the quality and length of sleep. Generally there is a set of evidence in support of psychological advantages Yoga Although more research is necessary to fully understand the mechanisms behind these advantages, Yoga integration in their daily routine may have a positive impact on mind and emotion Wellbeing.

The role of yoga in the economy and creation of work :

Yoga became a more popular practice in the world, and economic impact has It's still growing. Here are some yoga ways can contribute to economic growth and work Creation.Yoga as well as well-industrial: world welfare industry, which includes Yoga, is quick the increasing sector. According to the global welfare institute, the wellness industry has been estimated to \$ 4.5 Branch in 2018 [23] (Staticles and facts - Industrial Wellness Global,N.D.), and I have to Continue to grow in the years ahead. Yoga industry is an important part of this industry, with Studios Yoga, Think (Study Demas and Loading

Online all it contribute to their growth. Has created Use opportunities for yoga instructors, studio's combators, marketing professions, etc. Yoga as a tourist attraction: Yoga became a popular tourist attraction, people travel India and other countries to detect Eoga Pensions, Workshop and teaching training programs. This has led to the raising of the tourism industry in these countries, create jobs inhospitality, transport and tourism sectors. Yoga in companies: many companies have begun to offer yoga and lies Programs for their employees to improve employees and productivity. You create a Look for business Yoga instructors and well -Bacent professionals that can provide these services. Yoga as health intervention: Yoga attempted to have many health benefits, especially Reduce stress, improve flexibility and balance and reduce blood pressure. As health costs Continue increasing, yoga can be considered a lucrative intervention to handle chronic conditions and reduce health costs. This created work opportunities for Yoga's Terapists, Health professionals and researchers who study the benefits of the Yoga's health. According to a report from the camber of commerce and industry of India (Assouram), yoga industry in India is estimated at approximately \$ 80 billion 2015 [24] as \$ 80 billion society in Yoga is a black game for the mind and task, N..D.). This includes revenue generated by Sale of Yoga products as a carpets, clothes and Accessories, as well as beautiful costs from yoga absences and yoga studies.

Conclusion:

Yoga story is long and attractive, full of old and modern practice Adaptations. From their first roots in the civilization of the Indium Valley to their current popularity.The world, yoga, it was a powerful force for physical, mental and spiritual welfare. US Continue practice and their many advantages, we can learn from the wisdom of the past. Ideas data showing that this industry can create work opportunities for yoga instructors, Products and welfare researchers, between other things. "Yoga is the treasure given by the Sherbel of India for a healthy life and prosperous."

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हठयोग : एक दृष्टि

प्रीति शुक्ला

शोध छात्रा, प्राचीन इतिहास, पुरातत्त्व एवं संस्कृति विभाग
सिद्धार्थ विश्वविद्यालय, कपिलवस्तु, सिद्धार्थनगर

नाथ परम्परा में उपदिष्ट हठयोग पातंजलि योग दर्शन में वर्णित हठयोग परम्परा से बहुत भिन्न नहीं है। योगशास्त्र के ग्रन्थों में प्राण-निरोध-प्रधान साधना को ही हठयोग कहा गया है। सिद्ध सिद्धान्त पद्धति में 'ह' सूर्य का बोधक है और 'ठ' चन्द्र का, अर्थात् सूर्य व चन्द्र के योग को ही हठयोग कहा गया जाता है।

हकारः कथितः सूर्यष्टकारश्चन्द्र उच्यते।

सूर्याचंद्रमसोर्योगात् हठयोगो निगद्यते।।

इसकी व्याख्या करते हुए ब्रह्मानन्द जी का मत है कि 'सूर्य' प्राणवायु का बोधक है और चन्द्र अपानवायु। इन दोनों का योग ही हठयोग है। एक दूसरी व्याख्या यह भी की जाती है कि इड़ा नाड़ी और चन्द्र पिंगला का मिलना ही हठयोग है।¹ हठयोग का अभिप्राय है कि कुछ इस प्रकार अभ्यास या योग किया जाय जिससे वांछित सिद्धि हठात् मिल जाय। हठ का उल्लेख गुह्य समाज में मिलता है जहाँ कहा गया है कि 'ज्ञान' (बोधि प्राप्त न हो तो) हठयोग का सहारा लेना चाहिए।²

योगस्वरोदय में हठयोग के दो भेद बतलाये गये हैं - पहला आसन, प्राणायाम तथा द्यौत आदि षड्कर्म। इसमें नाड़ी शुद्ध होती है तब शुद्ध नाड़ी में पूरित वायु से शुद्धि तदनन्तर परमआनन्द की प्राप्ति होती है। दूसरे भेद में बताया गया है कि नासिका के अग्रभाग पर दृष्टि एकाग्रकर आकाश में सूर्य के प्रकाश को स्मरण करना चाहिए और श्वेत, रक्त, पीत और कृष्ण रंगों का ध्यान करना चाहिए। यही सिद्धसेवित मार्ग है। इसीलिए इसे हठयोग कहा जाता है।³ कहते हैं कि हठयोग की दो विधियाँ हैं- एक तो गोरखनाथ की पूर्ववर्ती, जिसका उपदेश मृकण्डुपुत्र (मार्कण्डेय) आदि ने किया था और दूसरी गोरक्षनाथ आदि द्वारा उपदिष्ट।⁴ प्रधान भेद यह बताया जाता है कि पहली उन सभी आठ अंगों को स्वीकार करती है जिन्हें पतंजल योग के प्रसंग में हम देख आये हैं और दूसरी अन्तिम केवल छः अंगों को⁵ परन्तु यह भेद बहुत अधिक मान्य नहीं है। हठयोग के ग्रन्थों में अष्टांग योग की भी बात है और 'सिद्ध सिद्धान्त संग्रह' में अष्टांग योग की।⁶

हठयोग का अभ्यासी शरीर की बनावट से अपरिचित रहकर सिद्धि नहीं पा सकता। मेरुदण्ड जहाँ सीधे जाकर वायु और उपस्थ के मध्यभाग में लगता है वहाँ एक स्वयंभू लिंग है जो एक त्रिकोण चक्र में अवस्थित है। इसे अग्निचक्र कहते हैं। इसी त्रिकोण या अग्निचक्र में स्थित स्वयंभू लिंग को साढ़े तीन वलयों में लपेटकर सोई हुई भी बतायी गयी है (गो. 1.47)। यह ब्रह्माण्ड में व्याप्त महाकुण्डलिनी रूपी शक्ति का ही व्यष्टि में व्यक्त रूप है। यह शक्ति ही है जो ब्रह्मद्वार को रोध करके सोई हुई है।⁷ इसे जगाकर शिव से समरस कराना योगी का चरम लक्ष्य है। अन्यान्य विधियों से भी मोक्ष प्राप्त किया जाता है, परन्तु चाबी से जिस प्रकार ताला हठात् खुल जाता है उसी प्रकार कुण्डलिनी के उद्बोधन से हठात् मोक्षद्वार अनायास ही खुल जाता है।⁸ हठात् मोक्षद्वार खोलने की विधि बताने के कारण भी इस योग को 'हठयोग' कहते हैं। इस कुण्डलिनी-उद्बोध की कई विधियाँ हो सकती हैं। शरीर में तीन ऐसी चीजें हैं जो परम

शक्तिशाली हैं, पर चंचल होने के कारण वे मनुष्यों के काम नहीं आ रहीं। पहली और प्रधान वस्तु है- 1. बिंदु अर्थात् शुक्र। उसको यदि ऊपर की ओर उठाया जा सके तो बाकी दो भी स्थिर होते हैं, 2. वायु और 3. मन। हठयोगी का सिद्धान्त है कि इनमें से किसी एक को भी यदि वश में कर लिया जाय तो दूसरे दो स्वयमेव वश में हो जाते हैं। एक-एक संक्षेप में विचार किया जा रहा है। यहाँ इतना और कहना उचित है कि कभी-कभी एक चौथी वस्तु की भी चर्चा शास्त्र में आ जाती है। वह है, वाक् या वाणी।

अमरौघ शासन (पृ. 6) में लिखा है कि मेरुदण्ड के मूल में सूर्य और चन्द्र के बीच योनि में स्वयंभू लिंग है जिसे पश्चिम लिंग कहते हैं। यही पुरुषों के शुक्र और स्त्रियों के रजःस्खलन का मार्ग है। यही काम, विषहर और निरजन का स्थान है। वीर्य स्खलन की दो अवस्थाएँ होती हैं। इन दोनों के परिभाषिक नाम प्रलयकाल और विषकाल हैं। इन दो अवस्थाओं में जो आनन्द होता है वह घातक है। एक का अधिष्ठाता काम है और दूसरी का विषहर। तीसरी अवस्था नानाभाव विनिर्मुक्त सहजानन्द की अवस्था है, इसमें बिंदु ऊर्ध्वमुख होकर ऊपर उठता है, तब यह सहज समाधि प्राप्त होती है, जिसमें मन और प्राण अचंचल हो जाते हैं।⁹ ब्रह्मचर्य और प्राणायाम के द्वारा इस बिन्दु को स्थिर और ऊर्ध्वमुख किया जा सकता है परन्तु इसके लिए आवश्यक है कि नाड़ियों को शुद्ध किया जाय। हठयोग षट्कर्म के द्वारा वही कार्य करता है। इन शृद्धि क्रियाओं का साधन ग्रन्थों में विस्तृत रूप से उल्लेख है। इनमें धौति है, वस्ति है, नेति है, तटक है, नौलि है, कपालभाति है - इन्हीं को षट्कर्म कहते हैं। नाड़ी के शुद्ध होने से बिन्दु स्थिर होता है, सुषुम्ना का मार्ग साफ हो जाता है, प्राण और मन क्रमशः अचंचल होते हैं और प्रबुद्ध कुण्डलिनी परमेश्वरी सहस्रार चक्र में स्थित शिज्ञव के साथ समरस हो जाती है और योगी प्राप्तव्य पा जाता है। इस क्रिया के लिए ही लोग उस वज्रौली मुद्रा का अभ्यास करते हैं जिसमें नाना विधियों से पुरुष स्त्री के रज को स्त्री और पुरुष के शुक्र को आकर्षित करके ऊर्ध्वमुख करती है।¹⁰ यद्यपि यह साधना नाथमार्ग में प्रक्षिप्त जान पड़ती है, पर अपने पारमार्थिक अर्थ में यह इस मार्ग में स्वीकृत थी। 'सिद्ध सिद्धान्त संग्रह' में एक सदिग्ध श्लोक है, जो इस साधना के प्रकाश में कुछ स्पष्ट हो जाता है। इसमें स्पष्ट रूप से कहा गया है कि इसके ज्ञानमात्र से सिद्धमार्ग प्रकाशित हो जाता है। इस कथन का स्पष्ट अर्थ है कि केवल पारमार्थिक अर्थ में ही यह सिद्ध मार्ग में ग्रहीत है।

नाड़ीशुद्धि होने के बाद प्राणादि वायुओं का शामन सहज हो जाता है। नाना प्रकार के आसनों और सुषुम्ना मार्ग खुल जाता है। नाड़ियों को प्रधानतः दो भागों में विभक्त किया जा सकता है। दक्षिणांग में व्याप्त नाड़ियाँ सूर्य का अंग हैं और वामभाग वाली चन्द्रमा के अंग। इन दोनों के बीच सुषुम्ना है। जब नाना भौति के अभ्यास से योगी चन्द्र और सूर्य मार्गों को बन्द कर देता है और उनमें बहने वाली वायु-शक्ति संयमित होकर योनिकंद के मूल में स्थित सुषुम्ना की मध्यवर्तिनी ब्रह्मानाड़ी के मुख को खुला पाकर उस मार्ग से ऊपर उठती है तो वस्तुतः कुण्डलिनी ही ऊर्ध्वमुख होती है। प्राणायाम से कुण्डलिनी का उद्बोध सुकर हो जाता है।¹¹

'अमरौघ शासन' में तीन श्लोक इसी प्रकार छपे हुए हैं। परन्तु जान पड़ता है कि किसी कारणवश तीसरी पंक्ति उल्टी छप गयी है। उसे यदि चौथी पंक्ति मान ली जाय और चौथी को तीसरी तो अर्थ अधिक स्पष्ट होता है। प्रथम तीन पंक्तियाँ प्राण की व्याख्या हैं और अन्तिम तीन पंक्तियाँ कुण्डलिनी की। यह कुण्डलिनी जब उद्बुद्ध होती है तो प्राण स्थिर हो जाता है और साधक शून्य पथ से निरन्तर उस अनाहत ध्वनि के अनहद नाद को सुनने लगता है, जो अखण्ड रूप से निखिल ब्रह्माण्ड में निरन्तर ध्वनित हो रहा है। अनुभवी लोगों ने बताया है (हठ. 4-83-85) कि पहले तो शरीर के भीतर समुद्रगर्जन, मेघगर्जन और भेरी झंझर आदि का शब्द सुनाई देता है, फिर मर्दल, शंख, घण्टा और काहल की-सी आवाज सुनाई देती है और अन्त में किंकणी, वंशी और वीणा की झंकार सुनाई देना बन्द हो जाता है, क्योंकि आत्मा

अपने स्वरूप में क्रमशः स्थिर हो जाता है फिर तो बाह्य से उसका सरोकार नहीं रह जाता।

इस प्रकार हठयोग प्राणवायु का निरोध करके कुण्डलिनी को उद्बुद्ध करता है। उद्बुद्ध कुण्डलिनी क्रमशः षट्चक्रों का भेदन करती हुई सातवें अन्तिम चक्र सहस्रार में शिव से मिलती है। प्राणवायु ही इस उद्बोध और शक्ति संगमन का हेतु है। इसलिए हठयोग में प्राण-निरोध का बड़ा महत्त्व है।

ऊपर जिस त्रिकोण चक्र की बात की गयी है उसके ऊपर चार दलों के आकार का एक चक्र है जिसे मूलाधार चक्र कहते हैं, उसके ऊपर नाभि के पास स्वाधिष्ठान चक्र है जिसका आकार छः दलों के कमल का है। इस कमल के ऊपर मणिपूर चक्र है और उसके भी भीतर हृदय के पास अनाहत चक्र है। ये दोनों क्रमशः दस और बारह दलों के पद्यों के आकार के हैं। इसके भी ऊपर कण्ठ के पास विशुद्धाख्य चक्र है जिसके सिर्फ दो ही दल हैं। ये ही षट्चक्र हैं। इनमें सबके दलों की संयुक्त संख्या पचास है और यही समस्त स्वर और व्यंजनों की मिलित संख्या भी है। इस अध्ययन में उनका विशेष प्रयोजन नहीं है। फिर भी अन्यान्य साधनाओं से तुलना करने के लिए और इस मार्ग के तत्त्ववाद को समझने के लिए पाठकों को इसकी आवश्यकता हो भी सकती है। यही सोचकर एक सारणी आगे दी जा रही है जिससे सारी बातों का खुलासा हो जाएगा। इन षट्चक्रों को भेद करने के बाद मस्तिष्क में वह शून्य-चक्र मिलता है जहाँ उद्बुद्ध कुण्डलिनी को पहुँचा देना योगी का लक्ष्य है। यह सहस्रदलों के कमल के आकार का है, इसलिए इसे सहस्रार भी कहते हैं। यही इस पिण्ड का कैलाश है, यहीं पर शिव का निवास है।¹² इस महातीर्थ तक ले जाने वाली सुषुम्ना को इसलिए शांभवी शक्ति कहा जाता है, क्योंकि वैसे तो प्राणवायु को वहन करने वाली नाड़ियों की संख्या 72 हजार है पर असल में यह शांभवी शक्ति सुषुम्ना ही सार्थक है, बाकी सब तो निरर्थक हैं।¹³ इस प्रकार यह ठीक ही कहा गया है कि हठयोग असल में प्राणवायु के निरोध को कहते हैं और राजयोग मन के निरोध को।

किन्तु 'योग', 'शिखोपनिषद्' में राजयोग अन्य भाव से वर्णित है। उक्त उपनिषद् में भी चार प्रकार के योग कहे गये हैं- मंत्रयोग, हठयोग, लययोग और राजयोग। इनमें हमारा प्रकृति विषय हठयोग है। 'ह'कार के साथ प्राणवायु बाहर आता और 'स'कार के साथ भीतर जाता है। इस प्रकार जीव सहज ही 'हं-स' इस मंत्र का जप करता रहता है। गुरुवाक्य जान लेने पर सुषुम्ना मार्ग में यही मंत्र उल्टी दिशा में उच्चरित हो 'सोऽहं' हो जाता है और इस प्रकार योगी 'वह' (सः) के साथ 'मैं' (अहम्) का अभेद अनुभव करने लगता है। इसी मंत्रयोग के सिद्ध होने पर हठयोगी के प्रति विश्वास पैदा होता है। इस हठयोग में 'ह'कार सूर्य का वाचक है 'स'कार चन्द्रमा का। इन दोनों का योग ही हठयोग है। हठयोग में जड़िमा नष्ट होती है और आत्मा-परमात्मा का अभेद सिद्ध होता है। इसके बाद वह लययोग शुरू होता है जिसमें पवन स्थिर हो जाता है और आत्मानन्द का सुख प्राप्त होता है।¹⁴ इस लययोग की साधना से भिन्न अन्तिम मार्ग राजयोग है। योनि के महाक्षेत्र में जपा और वंधूक पुष्पों के समान लाल रज रहा करता है। यह दैवी तत्त्व है। इस रज के साथ रेत का जो योग है वही राजयोग है।¹⁵ इसमें अणिमा आदि सिद्धियाँ प्राप्त होती हैं। निश्चय ही यहाँ पारमार्थिक अर्थ में 'रज' और 'रेटस्' (शुक्र) का उल्लेख हुआ है। परन्तु शब्दों का प्रयोग अपूर्व तथा अर्थपूर्ण है। उपनिषद्ब्रह्मयोगी ने इसकी टीका में विशेष कुछ नहीं लिखा। सिर्फ इतना और भी जोड़ दिया है कि शिशन मूल का 'रेटस्' शिवतत्त्व है।¹⁶

हमने ऊपर देखा है कि गोरक्षनाथ ने स्वयं कहा है कि जो व्यक्ति छः चक्र, सोलह आधार और दो लक्ष्य तथा व्योमपंचक को नहीं जानता वह सिद्धि नहीं प्राप्त कर सकता। षट्चक्र की बात ऊपर बतायी गयी है। आधार सोलह हैं- दृष्टि को स्थिर करने वाला (1) पादांगुष्ठ, अग्नि को दीप्त करने वाला (2) मूलाधार, संकोच विकास के अभ्यास द्वारा अपान वायु को वज्रगर्माड़ी में प्रवेश कराकर शुक्र और रज को आकर्षण कराने वाली व्रजोली के सहायक (3) गुह्याधार

और (4) बिन्दुचक्र, मल-मूल और कृमि का विनाशक (5) नाड्याधार, नादोत्पादक (6) नाभिमण्डधार, प्राण वायु का रोधक (7) हृदयाधार, इड़ा पिंगला में प्रवहमान वायु को रोकने वाला (8) कण्ठाधार और कण्ठमूल का वह (9) क्षद्रघटिकाधार जिसमें दो लिंगाकार लोरे लटक रही हैं, जहाँ जिह्वा पहुँचाने से ब्रह्मरंध्र में स्थित चन्द्रमण्डल का झरता हुआ रस पीना सहज होता है। खेचरी मुद्रा का सहायक (10) ताल्वन्तधार, जिह्वा के अधोभाग में स्थित (11) रसधार, रोगशामक (12) ऊर्ध्वदन्तमूल, मन को स्थिर करने वाला (13) नासिकाग्र, ज्योति को प्रत्यक्ष करने में सहायक (14) नासामूल, सूर्याकाश में मन को लीन करने वाला (15) भ्रूमध्याधार और (16) नेत्रधार जिसमें ज्योति अवभासित होती है। ये सब बाह्यलक्ष्य है। आन्तरलक्ष्य षट्चक्र है। दो लक्ष्य यही हैं। पाँच आकाश में इस प्रकार है- (1) श्वेतवर्ण ज्योतिरूप आकाश इसके भीतर (2) रक्तवर्ण ज्योतिरूप प्रकाश है, इसके भी भीतर (3) धूम्रवर्णमहाकाश, फिर (4) नीलवर्ण ज्योतिरूप तत्वाकाश है, और इसके भी भीतर विद्युत के वर्ण का ज्योतिरूप (5) सूर्याकाश है।¹⁷

इन विविध ध्यानों को आसन, प्राणायाम और मुद्रा के अभ्यास से सिद्ध किया जाता है। मुद्रा का उद्देश्य शक्ति को ऊपर की ओर चलाना है, इसलिए अमरौघ शासन में मुद्रा को 'सारण' (चलाने वाली) कहा गया है। अब अगर विचार किया जाय तो जीव के जन्म-मरण का कारण इस सृष्टि-चक्र में पच-पच कर मरने का रहस्य सिर्फ यही है कि किसी अनादिकाल में शिव और शक्ति क्रमशः स्थूलता की ओर अग्रसर होने के लिए अलग-अलग स्फुटित हुए थे। शिव और शक्ति जिस दिन समरस होकर एकमेव हो जाएँगे, उस दिन सारा प्रतिमान सृष्टिचक्र अपने आप निःशेष हो जायेगा। शक्ति कुण्डलिनी रूप में देह में स्थित है और शिव भी सहस्रार में विराजमान है। जन्म-जन्मान्तर के संचित मलों के भार से कुण्डलिनी दबी हुई है।

एक बार यदि मनुष्य ध्यान धारणा के बल से वायु को संयमित करे और नाड़ियों को शोधकर पवित्र करे तो वह परम पवित्र सुषुम्ना मार्ग खुल जाए जिसके ब्रह्मरंध्र को ढक कर परमेश्वरी कुण्डलिनी सोई हुई है। वस्तुतः यह सृष्टि ही कुण्डलिनी है। वह दो प्रकार की है - स्थूल और सूक्ष्म। साधारण स्थूलरूपा कुण्डलिनी को ही लोग जान पाते हैं, अज्ञान के बोझ से दबे रहने के कारण उसके सूक्ष्म रूप को नहीं जान पाते। सिद्धियाँ स्थूल कुण्डलिनी के ज्ञान से भी मिल जाती हैं। इसी को पिण्डब्रह्मण्डैक्य भी कहते हैं जिससे बढ़कर आनन्द और नहीं है। योगशास्त्र के अनुसार यह सब गुरु की कृपा से होता है, वेद पाठ से नहीं, ज्ञान से भी नहीं, वैराग्य से भी नहीं। जो इस सहज समाधि रूप परम विश्राम को पाना चाहे वह अच्छे गुरु के चरण कमलों की सेवा करे। उनकी कृपा होने से न परमपद ही दूर होगा और न शिव-शक्ति। यह सामरस्य ही हठयोग का मूलोद्देश्य है।

सन्दर्भ ग्रन्थ-सूची:

1. प्राणतोषिणी, पृ. 835
2. उपर्युक्त
3. हठाज्ज्योतिर्मयोभूत्वा ह्यतरेण शिवो भवेत्।
अतोऽयं हठयोगः स्यात् सिद्धिदः सिद्धसेवितः।।
4. द्विधा हठः स्यादेकस्तु गोरक्षादिसुसाधितः।
अन्यो मृकण्डुपुत्रयैः साधितो हठसंज्ञकः।।
5. स. म. स्ट. भाग 6 में म,म,पं. गोपीनाथ कविराज का लेख देखिये।
6. गो.श.रू 1/7; सि.सि.सं., 2/49
7. येन द्वारेण गन्तव्यं ब्रह्मद्वारमनायम्।

- मुखेनाच्छाद्य तदद्वारं प्रसुप्ता परमेश्वरी।। - (गो. श. 148)
8. उद्घाटयेत् कपाटं तु तथा कुन्चिकया हठात्
कुण्डलिन्या ततो योगी मोक्षद्वारं प्रभेदयेत्।। - (वही, 1/51)
9. इस प्रसंग में 'अमरौघ शासन' में निम्नलिखित श्लोक है, जिसमें वज्रयानी साधकों के पारिभाषिक शब्दों का व्यवहार जान पड़ता है। इन शब्दों में सांवृत्तिक और पारमार्थिक अर्थ की बात हम कृष्णपाद (कानिपा) के प्रसंग में जान चुके हैं-
शक्तिर्विर्नियत्रे चित्ते वीजरिंजनात्।
वज्रपूजापदानंदं यः करोति स मन्मथ।।
चित्ते तृप्ते मनोमुक्ति रूर्ध्वमार्गाश्रितेऽनले।
उदानचलितं रेतो मृत्युरेखाविषं विदुः।।
चित्तमध्ये भवेद्यस्तु बालाग्रशतधाश्रये।
नानाभावविनिर्मुक्तः स च प्रोक्तो निरंजनः।। - (अमरौघ शासनम्, पृ. 8)
10. गो. प.रू पृ. 53-55
11. मूलकन्दोधोतो वायुः सोमसूर्यपथोद्भवः।
शक्तयाधारस्थितो याति ब्रह्मदण्डकभेदकः।। 1 ।।
मूलकन्दे तुल्या शक्ति कुण्डलाकाररूपिणी।
उद्गमावर्त वतोऽयं प्राण इत्युच्यते बुधैः।। 2 ।।
कंददण्डेन चोद्दण्डैर्भ्रामिता या भुजङ्गिनी।
मूर्च्छिता सा शिव वेत्तिप्राणरेव व्यवस्थिता।। 3 ।। - (अमरौघ. पृ. 11)
'अमरौघ शासन' में तीन श्लोक इसी प्रकार छपे हुए हैं। परन्तु जान पड़ता है कि किसी कारणवश तीसरी पंक्ति उल्टी छप गयी है। उसे यदि चौथी पंक्ति मान ली जाय और चौथी को तीसरी तो अर्थ अधिक स्पष्ट होता है। प्रथम तीन पंक्तियाँ प्राण की व्याख्या और अन्तिम तीन पंक्तियाँ कुण्डलिनी की।
12. अत ऊर्ध्व दिव्यरूपं सहस्रार सरोरुहम
ब्रह्माण्डत्थस्तदेहस्थं वाहो तिष्ठित सर्वदा
कैलाशोनाम तस्यैव महेशो यत्र तिष्ठति।
13. द्वासप्ततिसहस्राणि नाडीद्वारणि पन्जरे
सुषुम्णा सांभवी शक्तिः शेषास्त्वेव निरर्थकाः।।
14. योग शिखोपनिषद्, 129-135
15. योनिमध्ये महाक्षेत्रे जपाबंधूसकतिम्।
रजो वसति जन्तूनां देवीतत्त्व समावृतम्।।
राजसो रेतसो योगद्राजयोग इति स्मृतः।
अणिमादि पदं प्राप्य राजते राजयोगतः।।
योग शिखोपनिषत्, 136-137
16. राजयोगलक्षणमहा। योनीति। (शशि शिश्न9) स्थाने रेतो पतते तद्धि शिवतत्त्वम्।
17. सि.सि.सं., द्वितीय उपदेशः; गो. प.; पृ. 12-14 (विस्तार के लिए द्रष्टव्य - नाथ भक्ति आन्दोलन, पृ.39)



20 June 2025 Day -1
Inaugural Session



Hon'ble Smt. Anandiben Patel
Hon'ble Chancellor & Governor
Uttar Pradesh



Guest of Honour
Prof. Suvarn lal Bajracharya
Hon'ble Vice Chancellor
Lumbini Buddhist University Nepal

Coordinator

Dr. Laxman Singh



YOGA FOR
ONE EARTH ONE HEALTH

Registrar

Shri Dina Nath Yadav

Chief Guest

Prof. Suman Jain
Head Department of Ancient History
Culture and Archeology, BHU

Convener

Prof. Neeta Yadav



Prof. Kavita Shah
Hon'ble Vice Chancellor
Siddharth University



Venue- Gautam Buddha Auditorium, Siddharth University

Time-11:00 AM - Onwards



Welcoming the Guests



Exhibition Visit



Paying homage to Goddess Saraswati and Lord Buddha



Prof. Neeta Yadav honouring the Vice Chancellor Siddharth University Prof. Kavita Shah, on the occasion



Vice Chancellor Prof. Kavita Shah giving honour to VC Nepal Prof. Suvarnalal Bajracharya.



Chief Guest – Prof. Suvarna Lal Bajracharya, Nepal



Guest of Honour- Prof. Suman Jain, BHU, Varanasi



Swगत Udbodhan- by Prof.Neeta Yadav, Convener of the International Conference.





Exhibition Visit by the Guests



L-R -Prof. Kavita Shah VC, Prof Suman Jain, Guest of Honour, Prof Neeta Yadav, Convenor

Day -1 Yoga for One Earth, One Health

Cultural Night





बुद्ध की भूमि ने दुनिया को योग जैसा उपहार दिया

सिद्धार्थ विश्वविद्यालय कपिलवस्तु में वन अर्थ, वन हेल्थ विषय पर दो दिवसीय अंतरराष्ट्रीय संगोष्ठी आयोजित

संवाद गुरुज एजेन्सी

सिद्धार्थनगर। सिद्धार्थ विश्वविद्यालय कपिलवस्तु में अंतरराष्ट्रीय योग दिवस के उपलक्ष्य में शुक्रवार को वन अर्थ, वन हेल्थ विषय पर दो दिवसीय अंतरराष्ट्रीय संगोष्ठी का आयोजन किया गया।

इसका उद्घाटन विश्वविद्यालय की कुलपति प्रो. कल्पिता राहू की अध्यक्षता में हुआ। उन्होंने कहा कि भारत ने महात्मा बुद्ध की इस पवित्र भूमि से पूरी दुनिया को योग जैसा अमूल्य उपहार दिया है। योग का महत्वपूर्ण अर्थ जोड़ना है।

यह मन और शरीर के साथ अंतर का भी समन्वय करता है। योग न केवल समाजालोक उत्थान का साधन है, बल्कि बहुपक्षीय कुटुंबिकता की अवधारणा को साकार करता है। आज वैश्विक स्तर पर एचआर, स्पोर्ट्स और अर्थव्यवस्था के माध्यम से योग संघ, सहजयोग, शांति और संवेदनशीलता का मार्ग प्रस्तुत करता



सिद्धार्थ विश्वविद्यालय में अंतरराष्ट्रीय योग दिवस पर आयोजित संगोष्ठी को संबोधित करती कुलपति प्रो. कल्पिता राहू। (संवाद)

है। भारत को सन्तान संस्कृति और ज्ञान परंपरा में गिना योग, भारत को विश्वगुरु बनने का दिशा में सक्षम करता है। उन्होंने कहा कि आज भारत एक पूर्वी, एक स्वस्थ के दृष्टिकोण से भी वैश्विक नेतृत्व में योग के माध्यम से अपनी भूमिका निभा सकता है।

मुख्य अतिथि प्रो. सुमन जैन ने कहा कि योग भारतीय सनातन परंपरा की अमूल्य धरोहर है। यह न केवल शारीरिक और मानसिक स्वास्थ्य का माध्यम है, बल्कि अज्ञानता से ज्ञान की ओर ले जाने वाला प्रकार है। योग आत्म और परमात्मा के मिलन की कला है जन्म

की कुशलता और जीवन जीने की कला भी।

योग और अन्य भारतीय उच्च योग की संगठित जीवन का मार्गदर्शक बनते हैं। बदलाव में, योग भारत की सांस्कृतिक अखिलता और वैश्विक मुल्यों का प्रतीक है। विशिष्ट अतिथि प्रो. स्वर्ण लाल चक्रधर ने कहा कि

योग भारतीय सनातन परंपरा की अमूल्य धरोहर : जैन

योग और महात्मा बुद्ध के दर्शन का गहरा संबंध रहा है।

बुद्ध दर्शन में जैसी समीप और प्रज्ञा की अवधारणा है, योग भी इसी का विस्तार है। योग केवल शरीर तक सीमित नहीं है, बल्कि मन, निद्रा, आसन, प्राणायाम, प्रत्याहार, ध्यान और समाधि तक विस्तृत है।

यह केवल शारीरिक अभ्यास नहीं, जीवन पद्धति है। आज योग ने पीढ़ी दर पीढ़ी आगे बढ़ते हुए वैश्विक स्वरूप ग्रहण कर लिया है और यह सांस्कृतिक एवं शारीरिक स्वास्थ्य के लिए सर्वव्यापी उपहार है।

संगोष्ठी का संवादन डॉ. रमा ने किया, जबकि संगोष्ठी संयोजक प्रो. नीता खट्वा ने अध्यक्षता संभाली और मुख्य निर्वहण प्रो. शैलेश चक्र ने आभार व्यक्त किए।

Day -2 Morning 7-8 A.M- Marathon by students of SUK



Marathon Point- Hon'ble VC welcoming the racers



At Indo Nepal border

Yoga Day 21 June 2025- Live telecast of Hon'ble Prime Minister Speech



Hon'ble Prime Minister Shri Narendra Modi Ji



The Yoga performance by a larger group of people shown online.



Hon'ble Chancellor Smt. Anandiben Patel gave motivational speech to the people of Uttar Pradesh



Hon'ble Chancellor Smt. Anandiben Patel delivering speech

Direct from Rajbhawan



Honourable Chancellor Madam Anandiben Patel performing Yoga



Uttar Pradesh Governor Anandiben Patel, Chief Minister Yogi Adityanath and others perform yoga. Credit: PTI Photo



Honourable Governor U.P and Chancellor Madam Anandiben Patel and Honourable Chief Minister U.P Shri. Yogi Adityanath ji relaxing with Yoga exercise.



Yoga Performance by Rajbhawan under the supervision of Hon'ble Chancellor.

Siddharth University Kapilvastu Students, Faculty and Staff - watching the live telecast.



Yoga performance under the guidance of Hon'ble Vice Chancellor Prof. Kavita Shah – All Faculty, Staff and Students



Yoga performance by All



Surya Namaskar



Performance of Surya Namaskar



Security Guards Performing Yoga



Faculty and students after the yoga event.



Dean Faculty of Science- Prof. Prakriti Rai, Dean Faculty of Arts- Prof. Neeta Yadav and Research Scholar Ajay Anand.

10.00 A.M Onwards – Paper presentations by the students



Session III- In the auditorium, the second day.



Students after the session



Siddharth University Kapilvastu, Siddharth Nagar

International Seminar on Yog Virasat

Yoga for One Earth One Health

Day 2 - 21-06-2025

Valedictory Session 12.00 Noon onwards

Welcome of Dignitaries- **Prof. Neeta Yadav**, DSW, Dean Faculty of Arts, Convener of International Seminar

Seminar Report- **Dr. Shardendu Kumar Tripathi**, Assistant Professor, Department of Ancient History Archaeology and Culture.

Speech - **Prof. Prakriti Rai**, Dean Faculty of Science.

Speech - **Prof. Saurabh**, Dean Faculty of Commerce

Speech by Guest of Honour- **Prof. Arvind Singh**, Visiting Professor, Dr. Ambedkar Chair for Buddhist Studies, (ICCR)Ministry of External Affairs, Government of India) Lumbini Buddhist University, Nepal

Speech by Chief Guest- **Shri Rakesh Tripathi**, Founder and CEO, Logic Square AB, Stockholm (Sweden)

Distribution of Certificates

Feedback by two Research Scholars- **Anjali Pandey, Shivam Kumar Mishra**

Presidential Address – **Prof. Kavita Shah**, Hon'ble VC Madam

Vote of thanks – **Dr. Laxman Singh**, Associate Professor, Coordinator of Seminar.

Closing of Seminar by the permission of Chair.

Valedictory Session 12.00 Noon onwards



Welcome by Prof. Saurabh- Shri Rakesh Kumar from Sweden



Honour to Hon'ble VC Prof. Kavita Shah, by Prof. Neeta Yadav



Dr. Laxman singh giving memento to



Memento presented to Registrar Shri Dina Nath Yadeo by Dr.Yashwant Yadav

MoU Signing Ceremony with Nextgen



Registrar and CEO Nextgen Signing the MOU



Exchange of MoU

Book Release- Three Books were released on the day



Presentation of Certificates to the students







Presidential Address by Hon'ble VC mam, Prof. Kavita Shah

News Reporting



Anjali Pandey Research Scholar AHAC



Ajay Anand- Research Scholar- AHAC



Shivam Kumar Mishra- Research Scholar AHAC



Dev Mangalam- Research Scholar AHAC



Prateek Research Scholar- AHAC



Girjesh Patel – Research Scholar AHAC

अंतरराष्ट्रीय संगोष्ठी में पुस्तक का लोकार्पण



सिद्धार्थ विश्वविद्यालय में पुस्तक का लोकार्पण करती कुलपति
प्रो. कविता शाह। संत तिथि

सिद्धार्थनगर। सिद्धार्थ विश्वविद्यालय कपिलवस्तु में योग एक पृथ्वी, एक स्वास्थ्य विश्व पर दो दिवसीय अंतरराष्ट्रीय संगोष्ठी आयोजित हुई।

इसमें समाजशास्त्र विभाग के सहायक आचार्य डॉ. मयंक कुरावाहा की पुस्तक इंट्रोड्यूसिंग सोसियलोजी का लोकार्पण कुलपति प्रो. कविता शाह द्वारा किया गया।

वक्ताओं ने कहा कि पुस्तक में

आधुनिक सामाजिक सिद्धांतों, परिप्रेक्ष्यों और समाज की कार्यप्रणाली को भारत के ग्रामीण व शहरी संदर्भों के साथ जोड़ा गया है। कुलपति ने डॉ. कुरावाहा के रीथिक योगदान की सराहना करते हुए कहा कि यह पुस्तक विश्वविद्यालय के विद्यार्थियों के लिए अत्यंत उपयोगी सिद्ध होगी तथा यह अकादमिक क्षेत्र में एक महत्वपूर्ण कदम है। कला संकाय प्रोफेसर नीता यादव ने उन्हें शुभकामनाएं दीं। संवाद



Hon'ble Smt. Anandiben Patel
Hon'ble Chancellor & Governor
Uttar Pradesh



INTERNATIONAL SEMINAR

ON

'YOGA FOR ONE EARTH ONE HEALTH'

June 20-21, 2025

Inaugural Session

Organized by

SIDDHARTH UNIVERSITY, KAPILVASTU

SIDDHARTH NAGAR



Prof. Kavita Shah
Hon'ble Vice Chancellor
Siddharth University



Guest of Honour
Prof. Suvarn lal Bajracharya
Hon'ble Vice Chancellor
Lumbini Buddhist University Nepal

Chief Guest

Prof. Suman Jain

Head Department of Ancient History
Culture and Archeology, BHU

Convener

Prof. Neeta Yadav



YOGA FOR
ONE EARTH ONE HEALTH

Registrar

Shri Dina Nath Yadav

Coordinator

Dr. Laxman Singh

Venue- Gautam Buddha Auditorium, Siddharth University

Time-11:00 AM - Onwards