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Nature's Treasure

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सम्पादकीय

ईश्वर ने जब देह को जीवन देकर धरती पर भेजा, उसने हमें आश्रित बनाकर नहीं भेजा। हम पूरे पैकेज के साथ जन्मे थे। कहते हैं ना! 'क्षिति, जल, पावक, गगन, समीरा' जीवन के ये प्राण तत्व, इन्हीं के साथ जन्म लेना, इन्हीं से जीवनदायिनी शक्ति लेना, और अंत में इन्हीं के साथ लीन हो जाना या इन्हीं में विलय कर जाना, बस ये ही हमारा आधारभूत जीवन है। सब काम प्रकृति कर रही है, साँस अपने आप चल रही है। जल-वायु-प्रकाश, प्राण-आहार हमारे लिए तो पहले से ही व्यवस्थित थे, उपलब्ध थे। हमें तो बस इन्हें विधिवत खर्चना, सहेज कर रखना था। बस यही तो सहज-सरल भाषा में यौगिक अभ्यास है।

परिवार-पालन-पोषण-चिकित्सा सब ईश्वर द्वारा नियत किये गए उस प्रबंधन के मात्र वितरक हैं। ये अमूल्य हैं लेकिन इनका मूल्य उतना ही है, जितना ईश्वर को स्वीकार है। कहते हैं विज्ञान से हमने जितना कुछ भी हासिल किया है, वो उपलब्धि जीवन को चलाने में शायद 5% से अधिक योगदान नहीं देती। शेष तो स्वयं ही साधना पड़ता है।

कितनी सीधी बात है, जीवन में हम पाना चाहते हैं 'सुख-समृद्धि-संतोष' और ये सुख-समृद्धि-संतोष पाने के लिए हमें चाहिए साँस, साँसों को चलाने के लिए सेहत, सेहत के लिए चाहिए स्वस्थ शरीर, स्वस्थ शरीर को चलाने के लिए चाहिए स्वस्थ मन और स्वस्थ मन को चलाने के लिए स्वस्थ शरीर। ये परावलम्बी हैं। तन-मन के लिए चाहिए संतुलित आहार, संतुलित आहार के लिए संयम, संयम के लिए अनुशासन, ये पूरा चक्र है, जीवन सपाट रेखा नहीं।

फिर हमें करना क्या है, सिर्फ शरीर को साधना है, शरीर को साधने के लिए मन को साधना है। योग अभ्यास हमारे शरीर ही नहीं हमारे संस्कारों का परिमार्जन करता है। जिस दिन अपने शरीर को हम मंदिर मान लेंगे, तो हम इसका रखरखाव स्वतः सीख जाएंगे। जैसे हम मंदिर में कूड़ा-करकट नहीं फेंक सकते, बस वैसे ही हम शरीर में व्यर्थ का अनावश्यक कूड़ा नहीं फेंकेंगे। व्यर्थ के भोजन से इसे दूषित नहीं करेंगे। शरीर स्वतः शुद्ध हो जाएगा। शुद्धता, बुद्धता का प्रवेश द्वार है।

श्रीमद्भागवत गीता में भगवान् श्री कृष्ण कहते हैं

सभी प्रकार की अति का वर्जन आवश्यक है। अति सर्वत्र वर्जयेत्

संतुलित आहार का अर्थ है, न भूख से शरीर को मारना है, न बहुत खाकर नष्ट करना। बहुत शयन शरीर निश्चेष्ट करता है, बहुत जागकर शरीर को तपाना भी शरीर को क्षति पहुंचाता है। यथायोग्य आहार विहार, कर्मों में यथायोग्य चेष्टा, यानि न आवश्यकता से अधिक, न आवश्यकता से कम, ही योगमय जीवन का आधार है

“नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वपनावबोधस्य योगो भवति दुःखहा ॥ [[6/16/17]

विवेकानंद जी तो उपनिषद की इस बात को बलपूर्वक युवाओं से कहते हैं 'नायमात्मा बलहीनेन लभ्यः' 'आत्मा की उपलब्धि बलहीन व्यक्ति नहीं कर सकता। स्वस्थ शरीर में ही बल-बुद्धि का वास है।

हमें यह कहने में बहुत गर्व महसूस हो रहा है कि हमारी ये 'E-magazine, Nature's treasure, Bilingual quarterly' में 'सम्पूर्ण स्वास्थ्य' को ध्यान में रखकर पूर्व के सभी अंकों में ज्ञान से नहीं, उस अर्जित ज्ञान के व्यावहारिक अनुभवों से स्वस्थ जीवन पर निरंतर सांगोपांग चर्चा हो रही है, लोगों में जागरूकता देना अपने आप में बहुत बड़ी सेवा है।

हम स्वस्थ-सहज-सरल जीवन की ओर अग्रसर हों। बस यही कामना है।

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by

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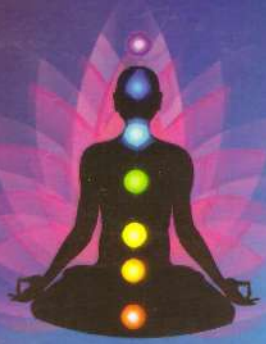
He is specially experienced in Health Economics and management, Health systems research, teaching in Health Sciences and Management and Population Studies.

He served as Paper setter and examiner for M.Sc (Biostatistics) Lucknow University and M.Sc (Nursing) Institute of Nursing, K.G. Medical University for a number of years. The present book is based on his experiences of teaching M.Sc. Biostatistics students of Lucknow University and M.Sc. Nursing students in K.G.M.U Institute of Nursing.

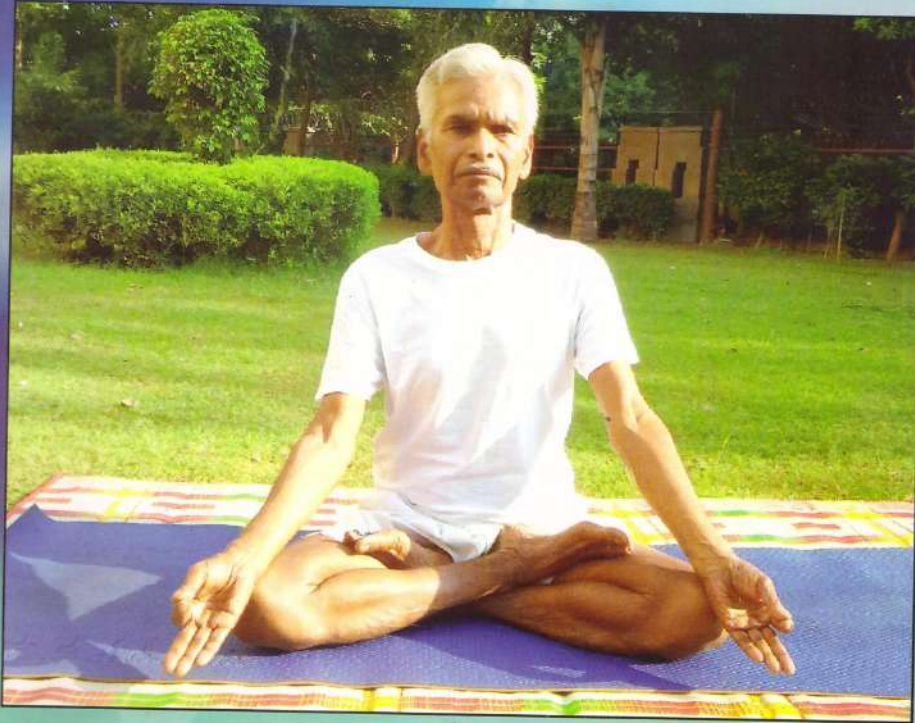
The book aims at fulfilling the long term need of medical students for powerful presentation of their research findings.

Prof. Vidya Bhushan can be contacted at profvidya@gmail.com





स्वास्थ्य योग



डा. ईश्वरचन्द्र विद्यासागर



डॉ. ईश्वरचन्द्र विद्यासागर

लेखक परिचय

डॉ. ईश्वरचन्द्र विद्यासागर का जन्म 10 मार्च 1940 को सांडी (प्राचीन नाम शान्तनुपुरी) जनपद हरदोई उत्तर प्रदेश में हुआ। हाई स्कूल सांडी से ही व्यक्तिगत अभ्यर्थी के रूप में उत्तीर्ण कर सनातन धर्म इंटर कालेज हरदोई से 1958 में इंटर किया। उच्च शिक्षा लखनऊ विश्वविद्यालय में प्राप्त की। अर्थशास्त्र में एम.ए., एम.ए. स्पेशल करके एल.एल.बी., लैंडलाज, लाज ऑफ टेक्सेशन तथा 1969 में पोस्ट ग्रेजुएट डिप्लोमा इन क्रिमिनोलॉजी प्राप्त किया।

उसी वर्ष चार मास के प्रशिक्षण के बाद उ.प्र. राज्य सहकारी भूमि विकास बैंक लि. में जनवरी 1970 से मार्च 1998 तक बुलन्दशहर, मथुरा, आगरा, लखनऊ व बरेली में सहायक विधि अधिकारी व अतिरिक्त विधि अधिकारी पदों पर कार्यरत रहे। क्षेत्रीय कार्यालय बरेली से सेवानिवृत्त हुये।

1998 में ही दिल्ली से योग नेचुरोपैथी में एन.डी.डी.वाई. किया तथा वर्ष 2000 में इंडियन बोर्ड ऑफ आल्टरनेटिव मेडिसिन्स कलकत्ता से आल्टरनेटिव मेडिसिन्स में एम.डी. किया।

वर्ष 1998 में ही कृष्णानगर लखनऊ में योग एवं नेचुरोपैथी सेन्टर की स्थापना ही जहाँ सैकड़ों रोगियों ने स्वास्थ्य लाभ प्राप्त किया।

स्वास्थ्य सम्बन्धी विषयों पर उनके लेख अनेक पत्र-पत्रिकाओं में प्रकाशित हो चुके हैं। देश के विभिन्न स्थानों में योग एवं नेचुरोपैथी की कान्फ्रेंसों में भाग लिया व सम्मानित भी हुये।

धर्मपत्नी श्रीमती सरोज के साथ लगभग पूरे भारतवर्ष का भ्रमण किया तथा वर्ष 1996 में एक माह इंग्लैंड की यात्रा पर रहे। वहाँ अनेक स्थानों का भ्रमण किया तथा वहाँ के रहन-सहन व संस्कृति के प्रत्यक्ष दर्शन किये। दुर्भाग्यवश 3 जनवरी 2024 को धर्मपत्नी श्रीमती सरोज का देहान्त हो गया। वे नित्य प्रातः योग करते हैं और लेखन कार्य भी करते रहते हैं।





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Dr. Anjali Mangesh Joshi,
Yoga therapist, HCG Cancer Center, Nagpur

Integrating Yoga into Hypertension Care: Science and Practice

Abstract

Hypertension, or high blood pressure, is a leading risk factor for coronary artery disease and stroke, and effective blood pressure control is crucial for reducing the risk of serious cardiovascular events. While lifestyle modification plays a vital role in managing hypertension along with pharmacological treatment, it remains underutilized in clinical practice. Yoga, an ancient discipline rooted in Indian tradition, has gained recognition as a complementary therapy for various lifestyle-related conditions, including hypertension. Unlike conventional treatments focusing primarily on physical symptoms, yoga combines breath regulation (*pranayama*), physical postures (*asanas*), and meditation to address physiological and psychological factors contributing to elevated blood pressure. These practices help reduce stress, restore autonomic balance, enhance baroreceptor sensitivity, and regulate hormone levels. In addition to lowering blood pressure, yoga practices support cardiovascular health and aid in managing associated conditions such as obesity, diabetes, and insomnia. Beyond physical practice, adopting a yogic lifestyle and cultivating the right values and attitudes toward day-to-day stressors are vital to reducing stress and managing hypertension. When safely practiced under professional guidance and integrated with standard medical care, yoga has the potential to improve treatment outcomes, reduce medication dependency, and promote long-term well-being in individuals with hypertension.

Keywords: yoga; hypertension; blood pressure; asana; pranayama; meditation

Introduction

Hypertension is a significant global health challenge, with adequate blood pressure (BP) control achieved in only 24% of patients.[1] It substantially raises the risk of cardiovascular, kidney, and neurological disorders, contributing to approximately 14% of deaths worldwide. [2] Effective hypertension management can lower the risk of stroke by 40%, heart failure by 50%, and heart attacks by 25%.[2] In addition to medication, lifestyle modifications, such as reducing salt intake, eating a balanced diet, and engaging in regular physical activity, are crucial to manage hypertension. Yoga is increasingly recognized as an effective holistic method to address hypertension and related lifestyle disorders.

Yoga-the essence

Yoga is an ancient Indian discipline that blends art, science, and philosophy to promote a healthy, balanced life. Originally focused on spiritual growth, the word

‘yoga’ means union, referring to the connection between individual and universal consciousness. In practice, yoga enhances physical, mental, and emotional well-being through a combination of practices, including cleansing techniques (*shatkriya*), postures (*asana*), regulated breathing (*pranayama*), meditation, relaxation, and ethical living. Yoga impacts both physical and psychological health. Beyond physical practice, adopting a yogic lifestyle centered on mindfulness, self-discipline, and stress management is crucial in reducing stress and supporting hypertension management.

Yoga practice guidelines for hypertension

An effective yoga protocol for hypertension should consider the style, duration, components, instructor training, home practice support, and individual needs. Several yoga practices have been found beneficial in the management of hypertension. *Shatkriya*, particularly cleansing techniques like *trataka* (gazing) and *jala neti* (nasal rinse), can support overall well-being. However, most other cleansing techniques are not considered safe for individuals with high blood pressure.[3] *Sharir sanchalana*, or gentle warm-up movements, help enhance blood circulation, reduce muscular stiffness, and prepare the body for more structured postures. *Surya namaskara* (sun salutations), when performed slowly, are suitable for individuals with prehypertension or stage I hypertension.[4] While faster sequences provide aerobic benefits, slower-paced versions help stabilize cardiovascular responses. Practicing *asanas* with awareness fosters both physical and mental balance. Restorative postures supported by props, particularly *shavasana* (corpse pose) are especially recommended for hypertensive individuals. *Pranayama* has been shown to reduce BP effectively and works well alongside medical treatment.[5] Techniques such as *ujjayi*, *sukha pranayama*, *nadi shodhana*, *bhramari*, *sheetali*, and *Aum* chanting can be practiced while seated on the floor or in a chair. Incorporating *mudras* can improve concentration and increase the effectiveness of other yoga practices. Meditation, including both focused-attention and mindfulness-based techniques, has demonstrated significant effects in lowering BP. [6] Lastly, *yoga nidra*, a form of guided deep relaxation, plays a valuable role in alleviating stress and anxiety, common contributors to elevated BP.[7]

How does yoga help control high blood pressure?

Yoga practices reduce mental stress, stabilize emotions, and promote relaxation, thereby decreasing arterial resistance and BP.[7] By balancing sympathetic and parasympathetic activity, yoga improves cardiovascular function.[8] Slow breathing practices enhance baroreceptor sensitivity, aiding BP regulation.[9] Some yoga postures influence hormone secretion, such as renin and adrenaline, which affect BP.[10] Yoga also helps manage comorbid conditions like obesity, dyslipidemia, and diabetes,[11] enhances sleep quality, addresses insomnia-related BP elevation[7], and mitigates age-related muscle loss (sarcopenia), which is associated with hypertension in older adults.[12]

Safety considerations

Yoga is generally considered a safe intervention for managing hypertension, especially when compared to more intensive physical activities. However, minor adverse effects such as muscle soreness, fatigue, and injuries can occur, particularly when practiced incorrectly. To minimize risks, yoga should be learned under the supervision of a qualified instructor, and individuals should follow a recommended

therapy protocol tailored for hypertension. Those with existing health conditions should consult a healthcare provider before beginning yoga. Additionally, practices like ‘hot yoga’ should be avoided, as excessive heat may increase cardiovascular strain and raise BP. Strenuous *asanas* and aggressive movements can raise BP and should be avoided. Instead, gentle, supported stretches and relaxation in *shavasana* are recommended. Inversions and head-below-heart poses like headstands or deep backbends may increase BP and should be modified or avoided. Breath-holding (*kumbhaka*), fast breathing techniques (like *bhastrika* or *kapalbhati*), and stimulating practices such as *suryabhedana pranayama* can raise BP. *Bandhas* (muscle locks) and cleansing *kriyas* like full *shankha prakshalana* may also increase cardiovascular strain and should generally be avoided in hypertensive individuals.

Real-world evidence

A meta-analysis has shown that yoga leads to modest but significant reductions in BP—around 4.2 mmHg systolic and 3.3 mmHg diastolic, compared to no treatment.[12] Greater benefits are observed when yoga includes postures, breathing, and meditation, with reductions up to 8.2/6.1 mmHg.[13] These results are comparable to other non-pharmacological interventions like exercise and salt restriction. While yoga’s BP-lowering effect is slightly less than that of a single antihypertensive drug ($\approx 10/5$ mmHg), it is clinically meaningful.[14] Combined with medication, yoga can enhance BP control, reduce pulse rate, and often lower the required drug dosage.[8]

Limitations

While many studies support yoga’s benefits for hypertension, others show no significant effect. Common limitations include small sample sizes, inconsistent yoga practices, lack of standardized protocols, inadequate control groups, and varied research methodologies, making comparisons difficult. Differences in technique, duration, and terminology across yoga schools complicate standardization. Yoga therapy often requires a personalized approach rather than a one-size-fits-all protocol. Additionally, yoga demands consistent effort, time, and motivation from patients, and outcomes heavily depend on individual participation. Importantly, yoga should complement, not replace conventional medical treatment and is not suitable for emergencies.

Conclusion

Yoga is a time-tested, effective, and safe complementary approach for managing hypertension when practiced under proper guidance. It promotes physiological and psychological balance, leading to clinically meaningful reductions in BP and often lowering the need for medication. The most effective outcomes are achieved by integrating postures, breathing practices, and meditation. Beyond physical exercise, yoga fosters healthier attitudes and stress resilience, making it a holistic lifestyle rather than just a therapeutic technique.

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Comparative Clinical Evaluation and Physioanatomical Analysis of Bhujangasana in Management of Katigraha and Agnimandya

Abstract: Bhujangasana, a classical yogic posture described in ancient yogic and Ayurvedic texts, has demonstrated therapeutic efficacy in managing conditions such as Katigraha (lumbar spondylitis) and Agnimandya (digestive impairment). This paper integrates data from three key research studies to provide a comparative clinical evaluation of Bhujangasana alone and in combination with other interventions like Neutral Water Spinal Bath and Pashchimottanasana. A randomized clinical study on 30 patients with lumbar spondylitis showed that Bhujangasana, when practiced twice daily, significantly reduced pain, stiffness, and improved spine mobility. Another comparative study on 40 patients with Agnimandya demonstrated notable improvement in digestion-related symptoms using Bhujangasana and Pashchimottanasana, with no significant difference in efficacy between the two asanas. Further, a literature review outlined the physioanatomical impact of Bhujangasana on muscle tone, abdominal organs, and mental relaxation. Overall, Bhujangasana improves musculoskeletal flexibility, digestive capacity, and neural relaxation. This paper emphasizes integrating Bhujangasana into therapeutic regimens for both musculoskeletal and gastrointestinal disorders. The findings support Bhujangasana as a holistic, low-cost, and side-effect-free modality for public health.

Keywords: Bhujangasana, Katigraha, Agnimandya, Yoga Therapy, Lumbar Spondylitis, Digestive Disorders, Hydrotherapy, Pashchimottanasana

Introduction: Katigraha, commonly referred to as lumbar spondylitis in modern medicine, is a Vata-dominant disorder characterized by stiffness, lower back pain, and restricted mobility. This condition is increasingly prevalent due to sedentary lifestyles, improper posture, and aging [1][4]. Simultaneously, Agnimandya, or impaired digestive fire, leads to indigestion, heaviness, and various gastrointestinal complications [11]. Ayurveda identifies these conditions as manifestations of doshic imbalance and emphasizes their management through lifestyle regulation, diet, and yogic interventions [5][6].

Importance of Bhujangasana in Therapeutic Practices Bhujangasana, or the cobra pose, is recognized in both classical yoga and Ayurveda as a corrective posture with multidimensional benefits [6]. Gheranda Samhita and Hatha Yoga Pradeepika mention Bhujangasana among the asanas that ignite Agni and support musculoskeletal health [5][6]. Anatomically, Bhujangasana



facilitates extension of the spinal column, tones the abdominal organs, and improves blood circulation, thereby enhancing digestion and relieving back pain [3]. It is also included in Surya Namaskar and is known to stimulate the sympathetic nervous system and awaken the dormant kundalini energy [7][9].

Rationale for Combined Clinical and Physiological Evaluation Although separate studies have been conducted on the effects of Bhujangasana in treating Katigraha and Agnimandya, a comprehensive review combining clinical and anatomical perspectives is limited. This paper addresses that gap by analyzing data from two clinical trials and one anatomical literature review. The paper further examines the effect of Bhujangasana when combined with hydrotherapy and compares its digestive efficacy with Pashchimottanasana [1][2][3].

Bhujangasana Bhujangasana, also known as the cobra pose, is a backward-bending asana that plays a significant role in yoga therapy. The pose involves lying on the stomach and lifting the upper body using the back and arm muscles. It helps in stretching the spine, shoulders, and abdomen. From a physiological standpoint, Bhujangasana improves spinal flexibility and strengthens the muscles of the back, which is especially beneficial for individuals suffering from lower back pain and postural problems. It also massages the abdominal organs, thereby aiding in digestion and reducing stress. Studies have shown that practicing Bhujangasana regularly can relieve symptoms of sciatica, asthma, and menstrual irregularities. It enhances circulation and stimulates the sympathetic nervous system, leading to improved energy levels and reduced fatigue. In the context of Ayurvedic therapy, Bhujangasana balances Vata dosha and rejuvenates spinal health. Its ease of practice and broad spectrum of benefits make it a recommended asana in both preventive and therapeutic yoga programs[3][5].

Pashchimottanasana Pashchimottanasana, or the seated forward bend, is a classic hatha yoga posture renowned for its calming and therapeutic effects. This asana involves stretching the spine forward over extended legs while seated, promoting flexibility in the vertebral column and hamstrings. It compresses the abdomen gently, stimulating the liver, pancreas, and kidneys, which supports metabolic and digestive functions. In yoga therapy, Pashchimottanasana is frequently recommended for managing stress-related disorders, anxiety, and mild depression due to its calming influence on the nervous system. It also helps reduce abdominal fat and tones the pelvic and abdominal muscles. The pose is particularly beneficial for individuals experiencing digestive disorders like bloating, indigestion, or reduced appetite (Agnimandya). Regular practice of this asana improves parasympathetic tone, enhances circulation, and promotes a sense of grounding and inner awareness. In Ayurveda, it is believed to balance Pitta and improve Agni (digestive fire), making it a vital component of yoga-based interventions for gastrointestinal health and emotional well-being[2] [3].

Katigraha Katigraha, an Ayurvedic term commonly associated with lumbar spondylitis, refers to a condition of stiffness and pain in the lower back caused primarily by aggravated Vata dosha. In modern medical terms, it aligns with symptoms of chronic low back pain, disc degeneration, or vertebral inflammation. Katigraha often emerges due to poor posture, sedentary lifestyle, overuse of back muscles, or advancing age. The condition is characterized by stiffness, reduced spinal mobility, muscle spasm, and functional disability. Ayurvedic management focuses on



restoring Vata balance through external therapies, dietary regulation, and yoga. Among yogic interventions, Bhujangasana is particularly effective as it stretches and strengthens the lumbar region, restores circulation, and relieves muscle tightness. Pashchimottanasana also supports lower back health by improving spinal flexibility and reducing nerve compression. Together with panchakarma procedures or medicated oils, these asanas form a non-invasive approach for long-term management of Katigraha. They not only alleviate pain but also prevent recurrence by enhancing structural alignment and muscular resilience[20].

Agnimandya Agnimandya, or the weakened digestive fire, is a fundamental concept in Ayurveda that denotes impaired digestion due to imbalance in Jatharagni. It leads to improper assimilation of food, accumulation of Ama (toxins), and a cascade of metabolic disorders. Symptoms of Agnimandya include heaviness in the abdomen, bloating, belching, poor appetite, fatigue, and indigestion. The primary cause is often traced to faulty eating habits, stress, and lack of physical activity. Ayurveda classifies Agnimandya into different types based on doshic predominance—Vishamagni (Vata), Tikshnagni (Pitta), and Mandagni (Kapha). Yoga therapy, particularly the practice of Bhujangasana and Pashchimottanasana, has shown clinical efficacy in managing this condition. These asanas stimulate digestive organs, regulate peristalsis, and enhance enzyme secretion, which collectively boost the digestive fire. Pashchimottanasana helps in massaging the digestive tract, while Bhujangasana revitalizes abdominal organs through compression and stretch. Combined with dietary discipline and herbal remedies, yoga provides a comprehensive approach to correcting Agnimandya[24][25].

Yoga Therapy Yoga therapy is a personalized, integrative approach that uses yoga practices to address physical, psychological, and spiritual health issues. It draws from classical yoga traditions, modern medical research, and the practitioner's tailored understanding of the patient's constitution and symptoms. In managing chronic disorders like Katigraha and Agnimandya, yoga therapy employs specific asanas, pranayama, and mindfulness techniques to restore balance in the body and mind. Bhujangasana and Pashchimottanasana are frequently recommended due to their anatomical and physiological benefits. Yoga therapy not only treats the symptoms but aims to correct the root cause through consistent practice and lifestyle modification. It is non-invasive, cost-effective, and empowers individuals to take control of their healing. Additionally, it harmonizes doshic imbalances as per Ayurveda, improves organ function, reduces stress hormones, and fosters mental clarity. As a preventive and curative model, yoga therapy continues to gain recognition as a complementary system within integrative medicine[3][20].

Objectives

- To assess the clinical efficacy of Bhujangasana in Katigraha.
- To evaluate and compare its role in Agnimandya with Pashchimottanasana.
- To explore the physioanatomical mechanisms supporting its therapeutic benefits.

Methodology:

1. A clinical study involving 30 patients divided into two groups (Bhujangasana vs. Bhujangasana + Neutral Water Spinal Bath) for managing Katigraha [1].



2. A randomized comparative trial with 40 patients evaluating Bhujangasana vs. Pashchimottanasana in Agnimandya [2].
3. A literature review detailing the physioanatomical and therapeutic benefits of Bhujangasana [3].

All studies applied consistent intervention durations (30-45 days), and assessment parameters included pain scale, digestive strength, X-ray analysis, ESR levels, and symptom grading systems [1][2].

Results The findings from the study on Katigraha revealed significant improvements in pain, tenderness, and spinal mobility in patients who practiced Bhujangasana. Group B, which received additional Neutral Water Spinal Bath, exhibited more pronounced benefits in terms of inflammation control as evidenced by ESR normalization and TLC regulation. Patients in this group also demonstrated marked improvement in functional movements such as coin pickup and showed greater normalization on spinal X-rays compared to those practicing Bhujangasana alone [1][16]. For Agnimandya, both Bhujangasana and Pashchimottanasana produced statistically significant improvement in digestive fire. Assessment parameters like Abhyavaharana Shakti, Jarana Shakti, Udara Gaurava, and Shiro Gaurava showed major reductions in symptom scores. No statistically significant difference was observed between the two groups, indicating both asanas are equally effective in managing impaired digestion [2][22]. The study concluded that the activation of abdominal and spinal muscles through these asanas stimulated digestive organ function and regulated metabolic activities. Physioanatomically, Bhujangasana improves thoracic extension, strengthens spinal extensors, and enhances autonomic nervous system performance. It also improves gastrointestinal motility by exerting mild intra-abdominal pressure during posture retention, thus promoting hepatic and renal stimulation [21]. Literature evidence also supports its role in reducing anxiety, balancing endocrine function, and toning pelvic organs [3][10][19].

Discussion and Conclusion: The combination of clinical and anatomical data emphasizes Bhujangasana's dual role in restoring digestive function and enhancing spinal flexibility. For Katigraha patients, the inclusion of Neutral Water Spinal Bath with Bhujangasana showed superior improvement in pain relief and spinal mobility, likely due to muscle relaxation and improved circulation [1][16]. In Agnimandya, both Bhujangasana and Pashchimottanasana performed equally well, with no statistical superiority, underscoring Bhujangasana's core-stimulating digestive action [2][22]. The anatomical review further supported its systemic influence, citing benefits in musculoskeletal alignment, nervous system relaxation, and reproductive health [3][21].

Bhujangasana, as detailed in classical yogic literature and validated by contemporary research, emerges as a potent therapeutic tool in the management of both musculoskeletal and digestive disorders. The analysis of three comprehensive studies reveals that this asana offers holistic benefits by engaging multiple physiological systems. For Katigraha, Bhujangasana significantly reduces stiffness, enhances spinal mobility, and when paired with hydrotherapy, achieves enhanced clinical outcomes [1][16]. In the management of Agnimandya, Bhujangasana matches the efficacy of Pashchimottanasana in restoring digestive fire, improving appetite, and alleviating symptoms like bloating, headache, and weakness [2][22]. The physioanatomical insights



demonstrate that Bhujangasana not only activates spinal extensors but also stimulates abdominal organs and improves neural connectivity. It tones the musculoskeletal system, enhances gastrointestinal performance, and modulates stress response through sympathetic activation [3][20][21]. Importantly, Bhujangasana achieves these effects with minimal risk, making it highly accessible and suitable for preventive, therapeutic, and rehabilitative settings [7][8][9]. From an Ayurvedic perspective, this practice balances Vata dosha in Katigraha and rekindles Agni in Agnimandya [4][5][6]. As a non-pharmacological, cost-effective, and side-effect-free intervention, Bhujangasana holds great promise for integration into community health programs and personalized yoga therapy protocols. Further research involving larger, multicentric trials with standardized outcome metrics can solidify its place in evidence-based integrative medicine [27].

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Yogic Diet An Important Tool for Inner Transformation

Vedas are the oldest literary texts of India which teach mankind to live a balanced and healthy life in perfect harmony with nature, the basis of which is completely scientific.

The description of Yoga first found in ancient knowledge system vedas, which forms an integral part of its educational and philosophical traditions. Yoga not only supports personality development but also promotes holistic health by addressing all dimensions of human existence. A key component in this process is the purification of the mind (chitta), which plays a vital role in personal growth and well-being.

According to the World Health Organization (WHO), health is defined in terms of physical, mental, and social well-being. However, Ayurveda—the Upaveda of the Atharvaveda—as articulated by Maharshi Sushruta, expands this definition by including the spiritual dimension. This more inclusive concept of health is gradually gaining recognition at the global level.

"समदोषः समाग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते॥" su s 1/15

Ayurveda posits that unless the mind, soul, and senses are in a state of contentment, a person cannot be considered truly healthy—even if they exhibit physical and mental wellness. The absence of spiritual harmony can lead to inner distress, ultimately impeding one's higher self-development and giving rise to a deeper form of imbalance or disease.

Thus, Yoga, by aligning body, mind, and spirit, provides a comprehensive framework for achieving true health—what can rightly be termed samagra swasthya, or holistic well-being.

Maharshi Patanjali, a distinguished authority in Yoga, Ayurveda, and Sanskrit grammar, posits that Yoga purifies the chitta (mind), Ayurveda purifies the body, and Vyakarana (grammar) purifies speech. He classifies the mind into five states—kṣipta, mūḍha, vikṣipta, ekāgra, and niruddha—each reflecting the dynamic balance of the three guṇas: sattva, rajas, and tamas. As sattva increases, the mind moves towards clarity and restraint, while rajas and tamas subside. This evolution is essential for spiritual development and requires the support of proper nourishment—namely, a yogic diet (aahar) and activities (Vihaar).

Just as fertile soil is necessary for a seed to grow and provide healthy crop, the mind requires timely and appropriate “fertilizer” in the form of sātṭvika food to progress. Classical texts such as the Haṭha Yoga Pradīpikā, Gheraṇḍa Saṁhitā, Āyurveda, and the Bhagavad Gītā advocate for yuktāhāra (balanced diet), mitāhāra (moderate eating), and sātṭvika āhāra (pure food).

“आहार शुद्धौ सत्वाशुद्धिः सत्व-शुद्धौ।

ध्रुवा स्मृतिः, स्मृतिलम्भे सर्वग्रंथीनां विप्रमोक्षाः I” (Chhandogya upnishad)

“Ahara shudhdou satvashudhdi satva-sushsou

Dhruva smurity, smrutilambhe sarvagrantheena vipramoksh

Translation

By eating pure food, the Satva gets purified. which leads to intellect becomes pure and independent. Then, with a pure and independent intellect, liberation can easily be attained.

According to ayurveda Ahara, Nidra and Brahmacharya represents the three fundamental pillars of Ayurveda which are known as “Upstambhas”.

The Haṭha Yoga Pradīpikā warns against atyāhāra (overeating) as a major hindrance to spiritual growth and describes mitāhāra as:

मुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः । भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ 60 ॥

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Food that is mildly oily, naturally sweet, and taken in moderation—leaving one-fourth of the stomach empty and offered in devotion—is termed mitāhāra.

मिताहारं विना यस्तु योगारम्भं तु कारयेत् । नानारोगो भवेत्तस्य किञ्चिद्योगो न सिद्ध्यति ॥ G. S. 16 ॥

The Gheraṇḍa Samhitā echoes this, stating that practicing Yoga without dietary moderation may lead to illness. It further affirms that one who is self-disciplined, follows mitāhāra, and practices siddhāsana consistently can attain yogic perfection in twelve years.

From an Ayurvedic standpoint, a sāttvika diet nourishes the body, pacifies the tridoṣas (Vāta, Pitta, Kapha), elevates the mind, and facilitates both physical health and spiritual progress.

In yogic and Ayurvedic literature, the regulation of diet is not merely a matter of physical health but a crucial component of spiritual discipline. Foods are broadly categorized into pathya (wholesome) and apathya (unwholesome), depending on their effects on the body, mind, and subtle energies (sattva, rajas, tamas).

Apathya Āhāra: Dietary Restrictions in Yogic Discipline

Alongside mitāhāra (moderate and appropriate diet), classical yogic and Ayurvedic texts caution against apathya āhāra—foods deemed unsuitable for spiritual practice, as they disturb mental clarity and bodily balance.

Apathya āhāra, or unsuitable foods, are those that impair digestion, disturb mental clarity, and obstruct spiritual progress. These include stale or reheated foods, excessively dry or oily preparations, overly salty or sour items, and contaminated or spoiled substances. Classical texts also prohibit certain specific items. As stated in a traditional verse:

कट्वम्लतीक्ष्णलवणोष्णहरीतशकं—सौवीरतैलतिलसर्षपमद्यमत्स्यान् ।

अजादिमांसदधितक्रकुलत्थकोलपिण्याक हिङ्गुलशुनाद्यमपथ्यमाहुः ॥ 61 ॥

“Kaṭv-amlā-tīkṣṇa-lavaṇoṣṇa-hariṭa-śākam Sauvīra-tail-tila-sarṣapa-damadhya-matsyān ।

Ajādhi-māṁsa-dadhī-takra-kulattha-kola-Pinyāka-hiṅgula-laśunādhyam ॥

Prohibited items include: excessively bitter (e.g., bitter melon), sour (e.g., tamarind), pungent, salty, and heating substances (e.g., nutmeg); fermented items like kanji; leafy vegetables; oils such as mustard and sesame; intoxicants; fish and meat (especially from goat and other animals); dairy products like curd and buttermilk; legumes such as horse gram (kulattha) and jujube (kol); oil cake (pinyaka); and spices like asafetida (hing) and garlic.

These foods are said to aggravate pitta dosha, cloud the mind, and obstruct the progress of sādhanā, thereby hindering both physical well-being and spiritual advancement.

Pathya Ahara supporting in yogic discipline

In contrast, pathya āhāra supports digestion, strengthens the body, pacifies the tridoṣas, and promotes sattva. The Haṭha Yoga Pradīpikā (1.61–62) outlines ideal food choices for practitioners:

- गोधूमशालियवषष्टिकशोभनान्नाम् क्षीराज्यखण्ड नवनीतसितामधूनि ।

शुण्ठीपटोलकफलादिकपञ्चशकं मुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥ 64 ॥

“Godhūma-śāli-yava-śaṣṭika-śoṇita-annam

Kṣīraṁ ca khaṇḍa-navanīta-śarkarā-madhu caiva ।

Śuṇṭhī-paṭola-kapha-lādi pañca-śākaṁ

Mudgaṁ ca divyaṁ pathyam āhur mumukṣoḥ ॥”

Translation:

“Wheat, aged rice (śālī), barley, śaṣṭika (light, digestible rice), red rice, milk, sugarcane derivatives, butter, ghee, sugar, honey, dry ginger (śuṇṭhī), pointed gourd (paṭola), and five varieties of vegetables (pañca-śāka), as well as green gram (mudga), are considered wholesome (pathya) for spiritual aspirants.”

पुष्टं सुमधुरं स्निग्धं गव्यं धातु प्रपोषणम् । मनोऽभिलषितं योग्यं योगी भोजनमाचरेत् ॥ 65 ॥

Translation

A Yogi should take nutritious (food that strengthens the body), sweet in taste (food that tastes sweet), smooth (food made from ghee etc.), Gavya (food made from cow's ghee and milk), food that strengthens the body's tissues and food that pleases the mind. nutritious and beneficial.

These items are recognized for being easily digestible, nutritious, beneficial, nourishing, sātṭvika in nature, and supportive of meditative clarity and bodily balance.

The Bhagavad Gita's Classification of Food: A Yogic and Ayurvedic Perspective

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥6.17॥

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all sufferings by practicing the yoga.

In Chapter 17 of the Bhagavad Gita—Śraddhātraya Vibhāga Yoga—Śrī Kṛṣṇa offers a profound classification of food (āhāra) based on the doctrine of three guṇas: Sattva (purity), Rajas (passion), and Tamas (ignorance). This typology is not merely nutritional but deeply psychological and spiritual, aligning closely with Ayurvedic principles of diet and well-being.

From an Ayurvedic standpoint, a sātṭvika diet nourishes the body, pacifies the tridoṣas (Vāta, Pitta, Kapha), elevates the mind, and facilitates both physical health and spiritual progress.

1. Sātṭvic Āhāra (Mode of Goodness)

“आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः । रस्याः स्निग्धाः स्थिरा हृद्या आहारा सात्त्विकप्रियाः ॥”

(Bhagavad Gita 17.8)

Foods that increase longevity, purity, strength, health, joy, and contentment, and are juicy, unctuous, stable, and pleasing to the heart, are preferred by the Sātṭvic.

These foods support mental clarity and spiritual growth. Ayurveda recommends such food to enhance ojas, the vital energy that sustains immunity and consciousness. Examples include fresh fruits, whole grains, dairy, and vegetables.

2. Rājasic Āhāra (Mode of Passion)

“कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥”

(Bhagavad Gita 17.9)

Foods that are bitter, sour, salty, too hot, pungent, dry, and burning, which cause pain, grief, and disease, are favored by the Rājasic.

These foods overstimulate the senses, leading to emotional turbulence and restlessness. They may energize temporarily but disturb long-term mental balance. Examples include spicy, oily, fried, or heavily processed food.

3. Tāmasic Āhāra (Mode of Ignorance)

“यातयामं गतरसं पूति पर्युषितं च यत्।उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥”
(Bhagavad Gita 17.10)

Food that is stale, tasteless, putrid, decomposed, leftover, or unclean, is dear to the Tāmasic.

Such food induces lethargy, confusion, and mental dullness. It lacks prāṇa (life force) and contributes to physical and psychological decay. Examples include frozen, fermented, reheated, or spoiled food.

Food as a Spiritual Discipline

This classification reflects a broader Ayurvedic and Yogic ethos, where food is not just fuel but a medium for sattva cultivation and inner purification. The Gita recommends Mitāhāra (moderate eating), Sāttvic āhāra, and Pathya āhāra (wholesome diet) as prerequisites for spiritual progress (adhyātmika unnati) and healthful living. These guidelines continue to inform holistic health systems and meditative disciplines today.

Yogic Diet and Ayurvedic Lifestyle for Holistic Well-being

The Bhagavad Gītā's classification of food into Sāttvic, Rājasic, and Tāmasic categories reveals a timeless understanding of how diet influences not just physical health, but mental clarity and spiritual evolution. These teachings closely align with Ayurveda, where āhāra (diet) is one of the three foundational pillars of health (trayopasthambha), along with nidrā (sleep) and brahmacharya (regulated lifestyle).

To fully harness the benefits of a Sāttvic diet, it must be embedded within a broader lifestyle framework that includes:

- Dinacharya (daily regimen): Encouraging habits in harmony with natural biorhythms, such as rising before sunrise, regular elimination, oil massage (abhyanga), and mindful meals.
- Sadvṛtta (ethical conduct): A code of moral and behavioral discipline that fosters mental sattva, including truthfulness, compassion, cleanliness, and self-restraint.
- Pāñchakarma (seasonal detoxification): A set of cleansing therapies that eliminate deep-seated toxins (āma), rejuvenate tissues, and restore doṣic balance, thus preparing the body-mind for deeper Yogic practices.

Together, these disciplines form a holistic ecosystem in which a Sāttvic diet becomes not merely a physical choice but a spiritual commitment. As the Gītā and Ayurveda both suggest, such a lifestyle cultivates clarity

(sattva), vitality (ojas), and inner harmony, laying the groundwork for sustained health, peace, and self-realization.

Mitabhuk- One should take a balance diet, Ritubhuk- One must follow the Seasonal regimen, Hitabhuk- Diet must be suitable to health (sattvik diet).

Discussion As per the classical text of yoga, consumption of food in excess quantity and of poor quality acts as obstacle in the pathway of yogic practices. On other hand consumption of Mihahara, pathyaahar and sattvik diet helps in achieving yogic goals.

Conclusion: Food as a Tool for Inner Transformation

In both Yoga and Ayurveda, diet is a transformative tool, not merely a health prescription. By following mitāhāra, consuming sātṭvika, pathya āhāra, and living with awareness through dinacharya, sadvṛtta, and pañchakarma, one can cultivate ojas, stabilize the guṇas, and facilitate cittaprasādana—the clarity and calmness required for self-realization.

Thus, ancient Indian wisdom invites us to approach food as nourishment for the soul, supporting the journey toward samagra swasthya—true, holistic well-being.



शारीरिक योग – स्वास्थ्यता एवं चिकित्सा के लिए

डॉ. कैलाश द्विवेदी BNYS

मुख्य चिकित्साधिकारी

केशव प्राकृतिक चिकित्सा एवं योग संस्थान, वृंदावन मथुरा

योग शारीरिक भी किया जाए फिर भी यह व्यक्ति का मानसिक और आध्यात्मिक विकास करता है। नियमित समय पर दैनिक अभ्यास करते से योग की क्रियाएं उचित परिणाम देती हैं। प्रातः नित्यकर्म से निवृत्त होकर एवं सायं सूर्यास्त से पहले योग के अभ्यास के लिए दो सर्वोत्तम समय होते हैं। नियमित रूप से योग का अभ्यास करने से न सिर्फ शरीर स्वस्थ रहता है बल्कि यदि शरीर में कोई रोग है तो तदनुसार यौगिक क्रियाएं करने से उस रोग का निवारण भी हो जाता है एवं शरीर स्वस्थ हो जाता है।

योग में अनेकों आसन, प्राणायाम हैं, अक्सर हम इस स्थिति में भ्रमित हो जाते हैं कि हमें कौन से आसन या प्राणायाम करने चाहिए जिससे हम स्वस्थ रह सकें अथवा यदि कोई रोग है तो उसमें कौन सी सावधानी रखें और आसन करें।

इस आलेख में इसी से संबंधित जानकारी देने का प्रयास किया जा रहा है कि स्वस्थ रहने के लिए क्या योग क्रम होना चाहिए। इसके लिए पहले हमें अपने शरीर के विषय में सामान्य जानकारी ले लेनी चाहिए।

शरीर के प्रमुख अंग कौन से हैं?

शरीर के महत्वपूर्ण अंग वे हैं, जिनकी एक व्यक्ति को जीवित रहने के लिए आवश्यकता होती है। इनमें से किसी भी अंग की समस्या शीघ्र ही जीवन के लिए खतरा बन सकती है। पांच महत्वपूर्ण अंग इस प्रकार हैं:

1. मस्तिष्क
2. हृदय
3. फेफड़े
4. लिवर
5. गुर्दे

इन अंगों के बिना जीना संभव नहीं है। हालांकि गुर्दे और फेफड़ों की जोड़ी के मामले में कहा गया है, एक व्यक्ति किसी एक गुर्दे और फेफड़े के बिना भी जीवित रह सकता है। इन पांचों अंगों को सक्रिय रखने के लिए कुछ आसनों का विवरण यहाँ दिया जा रहा है।

मस्तिष्क को स्वस्थ रखने के लिए – शशांकासन

विधि



1. दाएँ पैर को घुटने से मोड़ें
2. बाएँ पैर को मोड़ें और हथेलियों को जांघों पर टिकाकर वज्रासन में एड़ियों पर बैठ जाएं।

3. हाथों को पीठ के पीछे ले जाएं, दाहिनी हथेली की मुट्ठी बनाएं और बायीं हथेली से दाहिनी कलाई पकड़ें। कंधों को आराम दें।
4. सांस लेते हुए कमर से थोड़ा पीछे की ओर झुकें और छाती को खोलें।
5. सांस छोड़ते हुए धीरे-धीरे कमर से आगे की ओर झुकें और माथे को घुटनों के सामने ज़मीन पर ले जाएं। कंधों को मोड़ें।
6. सामान्य श्वास लेते हुए इस स्थिति को लगभग एक मिनट तक बनाए रखें।
7. सांस अंदर लें, धीरे-धीरे हाथों के सहारे सीधी स्थिति में आएँ
8. अपने हाथों को वज्रासन में पीछे की ओर ले जाएं।
9. दाहिना पैर खोलें
10. बाएं पैर को खोलें और शिथिल दण्डासन में आराम करें।
11. गैस्ट्राइटिस और पेट्रिक अल्सर के रोगी इस आसन से बचें।

हृदय को स्वस्थ रखने के लिए - वृक्षासन



विधि

1. दाहिने पैर को दाहिने हाथ से पकड़ें और उसे ऊपर लाकर बायीं जांघ के भीतरी भाग पर, घुटने के स्तर से थोड़ा ऊपर दबाएं।
2. हाथों को सिर के ऊपर ले जाकर नमस्कार मुद्रा में लाएँ।
3. अपनी दृष्टि को अपने सामने एक बिंदु पर केन्द्रित करें।
4. लगभग एक मिनट तक सामान्य धीमी सांसें जारी रखें। बिना ज़्यादा खिंचाव के नीचे आएँ।
5. इसी अभ्यास को बाएं पैर से भी दोहराएं।

फेफड़ों को स्वस्थ रखने के लिए - वक्रासन



विधि

1. दाहिने पैर को घुटने से मोड़ें और पैर को बाएं घुटने के पास रखें।
2. साँस छोड़ते हुए कमर को सीधा करें और दाहिनी ओर मोड़ें। बाएँ हाथ को दाएँ घुटने के पास लाएँ और दाएँ पैर के अंगूठे को पकड़ें।
3. दाएं हाथ को पीछे ले जाएं और हथेली को ज़मीन पर इस प्रकार रखें कि धड़ उचित मोड़ के साथ सीधा रहे।
4. लगभग एक मिनट तक सामान्य श्वास लेते हुए स्थिति बनाए रखने के बाद पूर्व स्थिति में वापस आ जाएं और थोड़ी देर के लिए आराम करें।
5. इसी प्रकार दूसरे पैर से भी करें।

लिवर को स्वस्थ रखने के लिए - अर्ध कटि चक्रासन



विधि

1. सीधे खड़े हो जाएं, पैर के पंजे मिले हुए रहें।
2. सांस लेते हुए, धीरे-धीरे दाहिने हाथ को कंधे के बराबर उठाएं।
3. हथेली को ऊपर की ओर मोड़ें।
4. गहरी सांस लेते हुए हाथ को ऊपर उठाना जारी रखें, जब तक कि बाइसेप्स दाहिने कान को न छू लें, हथेली बाईं ओर होनी चाहिए।
5. अब दाएँ हाथ को ऊपर की ओर खींचें।
6. साँस छोड़ते हुए धड़ को धीरे-धीरे बाईं ओर झुकाएं।
7. बायीं हथेली को बायीं जांघ के साथ-साथ जितना संभव हो सके नीचे की ओर खिसकाएं।
8. दाहिनी कोहनी या घुटने को न मोड़ें।
9. सामान्य श्वास के साथ लगभग एक मिनट तक इसे बनाए रखें।
10. धीरे-धीरे वापस सीधी स्थिति में आते हुए सांस लें और दाहिने हाथ को ऊपर की ओर खींचें। कमर से लेकर उंगलियों तक एक सीधी रेखा में खिंचाव महसूस करें।
11. साँस छोड़ते हुए दाहिने हाथ को नीचे लाकर पूर्व स्थिति में आ जाएँ।
12. दाईं ओर झुकते हुए बाईं ओर भी दोहराएं।

गुर्दों को स्वस्थ रखने के लिए – परिवर्त त्रिकोणासन

विधि



-

1. सांस भरते हुए दाएँ पैर को बाएँ पैर से दूर ले जाकर दोनों पैरों को लगभग एक मीटर दूर फैलाएँ। साथ ही, हाथों को क्षैतिज स्थिति में उठाएँ।
2. सांस छोड़ते हुए, दाहिने हाथ को बाएँ पैर के बाहरी हिस्से से नीचे जमीन पर ले जाएँ, जबकि बाएँ हाथ को ऊर्ध्वाधर स्थिति में ऊपर उठाएं।
3. उठे हुए हाथ को देखने के लिए चेहरा ऊपर की ओर घुमाएँ।
4. सामान्य श्वास लेते हुए इसी स्थिति में 1 मिनट तक बने रहें।
5. सांस लेते हुए धीरे-धीरे सीधी स्थिति में आएँ और हाथों को क्षैतिज स्थिति में फैलाएं।
6. यही प्रक्रिया बायीं ओर भी दोहराएँ।

सावधानी - इन आसनों के अतिरिक्त नियमित रूप से सूक्ष्म व्यायाम एवं श्वसन व्यायाम अथवा प्राणायाम को भी करें। इन्हें पहले किसी योग शिक्षक के निर्देशन में सीख लें।



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Dr Rahul Misra
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Lord Hanuman as an epitome of devotion, power and yoga

Hanumanji reflects strength, wisdom and complete yogic skills which reflects to be healthy both mentally and physically in present society one should learn from Hanumanji how to balance both karma and yoga. In Valmiki Ramayan it has been seen very often that his deep meditation and concentration which also reflects his complete command over mind, space and time. Hanumanji overpowered number of odd and challenging positions due to his supra mental skills and complete devotion for Prabhu Shree Ram.

Hanuman is popularly known as sankatmochan/bajrang bali/ vayu putra son of Anjana and Kesari though Hanuman is an important character in ramayan an epitome of devotion, power and wisdom and when an analysis is made by keeping his personality in mind in today's corporate world any successful chief executive officer or top official resembles his characteristics of communication or linguistic skills, intelligence, adaptability and self accountability

Here are some additional details about Hanuman's linguistic skills

Hanuman's Linguistic Prowess:

- ▽ **Multilingualism:** Hanuman is known to be a master of several languages, including Sanskrit, Prakrit, Dravidian languages like Telugu and Kannada, and even the languages of the Vanaras (monkey-folk). This linguistic ability allows him to communicate effectively with various characters throughout the Ramayana, from the wise sages to the common folk.
- ▽ **Eloquence and Persuasion:** Hanuman is not just a polyglot; he is also an eloquent speaker. He can articulate complex ideas and emotions with clarity and persuasion. His speeches in the Ramayana, such as the one where he convinces Ravana to return Sita to Rama, are known for their power and beauty.
- ▽ **Knowledge of Grammar and Rhetoric:** Hanuman's understanding of language extends beyond mere fluency. He is well-versed in the rules of grammar and rhetoric. This knowledge allows him to craft his speeches and arguments with precision and impact. For example, he uses similes and metaphors to make his points more vivid and memorable.

Hanuman as a Grammarian:

- ▽ **Role in the Development of Sanskrit:** According to some versions of the Ramayana, Hanuman played a significant role in the development and standardization of Sanskrit. He is said to have brought the language to the Vanaras from the Gandharvas (celestial musicians) and taught it to them.
- Association with Panini:** Some traditions even link Hanuman with the famous Sanskrit grammarian Panini. One legend suggests that Hanuman was Panini's student and helped him to compile the Ashtadhyayi, the foundational text of Sanskrit grammar.

Examples of Hanuman's Linguistic Skills in Ramayana:

- ▽ **Debating with Ravana:** In the Sundara Kanda, Hanuman enters Ravana's court and engages in a heated debate with the demon king. He uses his knowledge of grammar and logic to expose Ravana's hypocrisy and defend Rama's cause.
- ▽ **Appeasing Sita:** When Hanuman meets Sita in Lanka, he comforts her with his gentle words and assures her of Rama's imminent arrival. His use of language is sensitive and poetic, reflecting his deep respect and devotion to Sita.
- ▽ **Spreading the News of Rama:** After burning Lanka, Hanuman returns to Rama's camp and delivers a detailed report of his adventures. He recounts his encounters with various characters and locations in vivid language, keeping his audience enthralled.

Hanuman: Embodiment of Strength, Intelligence, and Knowledge

Hanuman, the beloved vanara warrior from the Ramayana, is much more than just a physical force. He is an ideal devotee, a loyal friend, and a wise counsellor. His character embodies the perfect blend of strength, intelligence, and knowledge, making him an inspiration for generations.

Reference

Ramayan an epicentre of management and skills by
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Ranu Singh
Nutritionist

Foundations of the Yogic Diet - Sattva, Rajas & Tamas

A Yogic diet is much more than a simple list of do's and don'ts, it is a living tradition rooted in centuries-old Vedic wisdom, aimed at harmonizing body, mind, and spirit. Central to this tradition is the concept of the three gunas—Sattva, Rajas, and Tamas—which describe the intrinsic qualities that pervade all of creation, including the foods we eat. By understanding how different foods influence our mental and emotional states, Yogic practitioners can make conscious dietary choices that support clarity, balance, and inner peace. This article delves into the nature of each guna, explores how specific foods promote or hinder our practice, and explains why a predominantly Sattvic diet is recommended for those on the Yogic path.

Understanding the Three Guṇas - In classical Yogic and Ayurvedic texts, the universe is viewed as an interplay of three fundamental qualities or gunas. Sattva represents purity, harmony, and lightness, Rajas embodies activity, passion, and movement and Tamas signifies inertia, heaviness, and dullness. While all three gunas coexist in everything, their relative proportions determine the character and effects of a substance, action, or state of mind. Applied to diet, these qualities describe not only the physical properties of foods but also their subtle, energetic influences on our consciousness. A Sattvic diet thus emphasizes foods that enhance clarity and equanimity, whereas Rajasic and Tamasic diets may lead to restlessness or lethargy, respectively.

Sattvic Foods and Their Impact - Sattvic foods are considered life-promoting (Ayurvedhaka), nourishing both body and mind with prana (vital energy). Fresh fruits and vegetables, whole grains such as rice and oats, legumes like mung dal and moong beans, nuts and seeds in moderation, dairy products from ethically raised cows (milk, ghee, paneer), and mild spices—such as cumin, coriander, and fennel—are hallmarks of a Sattvic diet. These foods are natural, minimally processed, and easily digestible, promoting lightness in the body and calmness in the mind. When consumed with gratitude, in a serene environment, and at regular intervals, they support sustained energy, clear thinking, and a compassionate outlook, which are essential for deepening meditation and other Yogic practices.

Rajasic Foods and Their Influence - Rajasic foods stimulate activity and passion, often at the expense of inner equilibrium. This category includes stimulants and spices—such as garlic, onion, chili, caffeine, and overly pungent seasonings—that excite the nervous system. While these foods can increase alertness and drive, they tend to generate restlessness, agitation, and attachment. Similarly, highly sweet, sour, or salty items, as well as refined sugars and caffeinated beverages, fall into the Rajasic realm. Individuals relying heavily on Rajasic diets may experience racing thoughts, mood swings, and difficulty maintaining focus during meditation, leading practitioners to gradually reduce these foods in favour of more Sattvic options.

Tamasic Foods and Their Effects - Tamasic foods are those that promote inertia and dullness, obstructing physical vitality and mental clarity. Overly processed items, stale or leftover foods, heavy meats, alcohol, mushrooms, canned goods, and deep-fried or fermented products generally fall into this category. Such foods can weaken the digestive fire (agni), leading to toxin buildup (ama), sluggishness, and depressive states. For Yogis, sustained consumption of Tamasic diet can create obstacles in practice—manifesting as lethargy, lack of motivation, or confusion—and is therefore discouraged except on rare occasions of deep rest or recovery, when the body genuinely requires extra grounding.

The Interplay of Diet and Mind in Yoga - Yogic philosophy teaches that the body is the vehicle through which the mind explores higher states of consciousness. If the vehicle is overloaded with Tamasic or Rajasic influences, it becomes difficult to navigate subtle realms or cultivate equanimity. A Sattvic diet, by contrast,

lightens the body's load and refines mental processes, allowing the meditator to remain alert yet relaxed. Regular practice of pranayama (breath control), asana (postures), and dhyana (meditation) further synergizes with a Sattvic diet, enhancing digestive efficiency, stabilizing emotions, and deepening self-awareness.

Why a Predominantly Sattvic Diet - While complete avoidance of Rajasic and Tamasic foods may be challenging—especially in social or cultural contexts—a predominantly Sattvic diet offers clear benefits for Yogic aspirants. First, it supports stable energy levels and prevents the peaks and troughs associated with stimulants or heavy meals. Second, it fosters a calm mental landscape, reducing anxiety and promoting compassionate engagement with others. Third, Sattvic eating instills mindfulness and reverence toward life, aligning daily routine with the broader Yogic principle of ahimsa (non-violence). Together, these factors create a strong foundation for both personal transformation and deeper spiritual insight.

Practical Guidelines for Embracing Sattvic Eating - To integrate Sattvic principles into daily life, begin with small, manageable shifts. Start by incorporating one additional Sattvic meal per day—such as a vegetable-rich kitchari or a fresh fruit salad—and gradually replace processed or spicy items. Prioritize local, seasonal produce and prepare meals with intention, ideally in a clean and peaceful space. Chew mindfully, avoiding multitasking, and pause briefly before eating to set an intention of gratitude. Finally, hydrate with room-temperature or warm water between meals, avoiding excessive cold or iced drinks that can dampen digestive fire.

Navigating Cultural and Practical Considerations - In regions where Rajasic and Tamasic foods are staples, a balanced approach is more realistic than rigid restrictions. You might choose to enjoy spicier or heavier dishes on special occasions while maintaining a Sattvic baseline. When dining out or attending social gatherings, focus on plant-based options, soups, steamed vegetables, and simple dals, and communicate your dietary preferences with grace. Over time, friends and family will recognize the benefits you experience—better sleep, improved mood, and greater focus—and may even adopt similar habits themselves.

The Yogic diet, grounded in the three guṇas of Sattva, Rajas, and Tamas, offers a holistic framework for nourishing body and mind alike. By understanding how different foods resonate with our inner nature, we can consciously choose a diet that supports clarity, stability, and compassion—the very qualities that underpin successful Yogic practice. While perfection is neither expected nor required, cultivating an awareness of these subtle energies in our meals can transform everyday eating into a sacred ritual, enriching both our health and our spiritual journey.

Disclaimer - The information provided in this article is intended for educational purposes and should not replace professional medical or nutritional advice. Always consult with a qualified healthcare provider before making significant changes to your diet or health regimen.

Ranu Singh

Community Nutritionist | Founder – *Nutrition Punch*

Member – National Executive Committee, IAPEN India

Chief Program Officer – Community Nutrition Core Group, IAPEN India



NutriCorner





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Hindi/English Quarterly e-Magazine
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GTI

4th Issue
Holistic Yog-Holistic Health

July - September, 2025





माखन



Did you know?



Drinking beetroot juice regularly helps to cleanse toxins from our body, helps to prevent acne and pimples and it also purifies the blood.



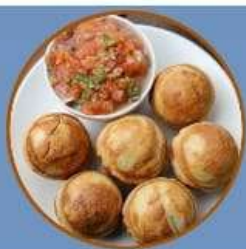




गौमाता के दूध से बना शुद्ध दही-रामबाण पेट की समस्याओं के लिए









NutriCorner



Mrinalini Singh
Dietician

गर्मियों में तरबूज खाने के फायदे-

1. तरबूज खाना हमारे शरीर के लिए बहुत फायदेमंद होता है।
2. यह शरीर को हाइड्रेटेड रखने, पाचन में सुधार करने, त्वचा और आंखों के स्वास्थ्य को अच्छा रखने में मदद करता है।
3. हृदय स्वास्थ्य को बेहतर बनाने में मदद करता है।
4. तरबूज में पानी की मात्रा अधिक होती है, जो गर्मियों में शरीर को ठंडा रखने में मदद करता है।
5. तरबूज में विटामिन सी और एंटीऑक्सिडेंट भी होते हैं, जो प्रतिरक्षा प्रणाली को मजबूत करने और शरीर को बीमारियों से बचाने में मदद करते हैं।

PrivankaVerma
Dietician

1. Absolutely! Not only is curd safe to eat during pregnancy, but it also offers some fantastic benefits for expecting moms:
2. The calcium in curd supports both your own bone health and your growing baby's bone development.
3. The probiotics help boost your immune system, which is especially important when you're pregnancy.



Dr Partha Ghosh
BNYSc, MD

Ayurvedic Nutritional Wisdom for Holistic Health:-

1. Eat Fresh & Seasonal- Prioritize locally sourced, organic produce to align with nature's rhythms.
2. Honor Your Digestive Fire (Agni) – Eat only when hungry, and avoid overeating to maintain metabolism.
3. Balance the Six Tastes- Include sweet, sour, salty, pungent, bitter, and astringent flavors in meals.
4. Warm & Nourishing Meals- Favor cooked, warm foods over cold or processed alternatives for better Digestion.
5. Mindful Eating – Chew slowly, avoid distractions, and eat in a peaceful environment.
6. Spice It Right – Boost digestion with ginger, cumin, fennel, and turmeric.
7. Smart Food Combining – Avoid incompatible pairs like milk with sour fruits or fish with dairy.
8. Hydrate Wisely – Sip warm water or herbal teas (ginger, cumin, coriander) throughout the day.

"When diet is wrong, medicine is of no use. When diet is correct, medicine is of no need." – Ayurvedic Proverb



Dr Sanjeev Pandey
Lifestyle Mangmt.
Counsellor
CEO, GTI

Tips to overcome Anidra (Insomnia)

1. Include 70% Yogic foods (Non-irritant food) in your diet plan- viz: Fruits, dry fruits, Germinated grains & cereals
2. Finish your Dinner up to 7:00 PM.
3. Take a Cup of Fresh juice of Green Dhania before going to sleep.
4. In morning take overnight soaked 2 Badam + 2 Akhrote + 2 Anjeer.

Note:- Do practice of Pranayam & Meditation regularly

To Avoid Constipation Follow the Tips:-

1. 90% constipation state is due to less water intake.
2. Do Gargle with Lukewarm water for 2-3 minutes before brushing your teeth.
3. Make habit to ask for water wherever you visit irrespective to season
4. Mix a pinch of salt in one glass (200ml) normal/ Lukewarm water and add to it fresh lemon juice (10ml) & drink every day morning.
5. Make 2 Dried figs part of your breakfast.
6. Make sure to avoid foods made of white flour (maida) and white sugar.
7. Include at least one ROTI of Multigrain flour (Jau+Channa+Genhu) in your Lunch & Dinner



NutriCorner

Dr Sachidanand Jha

Ayurvedachary, N. Delh, Bharat

मिलावट के जहर से ऐसे बचे जानिए आप भी

1. जीरा (Cumin seeds)

जीरे की परख करने के लिए थोड़ा सा जीरा हाथ में लीजिए और दोनों हथेलियों के बीच रगड़िए। अगर हथेली में रंग छूटे तो समझ जाइए कि जीरा मिलावटी है क्योंकि जीरा रंग नहीं छोड़ता।

2. हींग (Hing)

हींग की गुणवत्ता जांचने के लिए उसे पानी में घोलिए।

अगर घोल दूधिया रंग का हो जाए तो समझिए कि हींग असली है। दूसरा तरीका है हींग का एक टुकड़ा जीभ पर रखें अगर हींग असली होगी तो कड़वापन या चरपराहट का अहसास होगा।

3. लाल मिर्च पाउडर (Red chilli powder)

लाल मिर्च पाउडर में सबसे ज्यादा मिलावट की जाती है। इसकी जांच करने के लिए पाउडर को पानी में डालिए, अगर रंग पानी में घुले और बुरादा जैसा तैरने लगे तो मान लीजिए की मिर्च पाउडर नकली है।

4. कॉफी (Coffee)

कॉफी की शुद्धता जांचने के लिए उसे पानी में घोलिए।

शुद्ध कॉफी पानी में घुल जाती है, अगर घुलने के बाद कॉफी तली में चिपक जाए तो वो नकली है।

5. हींग (Hing)

हींग की गुणवत्ता जांचने के लिए उसे पानी में घोलिए।

अगर घोल दूधिया रंग का हो जाए तो समझिए कि हींग असली है। दूसरा तरीका है हींग का एक टुकड़ा जीभ पर रखें अगर हींग असली होगी तो कड़वापन या चरपराहट का अहसास होगा।

Follow 6Tip & show love to your Heart:-

1. Do Regular 45-50 Isotonic Exercise or 3-5 Km walk.

2. Include 1 full plate salad in your Lunch & Dinner.

3. Use pure Mustered oil or regional oil seed oil or rice brawn oil as cooking medium avoid refined oils.

4. Reduce calories of your sandwiches, Burgers, Chapattis by using lot of green leafy vegetables as filler/ mixing desi gram flour & jau flour with white flour in 3:2:1 ratio respectively.

6. Listen soothing music & keep smiling from inside.

Note:- Do practice of Pranayam & Meditation regularly.

The Multidimensional Impact of Yoga: Exploring Its Physical, Mental, and Spiritual Verticals

Dr.Partha Ghosh
Ph.D,M.SC,NET,BNYS,FET & PER



Abstract

Yoga, an ancient practice originating in India, has evolved into a globally recognized discipline with profound implications for physical health, mental well-being, and spiritual growth. This article explores the multifaceted dimensions of yoga, examining its physiological benefits, psychological effects, and spiritual significance. Scientific studies have validated yoga's efficacy in enhancing cardiovascular health, reducing stress, improving cognitive function, and fostering emotional resilience. Furthermore, its spiritual aspects promote mindfulness and self-realization, making it a holistic approach to wellness. By integrating empirical research with traditional wisdom, this paper underscores yoga's potential as a therapeutic and transformative practice.

Keywords: Yoga, Physical Health, Mental Well-being, Spiritual Growth, Stress Reduction, Mindfulness, Holistic Wellness.

1. Introduction

Yoga, derived from the Sanskrit word *"Yuj"* (meaning union), represents the harmonious integration of body, mind, and spirit. Historically rooted in Indian philosophy, yoga has transcended cultural boundaries to become a global phenomenon. Modern science has increasingly recognized its therapeutic benefits, leading to extensive research on its various verticals—physical, mental, and spiritual.

This article systematically examines yoga's impact across these dimensions, supported by scientific evidence and traditional insights. By doing so, it highlights yoga's role in contemporary healthcare and personal development.

2. Physical Health Benefits of Yoga

2.1 Enhancing Flexibility and Musculoskeletal Health

Yoga asanas (postures) improve flexibility, strength, and balance. Studies indicate that regular practice reduces musculoskeletal disorders, such as chronic back pain and arthritis (1). Poses like Tadasana (Mountain Pose) and *Bhujangasana* (Cobra Pose) enhance spinal alignment and joint mobility.

2.2 Cardiovascular and Respiratory Improvements

Yoga's controlled breathing techniques (Pranayama) optimize lung capacity and oxygenation. Research demonstrates its efficacy in lowering blood pressure and improving heart rate variability, reducing risks of hypertension and coronary diseases (2).

2.3 Boosting Immune Function

Stress reduction through yoga positively influences immune response. A study published in Journal of Behavioral Medicine found that yoga practitioners exhibit higher levels of disease-fighting antibodies (3).

3. Mental and Psychological Benefits of Yoga

3.1 Stress and Anxiety Reduction

Yoga activates the parasympathetic nervous system, mitigating stress hormones like cortisol. Mindfulness-based yoga interventions have shown significant reductions in anxiety and depression (4).

3.2 Cognitive Enhancement and Neuroplasticity

Meditative aspects of yoga enhance focus and memory. Neuroimaging studies reveal increased gray matter density in brain regions associated with learning and emotional regulation among long-term practitioners (5).

3.3 Emotional Resilience and Mood Regulation

Yoga fosters emotional stability by modulating neurotransmitter activity. Techniques like Yoga Nidra (yogic sleep) alleviate symptoms of PTSD and improve overall emotional well-being (6).

4.Spiritual Dimensions of Yoga

4.1 Mindfulness and Self-Awareness

Yoga encourages present-moment awareness, aligning with mindfulness-based cognitive therapy (MBCT). This cultivates inner peace and self-realization (7).

4.2 Connection to Higher Consciousness

Traditional yogic texts, such as Patanjali's Yoga Sutras, emphasize Samadhi (enlightenment) as the ultimate goal. Modern interpretations view this as a state of transcendent awareness (8).

4.3 Ethical and Philosophical Foundations

The Yamas (ethical restraints) and Niyamas (personal observances) provide a moral framework, promoting compassion and self-discipline (9).

5. Integrative Applications of Yoga in Modern Healthcare

Yoga therapy is increasingly incorporated into rehabilitation programs for chronic illnesses, mental health disorders, and addiction recovery. Institutions like the National Institutes of Health (NIH) endorse yoga as a complementary treatment (10).

6. Conclusion

Yoga's multidimensional benefits make it a powerful tool for holistic well-being. Its integration into modern medicine underscores its scientific validity, while its spiritual

roots offer profound existential insights. Future research should explore personalized yoga interventions to maximize therapeutic outcomes.

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Holistic approach to the Nutrition

HEALTH & NUTRITION

INTRODUCTION

“What we think and what we eat, combined together, make what we are, physically and mentally” Edgar Caycee

“World Health Organization (WHO) has defined “health” as a state of complete physical, mental, social and spiritual well-being and not merely the absence of disease or infirmity”

The key to a good health is good nutrition and the cornerstone for good nutrition is a balanced diet.

Functional classification of food

- **Energy giving foods (carbohydrates and fats)** - are responsible for providing energy for various activities.
- **Body building foods (proteins and minerals)** - are responsible for tissue building, growth, repair and maintenance of the body.
- **Protective foods (vitamins and minerals)** - play an important role in protecting the body against diseases.

Balanced Diet

A balanced diet is one that contains different food items in the right proportions and amounts, so that all the nutrients are provided in required quantities. To ensure the same, it is advisable to include in the diet the food items from various food groups, providing following Nutrients:-



- Protein
- Fat
- Carbohydrates
- Vitamins
- Minerals
- Antioxidants
- WATER

Protein

Protein comes from a Greek word 'Proteo' meaning to take the first place'. They are complex organic compounds with nitrogen as an integral part. Proteins are made up of small units called **amino acids**. **Each gram of protein provides 4 kcal of energy.**)

Fat

Fat is an important component of diet and serves a number of functions in the body. Fats are **concentrated sources of energy** and provides twice as much energy as protein and carbohydrates. Since fats and oils in excess can cause diseases in the absence of adequate physical exercise, their intake needs to be regulated to 20-25% of the daily calorie requirement. Fats are concentrated source of energy, providing **9 kcal of energy per gram**. Fats are an essential component of our diet.

Carbohydrates

Carbohydrates are organic compounds composed of carbon, hydrogen and oxygen. **Each gram of carbohydrate provides 4 kcal of energy.**

Vitamins

Vitamins are organic compounds other than proteins, carbohydrates and fats which occur in small quantities in food stuffs and are **necessary for growth and maintenance of the body**. Although vitamins are needed in small amounts by the body, they must be present in the diet as they are essential for health and well being of the body. Their absence or improper utilization can cause deficiency disorders.

Minerals

Minerals represent an important class of micronutrients and many of them are essential for the normal functioning and growth of the human body.

Yogic Classification of Food



- Satvik(Yogic) food
- Tamsik food
- Rajasi food

Principles of Satvik (Yogic) food Following Point must in consideration in Diet Planning

A. What is Yogic Food-

Those type of Food SUBSTANCES, those Facilitate us to keep the most damaging and neuron irritant free radicals , responsible for involuntary oxidative stress, within threshold limit

Are those, non-irritant, easily digestible, edible substances, which are available for meal in natural form in accordance to particular geographical conditions, environment & season.

B. Yogic Food Function-

In addition to aforesaid normal food functions, which makes difference between normal foods to Yogic Food, that are – Yogic Food Substances

Keep metabolic rate within threshold limits , to keep check on extra free radicals production
Provides more antioxidants (Super Oxides Dismutase – an enzyme) to maintain pleasing ,
soothing & relax environment with us at BODY , MIND & Soul level.

- PURITY
- Food Selection as Geogrphic Pattern of Flora &Fauna
- DO NO HARM
- CLEANSING (Hygiene)

Fruitarian Diet

- Fruit based Diet
- Local & seasonal
- Hydration
- High fiber food
- Rich in Micronutrients

Intermittent fasting (Fooding Spacing Behavior)

- 6hrly
- 8hrs
- 12 hrs
- Festive fasting

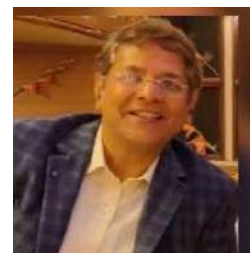
Holistic approach to the food

- Honour



Nature's Treasure

YOGIC FOOD TURMERIC



Rajeev Khanna

Business Coordinator

Gelnova Laboratories India Pvt.Ltd

(Makers of TurmNova-Turmeric Lozenges)

TURMERIC-Powered by Nature, Proven by Science

Turmeric, termed as **Curcuma Longa**, belongs to the **Zingiberaceae** family. It is a tall herb with large leaves. The useful part of **Turmeric** is its **rhizome**. In **Ayurveda**, turmeric is called **Haridra** (One Who is Golden Colored). It has been mentioned in various Ayurveda treatises from the vedic period onwards.

India is said to be the land of spices. The fame of Indian spices is older than the recorded history. The story of Indian spices is more than **7000 years old**. Over the years, spices and herbs were used for **medicinal** purposes. One of the most promising developments for spices in modern times is that scientific evidence is accumulating that supports the anecdotal health benefits touted by our ancestors. Research shows that culinary spices and herbs may have beneficial effects in areas such as heart health, cognition, and weight management as well as improving diet quality by making healthier foods more acceptable to consumers. The body of scientific evidence is ever expanding to support the wisdom of our ancestors throughout the ages. One of the most important spice from Indian origin is **TURMERIC**, known for its medicinal properties.

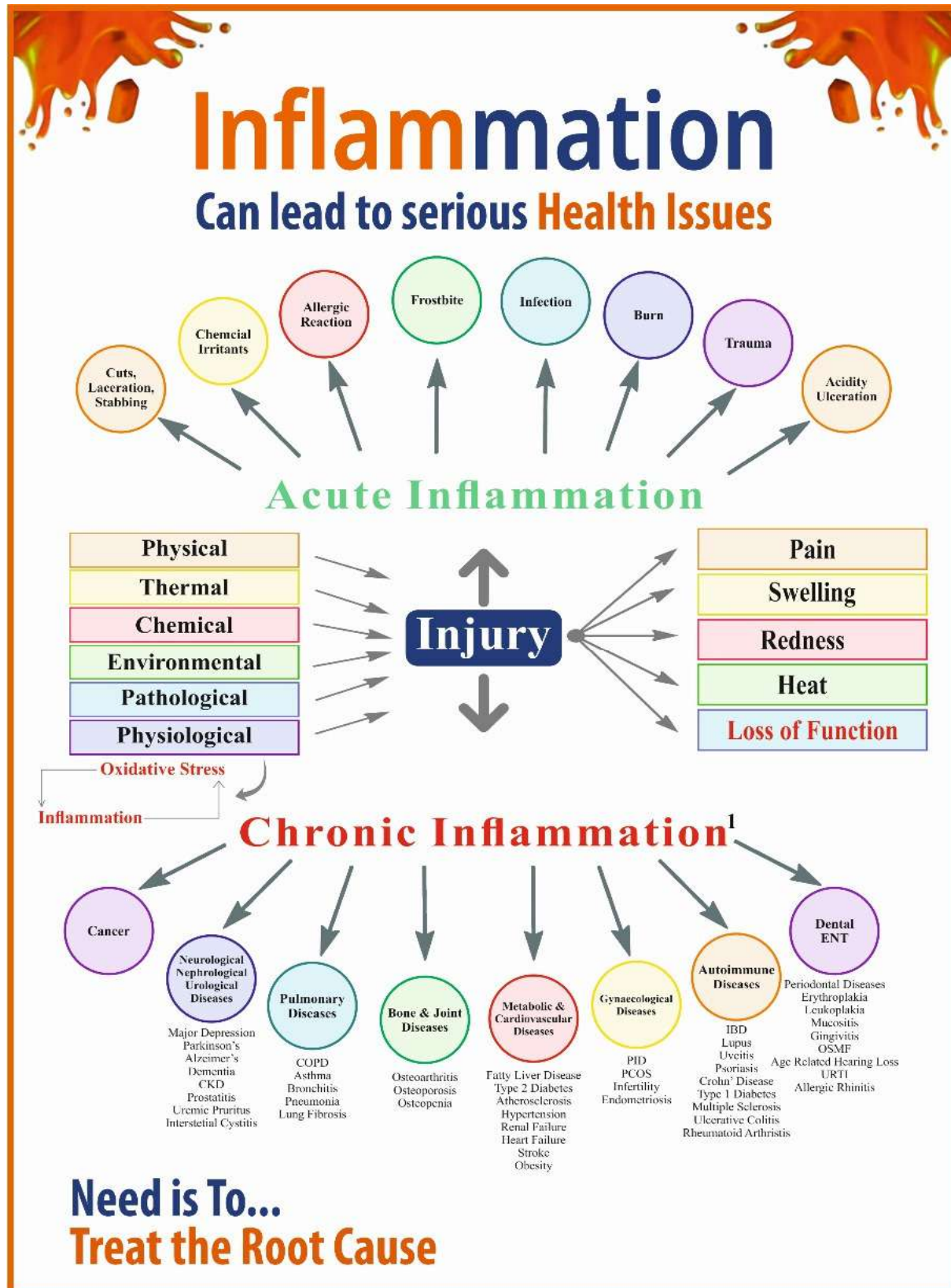
Currently **Turmeric** and **Curcumin** are one of the most researched spice all over the world. Up to **41,000** papers have been published until **2023**. The biologically active factors that give turmeric its unusual properties and color, are **curcuminoids**. It is a group of substances that includes **curcumin**, **de-methoxycurcumin** and **bis-demethoxycurcumin**. The most important **pro-health** effects observed after taking curcuminoids include **anti-inflammatory**, **antioxidant**,

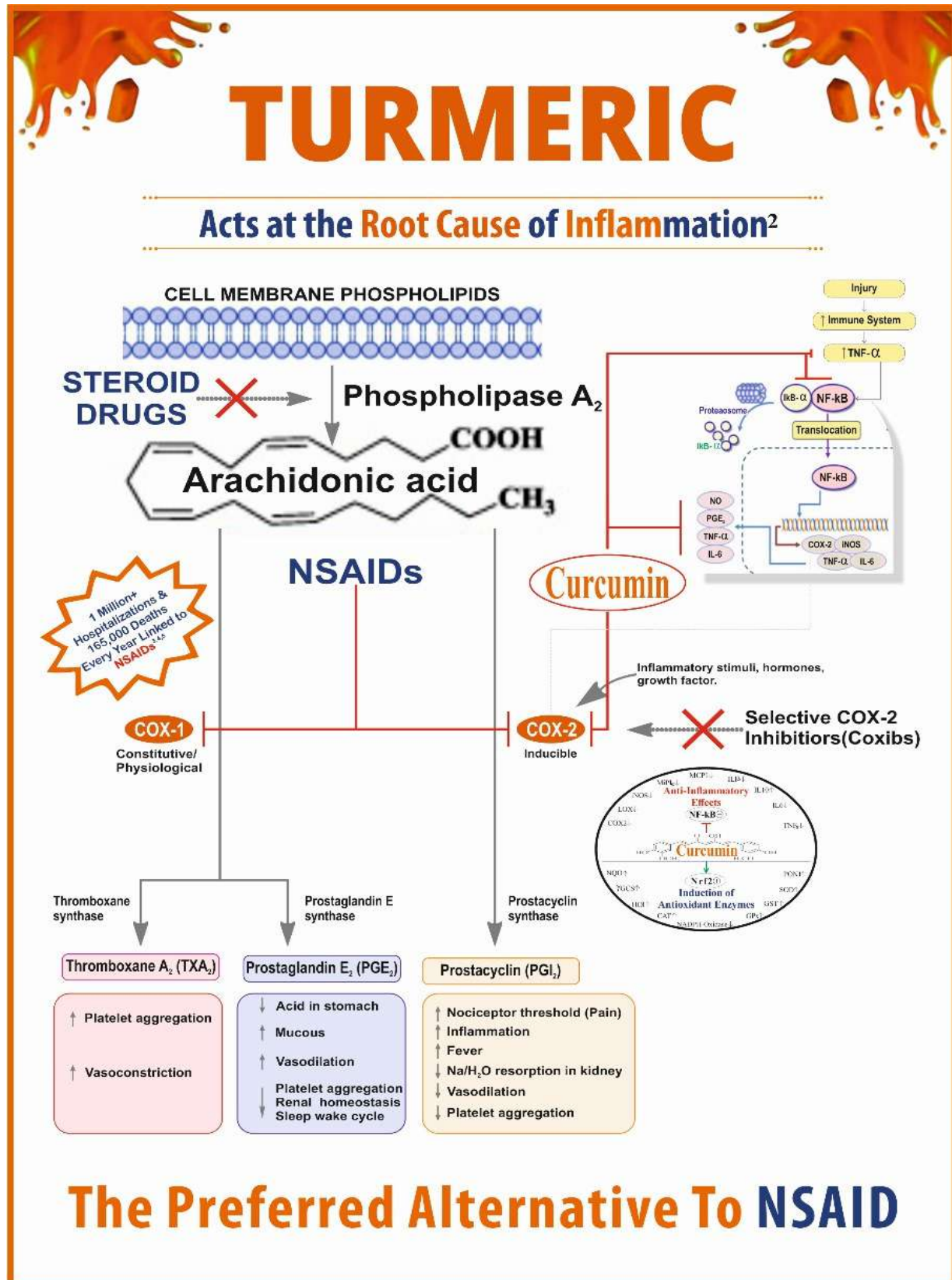




immunomodulatory, anti-infective and because of these properties turmeric could be highly helpful in healing many chronic diseases including **Cancer, Diabetes, Arthritis, Hypertension, Major depression, Parkinson's, CKD, PCOS, Infertility, Auto immune diseases** and many more **inflammatory disorders**. Now a day's **inflammation** is an integral part of our day today life which can't be avoided due to **sedentary life style, wrong eating habits, adulterations, stress and uses of chemicals, preservatives and pesticides**, ultimately leading to **low level chronic inflammation**. Chronic inflammation is the **root cause** of **chronic diseases**. Causes of inflammation, types of inflammation, how inflammation could affect human health and how turmeric or curcumin could be useful in treating these chronic ailments is best described in charts given below. Now it has been proven by science that **TURMERIC** acts at **transcriptional level** by down regulating the **transcription factor NFkB**, which is responsible for synthesis of **pro-inflammatory cytokines** and **enzymes** (COX2, LOX, iNOS). **Turmeric** acts as an anti-inflammatory drug without causing any side effects unlike **NSAIDs** and **SAIDs** (Steroidal drugs). Since oxidative stress caused by free radicals, is also one of the causes of chronic inflammation. **TURMERIC** being a potent antioxidant by up regulating **transcription factor Nrf2**, which increases production of indigenous antioxidants namely **glutathione, super oxide dismutase** and **catalase** which also take care of inflammation as well as prevents the diseases and aging. By simply adding **TURMERIC** in our day today life, we can prevent our self to many unwanted diseases. This is the only beginning; **TURMERIC** has been explored for its use in more than **900 diseases**.









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Lifestyle Wellness Counsellor

Why Yogic Lifestyle is must for Wellness

1. **Self-Awakening:** According to Yoga philosophy, a human being goes through two distinct states in his journey towards self-awakening. The first state is referred to as evolution by which he completely identifies with the external world. The second is involution, by which one turns inward and comes to realize himself, i.e. state of consciousness. But one can not know consciousness or supreme reality by means of the mind. It has to be turned inward and merged with consciousness. When mind is turned inwards the real life goal, true self-emerges. This work is done by Yoga practice.
2. **Proper Channelization of thought:** Mind is but continuous flow of thought. If the thoughts are noble, the mind is noble, if the thoughts are bad, the mind is, bad. If the thoughts are peaceful, mind is peaceful. Thus the nature of thought determines the nature of mind. Yoga practice changes and replaces negative thoughts with positive thoughts of hope with love, thoughts of fear with courage and thoughts of jealousy with magnanimity. Conformity and energy level are increased. Innovation and self-esteem power increases.
3. **Realization of Self:** The eternal desire of man to attain peace and realize God is seen in the restlessness of man, in spite of being surrounded by every kind of material possession. Man's restlessness in this world is comparable to a stone thrown up into space, which is equally restless till it reaches an ocean. Peace of mind lies in self-realization. Yoga practice helps to live in the present, oblivious of the past and the future. Eternity is thus experienced at the sacred depth of the present moment. This is real realization. Yoga teaches us that it must be borne in mind that truth does not choose to reveal itself either to the intellectually arrogant or to the lazy person.
4. **Mental Peace and happiness:** Happiness is the real nature of man. Every human being at every moment of his existence tries to acquire and possess it permanently. Man tries in vain to seek it. In the outer world of objects, till he comes to know through yoga practice that happiness is within him. Every act of yoga practice is designed to take man to peace.
5. **Management of Stress:** Fast changing life style in the recent years in modern society has been producing a lot of stress and strain which has become a major cause for high prevalence of psycho-somatic diseases, scientific studies on yoga practice including meditation indicate that it produces relaxation to the body and mind both. Psycho-physiological changes produced by practice of yoga indicate that it improves the physical health, mental clarity and equanimity and helps the individual to deal more effectively with stress. Regular practice of yogasanas, meditation, and pranayama can be preventing as well as control several disorders created because of stress and strain.
6. **Self-perfection:** The object of Yoga is not the denial of material existence, i.e. body, life and mind but is to consciously use them as instruments to reveal the basis of material existence.



Yoga concentrates more on discovering as to who is in the body than on body itself, on who is in the life than on the life itself and on who is in the mind than on the mind itself. This makes yoga a systematic effort towards self-perfection by the expression of potentialities latent in the being and a union of human individual with the universal and transcendental creator.

7. **Transformation of Life:** A journey into yogic way of life a human being may outwardly appear to be the same but inwardly varies depending on the temperament, level of awareness, power of will and degree of intensity and kind of practice. Man entering in the yoga life starts feeling transformation of lower nature viz., Prana, emotions, mind, intellect, etc. his whole life process gets affected and proceeds towards a higher plane characterized by awakening of various power, and experience of delight, beauty, union, peace, harmony, etc.
8. **Balanced in life:** We always swing between raga (attachment) and dwesh (jealously); and as long as we are in this state, there are bound to be cravings, conflicts, unhappiness, miseries and sufferings. According to yoga, raga and dwesh are main causes of all physical diseases, mental imbalances and spiritual dissatisfaction. Yoga is a powerful instrument which cuts the bondages of both pain and pleasure. It is the balanced state of life.
9. **Universal Brotherhood:** Yoga is a process through which we can remove the confines of the mind and senses and develop a broad vision in relation to the entire universe. It helps to realize the entire universe as a part of ourselves, as a part of family. Long back our sages and seers had visualized the entire world as family (olq/kSo dqVqEcde~).
10. **Release of Physical Stress:** In order to deal with physical stress, yoga insists on varied kinds of techniques of asanas. These are not physical exercises but postures which eliminate tensions from the muscles, joints and organs. Proper practice of asanas removes imbalance in the body. Yoga is not therapy, it is not for treatment of physiological conditions, but for getting rid of diseases after the body attains harmony within itself.
11. **Mental training:** Patanjali describes Yoga as – 'Atha Yoga Anushasanam (अथयोगः अनुशासनम्) Yoga is nothing but a form of control over the subtle faculties, experiences and of mind. This Sutra defines the total yogic process. The subtle experiences are beyond the range of our awareness. Pranayam and Dharma are the means to reach the inner mind are subject to the influences of Prana and Chitta. Shakti is the vital energy controlling the physical sensory body. Chitta Shakti is vital energy controlling the performance and activity of the mind. Subtle knowledge means the knowledge of divine consciousness, and it is beyond elemental consciousness. Elemental consciousness means awareness of earth, water, fire, air ether and mind. To reach the divine consciousness, the practice of awakening Kundalini is requiring.
12. **Physical Changes:** Various studies show that yoga practice reduces the oxygen consumption, carbon dioxide elimination, and arterial lactate concentration. It decreases heart rate and respiratory rate. There is a rapid rise in basal skin resistance. It also reduces sympathetic activity. These changes taken brought about by the practice of yoga techniques. It has also been observed that the level of plasma reduces after practice of yoga.
13. **Psychological improvement:** Numerous studies have demonstrated that the physiological, psychological and sociological variables are affected by yoga practice. Creativity, intellectual performance, complexity, conformity and energy level are increased. Innovation and self-esteem power increases.

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Role of Pranayama in Patients with Chronic Respiratory Diseases: A Review

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Abstract

Chronic respiratory diseases (CRD), such as asthma, chronic obstructive pulmonary disease (COPD), bronchiectasis and Interstitial Lung Disease (ILD) have a significantly impair quality of life and lung function. Pranayama is considered as an ancient yogic breathing technique and gaining global attention as an effective adjunct therapy, in recent decades. This review explores the scientific basis, clinical benefits, and practical application of pranayama in patients with CRD. The evidence supports pranayama's role in improving pulmonary function, reducing shortness of breath (dyspnea), enhancing quality of life, and possibly decreasing inflammation and oxidative stress.

Introduction

The human respiratory system consists of the nose, throat, voice box, windpipe, bronchi, and lungs. Air travels through these structures into the lungs, where oxygen is exchanged for carbon dioxide in tiny air sacs called alveoli. In humans, daily gaseous exchange during respiration involves the continuous intake of oxygen (O₂) and removal of carbon dioxide (CO₂) through the lungs. **Oxygen Inhaled:** On average, a resting adult breathes about 12–20 times per minute, inhaling around 500 mL of air per breath (tidal volume). This equals approximately 6–10 liters of air per minute, or 8,000–14,000 liters per day. Of this air, about 250 mL of oxygen is absorbed into the blood per minute—totaling around 360 liters (about 500 grams) of oxygen per day. Simultaneously, the body expels roughly the same volume of carbon dioxide (around 200 mL/min, or 288 liters per day), a byproduct of metabolism.¹

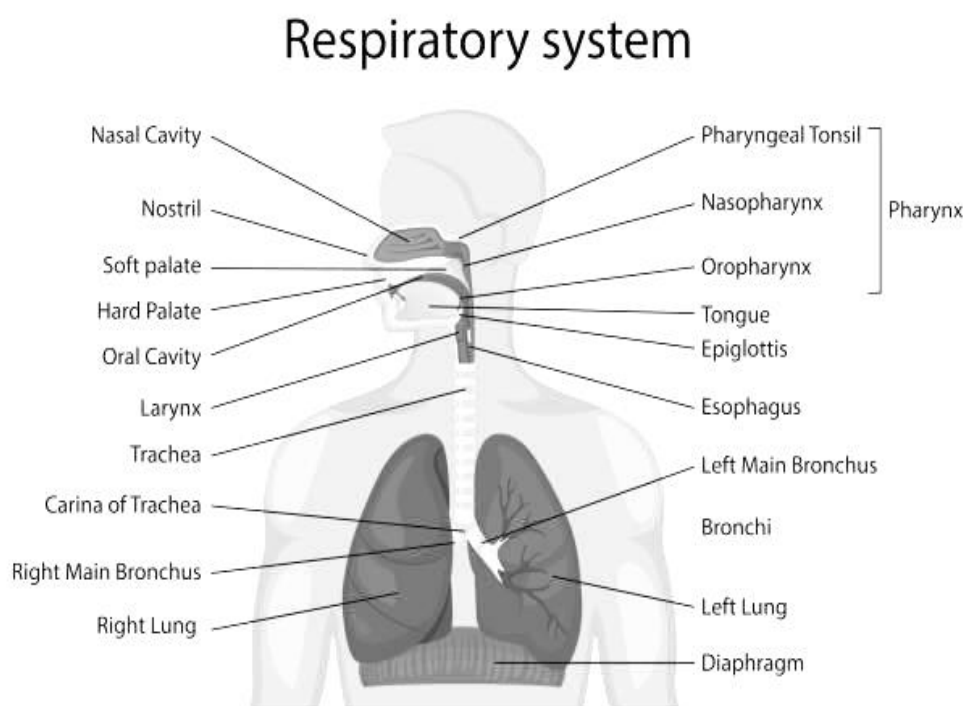


Image-1: Human's Respiratory System

In chronic respiratory diseases like asthma, COPD, and bronchiectasis, these airways and sacs become inflamed, narrowed, or damaged, leading to breathlessness, cough, and reduced oxygen exchange.

Understanding this basic anatomy helps in recognizing early symptoms and the importance of lung health for prevention and management of CRD.²

Chronic respiratory diseases are a group of conditions affecting the airways and other structures of the lungs, with asthma, COPD & ILD being the most common. According to the World Health Organization, CRD account for over 7% of global deaths annually, with a disproportionate burden in low- and middle-income countries.³

Pranayama, a component of the ancient yogic system, involves controlled breathing techniques believed to influence the autonomic nervous system, reduce stress, and improve cardiopulmonary function. In recent

years, its potential benefits for patients with CRD have been investigated, with promising results. Each practice has a different physiological influence and can be tailored to the patient's condition and capacity. Pranayama is a Sanskrit word composed of "Prana" (life force or breath) and "Ayama" (extension or control). It includes various breathing techniques such as:

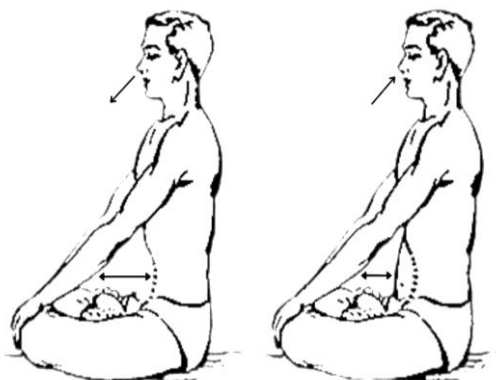
- 1) **Nadi Shodhana (Alternate Nostril Breathing)**
- 2) **Bhramari (Humming Bee Breath)**
- 3) **Kapalabhati (Forceful Exhalation)**
- 4) **Anulom Vilom**
- 5) **Ujjayi (Victorious Breath)**



1.Nadi Shodhana (Alternate Nostril Breathing)



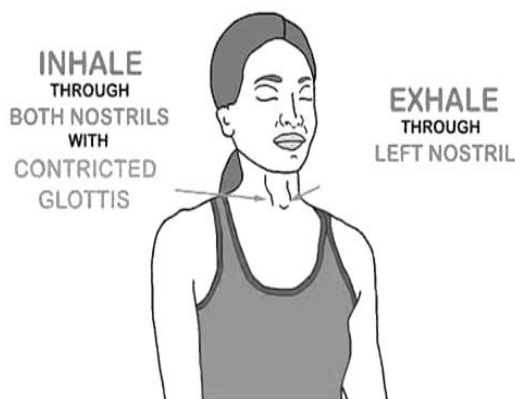
2. Bhramari (Humming Bee Breath)



3. Kapalabhati (Forceful Exhalation)



4. Anulom Vilom



5.Ujjayi (Victorious Breath)

In CRD, there is airflow limitation due to inflammation, bronchospasm, mucus hypersecretion, or parenchymal damage. Over time, this results in reduced lung compliance, hyperinflation, and impaired gas exchange. Psychological factors like anxiety and depression are common. Abnormal breathing patterns such as shallow thoracic breathing and increased respiratory rate worsen symptoms. Pranayama, through its emphasis on diaphragmatic, slow, and rhythmic breathing, may counter these abnormalities.⁴

Mechanisms of Action of Pranayama

- 1) Improved Lung Mechanics: Deep inhalation improves lung expansion and alveolar recruitment.⁵
- 2) Parasympathetic Activation: Slow breathing stimulates the vagus nerve, reducing sympathetic tone and anxiety.⁶
- 3) Improved Oxygenation: Techniques like Bhramari and Ujjayi enhance alveolar ventilation.⁷
- 4) Reduction in Oxidative Stress: Yoga and pranayama practices have shown antioxidant effects.⁸
- 5) Psychological Benefits: Reduction in stress, anxiety, and depression improves perceived dyspnea and quality of life.⁹

Evidence-Based Benefits of Pranayama in CRD:

Pranayama & Asthma: A randomized controlled trial by Sodhi et al. (2009) demonstrated significant improvement in PEF and symptom score after 2 months of pranayama in mild-to-moderate asthma patients.¹⁰ Thomas et al. (2014) showed reduced bronchodilator usage and improved asthma control scores.¹¹

Pranayama & COPD: Joshi et al. (2012) found pranayama improved FEV1, 6-minute walk distance, and reduced dyspnea in moderate COPD.¹⁰ A meta-analysis by Goyal et al. (2021) concluded that pranayama and yoga interventions significantly improved quality of life and pulmonary function in COPD.¹³

Pranayama & Post-Tuberculosis Sequelae and Bronchiectasis: Though less studied, case series and small trials report improvement in fatigue, breathlessness, and psychological well-being in patients with postTB lung damage after yoga-based breathing interventions.¹⁴

Pranayama & ILD: Pranayama improves pulmonary function, oxygenation, and quality of life in patients with interstitial lung disease (ILD). By enhancing diaphragmatic movement and reducing dyspnea and anxiety, it supports respiratory muscle efficiency. Studies show significant benefits in lung capacity and mental well-being.¹⁵

Integration of Pranayama with Pulmonary Rehabilitation: Global initiatives like GOLD and GINA endorse pulmonary rehabilitation as standard care. Pranayama can be integrated as a low-cost, homebased component of pulmonary rehabilitation. It requires minimal equipment and is accessible even in rural or resource-poor settings.

Key recommendations of Pranayama include:

- Duration: 15–30 minutes/day
- Frequency: 5–7 days/week
- Supervision: Initially under a trained therapist or physiotherapist
- Monitoring: Use of pulse oximeter, Borg dyspnea scale

Limitations and Precautions: Some techniques like Kapalabhati may not be suitable for patients with severe airflow limitation. Need for customization based on patient's respiratory reserve. Initial supervision is essential to avoid hyperventilation or fatigue. More high-quality RCTs are needed for guideline-level recommendations.

Future Directions: Standardization of protocols for different CRD subtypes. Integration with tele rehabilitation platforms. Comparative trials with pharmacological and other non-pharmacological interventions. Investigation of molecular and immunologic markers of improvement.

Conclusion

Pranayama, when practiced regularly and appropriately by patient with Chronic Respiratory Disease, it serves as an effective, safe, and holistic adjunct therapy for patients with chronic respiratory diseases. Its integration into conventional rehabilitation programs can enhance outcomes, particularly in settings where access to advanced therapies is limited.

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