

**DIFFERENT PERSPECTIVE ON IMPACTS OF LOCKDOWN
AND EFFECT OF YOGA**

**Submitted in partial fulfilment of the requirements for
The Degree of M.A.Yogashastra, Kavi KulaguruKalidas Sanskrit
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CERTIFICATE

DIFFERENT PERSPECTIVE ON IMPACTS OF LOCKDOWN AND EFFECT OF YOGA

Submitted by Mr. Girish Vasant Kadam, Yoga Teacher.

We were satisfied with the design of the study and the ethical issues described in the study and thereof. We were convinced that this study does not pose any grave risk to the subjects enrolled in the study either physically or mentally. We were satisfied with the method of recruitment of subjects and the clauses put forth in the informed consent form, which fully safeguards the interest of the subjects. We also acknowledge that the investigation procedures in this study have adequately safeguarded the subjects from the harm. We hereby give our full consent and appreciate the objectives of this study. The project was carried out very well and we found this study to be useful for the subjects.

I wish him all the best in future.

For,

Mrs. Sushama Suresh Kale

DECLARATION

I hereby declare that this dissertation titled **DIFFERENT PERSPECTIVE ON IMPACTS OF LOCKDOWN AND EFFECT OF YOGA**

Submitted by me is based on actual work carried out by me under the guidance of my professors at the institute.

Any reference to work done by any other person or institution or any material obtained from other sources have been duly cited and referenced.

It is further to state that this work is not submitted anywhere else for any examination.

**PADMAYOG SADHANA COLLEGE; KAVIKULGURU SANSKRIT
VISHVAVIDYALAYA, RAMTEK**

Signature of the research student

Mr. Girish Vasant Kadam

Date:

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MR. GIRISH VASANT KADAM

Pursuing M. A. in Yogashastra

Preface

COVID-19 pandemic and lockdown has brought about a sense of fear and anxiety around the globe. This phenomenon has led to short term as well as long term psychosocial and mental health implications for children and adolescents. The quality and magnitude of impact on minors is determined by many vulnerability factors like developmental age, educational status, pre-existing mental health condition, being economically underprivileged or being quarantined due to infection or fear of infection. Hence the present study carried out to know the effect of Yogic techniques on reduction of physical and mental stress on different age.

List of Abbreviations

COVID-19, Lockdown, Mental health, Children, Adolescents, Men, Women, Mask, Sanitize, Social Distancing, Physical Health, Depression, Anxiety, Yog Nidra, Different Age Group, Panchaklesha, Avidya, Asmita, Raag, Dvesh, Abhinivesh, Tapas, Swadhaya, Ishwara Pranidhana

Chapter I

Introduction

Problem

During this lockdown all age group people are facing problems, It's been months that all have been confined to their homes. The way we are operating is very different from what has been happening for years. Covid-19 has left a significant impact on human behaviour.

The lockdown restrictions and highly contagious virus have got the entire world to a standstill.

If we look at the positive side, people are now able to spend a reasonable amount of time with their families. It's challenging to even spend a good two hours with your loved ones with the fast-moving world, but this pandemic has got all the family members under one roof. The positive and homely environment has got a good change in human behaviour. People were relaxing, spending more time on their hobbies and interests, and were having fun at home. The bonds grew thicker.

People had more of me-time, enjoyed a cup of tea sitting in the balcony, listening to the birds chirping, and breathe fresh air.

There are always two sides to a coin, and this lockdown also has a negative impact on human behavior.

There has been an increase in domestic violence cases, suicides, people losing their jobs, lack of supply of basic needs, people getting stuck at the work locations, travel ban, closure of schools, and loss of lives due to pandemic.

The Covid-19 has led to a psychological imbalance of people. The layoffs and salary cuts increasing with each passing day led to people suffering from depression and fear of losing financial stability. The migrant workers lost their jobs, could not return to their homes and were devoid of necessities.

Social isolation led to an increase in domestic violence cases. The victim locked down with the abuser, and there was nobody to help the victim, and nowhere to go has given the complete control and power to the abuser to increase the intensity of violence.

Closure of schools will have a considerable impact on the child's growth in the long run. The child stuck at home, with no exposure to new environments and new people. There are no physical and other such activities that help in a child's development. The lack of events can lead to a change in a child's behaviour, growth, and well being. They can instill a sense of fear if their home is not a safe place to live. Some children have also been away from their parents due to the lockdown restrictions.

Nothing can replace a human life. As days pass by, more people are losing their lives. The highly contagious virus has wreaked havoc. There have been many cases where a COVID positive was left alone with no family or friend's support. A person committed suicide because her family did not welcome her after successfully being treated for COVID.

This pandemic has affected in many ways. We need to focus on mental health and motivate the people around us to be positive. Be empathetic; take care of people, and make this "world a better place to live."

Purpose

Stress is a major issue in the life of human being. Stress in humans can be defined as an event or circumstance (either internal or external) which exerts a potentially deforming force on the internal environment in the body and mind.

There has been an increase in domestic violence cases, suicides, people losing their jobs, lack of supply of basic needs, people getting stuck at the work locations, travel ban, closure of schools, and loss of lives due to pandemic.

Yoga as an anxiolytic tool in anxiety reduction has been practiced over centuries in India. The present study aimed to investigate the impact of short duration yoga practice on reduction of stress, anger, anxiety, sleeping disorder and physical, mental health.

Several stress management programs, e.g., meditation, yoga, hypnosis, imagery, muscle relaxation, have been introduced in the past. Yoga is an ancient science established in India, which gives the practitioner not only a healthy body but also a sound mind. Yoga has been shown to have effects on most physiological systems of the body. Among the various biochemical effects of yoga, a decrease in the cortisol levels and control of glucose levels in diabetic patients have been reported.

Aim

Sample selected from little Avengers preschool, Japan Shotokan karate do Kanninjuku organization and Yoga Sanskar Sutra Kendra.

, Practice time was 30 minutes for one month. The program consisted of a Yoga practice which included VARIOUS RELAXATION technique.

115 different age group participants, 65 sample from the age group of 7 years to 56 years Girls and Women's and 50 sample from the age group of 10 Years Boys and 71 Years Men's selected randomly as the subject for the study.

Main aim of this study on different age group participants from different field is to investigate if there is any impact of participation in Yog Nidra session on effect imposed by the lockdown, on emotional intelligence, self realisation & on state of mind.

The sleep is an automatic process with cycles of deep sleep and dreams we are not aware of these consciously. Yog Nidra sleep is with the stress of awareness. The deeper face of Mind opens in Yog Nidra. The subconscious and unconscious mind is very powerful. The subconscious mind can be trained in Yog Nidra and how this will help all participants to come out from lock down effect, which affected their physical, mental and emotional health.

Guided Yog Nidra Session will help them to keep their mind calm, feel relaxed, will also help them to concentrate & understand the real aim of life. As the unconscious mind is the base of man's normal and abnormal behaviors. The Mind become fully receptive in Yog Nidra since all the discipline dissipation are annihilated. Yog Nidra is not a practice of concentration so it is necessary to relax completely and just listen to my voice.

Statement of the Problem

“This study has demonstrated that all the 3 components that is Physical health, mental health and Quality of life, were affected with stress due to covid-19 related lockdown and how practice of Yog Nidra helps to improve Physical health, mental health and Quality of life.

Objectives of the Research

- 1) Quest for truth: by systematic study of certain principles/concepts realize side effects of mask, sanitizer and lockdown
- 2) To analyse that the Yogic Techniques really effect the impact of lockdown.
- 3) To analyse how stress affects the body and mind.
- 4) To analyse Yoga as a Science.
- 5) To study the Research Methodology in Yoga Therapy.
- 6) To establish the cause and effect in the field of yoga
- 7) In the practice of Yog Nidra help the participants slowly moves towards the deeper realms of the mind where he or she confronts the deep rooted emotional tensions.
- 8) Repressed emotions are released and participants becomes come and tranquil.
- 9) The Sankalpa trains the subconscious mind and then the ordinary mind follows the path automatically. The Sankalpa helps in training the mind because it is planted when the mind is relaxed and ready to absorb and accept it.

- 10) Yog Nidra is the state where the brain is completely relaxed results in mental relaxation for participants.
- 11) Yog Nidra will help all participants to clear up the unconscious. (Traumatic experience)
- 12) Because of Yog Nidra slowly one becomes tuned with the unconscious working and then the power of creativity automatically awakens.
- 13) Yog Nidra will help to involve the total mind of participants in learning and working.
- 14) Yog Nidra will help preventing the development of stress related diseases.
- 15) Participants can control their frustration.
- 16) Yog Nidra will help participants to feel energetic.
- 17) Yog Nidra will help to regain self confidence.
- 18) To verify the effects/benefits of existing and modified yoga practices
- 19) To analyse establish relationship between the yoga and changes in physiology
- 20) To predict the therapeutically utilization of these practices on physical and mental level
- 21) To extend the individual experience & improvement to general public

Hypothesis of Research

This Significant study shows significant reduction in stress of all the 3 components that is Physical health, mental health and Quality of life, were affected due to covid-19 related lockdown on different age group.

Null Hypothesis of Research

No significant reduction in stress of all the 3 components that is Physical health, mental health and Quality of life, were affected due to covid-19 related lockdown on different age group.

Scope of the study

The researcher needs to clarify and demarcate the scope of the study. This ensures greater focus, specificity and clarity of the study. What is the value and use of the problem under investigation? Is it anyway going to help the pupil in future education? These are the questions to be answered.

Scope of this study includes -

- a. This study is conducted on Sample selected from little Avengers preschool, Japan Shotokan karate do Kanninjuku organization and Yoga Sanskar Sutra Kendra Thane.
- b. Further the study can be extended to reduction in stress of all the 3 components that is Physical health, mental health and Quality of life, were affected due to covid-19 related lockdown on different age group in all cities.
- c. To draw inferences this can be beneficial to large population

Limitations of the study

Each research is unique and varies in the sphere of study with respect to its scope delimitations. This is because the researcher enjoys freedom to conduct his study in the area of his interest without allowing duplication.

The scope of the study elaborates what the investigator actually attempts to study. It explains the extent and depth of the research study. Delimitation draw the boundaries of the study. This helps the researcher to restrict his scope and define his limits.

Below are the limitations of the study:

- a. The study is restricted to little Avengers preschool, Japan Shotokan karate do Kanninjuku organization and Yoga Sanskar Sutra Kendra Thane.
- b. Inferences and conclusions drawn are completely based on the data collected with questionnaire.
- c. The study is totally depend upon the statistical analysis of the variables and data collected
- d. Study conducted is of short term duration
- e. No stipend or any type of monetary benefits were given to participants
- f. Study is restricted to Thane.

Chapter II

Review of Literature

Scientific Studies of Yoga

Every piece of ongoing research needs to be connected with the work already done, to attain an overall relevance & purpose. The review of literature thus becomes a link between the research proposed & the studies already done.

- The Physiological Concept Yogic procedures maintain normal body functions. They affect higher functions of the central nervous system (C.N.S) like perception, planning, execution of tasks, learning and memory.
- Yoga with breath control techniques increases the cerebral blood flow (Reader 1993).
- Meditation or Dhyana trains the mind to concentrate on an inner or outer object, channelises the thoughts in an attempt to get beyond mental distractions. It improves coherence between the two cerebral hemispheres signifying synchronization of logical and intuitive function. It increases alertness, along with relaxation. Alertness decreases the reaction time of the brain.
- Twelve weeks of Yoga is known to decrease the visual and auditory reaction times (Telles et al 1995; Uma et al 1989).
- Pranayama alone and Mukh bhasrika have shown similar effects (Borkar and Pednekar 2003; Ananda Balayogi Bhavanani et al 2003).
- Similarly, planning and execution of any task, thought to be a frontal lobe function is enhanced. Yoga accompanied with meditation for a month has shown decreases in time required to perform certain tasks (Manjunath and Telles 2001).
- Spatial tasks are enhanced during left nostril breathing and verbal tasks during right nostril breathing. Breathing through a particular nostril also improves spatial memory scores (Naveen et al 1997).
- Perception of any geometrical illusion is influenced by retinal, cortical and cognitive judgmental factors. A decrease was observed following practice of focusing and defocusing (Telles et al 1997; Vani et al 1997).

- Similarly, the process of learning involves selection, choosing, decisionmaking and other higher brain functions. However, maze learning may improve due to repeated performance rather than Yoga alone (Telles et al 2000a).
- The ability to perform rapid fractionated movements depends upon monosynaptic connections between the cortex and the ventral horn cells of the spinal cord. Dexterous or skilled actions depend upon speed of gross movement of the hand and arms steadiness, rhythm, coordination of eyes and motor control. This was seen to improve after Yoga.
- Presumably, a reduction in anxiety can account for these benefits (Telles et al 1994; Manjunath and Telles 1999).
- Nevertheless, higher functions of the CNS are augmented by a yogic lifestyle. The body is ultimately controlled by the CNS through its relationship with the autonomic nervous system (ANS) and the neuroendocrine processes. Yogic processes have a tremendous influence on the central nervous system. It helps an individual to gain control over the ANS resulting in homeostatic functioning of the body. However, there is no definite model of sympathetic activation or relaxation during practice of meditation and there can be individual variations (Telles and Desiraju 1993a).
- Selvamurthy et al found that six months of Yoga resulted in an autonomic shift towards the parasympathetic nervous system. Sirsasana is associated with increased sympathetic activity while Shavasana brings about a reduction in the sympathetic response (Manjunath and Telles 2003; Madanmohan et al 2002).
- Yogic breathing exercises include right and left nostril breathing. These breathing techniques stimulate different divisions of the ANS, thus having useful implications in treating psycho physiological disorders associated with hemispheric and autonomic imbalance (Jella 1993; Shannahoff 1991).
- Right nostril breathing correlates with the activity phase of the basic rest activity cycle, it activates the sympathetic nervous system as shown by an increase in the oxygen consumption and left nostril breathing decreased the sympathetic activity as manifested by an increase in the level of volar galvanic skin resistance (Werntz et al 1983; Telles et al 1996).
- Studies of EEG and evoked potential have indicated that there is increase in cortical activity along with synchronization. Marked uniformity of frequency, amplitude and electrical activity was observed in all areas of the brain (Khare and Nigam 2000).

- Nostril rhythm increases the theta rhythm, the mean alpha (a) and beta (b) power followed by reduction in the asymmetry in b band in the EEG (Stancak and Kuna 1994; Stancak et al 1996; Wallace et al 1971).
- Stress reduction is suggested as a probable cause of benefit (Panjwani et al 1995, 1996).
- Meditation with the thought focused on the syllable “OM” showed an increase in amplitude with a reduction in latency of middle latency auditory evoked potentials (AEP) (Telles and Desiraju 1993b, Telles et al 1994).
- Pranayama exercise of Ujjayi and Bhastrika also increased the amplitude and decreased the latency of Na wave of middle latency AEP, indicating facilitation of processes of sensory signal transmission. These practices involve the use of various cortical mechanisms and corticofugal control processes that may alter the process of information processing at the level of the brain stem (Telles et al 1992).
- Similarly in epileptics, improvement in AEP, visual contrast sensitivity has also been observed (Panjwani et al 2000).
- Yoga thus increases CNS activity, synchronization, improves sensory processing and balances the ANS
- Yoga accompanied by breath control increases cardiac output, decreases the hepatic, renal blood flow and increases cerebral blood flow in the peripheral vessels (Reader 1993).
- Yoga is also associated with a decrease in the heart rate and diastolic blood pressure (BP) (Baride et al 1994).
- Heart rate alterations in various types of pranayama and in single thought and thoughtless states have been described (Telles and Desiraju 1992 a,b).

1. Yoga and Mental Health

1.1 Depression

We found four relevant publications, including two reviews on the effects of yoga on depression [4, 5], a description of studies on yogic breathing [6] for depression, and one “summary” [8]. The reviewing authors have reported that the studies reviewed showed a large variety of diagnoses ranging from “major depression or some other type of diagnosed depression” to “elevated depressive symptoms” [5]. Although several randomized controlled trials (RCTs) reported

beneficial effects of yoga interventions for treating depressive symptoms, the quality and quantity of the data from these studies appear insufficient to conclude whether there is substantial clinical justification to consider yoga as a treatment of depression. Compared to passive controls, the yoga interventions seem to be effective; when compared with active controls, not surprisingly, the effects are less conclusive [5]. The study results are so far not sufficient in quantity and quality to determine whether studies with a focus on the *asanas* are more effective as compared to studies with meditation-focussed or *pranayama*-focussed styles. Thus, there is a strong need to conduct more conclusive studies with high methodological quality and larger patient samples. Whether motivation of depressed patients could be a problem or not remains to be clarified. There has been an attempt to explore mechanisms of action and to understand the complete picture of the effects of yoga in depression looking at electrophysiological markers of attention, and neurotransmitters which were found to change with yoga [7, 31].

1.2 Fatigue

We found one systematic review/meta-analysis evaluating the effects of yoga on fatigue in a variety of medical conditions. The review included 19 RCTs and included healthy persons as well as patients with cancer, multiple sclerosis, dialysis, chronic pancreatitis, fibromyalgia, and asthma [9]. Overall, a small positive effect with an SMD of 0.28 [0.24–0.33] was found. This standardized mean difference (SMD) describes the difference in the group mean values divided by the respective standard deviation; a value between 0.3 and 0.5 can be regarded as small, SMD between 0.5 and 0.8 as moderate, and SMD >0.8 as large. For those studies that included cancer patients ($n = 10$), the treatment effect of yoga was 0.20 (0.15–0.24); for all other studies that did not include cancer patients ($n = 9$), the effect was 0.46 (0.24–0.67) [9]. Nevertheless, there are some studies on cancer-related fatigue which indicate that treatment effects of yoga could be improved in well-designed future studies.

1.3 Anxiety and Anxiety Disorders

There is one systematic review examining the effects of yoga on anxiety and anxiety disorders [1], a Cochrane review on meditation therapy for anxiety disorders [10] (citing one yoga study [32]), a description of studies on yogic breathing (which are also addressed in the systematic review) [6], and one summary [8].

Most studies described beneficial effects in favour of the yoga interventions, particularly when compared with passive controls (i.e., examination anxiety), but also compared with active controls such as relaxation response or compared to standard drugs. However, there are currently no meta-analyses available which would clearly differentiate this important issue. At least the AHRQ report stated that “yoga was no better than Mindfulness-based Stress Reduction at reducing anxiety in patients with cardiovascular diseases” [30].

1.4 Stress

One systematic review describes the effects of yoga on stress-associated symptoms. Chong et al. identified 8 controlled trials, 4 of which were randomized, which fulfilled their selection criteria [11]. Most studies described beneficial effects of yoga interventions. Although not all studies used adequate and/or consistent instruments to measure stress, they nevertheless indicate that yoga may reduce perceived stress as effective as other active control interventions such as relaxation, cognitive behavioural therapy, or dance.

Also the AHRQ report stated that “yoga helped reduce stress” [30]. Here, the two included studies showed a significant reduction of stress scores in favour of the yoga group (SMD = -1.10 [CI: -1.61 to -0.58]).

Posttraumatic

Stress

Disorder

A single review article looked at the existing research on yoga for posttraumatic stress disorder (PTSD) [12]. Seven articles were reviewed which included 8 studies on PTSD following exposure to natural disasters such as a tsunami and a hurricane (1 RCT, 1 N-RCT, 3 group study, 2 single-arm studies, 1 cross-sectional study) and 2 studies on PTSD due to combat and terrorism (1 RCT, 1 single-arm study). After a natural disaster, yoga practice was reported to significantly reduce symptoms of PTSD, self-rated symptoms of stress (fear, anxiety, disturbed sleep, and sadness) and respiration rate. Similarly, yoga interventions were able to improve the symptoms of PTSD in persons with PTSD after exposure to combat and terrorism. The interventions varied in duration from one week (when interventions were given on the site) to six months. The review suggested a possible role of yoga in managing PTSD, though long-term studies conducted with greater rigor are needed [12].

2. Yoga and Physical Fitness

2.1. Physical Fitness

There was one critical review which evaluated whether yoga can engender fitness in older adults [13]. Ten studies with 544 participants (mean age 69.9 ± 6.3) were included; 5 of these studies were RCTs, and 5 studies had a single-arm pre/post-design. With respect to physical fitness and function, the studies reported moderate effect sizes for gait, balance, body flexibility, body strength, and weight loss [13]. However, there is still a need for additional research trials with adequate control interventions (active and specific) to verify these promising findings.

One may expect that retaining physical fitness and improving physical functioning can have a positive effect on functional abilities and self-autonomy in older adults. Further studies should address whether or not individuals' self-esteem and self-confidence will increase during the courses, and whether or not regular classes may also improve social competence and involvement. A problem with studies enrolling elderly subjects can be compliance with the study protocol

leading to low levels of study completion and long-term follow-up data. Future studies should investigate the most appropriate duration of yoga intervention and the most suitable postures and yoga style for the elderly.

2.2. Sympathetic/Parasympathetic Activation

There were 42 studies on the yoga effects on sympathetic/parasympathetic activation and cardiovagal function [14], that is, 9 RCTs, 16 non-RCTs, 15 uncontrolled trials, and 2 cross-sectional trials. Most studies offered “some evidence that yoga promotes a reduction in sympathetic activation, enhancement of cardiovagal function, and a shift in autonomic nervous system balance from primarily sympathetic to parasympathetic” [14]. However, some of the studies included in the review showed less clear-cut or even contrasting, effects. Because most of these effects are short-term phenomena, more rigorous work is needed.

Another lacuna is that there are very few studies which have studied plasma catecholamine levels and most of them are early studies [33, 34].

2.3. Cardiovascular Endurance

Raub’s literature review, which included 7 controlled studies, reported “significant improvements in overall cardiovascular endurance of young subjects who were given varying periods of yoga training (months to years)” [15]. Outcome measures included oxygen consumption, work output, anaerobic threshold, and blood lactate during exercise testing. As expected, physical fitness increased in adolescents or young adults (athletes and untrained individuals) compared to other forms of exercise, with a longer duration of yoga practice resulted in better cardiopulmonary endurance.

3. *Yoga and Cardiopulmonary Conditions*

3.1. Blood Pressure and Hypertension

Innes et al. reported on 37 studies investigating the effects of yoga on blood pressure and hypertension, among them 12 RCTs, 12 nonrandomized clinical trials, 11 uncontrolled studies, 1 cross-sectional study, and 1 single yoga session examination. Most reported a reduction of systolic and/or diastolic pressure. However, there were several noted potential biases in the studies reviewed (i.e., confounding by lifestyle or other factors) and limitations in several of the studies which makes it “difficult to detect an effect specific to yoga” [14].

Ospina et al.’s AHRQ cites two studies which found small, insignificant improvements of systolic (weighted mean difference = -8.10 ; 95% CI, -16.94 to 0.74) and diastolic blood pressure (weighted mean difference = -6.09 ; 95% CI, -16.83 to 4.64) in favour of yoga when compared to no treatment [30]. When compared to health education, yoga interventions resulted only in small

and insignificant improvements of systolic blood pressure (weighted mean difference = -15.32 ; 95% CI, -38.77 to 8.14) and diastolic blood pressure (weighted mean difference = -11.35 ; 95% CI, -30.17 to 7.47) [30].

3.2. Pulmonary Function

In his descriptive literature review, Raub also examined studies evaluating yoga's effects on lung function in healthy volunteers and patients with chronic bronchitis and asthma [15]. In healthy volunteers practicing yoga, there are reported improvements of various parameters of lung function with breathing control techniques, specific postures, and/or relaxation techniques [15]. However, these improvements were "not consistent and depended upon the length of yoga training, the type of yoga practice used (e.g., breathing exercises and yoga postures), and the type of subject" [15]. Raub also cited some studies on patients with asthma describing improvements in peak expiratory flow rate, medication use and asthma attack frequency. In a double-blinded RCT with placebo-control, [35] there were only a few small and insignificant improvements in lung function variables. Thus, more rigorous trials are needed to clarify the value of yoga breathing practices for patients with asthma.

Conclusion

If we try to summaries the recent trends of Research in Yoga, we will have to give a bird's eye view to the research work done in last two decades in India & abroad. These researches are mainly centred round the following areas: Physiological research; Health & Management of diseases; Pranic Healing; Perception & Motor Co-ordination; Athletic performance; Yoga in Army, Yoga in prison, Yoga for women, Alcoholism, Smoking & Drug Addicts, Yoga as life style. In this way, slowly but surely, the ancient science of India is being integrated into the main stream of modern medicine & relevance of this science is well understood.

Chapter III

Theorisation of Concepts

1. What is pandemic?

A **pandemic** (*demos*, "local people" the 'crowd') is an epidemic of an infectious disease that has spread across a large region, for instance multiple continents or worldwide, affecting a substantial number of people.

<https://en.wikipedia.org/wiki/Pandemic>

The past pandemics areas below -

- 1 Black Death 1346–1353
- 2 Spanish flu 1918–1920
- 3 Plague of Justinian 541–549

2. What is the current and past definition of Pandemic by WHO ?

In the past the pandemic decision by Govt worldwide was depending upon the mortality rate. WHO has changed this to No Of Cases, this gives rise to wrong data and fear among people as not all cases convert to death.

WHO's original definition of a pandemic from May 1, 2009, specified simultaneous epidemics worldwide "with enormous numbers of deaths and illnesses"; this definition was changed in the month leading up to the 2009 swine flu pandemic, removing the severity and high mortality criteria. So now only no of cases and not actual deaths are needed to declare an

pandemic.<https://undercurrents723949620.wordpress.com/2021/03/22/the-definition-of-pandemic-has-been-altered/>

Currently, all over the world, the public health strategy during this COVID-19 pandemic is based on an early detection of suspicious cases, an early diagnosis of symptomatic patients, and isolation of patients with COVID-19 in order to restrict the outbreak. However, identification of symptoms is currently being skipped, which leads to non-infectious asymptomatic individuals being labelled as covid patients, on the basis of faulty RT-PCR and RAT tests.

3. IS IT A REAL PANDEMIC

Only a small fraction of human population have actually succumbed to severe or fatal consequences from COVID. The majority of human beings that have contracted COVID have been able to fight it off, and subsequently build natural immunity to it, which include producing antibodies as well as priming the acquired immunity to better handle future infections from not only the same but also other similar strains.

As of today 27/6/21, India had 3.02 Cr cases and 3.95 Lakhs deaths , a recovery rate of 98.69%.

<https://www.google.com/search?q=covid+deaths+in+india>

As of today 27/6/21, World had 18.16 Cr cases and 39.35 Lakhs deaths, a recovery rate of 97.84%.

<https://www.google.com/search?q=covid+deaths+in+world&client>

TB OR Tuberculosis kills more that 4.5 lakh people in India.

Source - **TB Statistics India.pdf**

Total deaths for Respiratory infection as per Census.India.Gov.in Table 5 - 2010-2013 - 0.03%, i.e Approx 4.2 lakh deaths per year. (Typical infections of respiratory tract include tonsillitis, pharyngitis, laryngitis, sinusitis, otitis media, certain influenza types, and the common cold.)

Around 8.7 lakh people die of infectious diseases every year in India and TB is one of the major disease. The Ro value (which gives the infection rate of any disease) of TB is 14 and for Sars Cov 2 is 2.2, which means that an infected TB person can infect 14 people. So with this conditions prevalent in our country for years TB or any infectious diseases was never called as an Pandemic.

4. Sars-cov-2 virus which gives rise to covid-19 disease, how many kinds of corona viruses are there in the world ?

Seven human coronaviruses (HCoVs) have been so far identified, namely HCoV-229E, HCoV-OC43, HCoV-NL63, HCoV-HKU1, **severe acute respiratory syndrome** coronavirus (SARS-CoV), Middle East respiratory syndrome coronavirus (MERS-CoV) and the novel coronavirus (2019-nCoV, a.k.a. SARS-CoV-2). Unlike the highly pathogenic SARS-CoV, MERS-CoV, and 2019-nCoV, the four so-called common HCoVs generally cause mild upper-respiratory tract illness and contribute to 15%–30% of cases of **common colds in human adults**, although severe and life-threatening lower respiratory tract infections can sometimes occur in infants, elderly people, or immunocompromised patients.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7204879/>

5. Symptoms of Sars-cov-2 virus infected covid-19 disease and similarity of these symptoms with other diseases

In February, the WHO said symptoms of COVID-19 included fever, dry cough, fatigue, sputum production, shortness of breath, sore throat, headache, myalgia or arthralgia, chills, nausea or vomiting, nasal congestion, diarrhoea, haemoptysis, and conjunctival congestion. In late February, Mao and colleagues first reported that anosmia, or loss of sense of smell, were symptoms of COVID-19, and this finding was supported in additional research. On April 17th, the WHO added loss of smell or taste as well as rash and skin discolorations of fingers and toes as additional symptoms of COVID-19.

MASK

Is it effective to prevent covid -19 and detroiting health effects of wearing masks for a long time.

INEFFECTIVENESS OF MASKS

1. The size of the Sars-Cov-2 virus is approximately 100 nanometerI.e. 0.1 micron, whereas the pore size of cloth masks varies from 10 micron to 25 micron. Thus the virus can easily pass through any cloth mask as the pore size is 100 times bigger even in the best case scenario of 10 micron pore size mask.
2. While wearing a mask any person unknowingly or habitually touches the mask and the surface of the mask several times in every hour. This increases the chance of self contamination and also spreading infection in the community.
3. Masks cannot provide any kind of protection from infectious diseases as there are large gaps as they do not fit the contours and curvatures of the human face.
4. Centre of disease control and prevention(CDC) Vol.26,Number 5-May 2020 https://wwwnc.cdc.gov/eid/article/26/5/19-0994_article(See Annexure 7)
“In this review, we did not find evidence to support a protective effect of personal protective measures or environmental measures in reducing influenza transmission...Hand hygiene is a widely used intervention and has been shown to effectively reduce the transmission of gastrointestinal infections and respiratory infections. However, in our systematic review, updating the findings of Wong et al., we did not find evidence of a major effect of hand hygiene on laboratory-confirmed influenza virus transmission...We did not find evidence that surgical-type face masks are effective in reducing laboratory-confirmed influenza transmission, either when worn by infected persons (source control) or by persons in the general community to reduce their susceptibility...It is essential to note that the mechanisms of person-to-person transmission in the community have not been fully determined. Controversy remains over the role of transmission through fine-particle aerosols”.

SEVERE HARMFUL EFFECTS OF WEARING MASKS

1) WHO Guidelines dated 05.06.2020 - Advice on the use of masks in the context of COVID-19(See Annexure 3)

The World Health Organization (WHO) guidance statement dated 05/06/2020 titled ‘Advice on the use of masks in the context of Covid-19’ clearly states in page number 6 that there is no direct evidence (from studies on COVID-19 and in healthy people in the community) on the effectiveness of universal masking of healthy people in the community to prevent infection with respiratory viruses including COVID-19.

Excerpts from Page No. 6 “there is no direct evidence (from studies on COVID19 and in healthy people in the community) on the effectiveness of universal masking of healthy people in the community to prevent infection with respiratory viruses, including COVID-19.”

The World Health Organization (WHO) guidance statement dated 05/06/2020 titled ‘Advice on the use of masks in the context of Covid-19’ clearly states in page number 8 of the same guidance statement they have listed out potential harms and disadvantages of the use of mask by healthy people in the general public which among others includes:

- A. Potential increased risk of self contamination,
- B. Potential headache and/or breathing difficulties (Now breathing difficulties implies less oxygen inhaled and that can lead to hypoxia and lowering of immune power)
- C. Potential development of facial skin lesions, irritant dermatitis or worsening acne (bacterial infection) when used frequently for long hours.
- D. Difficulty with communicating clearly.

Excerpts from Page No. 8

Potential harms/disadvantages

The likely disadvantages of the use of mask by healthy people in the general public include:

- potential increased risk of self-contamination due to the manipulation of a face mask and subsequently touching eyes with contaminated hands;(48, 49)
- Potential self-contamination that can occur if nonmedical masks are not changed when wet or soiled. This can create favorable conditions for microorganism to amplify;
- Potential headache and/or breathing difficulties, depending on type of mask used;
- potential development of facial skin lesions, irritant dermatitis or worsening acne, when used frequently for long hours ;(50)
- Difficulty with communicating clearly;
- potential discomfort ;(41, 51)
- a false sense of security, leading to potentially lower adherence to other critical preventive measures such as physical distancing and hand hygiene;
- poor compliance with mask wearing, in particular by young children;
- Waste management issues; improper mask disposal leading to increased litter in public places, risk of contamination to street cleaners and environment hazard;
- Difficulty communicating for deaf persons who rely on lip reading;
- disadvantages for or difficulty wearing them, especially for children, developmentally challenged persons, those with mental illness, elderly persons with cognitive impairment, those with asthma or chronic respiratory or breathing problems, those who have had facial trauma or recent oral maxillofacial surgery, and those living in hot and humid environments.

Hypercapnia & Hypoxia

We are well aware that body takes in oxygen and breathes out carbon dioxide now every person who wears a mask is very well aware of the feeling that whenever we breathe in and breathe out with a mask we feel that we are breathing in the same exhaled air that means we are

breathing in the exhaled carbon dioxide what happens when the oxygen level reduces and the carbon dioxide level increases in the body we feel your nauseatic dizzy and slowly the symptoms leading to Hypercapnia & Hypoxia may even go upto coma/ death.

Hypercapnia when there is too much carbon dioxide in the blood. Caused by rebreathing your own exhaled CO₂ by wearing a mask continuously.

Hypoxia - an absence of enough oxygen in the tissues to sustain bodily functions.

The following symptoms occur because of Hypercapnia & Hypoxia -

- a) Shortness of breath
- b) Increased heart rate
- c) Drowsiness
- d) Mild narcosis
- e) Dizziness
- f) Headache
- g) Unconsciousness
- h) Dimmed eyesight
- i) Reduced hearing
- j) Increased sweating

There is enough scientific researches and findings which clearly explains that use of mask for longer period of time and erroneous of mask and use of wrong type of mask can lead to several harmful health hazards like hypoxia, reduction of immunity of body, increase of carbon dioxide in the blood which can seriously affect physical and mental health of any normal individual and for the people with already compromised immunity and co existing critical illnesses it can be fatal.

The mask while preventing the free inhaling of much needed oxygen and free exhaling of carbon dioxide also restricts throwing out of harmful germs by our mouth and these germs get stuck to the inner side of the mask, gets favorable moist environment to proliferate and with the inhaling breath gets chance to enter the body and do the damage.

Ministry of Health and Family Welfare Directorate General of Health Services [Emergency Medical Relief] Novel Corona virus Disease (COVID-19) Guidelines on use of masks by public

4 Use of masks by general public

4.1. Persons having no symptoms are not to use mask Medical masks should not be used by healthy persons who are not having any symptoms because it create a false sense of security that can lead to neglecting other essential measures such as washing of hands. Further, there is no scientific evidence to show health benefit of using masks for non-sick persons in the community. In fact erroneous use of masks or continuous use of a disposable mask for longer

than 6 hours or repeated use of same mask may actually increase risk of getting an infection. It also incurs unnecessary cost.

RTI REPLY OF GOVT OF INDIA ...

F. No. Z.28016/133/2021-DM Cell

Government of India

Ministry of Health & Family Welfare

(DM Cell)

Nirman Bhavan, New Delhi.

Dated the 27th May 2021.

To

Sourav Bysack

Saradapally Mathurdingi, Mrigalal,

Tantipara Haspu, Dankuni, Pin:712311

bysack.sourav@gmail.com

Subject: Request for information under RTI Act 2005.

With reference to your online RTI application bearing registration no.

MOHFW/R/E/21/01528dated 15/04/2021 for providing information on the above-mentioned subject.

The point wise reply is as under:-

S No. Question

Answer

1. Is face Masks are mandatory for everyone.

Use of mask/face cover has been advised to all in various SOPs/Guidelines issued by MoHFW. However as per these guidelines/SOPs its use has not been explicitly made mandatory.

2. what are the side effects of face mask.

No such information is available in records of DM Cell, MoHFW

3. how long use of face mask is safe.

Mask has to be worn for a maximum of 8 hours of use or earlier if it becomes wet or visibly soiled.

4. if a person feel very uncomfortable while using face mask then what he/she should do.

No such information is available in records of DM Cell, MoHFW.

5. Is face masks lower the oxygen saturation level in blood.

As per MoHFW's Guidelines on Preventive Measures to Contain Spread of

COVID-19 in Yoga Institutes & Gymnasiums issued on 1st March 2021

(available at:

<https://www.mohfw.gov.in/pdf/GuidelinesonPreventiveMeasurestoContainSpr>

[eadofCOVID19inYogaInstitutes&Gymnasiums.pdf](#)), use of mask (in

particular N-95 masks) during exercise may cause difficulty in breathing. No

further information is available in records of DM Cell, MoHFW.

6. Is government of India conducted any trial/study on using face mask and face mask side effects .

No such information is available in records of DM Cell, MoHFW.

7. what type of mask is No such information is available in records of DM Cell, MoHFW.

File No.Z.28016/133/2021-DMCellFile No.Z.28016/133/2021-DMCell

Effective and why with scientific evidence

If you are not satisfied with the above reply, you can prefer an appeal to Appellate Authority

i.e. Shri. Govind Jaiswal, Director PH, Ministry of Health & Family Welfare, Room No. 205 "D",

Nirman Bhavan, New Delhi, as per the provision of RTI Act, 2005.

Yours sincerely

(Dr. Yogesh)

CPIO&CMO (EMR)

Tel. No. 011- 23060777

SANITIZER

Is sanitizer effective and safe? What is Govt of India stand on the use of sanitizer?

The active reagents of alcohol based hand sanitizers are ethanol or isopropyl alcohol at 60–95% concentration (Barrett and Babl, 2015). Langer et al. (2004) reported alcohol based solutions with ethanol, 2-propanol and distilled water (Softasept®) and disinfectant with octenidine dihydrochloride and phenoxyethanol as the vital reagents (Octenisept®). They also considered Lavasept® with hexamethylenbiguanide (Langer et al., 2004). The most popular hand sanitizers such as Dettol® contains Alcohol Denat and Purell® includes ethyl alcohol 70% v/v, isopropyl alcohol and aminomethyl propanol.

Hand sanitizer results toxicity that leads to fatal, attributed by accidental ingestion (Santos et al., 2017) absorption through dermal contact (Leeper et al., 2000) and suicidal ingestion (Zaman et al., 2002).

Acute and chronic toxicity by active ingredients of hand sanitizers.

Active ingredients	Acute toxicity	Chronic toxicity	Source
Ethanol	Central nervous system and respiratory depression, Lactic acidosis, Ketoacidosis, Nausea	Cardiac arrhythmia, Acute liver injury, Myoglobinuria, Hypokalemia, Hypomagnesemia, Hypocalcemia, Hypophosphatemia, Cardiac arrest and death	Wilson et al., 2015 Vonghia et al., 2008
Isopropanol	Similar to ethanol including central nervous system and respiratory depression, skin and mucous membrane irritation	Death, Ketosis, Osmolal gap ketonemia. Rhabdomyolysis, Myoglobinuria, Acute renal failure	Zaman et al., 2002 New Jersey Department of Health (NJH), 2016a
3% H ₂ O ₂	Mild gastrointestinal and mucosal irritation, vomiting, skin irritation.	Air embolism Death in rare cases	Moon et al., 2006. ATSDR, 2014 New Jersey Department of Health (NJH), 2016c, Sung et al., 2018

SOCIAL DISTANCING

To fight the spread of corona virus, government officials have asked Indians to swallow a hard pill: Stay away from each other.

In times of societal stress, such a demand runs counter to what evolution has hard-wired people to do: Seek out and support each other as families, friends and communities. We yearn to huddle together. The warmth of our breath and bodies, of holding hands and hugging, of talking and

listening, is a primary source of soothing. These connections are pivotal for responding to and maximizing our survival in times of stress.

Human beings are social beings

In times of stress and illness, being deprived of social connection can create more stress and illness. People who are lonely have higher levels of the hormone cortisol, an indicator of stress; show weaker immune responses to pathogens; and are at increased risk for premature death. Isolation can lead to depression, suicidal thoughts and other clinical conditions.

For those who must be quarantined because they are infected with the virus, this research has one important implication: Depriving the sick of social connection and physical closeness unfortunately may make it harder for them to defeat infection. There are other costs. Loneliness makes people feel more vulnerable and anxious in social interactions

To society, social distancing presents the dangers of increasing social rejection, growing impersonality and individualism, and the loss of a sense of community. It negatively affects learning and growth, and it prevents people from effectively socializing, which is a fundamental human need.

RT-PCR & RAPID

How the Unscientific Interpretation of RT-PCR & Rapid

Antigen Test Results is Causing Misleading Spikes in

Cases & Deaths

how the RT-PCR test works.

It takes genetic material from the throat sample that is collected on the swab, runs it through an enzyme called Reverse Transcriptase to convert the RNA from the virus into DNA, & then multiplies the DNA exponentially to find if fragments of the Sars-Cov-2 virus are present in the person or not.

Since complete live viruses are necessary for transmission & not their fragments, the RT-PCR test is not designed to tell us whether someone has an active Sars-Cov-2 infection or not.

When the genetic material is being amplified, it is being done via cycles, which makes the quantity double after every cycle. For e.g. If 35 cycles of the RT-PCR are run, the first cycle will multiply the material from 1 to 2, the next one will take it from 2 to 4, & so on, until 35 cycles are completed. To put this into perspective, if the RT-PCR starts with a quantity of 2 virus

fragments, at the end of 35 cycles it will create 3500 crore fragments! [1] References: 1 -
https://www.medicinenet.com/pcr_polymerase_chain_reaction/article.htm
https://theinfectiousmyth.com/coronavirus/RT-PCR_Test_Issues.php

Kary Mullis, an American Biochemist who got the Nobel Prize for his invention of the RT-PCR technique, said the following about the RT-PCR test: “With RT-PCR, if you do it well, you can find almost anything in anybody. It doesn’t tell you that you’re sick, & it doesn’t tell you that the thing you ended up with really was going to hurt you. I’m skeptical that any RT-PCR test is ever true.”

According to data from one of the test kits approved by the ICMR called: “TaqMan 2019-nCoV Control Kit v1” by the company Thermo Fisher Scientific, it clearly states: “For Research Use Only. Not for use in diagnostic procedures.” TaqMan™ 2019nCoV Control Kit v1 (thermofisher.com)

The same can be found on the websites of many of the test kits approved by the ICMR. According to Public Health England: “RT-PCR detects presence of viral genetic material in a sample, but it is not able to distinguish whether infectious virus is present.” Understanding cycle threshold (Ct) in SARS-CoV-2 RT-PCR (publishing.service.gov.uk)

Another expert on the RT-PCR & American Biochemist, David Rasnick PhD, said the following: “RT-PCR is a great scientific research tool; it’s a horrible tool for clinical medicine. It will generate a huge number of false positives. When people ask me about getting tested, I say DON’T DO IT. No healthy person should be tested. It means nothing, but it can destroy your life & make you absolutely miserable.” Understanding cycle threshold (Ct) in SARS-CoV-2 RT-PCR (publishing.service.gov.uk)

Studies comparing RT-PCR to the Gold Standard

In a study titled “Correlation between 3790 qPcr positive samples & positive cell cultures including 1941 Sars-Cov-2” published in the peer-reviewed scientific journal “Clinical Infectious Diseases”, by R Jafaar et al., in September 2020, Correlation Between 3790 Quantitative Polymerase Chain Reaction-Positives Samples and Positive Cell Cultures, Including 1941 Severe Acute Respiratory Syndrome Coronavirus 2 Isolates - PubMed (nih.gov)

When scientists compared the RTPCR against the gold standard (I.e., viral culture), this is what they found: Ct = 25, up to 70% of patients have a positive viral culture. (meaning that in 30 percent of samples where RT-PCR was positive, the virus could not be cultured from those people, hence they were not infectious.

Thus, at this level the false positive rate of the RT-PCR = 30%) Ct = 30, up to 20% of patients had a positive viral culture Ct= 35, less than 3 percent had a positive viral culture

Hence at

25-30 cycles, false positive rate is 30%-80% (10% increase at every cycle)

30-35 cycles, false positive rate is 80% - 97%

35 cycles & above, false positive rate is 97%-99.9%

Late Dr. KK Aggarwal, President of Heart Care Foundation of India, President of Confederation of Medical Association of Asia & Oceania, & past president of the Indian Medical Association, said that if the CT value is above 24, it is likely that the persons viral load is really less & that he won't pass on the infection to anyone else, & if the value is less than 24 then it is highly likely that they are infectious.

This is precisely the reason why many people have found that their samples are testing positive in one lab & negative in another. For example, the Honorable Chief Justice of Rajasthan High Court, Indrajeet Mahanty, tested positive on Aug 15 & then tested negative twice later on Aug 16. This has been the experience of thousands of people all across our country. Post-coronavirus scare, Rajasthan HC Chief Justice tests negative - India News (indiatoday.in)

The WHO confirmed that RT-PCR tests should not be used as the sole method of diagnosing COVID-19; they should only be used where clinical signs and symptoms are present, and they can yield false positive results at high amplification cycles. The package inserts accompanying RT-PCR test kits, state that the test should be administered only to patients with signs and symptoms suggestive of COVID-19. WHO Information Notice for IVD Users 2020/05

The Five Kleshas: Causes of Suffering

Understood in both Buddhism and Hinduism as blocks on the path to enlightenment or Samadhi, the kleshas are thought of as ‘afflictions’ or negative mental states. Directly translated from Sanskrit as ‘poison’, they’re the various ‘toxins’ or poisons that cause suffering through life. Overcoming the kleshas is thought to lead to the end of suffering, and the ultimate liberation from the repeated cycle of birth, death and rebirth, known as the wheel of Samsara.

Poisons on The Path

We all come across challenges in life – that’s what builds character and makes us stronger – but having the tools to overcome these challenges is something Yoga philosophy can help with. Much of the wisdom passed down through thousands of years makes as much sense today as it did back then, as the various causes of suffering – as we’ll see – are no different now than they were all those years ago either.

Identified in the Yoga Sutras of Patanjali, the five Kleshas or ‘afflictions’ are: Avidya (ignorance), Asmita (egoism), Raga (attachment), Dvesa (aversion or hatred), and Abinivesah (clinging to life and fear of death). Some of the kleshas afflict us on a daily basis at a subtle level, yet others can be overwhelming and cause great pain. What all these ‘poisons’ do have in common however, is that they stop us from fully enjoying life, from being truly present in the now, and from having a sense of freedom. Read on to find out how each affliction can effect us, and how this knowledge can help us overcome these challenges on the path to Samadhi.

Avidya

The Sanskrit word vidya means true knowledge, a deep inner knowing and higher wisdom. The prefix ‘a’ essentially means ‘not’, so in this sense we can understand that the word ‘avidya’ refers to a lack of knowledge or misunderstanding. Within the Yoga Sutras, avidya is often translated as ‘misconception, lack of spiritual knowledge, or spiritual ignorance’, and it is this first klesha that is the root cause of the others – many texts even describe avidya as the trunk of the tree of suffering, with all other kleshas branching off of it.

When it comes to reaching enlightenment. The true meaning of Samadhi (at least in my opinion) isn’t a firework display of joy and ecstasy, but a sense of contentment and equanimity, and an understanding of true reality. Avidya is possibly one of the most challenging obstacles to overcome with regards to finding contentment, as it shows us the world through a very narrow and false lens, which is often thought of as a veil. With the veil of avidya covering our metaphorical eyes, we don’t see reality, rather we see what we think is reality.

Each of us has a perception of what the world is like, made up of our past experiences, expectations, and what we believe, meaning that each of us has virtually created our own realities, which could be entirely different from each other, yet attempt to co-exist in harmony. When afflicted by avidya, we believe that our thoughts are true, that our perceptions are reality, and that what we individually believe is ‘right’ is the truth. This lack of knowledge and wisdom is the most difficult to overcome not because there’s so much to learn, but because there’s so much to un-learn and let go of. Avidya gives birth to all the other kleshas, which cause fear, pain and sorrow, simply because we tend to believe our own perceptions and thought patterns, rather than remove the veil and see life for what it really is.

Asmita

First mentioned in the Mahabharata and Ramayana, the word Smita was used to describe smiling, but in the texts the Shishupala Vadha and Pajcaratra, the word refers to expanding and blossoming. This expression of Smita (now a popular Hindu female name) is a wonderful way to understand what asmita – the exact opposite – means.

This second klesha is all about letting the sense of ‘I – Me – My’ become the most important thing in life. We can see this currently in the millennial generation; the age group with possibly the strongest sense of ‘I’, but also a huge amount of emotional and psychological suffering. When we speak about the ego, the origin of this word was never meant to denote something intrinsically ‘evil’, but the simple (or not-so simple) part of us that is our personality, and in Freud’s theory it is found between the chaotic and primitive ‘id’ and the moral conscience of the super-ego.

The ego was originally supposed to be the part of us that combined our nature and nurture, and made decisions based upon reasoning. The suffering arises however, when we become ego-focused, and instead of expanding and blossoming, our awareness shrinks and we become selfish. The more ‘I’ am the most important thing in the world, and the more focus put upon ‘me’, the more pressure ‘I’ feel, because it seems as though the whole world revolves around ‘me’. Any disruption or upset that occurs is felt to be much bigger than it really is, because with an ego-focussed person, their world is far smaller than a less ego-focused person, with a feeling of being connected to the outside world, and a sense of some sort of higher consciousness or truth.

Raga and Dvesa

Attachment and aversion can push and pull us in all directions, meaning we're forever at the mercy of what we need, want or like, and what we fear or hate. This push-pull effect is another way of realising we aren't actually seeing reality for what it really is, but reacting moment-by-moment to the personal likes and dislikes we've built up over time.

In BKS Iyengar's *Light on the Yoga Sutras*, he says that Raga and Dvesa afflict us on an emotional level, and are imprints of pleasures and pains. Physically, he says they're located within the hypothalamus or subconscious part of the brain. The subconscious mind effects our behaviours, and seems to be so deeply ingrained that we may not even realise we have certain attachments or aversions. Whilst it may be more clear to see why having an aversion or repulsion towards something can cause suffering (it's contracting, not expanding or blossoming, causes stress, anxiety, and is very consuming on a psychological level, leaving little room for spiritual progression, let alone enlightenment), it may not be obvious as to why attachments cause suffering.

Feeling attached to a pleasurable experience can happen instantaneously – with the taste of chocolate, the smell of coffee, or the sensation of a drug. All of these things create a release of chemicals that stimulate the brain to want more, and if we continue to give it more regularly enough, we can become attached to it. In terms of relationships, we can become attached or dependent upon other people if they seem to give us some form of safety or provide affection, and regarding material possessions, we can clearly see how easy it is to become attached to a piece of technology or social media platform.

Whilst these pleasurable experiences may feel good initially, most of them will create some form of suffering if we allow it to, because once that pleasurable experience is over, we often feel sad about it, and wish for that pleasure to return. In Buddhist terms, this is known as 'craving', and is a huge cause of suffering. If we're not satisfied, we're craving, and if we obtain that which we crave, we cement that attachment within us, which means we're never truly in the present moment.

How to overcome attachment, then? It's not about avoiding any sort of pleasure, but realising the impermanent nature of pleasure and pain, and being observant to our thoughts and behaviours. The phrase 'listen to your body' may be over-used, but can be incredibly useful when dealing with attachment. Ask yourself; Do I need this, or do I want it? Is this truly right for me, or am I attached to it?

Abhinivesa

The ultimate fear is the last of the kleshas, and the one that could be seen as the root of fear itself. Fear of death. In parts of the East like India and Nepal, death isn't so much of a taboo subject, whilst here in the West, it's usually something we try to avoid speaking about, far less delving into in detail about it. With important Hindu and Buddhist texts based upon the notion that you are indeed not your body, but something far greater and more profound, those in Eastern cultures are regularly reminded of the soul, the Self and that there is nothing to fear in this life.

Within the Bhagavad Gita, Krishna speaks of the Self with the words; "Swords cannot pierce it, fire cannot burn it, water cannot wet it, and wind cannot dry it," and even though it's a hard task to ask anyone to truly let go of the fear of what happens at the end of life, releasing the grip of fearfully clinging to life can have a knock-on effect that impacts all areas of life right now. Rather than a clinging, this lighter holding of life makes us more open to new experiences, more grateful of life, more appreciative of our loved ones, more adventurous, with less attachment, less hatred, less 'I – ness', less fear, more engagement in everyday life, and the ability to be truly present and immersed in the moment of now.

Negative Effects of Kleshas

What will happen if you get trapped in your Kleshas? The obvious answer is you suffer. Let's see how?

- 1) Kleshas are mind afflictions that cloud your thoughts. You get a hazy and unclear picture of the people and things around you.
- 2) You experience negative emotions like guilt, sorrow, anger, disappointments, lust, and cravings.
- 3) It can never give you mental peace and spiritual awakening.

You always feel to be lacking and dissatisfied from within.

- 4) Kleshas kill your awareness and introspective powers. You become unaware of your true nature which is embodied with love, happiness and soul satisfaction.
- 5) You suffer from several mental complications that imbalance your ability to resolve life problems.

The five Kleshas are the source of your karmic cycle.

- 6) Life goals such as attaining peace of mind, love, and compassion are distorted.

- 7) There is no liberation from the darkness of ignorance to the light of knowledge.
- 8) It stops you from seeing and accepting the ultimate truth that our life is impermanent.
- 8) Kleshas are imprinted on your “Chitta”. It means the stuff of the mind. Even after death, it remains in your soul journey, as a seed till you move onto your next cycle of incarnation on this planet.
- 9) Kleshas are an evil trait that becomes a barrier towards a purposeful life.

What Is Frustration?

Frustration is an emotional response to stress. It's a common feeling that everyone will experience in their life. Some people experience frustration in the short-term — like a long wait in the grocery store — but for others, frustration can be long-term.

The stressor can vary according to the individual, but some common stressors that lead to frustration are:

- Stress at work
- Pursuing a goal that you cannot attain
- Trying to solve a problem and not finding a solution

The definition of frustration is the feeling of irritability or anger because of the inability to achieve something. Being in a constant state of frustration can lead to many problems in your life.

If you continue pursuing a goal without any result, the frustration you feel can lead to other emotions that affect your well-being and mental health, such as:

- Loss of confidence
- Stress
- Anger
- Aggressive behavior
- Irritability
- Depression

Types of Frustration

Frustration can come from internal or external sources. A helpful part of solving daily frustrations is to recognize if your frustration is internal or external.

Internal frustration

This means you are frustrated with yourself or your reaction. It can mean you're unhappy with the way you reacted in a situation.

External frustration

With external frustration, the stressor, or the thing that's causing your frustration, is outside of you. That can mean things like wasting time in traffic, or barriers to something you want to achieve.

Examining the situation to determine where the cause of frustration stems from can be a useful first step in solving your dilemma.

Signs of Frustration

Frustration can manifest itself in many different ways. There are numerous ways to spot someone who is frustrated. People who are frustrated usually become irritable and stressed.

Some of the typical responses of frustration are:

- Losing your temper
- Incessant bodily movement, such as tapping fingers constantly and perpetual sighing
- Giving up, leaving
- Feeling sad or anxious
- Lacking self-confidence
- Trouble sleeping
- Turning to drugs and alcohol
- Bodily abuse, starving oneself, or irregular eating habits

Long-term frustration can be hard on the body. Symptoms of long-term frustration can manifest in different ways. It can affect all aspects of your life, even your sleep patterns.

Excessive Frustration Can Lead to Nightmares

Studies show that long-term frustration in your daily life can also lead to nightmares.

This can happen if frustration is making you feel incompetent. If your needs for fulfillment in your daily life are not being met, that can also result in poor sleep and nightmares.

The Relationship Between Frustration and Aggression

People who experience large amounts of frustration in their lives can also be prone to exhibiting aggressive behavior. This frustration could stem from a variety of factors, from personal problems to societal issues.

Frustration can also lead to negative self-talk that induces a negative spiral of thinking, leading to more aggressive behavior. A frustrated mindset can lead to negative thinking in other day-to-day aspects of life, such as driving. Being frustrated while driving can lead to aggressive decisions on the road, endangering yourself and others.

Lockdown of 1.3 billion people in India during Covid-19 pandemic: A survey of its impact on mental health.

What is stress?

Stress can be considered as “any factor, acting internally or externally, which makes adaptation to environment difficult and which induces increased effort on the part of an individual to maintain a state of equilibrium between him and her and the external environment.” Stress related to an individual’s perception of the demands being made on them as well of their perception of their capabilities to meet those demands. A mismatch will mean that an individual’s stress threshold is exceeded, triggering the stress response.

Stress is uniquely different from what we normally think of disease. It has no biological structure such as a germ or virus. It is the result of how our mind and body interact. It is psychosomatic in the true sense of the word – psyche meaning “mind” and soma means “body”. It is the consequence of how we regulate or put it appropriately, how we do not regulate, the mental and physical functioning of our being. In short words, stress is the result of the way we have consciously or unconsciously chosen to respond the event.

Stress as a construct can refer to various physiological and cognitive states, including irritability, excessive worry or over arousal. A person’s response towards stress depends on whether an event is appraises as a challenge or a threat. Stress symptoms commonly include a state of alarm and adrenaline production, short-term resistance as a coping mechanism, and exhaustion, as well as irritability, muscular tension, inability to concentrate and a variety of physiological reactions such as elevated heart rate and blood pressure. Stress is widely accepted to have two opposite effects on individuals – good stress (Eustress) and bad stress (Distress).

Finally, it can be concluded that the acceptable levels of stress help to improve the individual’s performance while excessive amounts of stress can lead to a decreased performance.

Stress is the factor which directly affects the autonomic nervous system. Autonomic nervous system has two components: Sympathetic Nervous System and Parasympathetic Nervous System. Sympathetic Nervous System activation results in utilization of energy. It gets activated in conditions like fright, fight & flight. So whenever there is requirement of more energy, this system gets activated and helps to mobilize energy. On the other side the activation of Parasympathetic Nervous System results in restoration of energy. So in relaxed condition of body the system gets activated.

Stress arouses Sympathetic Nervous System which increases cellular respiration. Cells use glucose with the help of oxygen to produce energy. More and more energy consumed by the cell to perform the functions. Carbon-Dioxide and Free Radicals are byproducts in the process and this result in Oxidative Stress. Stress also accelerates cortisol levels by increasing the demand of glucose to perform cell functions.

The Science of Yoga

Yoga is the science of the SELF. Yoga can also be termed the science of man in depth, the science of conscious evolution or the science of human possibilities. Yoga not only has the concepts but also the tools and technology needed to find OUR SELF. While the modern science looks outward the Yogi searches the depth of his own self.

Yoga may be defined as a process (journey) as well as a state (goal) in many ways. Yoga is the science and art of quieting the subconscious mind, a way of life, skill in action, union of thought, word and deed, integration of our personality at all levels, the science of conscious evolution and the method to attain as well as the state of emotional and mental equanimity. The Yogarudda or one who has attained to the state of Yoga is described in the Bhagavad Gita as follows: - He is one who is unaffected by the senses, not attached to the fruits of action and has renounced all desires.

“You don’t have any problem---YOU are the problem!”

The worldly man always feels that his problem lies elsewhere and that he is the innocent victim of circumstances and fate. Yoga teaches us that most of our problems lie within us and that we have to undergo conscious change in order to solve them.

Whereas the worldly man fears hell and aspires for a heaven to be attained after death, the Yogi realizes that heaven and hell are no more than planes of consciousness. Heaven and hell lie within us and it is for us to determine whether we want our life to be heaven or hell, for ourselves and for those around us.

Yoga as a Science

The characteristic of a science is the approach and not merely content or quality of knowledge.

Though Yoga has its foundations more than 5000 years ago and is principally an oral tradition, the verbal basis of Yoga-Vidya (Yogic Science) is found in the Upanishads (especially the Katha-Upanishad, Shvetashvatara-Upanishad and Maitrayaniya-Upanishad), the Yoga Sutras of Patanjali and the Bhagavad Gita.

Katha Upanishad, one of the first written works on Yoga mentions the Yoga-Vidya (science of Yoga) and Yoga-Vidhi (the technological knowhow) of Yoga. The pure science of Yoga is Adhyatma Vidya (science of man in depth) whiles the technology or applied science (rules of Yoga practice) that is, the technology of unification or integration, is called Yoga-Vidhi.

The scientific attitude of Yoga can be seen from the firm insistence on Pariprasna (enquiry or dialogue) as a pre requisite to higher knowledge as enunciated in the Bhagavad Gita (IV.34).

Similarly the Yoga Sutras of Patanjali display a scientific attitude towards the acquisition of Pramana (true knowledge). Patanjali says that true knowledge can be acquired (Yoga Sutra: Chapter I, Verse7) by direct perception (Pratyaksha), rational inference (Anumana) and from reliable testimony (Agama). This use of the intellect (Buddhi) endowed with discrimination (Viveka) is typical of all Yoga traditions and their teachings.

The Bhagavad Gita, which is sometimes referred to as the Yoga Shastra, shows the exchange between Arjuna and Yogeshwar Krishna to be of a genuine spirit of enquiry and a keen desire for truth, as one would expect from a modern scientist and his guide.

The Shiva-Samhita (V.26-30) lists the characters of a fully qualified disciple (shishya) as follows. “Endowed with great energy and enthusiasm, intelligent, heroic, learned in the scriptures, free from delusion...” Aren’t these very same qualities required by a true scientist (a seeker of true knowledge)?

Tools And Technology Of Yoga

The process of Yoga is one of the understanding and achievement of Mind Control.

The Yogis discovered that the mind has many levels such as Mudha (dull and inert mind), Kshipta (distracted mind), Vikshipta (partially distracted mind), Ekagratha (concentrated mind) and Niruddha (controlled mind).

They also found that the thought waves (Chitta-Vritti) were five fold and are Pramana (conception), Viparyaya (misconception), Vikalpa (imagination), Nidra (sleep) and Smrithi (memory). They realized that without controlling these mental fluctuations there was no hope of spiritual evolution. This is why Maharishi Patanjali says, “Yoga is the stilling of the whirlpools of the mind (Yogash chittavritti nirodhah). Once this is achieved the Yogin rests in his essential self (Tada drishtu swarupeva sthanam). The method to achieve this state is through dedicated and determined practice and dispassion (Abyasa vairagyabhyam tannirodhah).

The Yogi views his being as a manifestation of the Divine and realizes that he is not only the physical body but also has four other bodies; the energy body, the mental body, the body of wisdom and the body of eternal bliss. This concept is known as the Pancha Kosha.

He follows a systematic practice (Abyasa) of the eight fold path of Ashtanga (Raja) Yoga consisting of the moral restraints (Yama), ethical observances (Niyama), firm and comfortable postures (Asana), expansion of the vital life force (Pranayama), control of the senses (Pratyahara), concentration (Dharana) leading into meditation (Dhyana) and ultimately transcending the individual self in cosmic consciousness (Samadhi).

This conscious evolution may take years and years (even lifetimes) of disciplined and dedicated practice (Abyasa), detachment or dispassion (Vairagya) and loads of discrimination (Viveka). Through such a systematic manner the Sadhak (seeker of Truth) attempts to unite (Yuj) his individual self (Jivatma) with the universal self (Paramatma).

Views On Yoga-Vidya By Eminent Yogis And Scientists

Swami Vivekananda said, “Yoga is really one of the grandest sciences...take up the study of this science as you would any other science of material nature and remember there is no mystery and no danger in it.”

This experiential nature of Yoga is well brought out by Vyasa's Yoga-Bhashya wherein he says, "Yoga must be known through Yoga. Yoga grows through Yoga. He who is attentive towards Yoga long delights in yoga."(III.6).

Dr Dean Ornish, an eminent American medical doctor who has shown that Yogic lifestyle can reverse heart disease says, "Yoga is a system of perfect tools for achieving union as well as healing."

Present Status Of Yoga-Vidya

Institutions such as AIIMS, BHU, NIMHANS, DIPAS, JIPMER, VK Yogas, Kaivalyadhama, Bihar School of Yoga and our own ICYER have done vast amounts of work in bringing forth the scientific methods of Yoga Vidya.

Universities such as BHU, Sagar, Himachal, Venkateshwara and Andhra University have created Centers for Yoga education and Research and are doing great service.

Scientists such as Dr BK Anand, Dr KK Datey, Dr KN Udupa, Dr B Ramamurthy, Dr W Selvamurthy, Dr T Desiraju, Dr Nagendra, Dr Nagaratna, Dr Shirley Telles, Dr MV Bhole, Dr Rajapurkar, Dr Mittimohan, Dr Lajpat Rai and Dr Madanmohan have contributed extensively towards the scientific understanding of Yoga Vidya.

The Central Government has created the Central Council for Research in Yoga and Naturopathy (CCRYN) that is the governing body for Yoga research and education in our country under the Ministry of Health.

Various private institutions are running in our country and doing their best to propagate Yoga-Vidya. Yoga therapy is being used both in conjunction with modern medicine or alternative systems of medicine as well as on its own in various centers.

Various conditions such as diabetes, hypertension, arthritis, mental depression, bronchial asthma etc have been found to be relieved by Yoga Therapy and centers such as SVYASA, Kaivalyadhama, Manipal Institute and the Moraji Desai National institute are doing a great deal of work in this field.

Yogic Patho-Psychology Of Disease

Stress and stress related disorders are the bane of the modern age and Yoga offers us an interesting insight into their cause and effect. The Nirvana Prakarana of the Laghu Yoga Vashishta describes the origin and destruction of mental and bodily diseases. Sage Vashishta teaches Lord Rama that there are two major classifications of disease. Those that are caused by the mind are primary (Adhija, the psychosomatic, stress disorders) while those that afflict the body directly are secondary (Anadhija, infectious disease, accidents etc). The primary disease has two sub divisions. These are the Samanya (ordinary physical diseases) and the Sara (the essential disorder of rebirth). Samanya diseases are the ones that affect man physically and may be destroyed by the correction of the mind-body disharmony. However only Atma Jnana can destroy the Sara or essential disorder of rebirth. Samanya Adhija Vyadhi are the modern psychosomatic disorders such as hypertension, diabetes, bronchial asthma, peptic ulcers, irritable bowel syndrome etc. These psychosomatic disorders (Adhi-Vyadhi) are caused in the following manner. Disturbances at the level higher (Adhi) than the plane of mind (Manomaya Kosha) cause agitation in the mental body leading to haphazard flow of Prana and instability of the Nadis in the energy body (Pranamaya Kosha). This ultimately causes disease (Vyadhi) in the physical body (Annamaya Kosha) through hypo, hyper and disturbed metabolic activities such as secretion, digestion, assimilation and utilization.

Thousands of years ago, Yogeshwar Krishna in the Bhagavad Gita (often referred to as the bible of Yoga) taught us about the Yogic patho-psychology of stress and how through our attraction to the worldly sensory objects we cause our own destruction. These potent ancient teachings hold true even in today's world.

In chapter Two (Samkhya Yoga), in verse 62 and 63, the pattern of behaviour (stress response) is given that ultimately leads to the destruction of man.

Verse 62: "Brooding on the objects of the senses, man develops attachment to them; from attachment (Sangha or Chanuraaga) comes desire (Kama) and from unfulfilled desire, anger (Krodha) sprouts forth."

Verse 63: "From anger proceeds delusion (Moha); from delusion, confused memory (Smriti Vibramah); from confused memory the ruin of reason and due to the ruin of reason (Buddhi Naaso) he perishes."

In Verse 64 of the second chapter, Lord Krishna also gives us a clue to equanimity of mind (Samatvam) and how to become a person settled in that equanimity (Stitha Prajna) who is not affected by the opposites (Dwandhwa). He says, "But the disciplined yogi, moving amongst the sensory objects with all senses under control and free from attraction (Raaga) and aversion (Dweshha), gains in tranquility."

According to Maharishi Patanjali, most of our problems stem from the five psychophysiological afflictions (Pancha Klesha) that are inborn in each and every human being.

These Pancha Klesha are ignorance (Avidya), egoism (Asmita) and our sense of needing to survive at any cost (Abinivesha) as well as the attraction (Raaga) to external objects and the repulsion (Dweshha) to them. Ignorance (Avidya) is usually the start of most problems along with the ego (Asmita). Then, our sense of needing to survive at any cost (Abinivesha) compounds it further. Both attraction (Raaga) to external objects and the repulsion (Dweshha) to them need to be destroyed in order to attain tranquility as well as equanimity of emotions and the mind.

The yoga marga the path of righteous living is not a bed of roses for it requires shraddha (trust, faith), veerya (strength and valour), smriti (keen and attentive memory), samadhi (attainment of a deep state of equilibrium) and prajna (preparedness for the highest wisdom) - PYS-I:20). Yogamaharishi Patañjali is blessed with foresight and cautions the sadhaka that there are many obstacles on the yogic path to kaivalya and offers the solutions to them.

In I.30 - I.32 he describes the nine obstacles faced by a sadhaka in their sadhana and enumerates these antaraya or chitta vikshepa as well as the four-fold external manifestations of these internal obstacles.

In verse I: 30 he says, "vyadhi styana samshaya pramada alasya avirati bhrantidarshanaalabdha bhoomikatwa anavasthitatwani chitta vikshepate antaraya" meaning thereby that illness, mental laziness, doubt, procrastination, sloth, sensual craving, false perception, inability to attain and maintain the higher states are the mental obstacles.

The vikshepa are accompanied by manifest symptoms, manifest accompaniments of their existence such as suffering, depression, tremors and irregular respiration (duhkha daurmanasya

angamejayatva swasa-praswasa vikshepa sahabhuvah- I:31). These four vikshepa sahabhuvah are symptomatic manifestations due to the antaraya.

Maharishi Patanjali further states that the practice of Kriya Yoga (Yoga of mental purification) consisting of Tapas (disciplined effort), Swadhyaya (self analysis) and Ishwara Pranidhana (surrender to the Divine will) is the means to destroy these five mental afflictions and attain to the state of Samadhi or oneness with the Supreme Self or the Divine.

How Does Yoga Help Us?

The Yogic concepts of Samatvam (mental and emotional equanimity) and Stitha Prajna (the even minded, balanced human being) give us role models that we may strive to emulate.

An understanding of the Pancha Kleshas (five psychophysiological afflictions) and their role in the creation of stress and the stress response help us to know ourself better and understand the how's and why's of what we do.

The concept of the Pancha Koshas (the five layered existence of man as elucidated in the Taittiriya Upanishad) helps us to understand that we have more than only the physical existence and also gives us an insight into the role of the mind in causation of our physical problems as well as psychosomatic disorders. All of these concepts help us to look at life with a different perspective (Yoga Drishti) and strive to evolve consciously towards becoming Humane Beings.

The concept of Vairagya (dispassion or detachment) when understood and cultivated enables us to be dispassionate to the Dwandwas (the pairs of opposites) such as praise-blame, hot-cold and the pleasant-unpleasant situations that are part and parcel of our existence in this life.

The regular practice of Yoga as a 'Way of Life' helps us reduce the levels of physical, mental and emotional stress.

The regular practice of Yogasanas, Kriyas, Mudras, Bandhas and Pranayamas helps to recondition the physical (Annamaya Kosha) and energy (Pranamaya Kosha) bodies.

The practice of Pratyahara, Dharana and Dhyana techniques helps to recondition the mind body (Manomaya Kosha) apparatus.

All of these Yogic practices help to foster a greater mind-emotions-body understanding and bring about the union and harmony of body, emotions and mind. This righteous (rightuse-ness) union is Yoga in its truest sense.

Patanjali advises us to cultivate the following attitudes for right living. These attitudes are friendliness towards those who are happy (Maitri - Sukha), compassion towards those who are miserable (Karuna - Dukha), cheerfulness towards the virtuous (Mudhita - Punya) and indifference towards the wicked (Upeksha - Apunya).

Yoga helps us to take the right attitude towards our problems and thus tackle them in an effective manner.

How to Undo Your Kleshas?

The ancient wisdom of Sage Patanjali emphasizes that “Kriya Yoga” is the best way to undo the impact of Kleshas in our lives. Let’s see how this yoga practice is relevant in modern times.

Sage Patanjali, refers to “Kriya Yoga” as an action that frees your soul from physical and mental toxins and impurities. It helps to experience calm and pure thoughts that nurture your spirits.

Yoga technique removes your cloudy thoughts and false perceptions. The goal of yoga is to remove your negative emotional states and bring in clarity of thoughts, feelings, and actions.

The 3 components of Kriya Yoga are-

1. Tapas

It means the intense practice of yoga that helps you to assess your physical capability and intellectual ability. You can remove your ignorance klesha by the following tapas. Tapas means “heat” that brings self-discipline and self-awareness.

You become aware of your clear thoughts, transparent perceptions, and controlled emotions. You can remove your emotional afflictions and fill yourself with inner solitude and peace.

2. Svadhyaya

This practice connects you to your higher self. A “self” that is free from negative emotional states. By this yoga practice, you can remove “Asmita” and “Dvesha” Kleshas. It neutralizes the cause and effect relations, rooted in ignorance.

You emphasize a spiritual mantra “Om” and need to practice deep breathing. The motto of this is – if you know the cause of suffering, you can easily resolve it.

3. Ishwara Pranidhana

You learn to dedicate and surrender yourself to the ultimate path of truth and spirituality. This is a path of devotion that leads to enlightenment. You become aware of your “true self” by removing ignorance, desires, attractions, and repulsions.

Closing Thoughts

The discussion makes it clear that Kleshas are obstacles or barriers in the path of wisdom, happiness and a fulfilled life. We can consider yoga as the ultimate healing process that can remove our mind poisons. It is a path of self-realization and self-discipline that aims to transform the way we think, feel and act.

Conclusion

An attitude of letting go of the worries, the problems and a greater understanding of our mental process helps to create a harmony in our body, and mind whose disharmony is the main cause of 'Aadi – Vyadhi' or psychosomatic disorders.

"Om, Loka Samasta Sukhino Bhavanthu Sarve Janaha Sukhino Bhavanthu"

"Om Shanti, Shanti, Shanti Om"

Chapter IV

Research Methodology in Yoga

What Is Research?

The term research has been used in so many contexts and with such a variety of meanings that it is difficult for the student to sort it all out. Much of what we have been taught about research is based on misconceptions. Let's list first what research is not.

Here are a few examples:

- Research is not just information gathering. A student going to the library and reading information on African Elephants is not research.
- Research is not rearranging facts. A student writing a report on behavior of pendulums is not research.
- Research is not a sales pitch. A new improved toothpaste developed after years of research is rarely if ever real research.

Now let's turn to the question, "what is research?"

True research is a quest driven by a specific question which needs an answer.

Paul Leedy, in his book "Practical Research: Planning and Design" lists eight characteristics of research which serve us well in defining research for the student.

Various Areas of Research:

1. Philosophico-Literary Research

- Critical Editions of Yoga Texts.
- Critical study of Yogic concepts and their interpretation and understanding in various technical languages and disciplines.
- Study of the Philosophical foundations of different schools and disciplines of Yoga.
- Interpretations of Yogic terms, concepts and techniques in the language of modern medical sciences.

2. Educational Research

- To highlight the important features of Yoga education.
- To study the effects and outcomes of these education programs.

3. Experimental Research

- To study the “Modus Operandi” of different Yoga techniques through suitable available laboratory procedures belonging to different scientific disciplines and otherwise.

4. Clinical and Applied Research

- To study the clinical and other kinds of applications of Yoga philosophy, concepts and techniques in suitable populations.
- To understand the therapeutic applications and importance of Yoga techniques on lines similar to any medical pharmacopeia.
- To study the indications and contra-indications of various Yoga techniques.
- To develop suitable ways to establish Yogic diagnosis for therapeutic work.

5. Experiential Research

- To understand the nature of subjective experiences related with different groups of Yoga techniques and practices.
- To understand the logic of giving personal guidance for reaching higher states of consciousness in Yoga.

Sampling

A sample is a small portion of the population selected for the study. In other words, a sample consists of small collection from larger aggregates about which we seek information. The results obtained from the study of the sample are applicable to the whole universe from which sample is taken. It is the sample that we observe but it is the population, which we seek to know.

D. Gregory and H. ward write, “Statistical techniques have improved so great that it is not now necessary to investigate all the items in any group from which we may wish to collect information.”

Need for Developing Research Methodology in Yoga:

- Western basic medical sciences dealing with human beings are Anatomy, Physiology, Biochemistry, Biophysics, Psychology, Psychiatry, Embryology, Genetics, Food, Diet and Nutrition etc.
- Most of these sciences are essentially Objective and Experimental in nature. They are used to develop various kinds of treatment protocols and therapies.
- Yogic sciences, on the other hand, are essentially Subjective and Experiential in nature. We can talk of Experiential Anatomy, Physiology, Psychology, Dietology etc. as found in different Yogic texts and traditions.
- One cannot think of using highly objective modern investigative techniques to investigate, analyze and understand highly subjective Yogic approaches without making suitable modifications and changes.

Research Ethics

Ethical system to prevent people from being used as scientific guinea pigs

What is meant by Ethics?

It is a body of principles governing right and wrong

Ethical issues involved in research

- Voluntary participation
- Informed consent
- Risk of harm
- Anonymity
- Confidentiality
- Right to services

Ethical self -test

When in doubt apply the ethical self-test

Would I like my near and dear to be treated thus?

Established methodology for research:

1. Review of Literature
2. Recognizing the gaps in the existing knowledge and the need to know more
3. Problem selection and problem definition
4. Recognizing the tools, apparatuses and equipments required for work
5. Setting-up of equipment, methods and techniques
6. Standardization of materials and methods
7. To work out the Experimental Design based on statistical methods
8. Trial run and finalization of methods and materials
9. Collection of data
10. Analysis of data
11. Conclusions
12. Presentation of the results
13. To indicate further lines of study and research
 - In Yogic Research, do we standardize the techniques and methods?
 - What kind of Review of Literature is there, of traditional Yogic texts or of the modern medical researches only?

Benefits and Drawbacks Of Yoga Research

Benefits

1. To relieve or clarify the misconceptions among people about Yoga.
2. To clean their mysterious attitude – to open out every aspect of Yoga and to solve the mystery for them.
3. Any science can improve only if research is done on it. Otherwise it will become stagnant and not grow any more.
4. Yoga can be proved to be effective in all faculties – namely physical, psychological, mental spiritual and psychic levels of human beings.
5. Research helps people who are ignorant to know the benefits and good things that we can achieve through Yoga.

6. Therapeutically efforts can be enhanced
7. Standardization of practices may be possible with regard to benefits
8. Promotion and propagation of Yoga is achieved

Drawbacks

1. Difficulty in human controlled trials
2. There is no standardization in this field.
3. There is no common syllabus or agreement on it found anywhere
4. Getting trained subjects for research is difficult.
5. Trained observer is also difficult to find.
6. Finance is another problem. Sanction is very limited for research.
7. Yoga is an experiential science and it cannot be measured physically.
8. There are not any developed equipments found to measure the benefits of Yoga physically.

Method of Current Study

By considering the above methodology researcher has planned the method of study.

Objective:

This Significant study shows significant reduction in stress of all the 3 components that is Physical health, mental health and Quality of life, were affected due to covid-19 related lockdown on different age group.

Methods & Procedures:

Research Design – Sample selected from little Avengers preschool, Japan Shotokan karate do Kanninjuku organization and Yoga Sanskar Sutra Kendra Thane.

115 different age group participants, 65 sample from the age group of 7 years to 56 years Girls and Women's and 50 sample from the age group of 10 Years Boys and 71 Years Men's selected randomly as the subject for the study.

Main aim of this study on different age group participants from different field is to investigate if there is any impact of participation in Yog Nidra session on effect imposed by the lockdown, on emotional intelligence, self realisation & on state of mind.

Tools:

Practice time was 30 minutes for one month. The program consisted of a Yoga practice which included VARIOUS RELAXATION technique and pre post questionnaire.

Sample:

The study is conducted on 115 different age group participants, 65 sample from the age group of 7 years to 56 years Girls and Women's and 50 sample from the age group of 10 Years Boys and 71 Years Men's selected randomly as the subject for the study Thane for this study. The sampling method used is purposive and convenient sampling method.

Materials:

A self-administered questionnaire was prepared; it consists of questions pertaining to change in physical health, mental health and quality of life during the lockdown period.

Materials and Methods**Study design**

Cross sectional study

Study type

Observational study

Source of data

People residing in Thane

Study setting

Sample selected from little Avengers preschool, Japan Shotokan karate do Kanninjuku organization and Yoga Sanskar Sutra Kendra.

Study population

Male and female total 115 of age group 07-71

Sampling method

Convenient method

Type of data

Primary data

Study procedure

In present study one created a self-made questionnaire. After validation pilot study was conducted. Then created a Google docx and circulated it amongst the people through social media.

Study tools

Self-made Questionnaire

Inclusion criteria

- Both male and female 115
- Age-07-71

Exclusion criteria

Individuals who are not willing to participate.

Study materials

A self-administered questionnaire was prepared; it consists of questions pertaining to change in physical health, mental health and quality of life during the lockdown period.

Experimental Session conducted by researcher:

The yoga program was carried out in an intervention program of yogic practices was given to all the participants in group. They performed their yogic intervention in the morning at 7.00 am for thirty (30) minutes given below. The instructions are given in Marathi and Hindi as per the need.

VARIOUS RELAXATION TECHNIQUES

There can be different ways in which one can relax in our day to day life like travelling to different places, socializing, watching TV, reading books, having tea – coffee etc. or simply

sleeping. Some of these methods work only partially while others do not work at all for giving relaxation. Here, we are going to discuss some of the techniques used around the World that give relaxation to body and mind.

TECHNIQUES TO RELAX BODY & MIND

SLEEP _

According to UPANISHAD Nidra or Sleep is dreamful state, where in the experiences accumulated in wakeful state in the form of impressions are alive in the mind. It has been found the dreaming goes on even in wakeful state without one knowing it. The dreams are related to the spontaneous building and release of psychic tension from the Subconscious.

SHAVASANA _

Shavasana literally translates as corpse pose. Shavasana is lying down on the ground like a corpse. The practice of Shavasana removes physical fatigue and gives rest to the Chitta. What this actually mean for us is that we have to surrender Shavasana. You don't actually have to worry about your breath or even your thoughts and your body all you need to perform is let go and your work is essentially done there is absolutely nothing for you to do.

MEDITATION _

Meditation as explain in simplified form is essentially Practice of AS attaining awareness of your own thoughts. In order to achieve so, you need to sit, close your eyes and turn inwards. You need to watch your thoughts.

INTRODUCTION OF YOG NIDRA

Yog Nidra consists of two words - Yog and Nidra. Yog means union or one pointedness and Nidra means sleep. We know that sleep is a natural process of relaxation and rejuvenation of body and mind. Yoga acts on mind and beyond. Yog Nidra is a systematic method of inducing complete physical, mental and emotional relaxation. This is also referred to as sleepless sleep; actually it is the threshold state between sleep and wakefulness.

Sleep is a natural process of relaxation and rejuvenation of body and mind. Yoga acts on mind and beyond. Different yogic techniques give relaxation on different levels of existence. Yog Nidra is a systematic method of inducing complete physical mental and emotional relaxation. Yoga means union or 1 pointedness and Nidra means sleep. Yog Nidra is referred to as sleepless sleep; actually it is the threshold state between sleep and wakefulness. Yog Nidra sleep with trace of awareness the deeper face of Mind open in Yog Nidra. The subconscious and unconscious minds are very powerful the subconscious mind can be trained in Yog Nidra.

THE STAGES OF YOG NIDRA

The practice of Yog Nidra is divided into the following stages

- _ Preparation
- _ Sankalpa
- _ Rotation of Consciousness
- _ Breath Awareness
- _ Opposite Feeling & Sensation
- _ Visualization
- _ Sankalpa
- _ Ending the Practice

AIMS

Main aim of this study on different age group participants from different field is to investigate if there is any impact of participation in Yog Nidra on effect imposed by the lockdown, on emotional intelligence, self realisation & on state of mind.

OBJECTIVE

The sleep is an automatic process with cycles of deep sleep and dreams we are not aware of these consciously. Yog Nidra sleep is with the stress of awareness. The deeper face of Mind opens in Yog Nidra. The subconscious and unconscious minds are very powerful. The subconscious mind can be trained in Yog Nidra and how this will help all participants to come out from lock down effect, which affected their physical, mental and emotional health.

Guided Yog Nidra Session will help them to keep their mind calm, feel relaxed, will also help them to concentrate & understand the real aim of life. As the unconscious mind is the base of man's normal and abnormal behaviors. The Mind become fully receptive in Yog Nidra since all the discipline dissipation is annihilated. Yog Nidra is not a practice of concentration so it is necessary to relax completely and just listen to my voice.

Chapter V

Data Collection, Presentation and Analysis

Data Collection

1. Researcher has collected the general data from the participants like Name, Age, Sex, and Questionnaire.
2. Collection of Data it consists of questions pertaining to change in physical health, mental health and quality of life during the lockdown period as well as Yoga Session (Pre) and After Yoga Session (Post) is collected with same survey form designed by researcher.

DATA EXTRACTION

The purpose of this study was explained properly to all the participants and necessary instructions were given to them before answering to questionnaire prepared by me. Explain the other side of all excess use of mask, sanitizer, and lockdown.

The questions will be related the psychological, physical & emotional effect of lockdown, removal of anxiety, growth in self confidence, state of mind, regained confidence. All the participants will be instructed to answer all the questions on personal basis without discussing with anybody. This will help to get correct results of study.

DATA ANALYSIS

The study will be conducted on different age groups of participants before and after participation in Yog Nidra Session. The data collected by questionnaire were analysed by using 'T' test (A t-test is a statistical test that is used to compare the means of two groups. It is often used in hypothesis testing to determine whether a process or treatment actually has an effect on the population of interest, or whether two groups are different from one another.) The comparison of mean between the pre and post test results on physical, mental & emotional condition in lockdown and effect after practicing Yog Nidra.

Results and Discussion

Tables and Graphs are mentioned at the end of the references. In study, tried to gain knowledge regarding the change in Physical health, mental health and Quality of life among the adult population during the lockdown period. This extended stay at home has the potential to have negative consequences for people's well-being. People were asked to stay at home, which can have a detrimental effect on their physical and mental well-being, leading to obesity, cardiovascular disease, depression, anxiety, and mood disorders. As a result, we conducted this research to determine the effect of lockdown on the health of Thane residents aged 07-71. The research findings are based on the responses of 115 different age group participants, 65 sample from the age group of 7 years to 56 years Girls and Women's and 50 sample from the age group of 10 Years Boys and 71 Years Men's selected randomly as the subject for the study. The sampling method used is purposive and convenient sampling method in considering the result, it may be argued that this change must be attributing mainly by the yoga practices. The scheduled Yoga Program was an integral package of yogic tools including guided Yog Nidra Session will help them to keep their mind calm, feel relaxed, will also help them to concentrate & understand the real aim of life. As the unconscious mind is the base of man's normal and abnormal behaviors. The Mind become fully receptive in Yog Nidra since all the discipline dissipation are annihilated. Yog Nidra is not a practice of concentration so it is necessary to relax completely and just listen to my voice. All these were practiced in synchronizing and gradual manner. There is lack of synchronizing breath and relaxation before Yog practice. In this contrary it can be said that this synchronized practice could bring them in balance of homeostatic efficacy, which helped to enhance body-mind harmony and balance. Thus, this could contribute to reduce physical and mental stress level. There are ample numbers of research evidences supporting this finding. A self-administered questionnaire was prepared; it consists of questions pertaining to change in physical health, mental health and quality of life during the lockdown period. The discussion makes it clear that Kleshas are obstacles or barriers in the path of wisdom, happiness and a fulfilled life. We can consider yoga as the ultimate healing process that can remove our mind poisons. It is a path of self-realization and self-discipline that aims to transform the way we think, feel and act.

PRE QUESTIONNAIRE RESULTS

- 1) Study shows that Lockdown has affected most of the participants.
- 2) Lockdown imposed bad Effect on financial condition.
- 3) Participants are not happy with lockdown & work from home concept.
- 4) Work from home concept increased their workload.
- 5) Due to lockdown no exercise, over sleeping, over eating & changed lifestyle participants faced problem related with digestive system & weight gain
- 6) Due to lockdown as all are at home participants become frustrated, restless and nervous.
- 7) Lockdown decrease the peace', tranquility at home & more often tension in relationship.
- 8) Adverse news related with corona participants experience fluctuating heart rate.
- 9) Most of the participants are not aware about the side effects of mask, sanitizer, social distancing.
- 10) Even though all know about importance of sunlight but due to lockdown they are not able to go outside, which affected there physical, mental health and increase stress.
- 11) Participants not only stopped meeting friends but also to their relatives.

POST QUESTIONNAIRE RESULTS

After practicing Yog most of the participants have experience _

- 1) Positive changes in breathing pattern
- 2) They feel energetic.

Start enjoying peaceful sleep.

- 3) Start to experience peace and tranquility at home and in relationship.
- 4) Peace of mind has increased.
- 5) Practice of yog brought clarity in thoughts and decisions.

Chapter VI

Discussion and Conclusion

Discussion:

Role of Yoga in stress reduction:

A 3,000 year old tradition, yoga, is now regarded in the Western world as a holistic approach to health and is classified by the National Institutes of Health as a form of Complementary and Alternative Medicine (CAM).[1] The word “yoga” comes from a Sanskrit root “yuj” which means union, or yoke, to join, and to direct and concentrate one's attention.[2,3] Regular practice of yoga promotes strength, endurance, flexibility and facilitates characteristics of friendliness, compassion, and greater self-control, while cultivating a sense of calmness and well-being.[4,5] Sustained practice also leads to important outcomes such as changes in life perspective, self-awareness and an improved sense of energy to live life fully and with genuine enjoyment.[6–8] The practice of yoga produces a physiological state opposite to that of the flight-or-fight stress response and with that interruption in the stress response, a sense of balance and union between the mind and body can be achieved.[9]

Yoga is a form of mind-body fitness that involves a combination of muscular activity and an internally directed mindful focus on awareness of the self, the breath, and energy.[4] Four basic principles underlie the teachings and practices of yoga's healing system.[6] The first principle is the human body is a holistic entity comprised of various interrelated dimensions inseparable from one another and the health or illness of any one dimension affects the other dimensions. The second principle is individuals and their needs are unique and therefore must be approached in a way that acknowledges this individuality and their practice must be tailored accordingly. The third principle is yoga is self-empowering; the student is his or her own healer. Yoga engages the student in the healing process; by playing an active role in their journey toward health, the healing comes from within, instead of from an outside source and a greater sense of autonomy is achieved. The fourth principle is that the quality and state of an individuals mind is crucial to healing. When the individual has a positive mind-state healing happens more quickly, whereas if the mind-state is negative, healing may be prolonged.

Yoga philosophy and practice were first described by Patanjali in the classic text, Yoga Sutras, which is widely acknowledged as the authoritative text on yoga.[2,6] Today, many people identify yoga only with asana, the physical practice of yoga, but asana is just one of the many tools used for healing the individual; only three of the 196 sutras mention asana and the remainder of the text discusses the other components of yoga including conscious breathing, meditation, lifestyle and diet changes, visualization and the use of sound, among many others.[6] In Yoga Sutras, Patanjali outlines an eightfold path to awareness and enlightenment called ashtanga, which literally means “eight limbs”. [2,10]

The eight limbs are comprised of ethical principles for living a meaningful and purposeful life; serving as a prescription for moral and ethical conduct and self-discipline, they direct attention towards one's health while acknowledging the spiritual aspects of one's nature. Any of the eight limbs may be used separately, but within yoga philosophy the physical postures and breathing exercises prepare the mind and body for meditation and spiritual development.[4,10] Based on Patanjali's eight limbs, many different yogic disciplines have been developed. Each has its own technique for preventing and treating disease.[1] In the Western world, the most common aspects of yoga practiced are the physical postures and breathing practices of Hatha yoga and meditation.[4] Hatha yoga enhances the capacity of the physical body through the use of a series of body postures, movements (asanas), and breathing techniques (pranayama). The breathing techniques of Hatha yoga focus on conscious prolongation of inhalation, breath retention, and exhalation. It is through the unification of the physical body, breath, and concentration, while performing the postures and movements that blockages in the energy channels of the body are cleared and the body energy system becomes more balanced. Although numerous styles of Hatha yoga exist, the majority of studies included in this manuscript utilized the Iyengar style of yoga. The Iyengar method of Hatha yoga is based on the teachings of the yoga master B.K.S. Iyengar.[1] Iyengar yoga places an emphasis on standing poses to develop strength, stability, stamina, concentration and body alignment. Props are utilized to facilitate learning and to adjust poses and instruction is given on how to use yoga to ease various ailments and stressors.

Yoga is recognized as a form of mind-body medicine that integrates an individual's physical, mental and spiritual components to improve aspects of health, particularly stress related illnesses.[8] Evidence shows that stress contributes to the etiology of heart disease, cancer, and stroke as well as other chronic conditions and diseases.[11] Due to the fact that stress is implicated in numerous diseases, it is a priority to include a focus on stress management and reduction of negative emotional states in order to reduce the burden of disease. Viewed as a holistic stress management technique, yoga is a form of CAM that produces a physiological sequence of events in the body reducing the stress response. The scientific study of yoga has increased substantially in recent years and many clinical trials have been designed to assess its therapeutic effects and benefits.

As participation rates in mind-body fitness programs such as yoga continue to increase, it is important for health care professionals to be informed about the nature of yoga and the evidence of its many therapeutic effects. Thus, this review of the literature is timely and important and provides information regarding the therapeutic effects of yoga in various populations concerning a multitude of different ailments and conditions. Therapeutic yoga is defined as the application of yoga postures and practice to the treatment of health conditions.[4] Yoga therapy involves instruction in yogic practices and teachings to prevent reduce or alleviate structural, physiological, emotional and spiritual pain, suffering or limitations. Yogic practices enhance muscular strength and body flexibility, promote and improve respiratory and cardiovascular function, promote recovery from and treatment of addiction, reduce stress, anxiety, depression, and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life

Yognidra (Deep Relaxation Technique)

Yognidra is recognized as a beneficial art and means of relaxation. It is known that the practice of Yognidra creates a deep rest by improving physical, sensory and mental equilibrium and control. This ultimately helps to have a counterfoil to existing stress, pressure of tension. There are numbers of research evidences showed the positive effect of Yognidra for reducing stress and anxiety which is responsible for improve well-being. Therefore it seems to appear that this also may be responsible to fall the stress level. Number of studies showed that the practice of Shavasana and Yognidra significantly reduced the plasma catecholamines. This indicates that the Shavasana and Yognidra type's relaxation practices considerably reduce the sympathetic nervous activity.

CONCLUSION

Yoga has an effective role in reducing exploring the therapeutic effects of yoga and its ability to increase quality of life. Yoga is recognized as a form of mind-body medicine that integrates an individual's physical, mental and spiritual components to improve aspects of health, particularly stress related illnesses.[8] Evidence shows that stress contributes to the etiology of heart disease, cancer, and stroke as well as other chronic conditions and diseases.[11] Due to the fact that stress is implicated in numerous diseases, it is a priority to include a focus on stress management and reduction of negative emotional states in order to reduce the burden of disease. Viewed as a holistic stress management technique, yoga produces a physiological sequence of events in the body reducing the stress response. The scientific study of yoga has increased substantially in recent years and many clinical trials have been designed to assess its therapeutic effects and benefits.

Results from this study show that now all are aware about the different side of lockdown, sanitizer, mask, corona, fear of death. Yogic practices enhance respiratory and cardiovascular function, reduce stress, anxiety, depression, and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life. This study shows significant reduction in stress of all the 3 components that is Physical health, mental health and Quality of life, were affected due to covid-19 related lockdown on different age group.

The discussion makes it clear that Kleshas are obstacles or barriers in the path of wisdom, happiness and a fulfilled life. We can consider yoga as the ultimate healing process that can remove our mind poisons. It is a path of self-realization and self-discipline that aims to transform the way we think, feel and act.

“This study has demonstrated that all the 3 components that is Physical health, mental health and Quality of life, were affected with stress due to covid-19 related lockdown and how practice of Yog Nidra helps to improve Physical health, mental health and Quality of life.

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HATHA YOGA PRADIPIKA by Swami Muktibodhananda

PATANJAL YOGSADHANA by Dr. Shriram Agashe

PATANJALYOGDARSHAN by Swami Anand Rushi

PHOTOS

FACE MASK SAFETY

KNOW THE FACTS **BEFORE** YOU WEAR ONE

1

DECREASES OXYGEN INTAKE

BREATHING THROUGH A MASK DECREASES THE AMOUNT OF OXYGEN WE NEED TO LIVE & BE HEALTHY, INCREASES BLOOD ACIDITY & MAKES BREATHING DIFFICULT.

2

INCREASES TOXIN INHALATION

TOXINS THAT WE NORMALLY EXHALE AS WE BREATHE BECOME TRAPPED IN THE MASK AND RE-INHALED INTO THE LUNGS, INCREASING SYMPTOMS.

3

SHUTS DOWN IMMUNE SYSTEM

DECREASES OXYGEN INTAKE, INCREASES CARBON DIOXIDE & TOXIN INTAKE PUTTING BODY UNDER STRESS, RELEASING CORTISOL & SHUTTING DOWN IMMUNE PROCESSES.

4

INCREASES VIRUS RISK

ENCOURAGES TRIGGERING & INFECTION FROM DORMANT RETRO VIRUSES ALREADY IN THE BODY, TAKING ADVANTAGE OF A WEAKENED IMMUNE SYSTEM DUE TO MASK WEARING.

5

SCIENTIFICALLY INACCURATE

VIROLOGISTS MEASURE COVID-19 TO BE 80-140nm IN SIZE MAKING THE WEAVE OF MATERIAL MASKS TO BE THE EQUIVALENT OF A CHAIN-LINK FENCE TO A MOSQUITO.

6

EFFECTIVENESS NOT STUDIED

ABSOLUTELY NO PEER-REVIEWED STUDIES HAVE BEEN CARRIED OUT OF MASK EFFECTIVENESS WITHIN A SOCIAL ENVIRONMENT TO CONTROL, PREVENT OR ELIMINATE THE SPREAD OF DISEASE.

Guidelines on use of masks by public by Ministry of Health and Family Welfare - Use of masks by general public



When and who should use medical masks (apart from health care worker)?

- When a person develops cough or fever. Use of medical three layer masks when ill, will prevent your infection from spreading to others. However, you also need to wash your hands frequently to avoid spreading infection to others.
- While visiting a healthcare facility.
- When you are caring for an ill person.
- Close family contacts of such suspect/confirmed cases undergoing home care should also use triple layer medical mask.



What is the role of hand sanitizers?





12

Who should wear mask?



Persons having no symptoms are not to use mask

Medical masks should not be used by healthy persons who are not having any symptoms because it creates a false sense of security that can lead to neglecting other essential measures such as washing of hands.

In such situation, more effective steps are:

- i. Wash hands frequently with soap and water for 20 seconds. An alcohol based hand sanitizer with 70% alcohol must be used for 20 seconds. If hands are dirty or soiled, do not use alcohol based hand sanitizer, but wash hands preferably with soap and water.
- ii. While coughing or sneezing cover nose and mouth with handkerchief, paper tissue. If handkerchief or tissue paper is not available, cough into the flexed elbow. Dispose off tissue immediately after use and wash hands.
- iii. Refrain from touching face, mouth, nose and eyes.
- iv. Stay at least a meter away from those coughing or sneezing.
- v. Monitor your body temperature.



13

Annexure II

Questionnaire Developed by Researcher

Name _____ Age _____ Gender _____ Place _____

- 1- Are you in stress during this lockdown? Yes / No.
- 2- Does lockdown affected you financially? Yes / No.
- 3- Are you happy with lockdown? Yes / No.
- 4- Are you happy with work from home concept? Yes / No.
- 5- Does work from home increased your work load? Yes / No.
- 6- Did you had fear or anxiety due to covid 19? Yes / No.
- 7- Are you restless nervous due to the lockdown? Yes / No.
- 8- Did you experienced the fluctuating heart rate due to the adverse T.V news? Yes / No.
- 9- Did you gain weight in last one year? Yes / No.
- 10- Do you have feeling of being frustrated during this phase? Yes / No.
- 11- Did you experience the decrease in the peace, tranquility at home and more often tension in relationship? Yes / No.
- 12- Did you stop meeting with your friends and relatives? Yes / No.
- 13- Did you experienced the sleep related disorder? Yes / No.
- 14- Did you experienced problem related with digestive system? Yes / No.
- 15- Are you using mask regularly? Yes / No.
- 16- Do you know healthy person is not supposed to wear mask? Yes / No.
- 17- Do you know regular use of mask is dangerous for your health? Yes / No.
- 18- Do you use sanitizer regularly? Yes / No.

- 19- Do you know sanitizer causes various types of diseases? Yes / No.
- 20- Do you experienced joint pain and weakness during lockdown? Yes / No.
- 21- Do you know sunlight is important for all? Yes / No.
- 22- Are you a regular yoga practitioner? Yes / No.
- 23- Does yoga increase your self confidence? Yes / No.
- 24- Does yoga help you to overcome the fear of diseases and death? Yes / No.
- 25- Does yoga practice bring positive change in your breathing problem? Yes / No.
- 26- Are you feeling energetic? Yes / No.
- 27- Are you experiencing peace of mind? Yes / No.
- 28- Are you experiencing peaceful sleep? Yes / No.
- 29- Are you experiencing peace and tranquility at home and in relationship? Yes / No.
- 30- Do you started eating raw food and taking sunlight? Yes / No.
- 31- Does yoga practice bring clarity in thoughts and decisions? Yes / No.

Total Participants 115

Female Participants 65 Age Between 7 yrs to 56 yrs

Female Participants 50 Age Between 10 yrs to 71 yrs

Annexure III

Consolidated Data of Pre Post Questionnaires

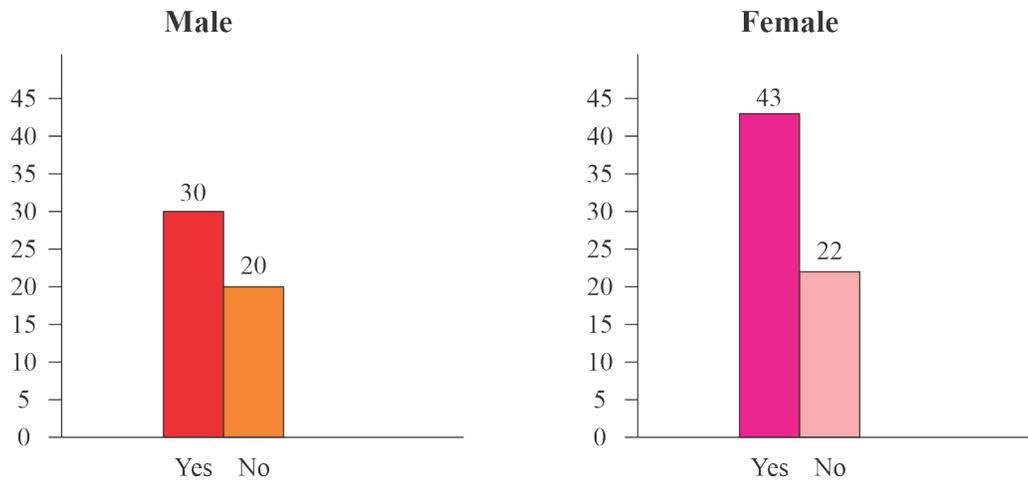
S r . N o .	A g e .	G e n d e r	Question Number and Answer																																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				
1	18	M	Y	Y	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	N	N	N	Y	Y	Y	Y	Y	Y	Y	N	N	Y	Y	Y					
2	58	M	N	N	N	N	Y	Y	Y	Y	N	Y	N	Y	N	N	Y	Y	Y	Y	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y				
3	51	F	N	N	N	N	Y	Y	Y	Y	N	Y	N	Y	Y	N	Y	Y	Y	Y	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y				
4	45	F	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	Y				
5	35	F	N	N	N	Y	Y	Y	N	Y	N	N	N	N	N	Y	Y	N	N	Y	N	N	Y	N	N	Y	Y	Y	Y	Y	Y	Y	N	Y			
6	56	F	Y	N	N	N	Y	Y	Y	Y	Y	Y	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	Y	Y	Y	N	Y	Y			
7	7	F	N	N	N	N	Y	N	N	N	N	Y	N	Y	N	Y	Y	N	N	Y	Y	N	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	N	Y			
8	40	F	Y	N	N	Y	Y	N	N	N	Y	Y	N	Y	N	Y	Y	N	N	Y	N	N	Y	N	N	Y	N	Y	Y	Y	N	N	Y	Y	Y		
9	30	F	N	Y	N	Y	Y	Y	Y	Y	N	Y	N	N	Y	N	N	N	Y	N	N	N	Y	N	N	N	N	Y	Y	N	Y	Y	Y	Y			
10	7	F	Y	Y	N	N	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	N	Y	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y			
11	2	M	N	Y	N	N	N	N	N	N	N	N	N	Y	N	N	Y	N	Y	Y	Y	N	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y			
12	2	F	N	Y	N	N	Y	Y	Y	N	Y	Y	Y	N	Y	N	N	N	N	N	Y	Y	N	Y	Y	N	Y	Y	Y	Y	Y	N	N	N	N		
13	8	M	N	N	N	N	N	N	N	N	N	N	N	Y	N	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	Y	Y	Y	Y	Y	Y		
14	2	M	Y	Y	N	Y	Y	N	N	N	Y	Y	N	Y	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	Y	Y	N	N	N	Y	N	Y
15	1	F	Y	Y	Y	N	Y	N	Y	Y	Y	Y	Y	N	Y	Y	Y	N	N	Y	N	Y	Y	N	Y	Y	N	Y	Y	Y	Y	Y	Y	Y	N	Y	
16	1	F	Y	Y	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	N	Y	N	Y	Y	N	N	N	Y	Y	Y	Y	N	N	Y	Y	Y	Y	

Annexure IV

Graphs

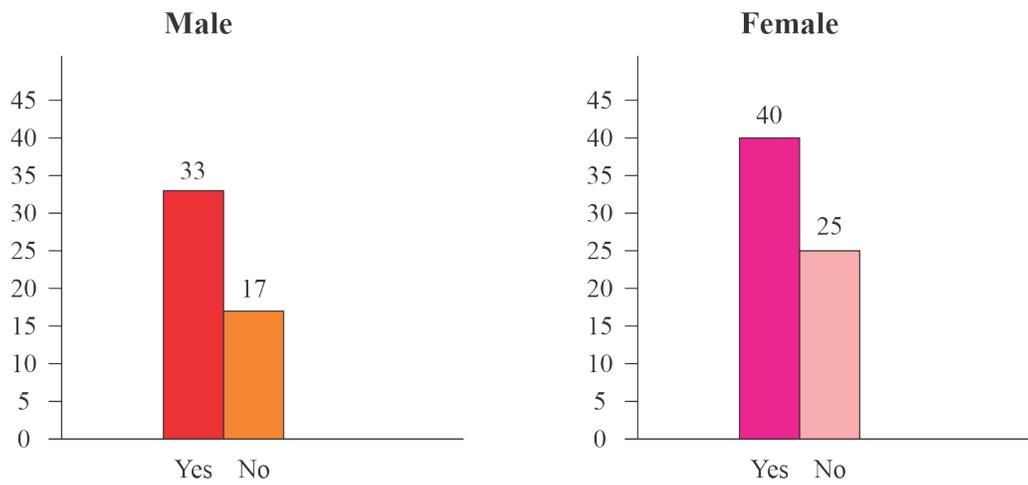
1. Are you in stress during this lockdown?

Male - Yes – 30 / No 20 / Female – Yes - 43 / No – 22



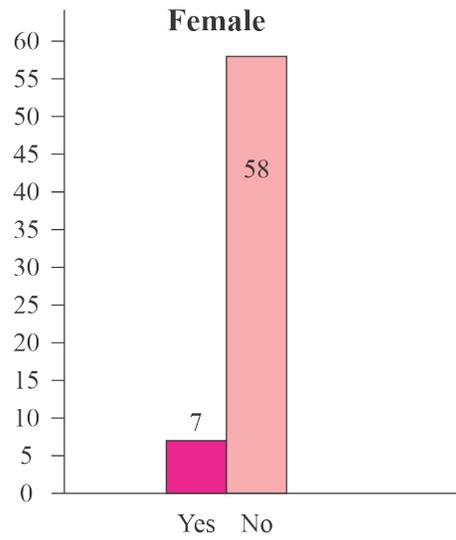
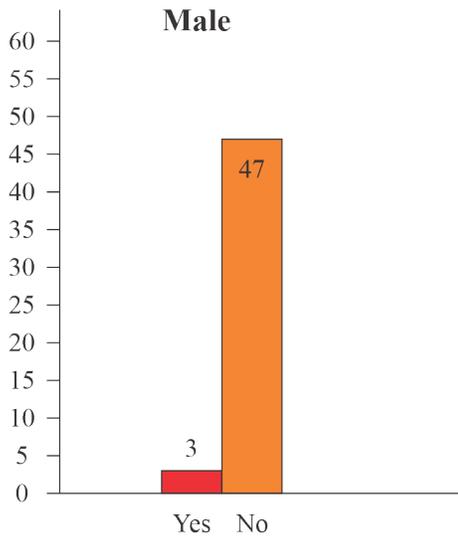
2-Does lockdown affected you financially

Male- Yes – 33 / No – 17 / Female – Yes - 40 / No – 25



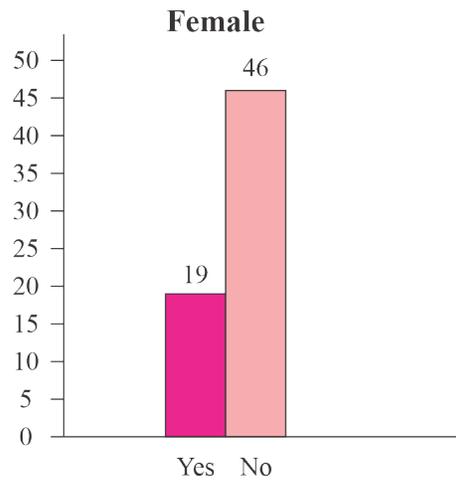
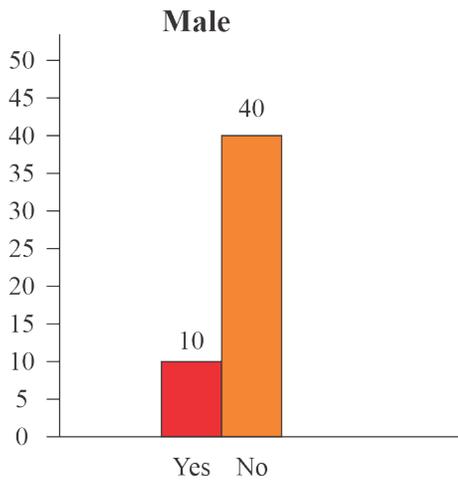
3-Are you happy with lockdown?

Male - Yes – 3 / No – 47 / Female – Yes - 7 / No - 58



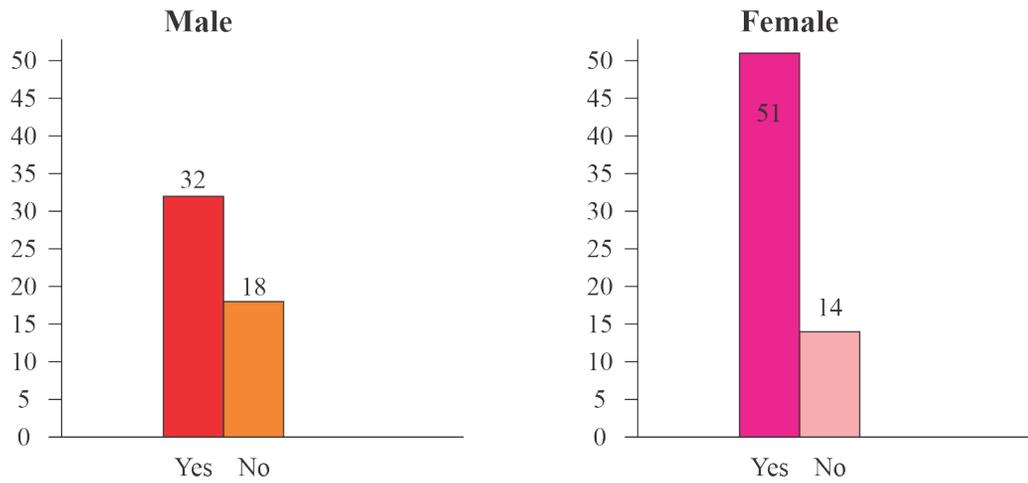
4-Are you happy with work from home concept?

Male - Yes – 10 / No – 40 / Female – Yes - 19 / No - 46



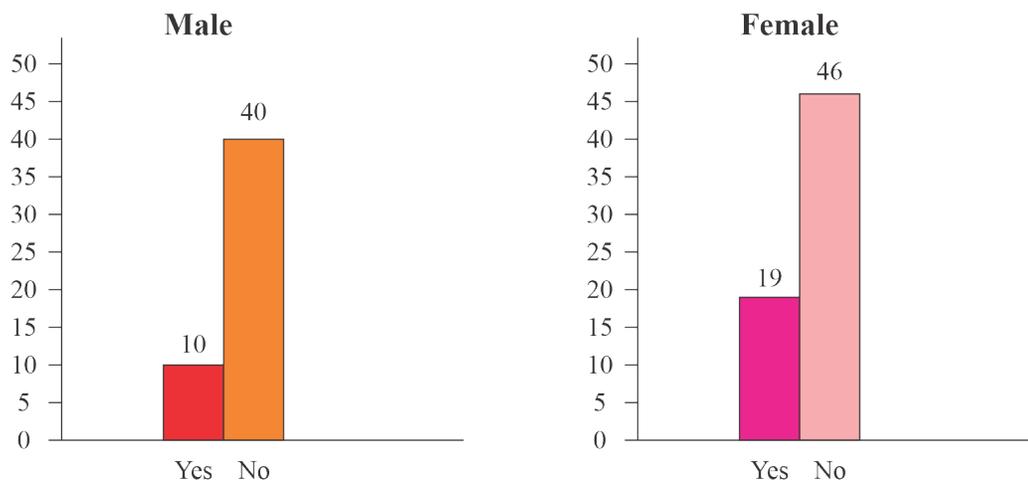
5-Does work from home increased your work load

Male - Yes – 32 / No – 18 / Female – Yes - 51 / No - 14



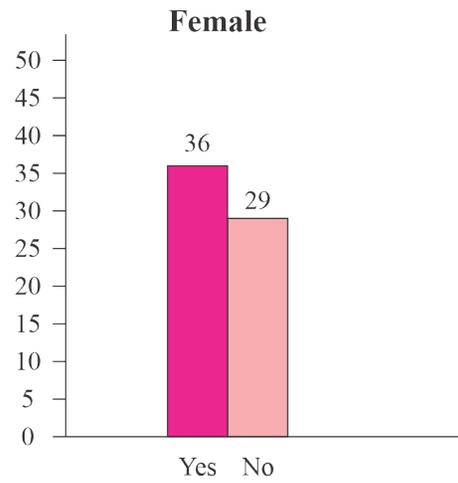
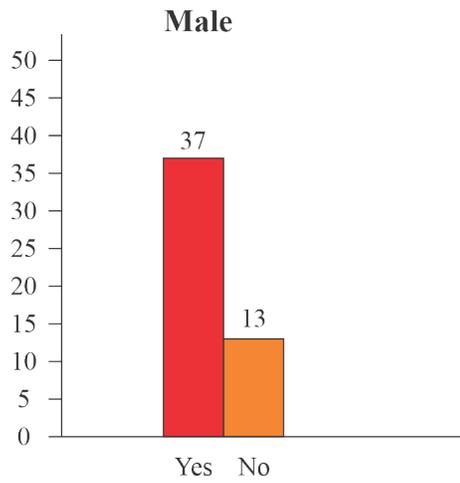
6-Did you had fear or anxiety due to covid 19

Male - Yes – 10 / No – 40 / Female – Yes - 19 / No - 46



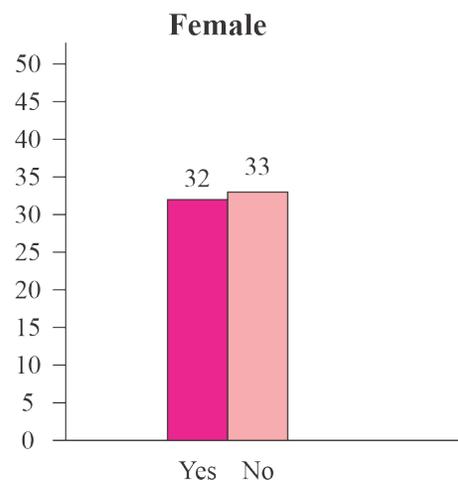
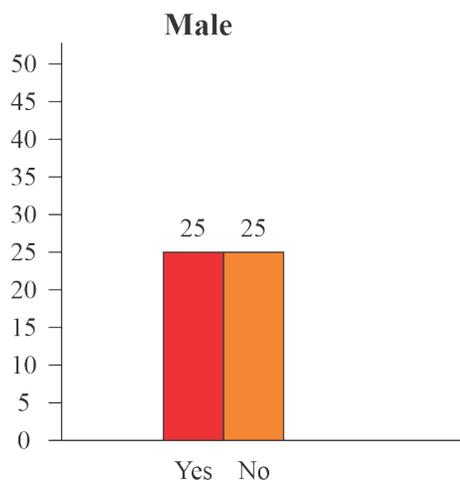
7-Are you restless nervous due to the lockdown

Male - Yes -37 / No - 13 / Female - Yes -36 / No - 29



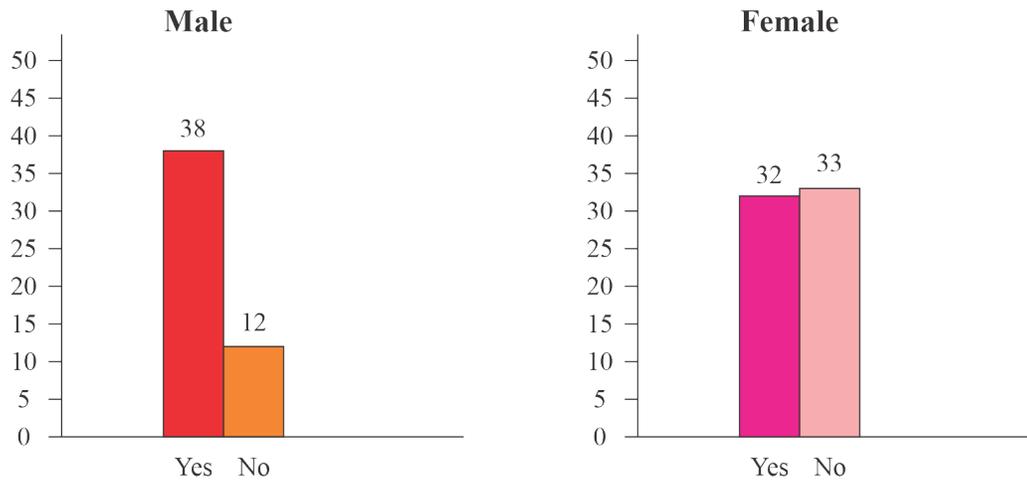
8-Did you experienced the fluctuating heart rate due to the adverse T.V news

Male - Yes - 25 / No -25 / Female - Yes -32 / No - 33



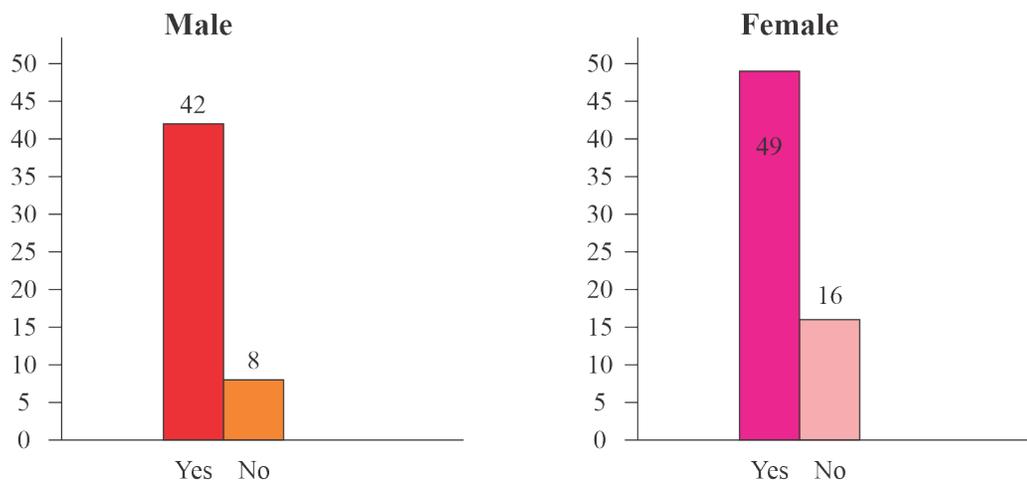
9-Did you gain weight in last one year?

Male - Yes -38 / No - 12 / Female - Yes - 32 / No - 33



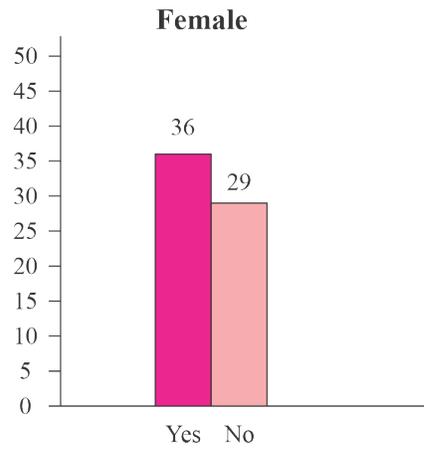
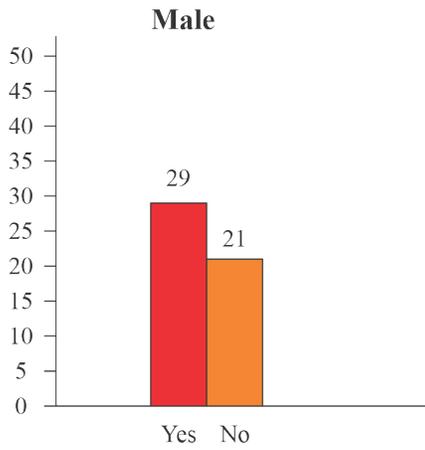
10-Do you have feeling of being frustrated during this phase?

Male - Yes - 42 / No - 8 / Female - Yes - 49 / No -16



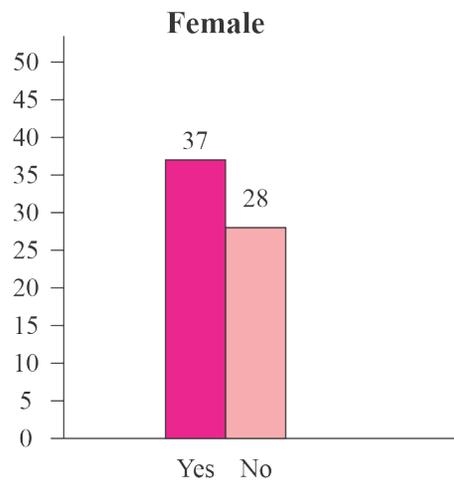
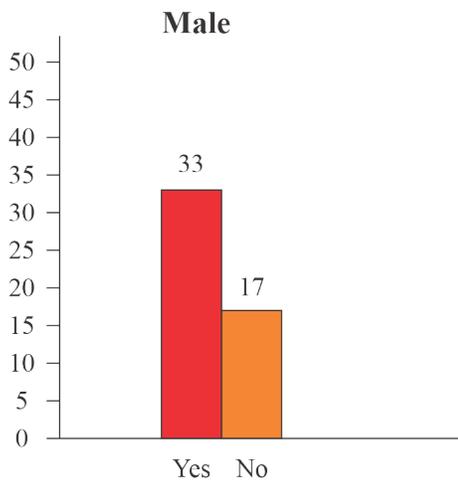
11-Did you experience the decrease in the peace, tranquility at home and more often tension in relationship?

Male - Yes -29 / No -21 / Female - Yes -36 / No -29



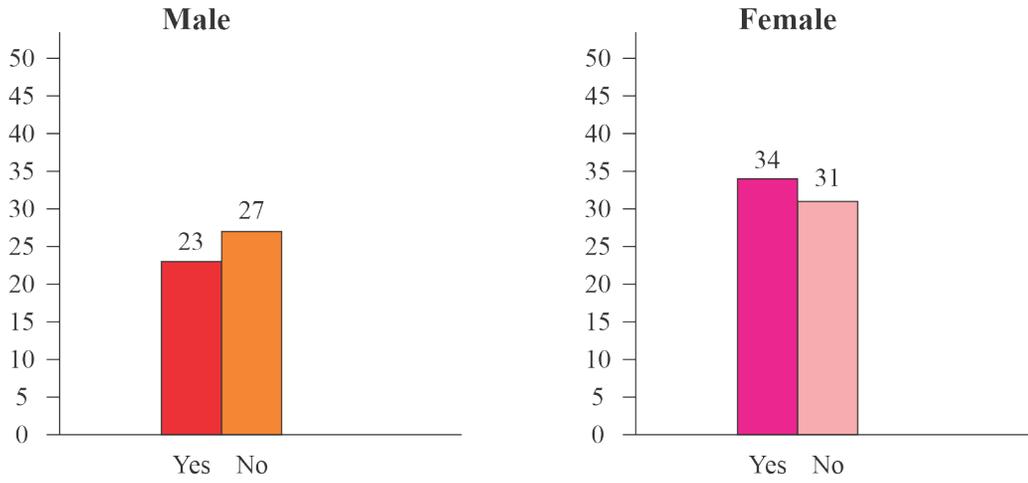
12-Did you stop meeting with your friends and relatives.

Male - Yes -33 / No - 17 / Female - Yes -37 / No -28



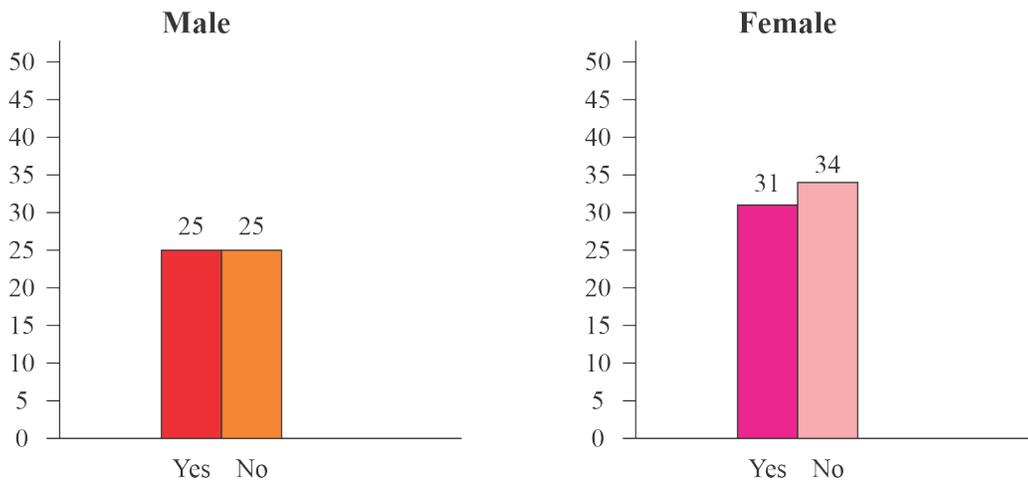
13-Did you experienced the sleep related disorder

Male - Yes -23 / No -27 / Female – Yes -34 / No - 31



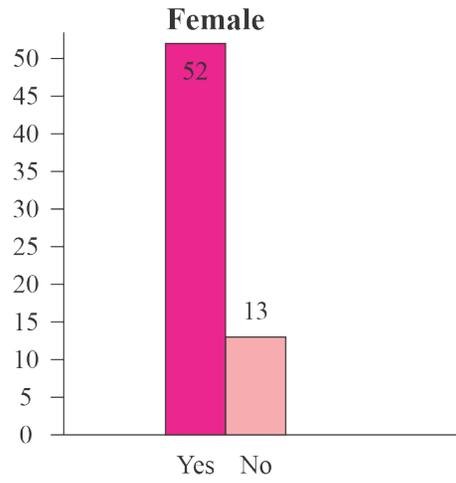
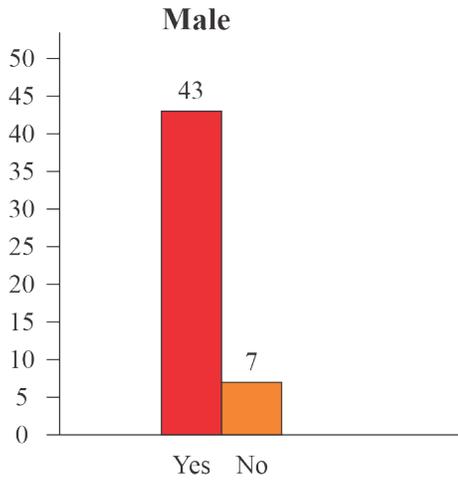
14-Did you experienced problem related with digestive system

Male - Yes - 25 / No -25 / Female – Yes -31 / No - 34



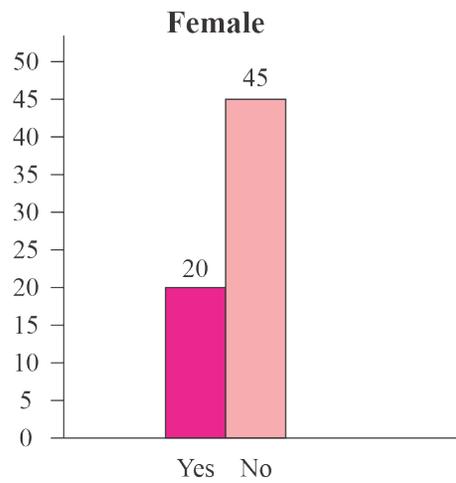
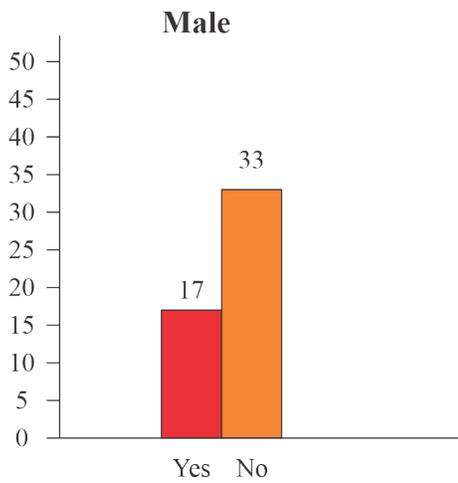
15-Are you using mask regularly

Male - Yes -43 / No -7 / Female – Yes -52 / No - 13



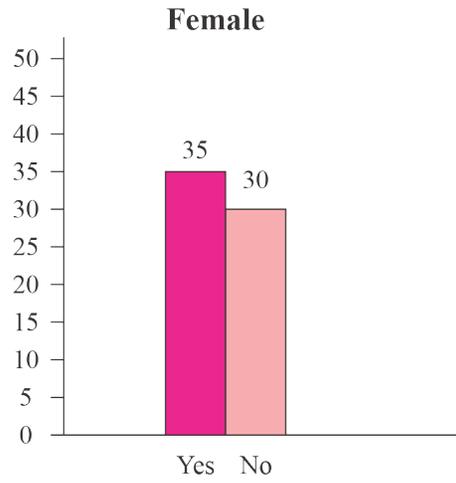
16-Do you know healthy person is not supposed to wear mask

Male - Yes -17 / No - 33 / Female – Yes -20 / No - 45



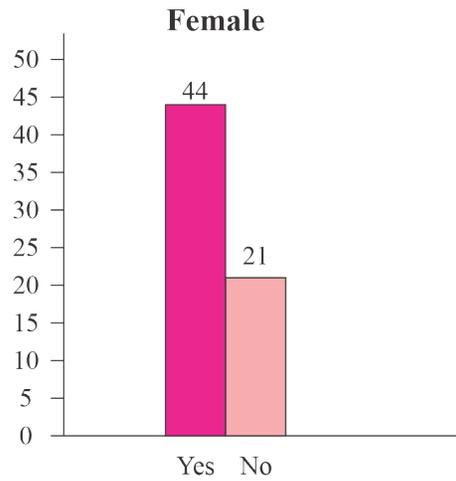
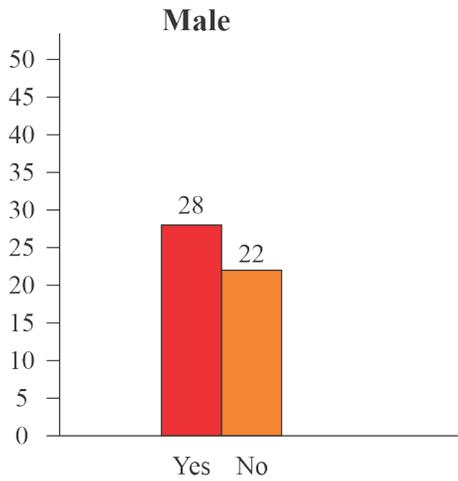
17-Do you know regular use of mask is dangerous for your health?

Male - Yes -31 / No -19 / Female – Yes -35 / No - 30



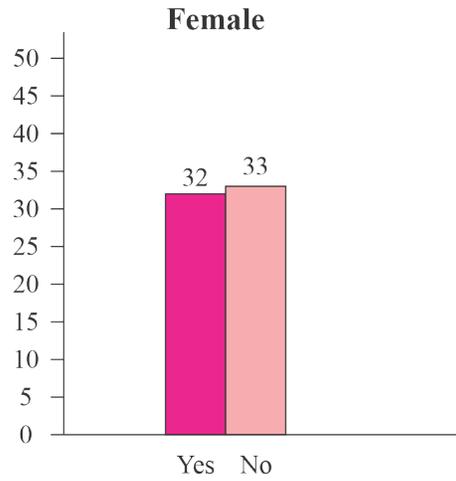
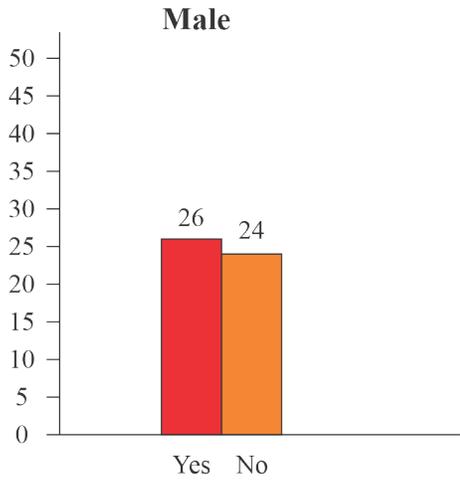
18-Do you use sanitizer regularly?

Male - Yes -28 / No - 22 / Female – Yes -44 / No - 21



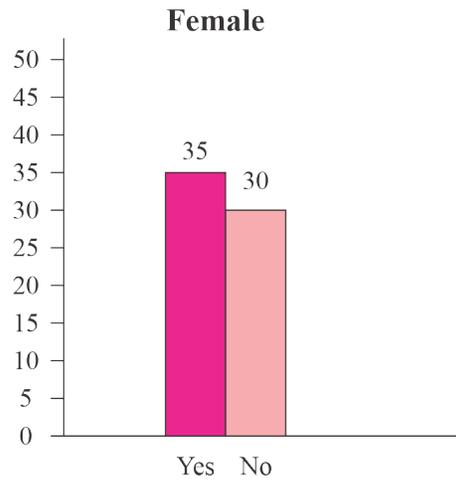
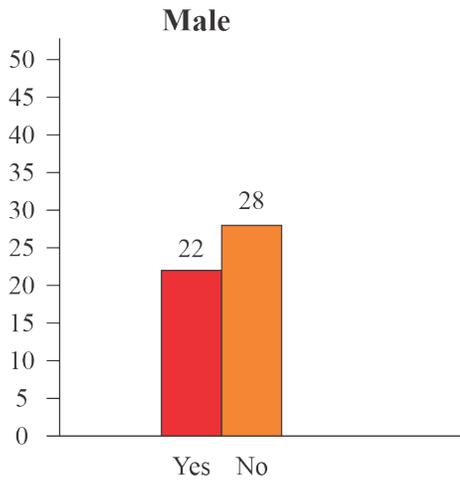
19-Do you know sanitizer causes various types of diseases?

Male - Yes -26 / No -24 / Female – Yes -32 / No - 33



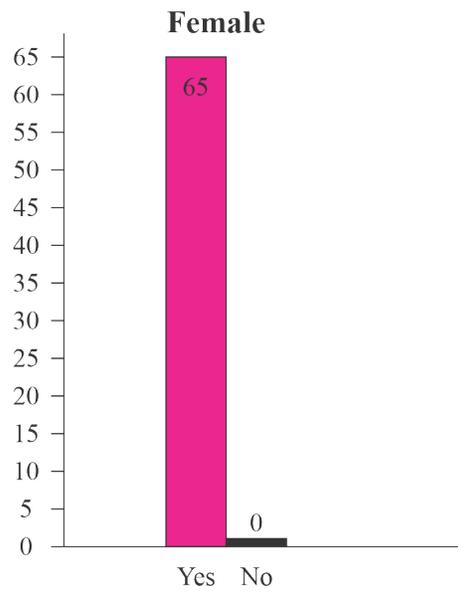
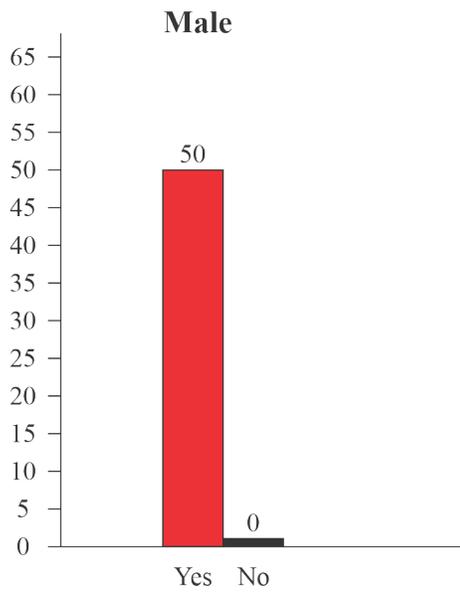
20-Do you experienced joint pain and weakness during lockdown

Male - Yes -22 / No - 28 / Female – Yes -35 / No - 30



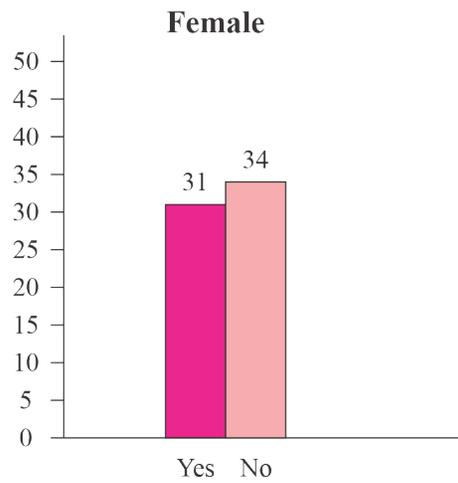
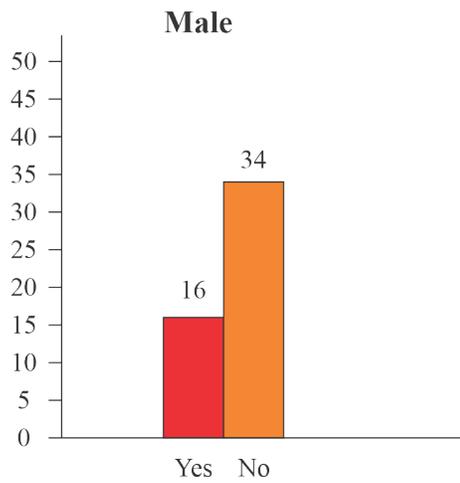
21-Do you know sunlight is important for all?

Male - Yes -50 / No - 0 / Female - Yes -65 / No - 0



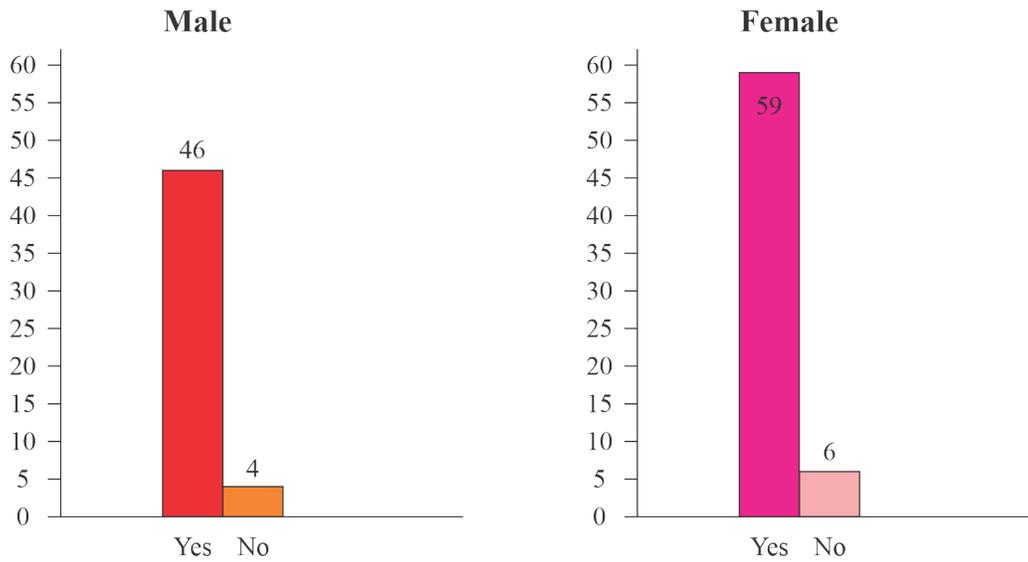
22-Are you a regular yoga practitioner?

Male - Yes -16 / No -34 / Female - Yes -31 / No - 34



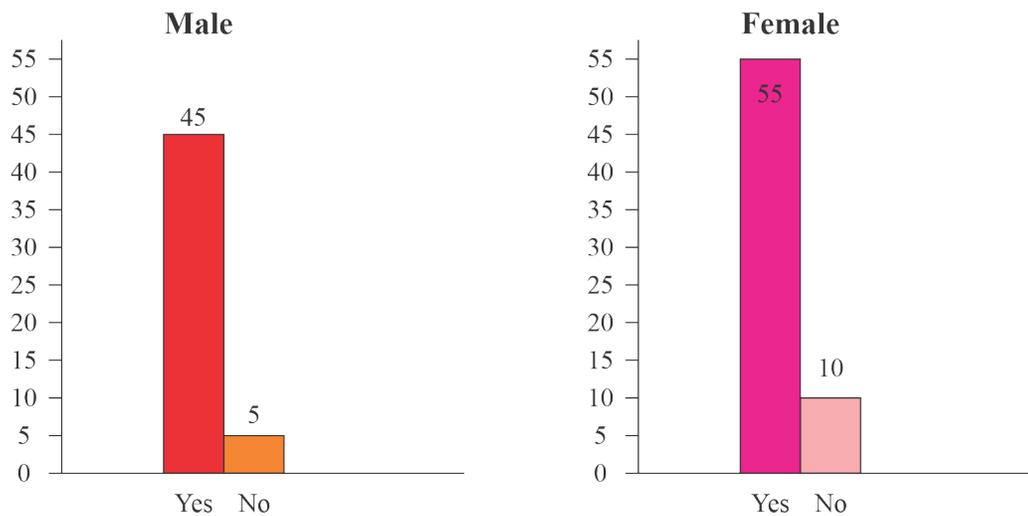
23-Does yoga increase your self confidence?

Male - Yes -46 / No -4 / Female - Yes -59 / No - 6



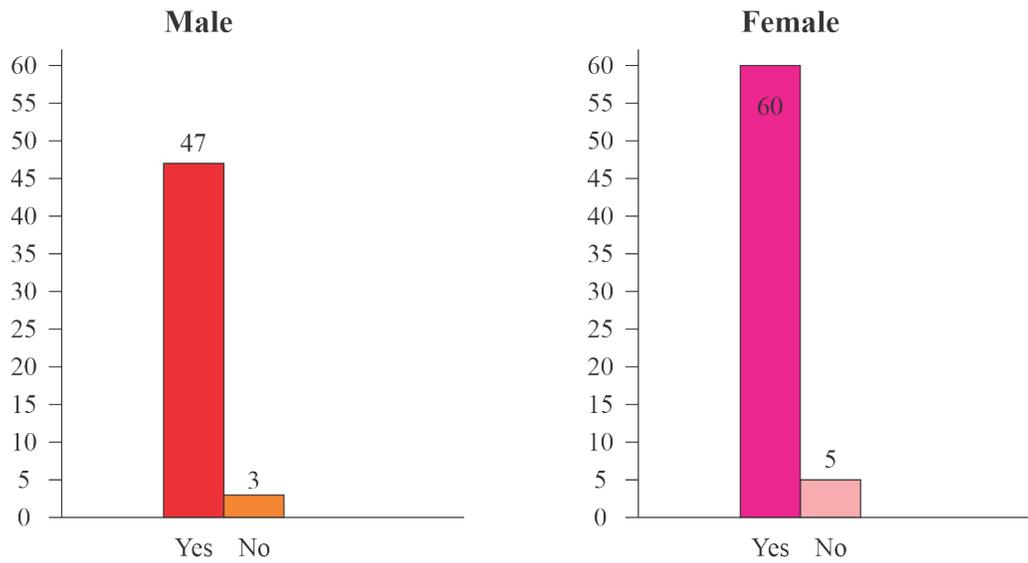
24-Does yoga help you to overcome the fear of diseases and death?

Male - Yes -45 / No - 5 / Female - Yes - 55 / No - 10



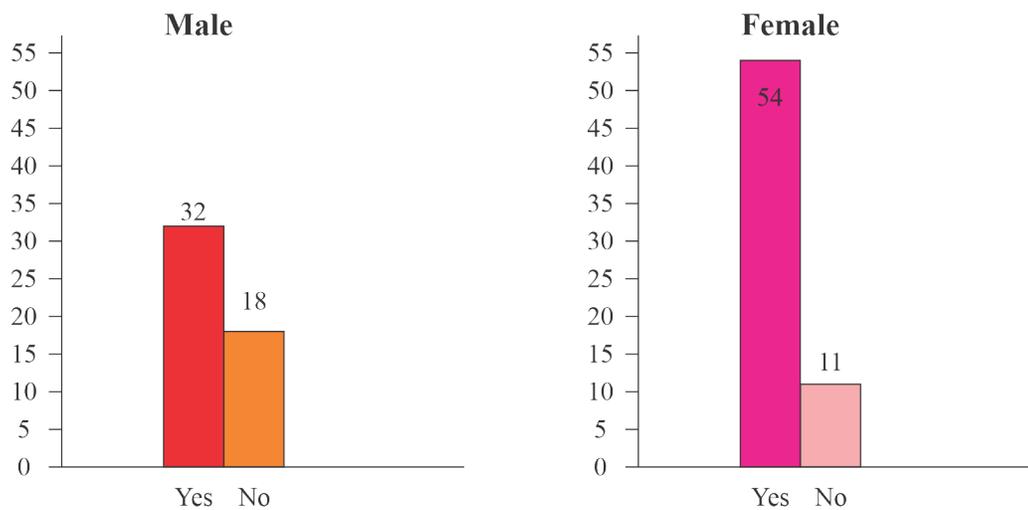
25-Does yoga practice bring positive change in your breathing problem?

Male - Yes – 47 / No – 3 / Female – Yes -60 / No - 5



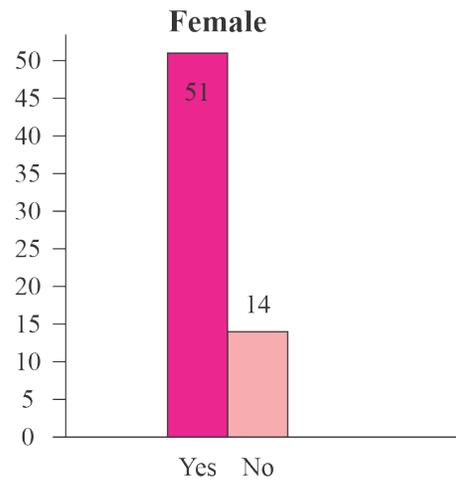
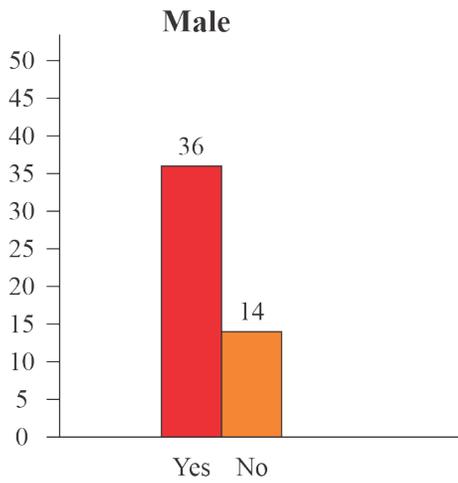
26-Are you feeling energetic?

Male - Yes – 32 / No – 18 / Female – Yes -54 / No - 11



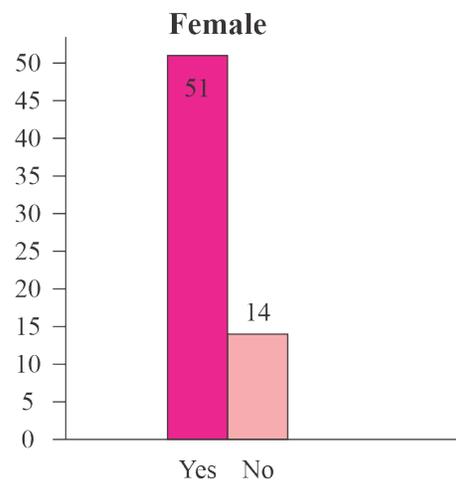
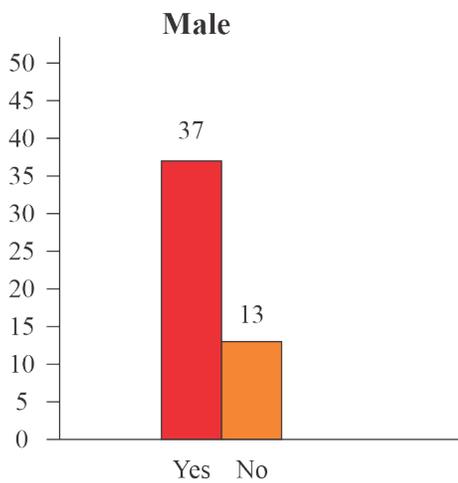
27-Are you experiencing peace of mind?

Male - Yes – 36 / No –14 / Female – Yes -51 / No - 14



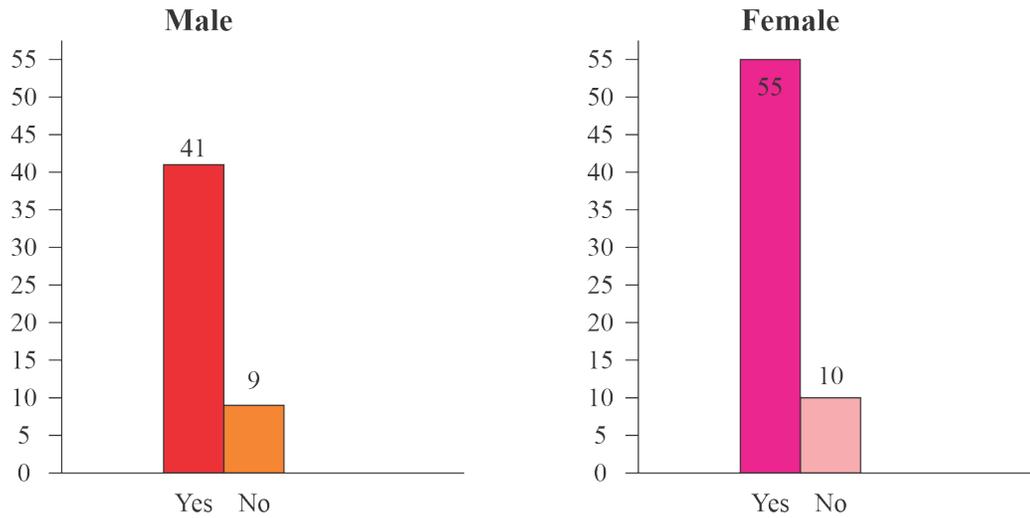
28-Are you experiencing peaceful sleep?

Male - Yes –37 / No –13 / Female – Yes -51 / No - 14



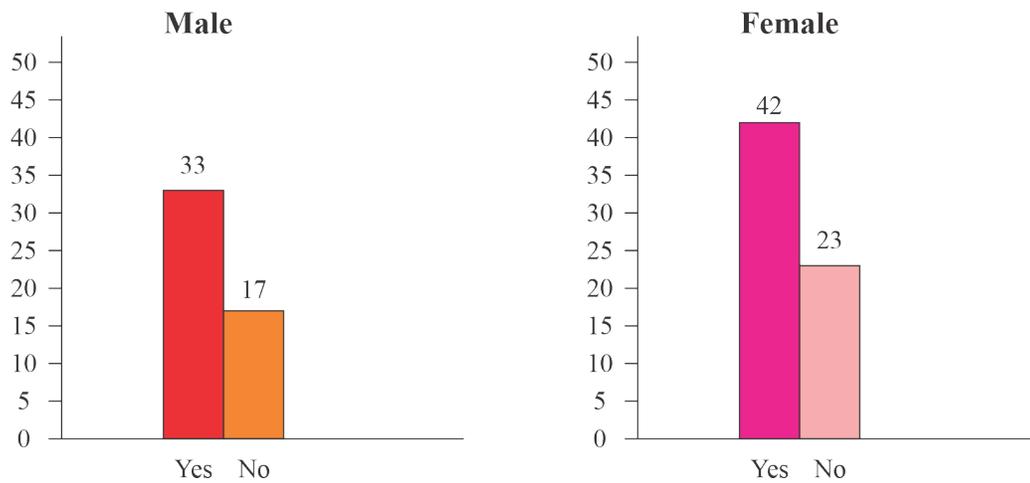
29-Are You Experiencing Peace And Tranquility At Home And In Relationship?

Male - Yes -41 / No -9 / Female - Yes -55 / No - 10



30-Do you started eating raw food and taking sunlight?

Male - Yes - 33 / No - 17 / Female - Yes -42 / No - 23



31-Does yoga practice bring clarity in thoughts and decisions?

Male - Yes -47 / No -3 / Female - Yes -58 / No - 7

