

A Hand Book on

# HIMALAYA

Yoga Olympiad - 2023-24



**S-VYASA Deemed to be University**

**'Prashanti Kutiram' Campus, Vivekananda Road, Kalluballu Post Jigani,  
Anekal Taluk, Bengaluru - 560 105**

**#19, 'Eknath Bhavan', Gavipuram Circle, KG Nagar, Bengaluru - 560 019**

**www.svyasa.edu.in | e-mail: himalaya@svyasa.edu.in**

# INTERNATIONAL HIMALAYA YOGA OLYMPIAD 2023-24

**ORGANISED**

**BY**

**S-VYASA YOGA UNIVERSITY**

**25<sup>TH</sup> INCOFYRA**



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# **1. Welcome Letter**

**Dear participant,**

The objectives of HIMALAYA (Yoga Olympiad) are to promote awareness of yoga and to build up a network of yoga students, practitioners, teachers, and sadhakas at the national and international levels. Through this, we hope to spread the message of yoga as a science of holistic living to be achieved through Jnanayoga, Rajayoga, Bhaktiyoga, and karmayoga, by any one or more or all of them as proclaimed by Swami Vivekananda. Thus, HIMALAYA will be a venture of the VYASA to help humankind to grow together, expand oneself, come out of this rush of selfishness, and cut throat competitions.

Yoga competitions, over the years at the national and international levels, have attracted youths almost in lakhs; it is important that these youngsters are given a direction of Holisticism sharing an caring, harmony, peace, Sacrifice and love as the key features of yoga. Hence it is felt that HIMALAYA should bring the idea of an Olympic sports or a marathon peace run in the field of yoga rather than one individual being declared as a world champion in performing asanas only with idea, the present international Yoga awareness programme is named HIMALAYA to give a meaning that we come together for achieving highest Himalaya harmony and love and not to boost up one's ego as champion.

The syllabus, therefore, cannot end with physical demonstration of yogasanas only. It has also aspects to measure the individual's knowledge and grasp of concept and definition of yoga and its various techniques, apart from asanas for total growth of individual at physical, mental emotional and spiritual levels. It also has an application fro one of the major problems of today the stress.

Please find enclosed some instructions and details about the course which you should please go through carefully. Do not hesitate to contact your organizer for any clarification.

With love

**National & International Himalaya Yoga Olympiad**

**SVYASA, Bangalore**

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## 2. ABOUT HIMALAYA YOGA OLYMPIAD

Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) is organizing Himalaya Yoga Olympiad throughout the country at state and district Levels. The finals of National and International Himalayas will be in Prashanti Kuteeram during the International conference.

The objectives of HIMALAYA (A Yoga Olympiad) are to promote the awareness of Yoga and to build up a network of yoga students, practitioners, teachers and sadhakas at the national and international levels.

Through this we hope to spread the message of yoga as a science of Holistic living to be achieved through Jnanayoga, Rajayoga, Bhaktiyoga, and Karmayoga, by anyone or more or all of them as proclaimed by Swami Vivekananda. Thus, HIMALAYA will be a venture of the S-VYASA to help mankind to grow together, expand oneself and come out of this rush of selfishness and cut-throat competitions.

Yoga competitions, over the years at the national and international levels, have attracted youths almost in lakhs; it is important that these youngsters are given a direction of Holisticism, sharing and caring, harmony, peace, sacrifice and love as the key lectures of yoga. Hence it is felt that Competitions build up ego or lead to depressions at the face of successes and failures. Competitions work at Rajasika level featured by selfishness, strong desires to make money, name and fame. The result of such a Rajasika society is being witnessed today in the highly advanced nations like USA-terrorism, gun, and stress hazards in the form of student unrest, family divorces, problems of single parent children, child abuse, large number of psychosomatic ailments and psychiatric problems. In such a backdrop of emphasis on materialism, it is but natural that even 'yoga' will be engulfed and dragged by the 'men of Rajas'. Today, Yoga competitions have become very popular among youngsters practicing yoga.

There are now two alternate solutions one is to shun all such activities related to yoga competitions; and the other is to give a new direction. It is the latter that S-VYASA has launched through HIMALAYA. In tune with the direction given by Swami Competition should be converted into Cooperation, jealousy and hate have to be turned into pride and love, greed for money name and fame has to be diffused by caring sharing of wealth, name, and fame with others by moving from self-centered individuality to

'group-centered team spirit', replacing 'I' by 'We'. Himalaya is the tool developed by S-VYASA to achieve this transformation of ego-based selfishness to a confidence-building team activity.

This book describes the detailed dimensions of Yoga Olympiad rules and regulations, syllabus, modalities of assessment and the awards of appreciation offered to the best performing teams and the individuals within the teams. We intend to invite readers for their comment and pardon any over or under doing of any issues in the handbook as it is the first attempt to put some facts and figures together on this subject by us.

### 3. WHAT IS HIMALAYA YOGA OLYMPIAD?

It is not the usual yoga competition run throughout the country attracting thousands of youth in India. Swami Vivekananda said, “Yoga should not be a competition but should be based on cooperation” With this mind, HIMALAYA has been conceptualized & concretized as a team assessment program. Each team consisting of yoga practitioners are formed. They will be assessed first at Taluk level. The winners will go for district level HIMALAYA and so on until they reach International HIMALAYA. Participants from-abroad can apply. After selection by the selection committee, they will be allowed to participate in the National and International level.

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The syllabus, therefore, cannot end with physical demonstration of Yogasanas only. It has also aspects to measure the individual's knowledge and grasp of concept and definition of yoga and its various techniques, apart from asanas for total growth of individual at physical, mental, emotional and spiritual levels. It also has an application for one of the major problems of today-the stress.

## 4. INTRODUCTION

The aim of all education, undoubtedly, is the attainment of human excellence and perfection, not just in any field of knowledge or activity, but life in totality. Education should be the means to fashion excellent characters out of the very ordinary human raw material. This means culturing of the qualities of head and heart in a way congenial to the growth and development of oneself and others around him. In practical life, this has to be translated as qualities of truthfulness, righteous living, purity in personal life, self-confidence, integration of body, mind and intellect, love and compassion towards all living beings. These are steps leading to the unfoldment of perfection already in man.

Swami Vivekananda stressed on man-making, character-building education. To quote him. “Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life-building, man-making, character-making assimilation of ideals. We want education by which character is formed, strength of mind is increased, the intellect is expanded, by which one can stand on one’s feet. What we want is Western science coupled with Vedanta, Brahmacharya as the guiding motto and also Shraddha and faith in one’s own life”. Education is the panacea for all the ills affecting us individually, socially and nationally.

### 4.1 Personality development at the physical level

Does the growth of physical personality imply a bulky body weighing 100 Kgs? An ideal body has the following features:

- (i) A proportionate body with all the muscles relaxed in normal state. It is soft like a flower, flexible to the core.
- (ii) Instantaneously, it can acquire a diamond’s hardness. All the organs and systems in the organs and systems in the body with least abnormalities is the first feature of a good personality at the physical level. The chronic and acute ailments are, thus absent in such a body. It is here that the therapeutic application of yoga is cutting grounds.

The second aspect of personality development at the physical level is to make the body work more efficiently by using the energies in the most controlled fashion. At resting periods, all the muscles’ metabolic rate is very low. During normal activities, just the necessary amount of energy is used by

the body. At critical times, under conditions of high stress, the functions of the organs so nicely co-ordinate that the necessary energy gets evoked and flows profusely into those regions which need more energy. The body gets all the necessary strength to deal with the situation. This 'stamina' of the harnessing to work in such co-ordination, can be effectively accomplished by yogic practices. It is in this area of application of YOGA that specialists in physical culture, wrestlers, sportsmen and dancers are keenly interested and are putting yoga to utmost use.

#### **4.2 Personality development at the Mental level**

The power of imagination - 'creativity' and 'steadfastness or willpower' are the two aspects of the mind which come under this head of personality development. It has been seen that yogic practices enhance the creative power of man. As such, many musicians, poets, film artists, engineers and technologists have been attracted to yoga.

'Will Power' is an essential requirement for all persons to accomplish any work, however, insignificant or great the task be. Yoga by its systematic and conscious process of calming down the mind erases the weakness in the mind and builds 'willpower' into it.

Into such a mind, each challenge arouses tremendous energy to combat the situation and bravery becomes a part of the personality. Steadfast to the core, such a person takes up with marvelous so briefly the challenges in life and converts them to opportunities for accomplishing his mission.

#### **4.3 Personality development at the intellectual level**

In the modern era of science, a sharp intellect and the faculty of reason plays a key role in the scheme of education. Rather than mechanical cramming of information, thinking and understanding are valued more in the learning process. The children are taught right from the primary state to think logically and scientifically. The capacity to analyze and correlate relevant information forms the function of the intellect; concentration is the expression, precision is the outcome.

However, this enhanced power of the sharpened intellect associated with deep powerful concentration among the 'intellectual cream' of the society has also bound man to the whirlpool of the strong clutches of deep concentration. Thought it is torturous and he, very much wants to come out

of it, he cannot. His worries and attachments do not release him. The development of personality at the intellectual level should not only result in an intense sharpening of the intellect but also include mastery to come out of the enslaving power of the sharpened intellect. Swami Vivekananda rightly emphasizes, ‘Concentration and Detachment’ as the two vital parts of education. Not only should it be possible for one to dive deep into any subject on hand but also be able to come out of it any moment. It is again the specialty of YOGA that can bring about this comprehensive development of the intellect. As we have seen, YOGA includes the skill to calm down the mind.

Hence, YOGA is attracting the attention of many ‘intellectual sufferers’, bringing them into its fold.

#### **4.4 Personality development at the emotional level**

Our emotions control our behavior, especially at a crucial juncture. The challengers of the modern era pose a great threat to the emotional faculty of man, probably stronger than ever. Yet, the culturing of the development of our emotional faculties finds no place in the whole scheme of education. Man looks lost amidst the atrocities of life unable to overcome his emotional conflicts/ blocks and turmoil’s. The result is deep unrest, agony and psychosomatic ailments.

Yoga trains us (i) to systematically sharpen and sanitize our emotions, and (ii) to consciously expand and diffuse the overtones and such sensitization.

Thus, YOGA offers a fine tool for the development of the emotional personality of man.

#### **4.5 SPIRITUAL GROWTH**

A man may have a very sturdy physique, amazing creative power, a powerful intellect and a highly sensitized emotional grasp, yet, may have no idea of spiritual progress. He may not possess even an inkling of the spiritual dimension. What then can be said to characterize the development of personality at the spiritual level? The Kathopaniṣat defines the same thus: Normally, all of us are so structured that we look mostly outside ourselves at the environment. The senses grasp the things around them – predominantly the objects of the world outside, solving the problems associated with it, unraveling the mysteries therein using such knowledge to make our life more

comfortable and enjoyable; bringing up our children to perpetuate and sustain the society around us; striving to set patterns of behavior and etiquettes of transactions and so on. We are busy throughout. Notwithstanding this pattern of life, some glimpses into the depths of our inner dimension occasionally flash in all our lives. Very few catch these glimpses but some are awfully struck by the hitherto unknown dimensions hidden within. The search begins; the quest starts.

Yoga is not only a process for leading man towards this astounding hidden persona- lity of man by bringing mastery over the body, mind, intellect and emotional faculties, but also a powerful tool to manifest those hidden potential powers in him. As man progresses his zeal to perfect himself grows. In the process, he learns and understands the expressions of Nature around him. The great scientists and great seekers of reality do not hesitate to open themselves to unknown regions as well. There is an adventure in it for them. The new glimpses of the inner world draw them within. It is this openness; humbleness and humility among the highly developed researchers of the modern scientific era, which is making them, use yogic practices in their quest. They know no prejudices. Appreciation of such developments by their earlier seekers characterize them. Yoga is leading them to open up their spiritual dimensions.

This process of education for the development of personality is a continuous function of one's growth level. The greater the development of personality, greater will be his educational implications and greater will be the unfoldment of perfection in him. This growth of the individual is coupled with the emergence of the fourfold consciousness enunciated earlier. Let us try to understand what we mean by them.

#### **4.6 CIVIC SENSE**

Recognition of the importance of civil rules and regulations laid down by the state in tune with jurisprudence and a willful adherence to these codes of conduct, a sincere discharge of civic responsibilities as an ardent citizen of the State are included under this head. It is to be made clear to the students that if we voluntarily accept and adhere to the rules, there is great joy, satisfaction and growth not only for ourselves but also for all in the society as a whole. Examples : Road traffic rules – avoiding to go round the circle; strikes and destruction of civic amenities.

The state should enforce these rules **strictly** or else the ‘Tamas’ in man cannot be shattered. Such enforcements should be accepted by the citizens and we all should help in maintaining law and order in the society which is our primary responsibility.

#### **4.7 PATRIOTIC URGE**

A deep feeling that I am an Indian and I should strive my best to foster the interest of the country forms the basis of patriotism. This feeling for the country may be evoked in the students by making them aware of our grand culture which is the oldest, of the beautiful resources our Motherland has provided and the role India has to play in maintaining world peace by carrying the message of real human values. In teaching history, geography, science, etc., we should direct the attention of our students towards the great heritage of our land.

Most of the nations which have achieved great success and growth build up their country fast; have one common factor - patriotism. Almost every one of the citizen carry this mark of intense love for their country. That spirit of patriotism gets expressed even in trivial actions. They are prepared to sacrifice for the sake of the country.

*A visitor to Japan lost his wrist watch in a hotel. His complaint was taken quite seriously by the manager and the police were brought in for the search. The visitor was leaving the country and the watch could not be found. While boarding the plane, the visitor finds the Police Inspector apologizing for the unfortunate incident and requesting the visitor to accept one of the most expensive watches of Japan. After handing over the watch, he appealed, ‘I would appreciate if you can hold back this incident to yourself back home’.*

Often, patriotism is considered disruptive, especially in an age of global communications seeking world harmony and peace. A right attitude to nationalism as part of Internationalism would ward off this narrowness and fanaticism. One belongs to his family as well as to the nation and to the world.

The names of Scientists, Technologists, Historians, Musicians, etc., from their own country as done in Russia could be one of the means by which self-confidence and love for our elders could be infused. Studying the lives of great patriots is yet another powerful means.

Such a spirit of patriotism can channelize the energies of the students in the right direction for national good. Such an atmosphere all-around can bring excellence in people.

All over, the national freedom movement had spread like all consuming fire. People sacrificed everything at the altar of Mother Bharat. The spirit had a deep and widespread impact on the minds of all scientists, artists, etc. That invoked the dormant potentialities in most of the people. Best of talents emerged in this period only. Two Nobel prizes were awarded for outstanding research in Science and Literature. They were only symbols of the emergence of excellence.

The students should be made to realize **that there is greater joy in giving than in accumulating for them.** For the ailing humanity all over the world with greed and speed, love is the need. Service is the penance. The new value system with love and service as the fore-runners is the need of the hour. Let us foster this, right from childhood.

#### **4.8 SPIRITUAL URGE**

An intense quest to find the REALITY, the meaning and purpose of life, the connection between the world outside and inside, the secret of happiness and misery; form the basis of spiritual urge. By understanding and experiencing even the simple tenets of spirituality, an appreciation of the grand spiritual heritage can be developed. It is then that zeal to foster and propagate spiritual wisdom develops. As Swamiji says, ‘Service to Humanity is Service to Divinity’ is the message of spirituality most relevant to the modern era. It has to be inculcated in the students through various programs.

VYASA, a spiritually oriented service mission has been running **its education wing**—based on the Holistic approach delineated above.

## 5. STRUCTURE OF HIMALAYA

### 1. WHAT IS HIMALAYA YOGA OLYMPIAD?

It is not the usual yoga competition run throughout the country attracting thousands of youths. Swami Vivekananda said “**Yoga should not be a competition but should be based on cooperation**” With this in mind HIMALAYA has been conceptualized & concretized as a team assessment program. Each team consisting of yoga practitioners is formed. They will be assessed first at the Taluk level. The winners will go for district-level HIMALAYA and so on till they reach International HIMALAYA. Participants from abroad can apply. After selection by the selection committee, they will be allowed to participate in the National and International HIMALAYA.

### STRUCTURE OF HIMALAYA

#### 1. TEAMS

- a) An organization has a minimum of 24 members and a maximum of 32 members Team.
- b) Each group must have 3-4 persons participating from each organization. As assessment will not be based on individuals. Boys and girls will be assessed separately.
- c) Separate teams should register for sub-junior, junior, youth, and senior youth. Local languages or English is the medium of instruction or expression.

#### 2. VENUES

Wherever VYASA Affiliate centers are available, the HIMALAYA will be conducted in these centers, local yoga institutes will be utilized for this purpose where centers are not there, and other associated Yoga centers and the facilities provided by VYASA well-wishers will be utilized for this purpose. The National and International Himalaya will be in Prashanti Kutiram, Jigani, Bengaluru.

#### 3. RULES AND REGULATIONS OF HIMALAYA

- i. The HIMALAYA will be conducted in the following stages:
  - a) Taluk level
  - b) District level
  - c) State level
  - d) National
  - e) International level.

- ii. The HIMALAYA will be conducted in all the above levels, in the following age group, for both men and women separately.
  - a) Sub junior - 9 to 14 years. (Male & Female)
  - b) Junior - 15 to 17 years (Male & Female)
  - c) Youth - 18 to 25 years (Male & Female)
  - d) Senior Youth – 26 or above (Male & Female)
- iii. No participant who is below 9 years as of July 1<sup>st</sup>, 2023 will be allowed to participate in the HIMALAYA. Proper age proof should be given by the participant, preferably a certificate of date of birth from a competent authority before the start of HIMALAYA. Xerox copy will not be accepted.
- iv. Members of various yoga institutions are invited to participate in the HIMALAYA. Each institute can send eight teams with 3-4 participants in each for each section of every group. 1 participant can be at stand-by. That makes 32 the maximum number of participants from one team and a minimum of two groups from one team must be there with at least 6 participants.
- v. Only the top team of each level will be selected to participate in the next level HIMALAYA. That means the top teams in the district will be selected for the State level HIMALAYA; the top teams in the states will be selected for the national and international level HIMALAYA.
- vi. The same team of selected team participants should be fielded in the next level of HIMALAYA. No change of participants will be permitted. If the team provides the list of standbys at the time of submission of the entry, the entry fee for the standbys is remitted along with the team. The maximum number of standbys allowed in each section is one only. Therefore, the maximum number of participants would be 40.
- vii. A non-refundable entry fee per participant should be sent along with the entry form. Entry fees should be paid separately for each level of HIMALAYA.

Entry Fee Details	
Entry Level	Entry Fee in Rs
Taluk & Ward / 1 <sup>st</sup> Level	100
District / 2 <sup>nd</sup> Level	250
State / 3 <sup>rd</sup> Level	500
National / 4 <sup>th</sup> Level	500

- viii. The technical committee's decision is final and binding in all matters of dispute in and during the HIMALAYA.
- xi. The participants should wear the following costumes when they perform “Asanas, Pranayama, Mudras, Bandhas, Dhyana and Kriyas:
- Boys/men: white shorts.
  - Girls/women: Salwar Kurta tailored to suit or a single piece, swimsuit or gymnastic suit or as they wear their costumes in the national competitions.

## 6. SYLLABUS

ASSESSMENT	Sub Junior	Junior	Youth	Senior Youth
	9 to 14 years	15 to 17 years	18 to 25 years	Above 26
<b>Compulsory</b>	Suryanamaskara	Suryanamaskara	Suryanamaskara	Suryanamaskara
<b>Compulsory Āsana</b>	Vrikshāsana	Vrikshāsana	Garudāsana	Garudāsana
	Trikoṇāsana	Trikoṇāsana	Parivṛtta Trikoṇāsana	Pārśva Koṇāsana
	Uṣṭrāsana	Uṣṭrāsana	Pāda Hastāsana	Pāda Hastāsana
	Bhujaṅgāsana	Bhujaṅgāsana	Śalabhāsana	Śalabhāsana
	Sarvāṅgāsana	Sarvāṅgāsana	Cakrāsana	Cakrāsana
<b>Optional</b>				
<b>Group A Āsana</b>	Matsyendrāsana	Matsyendrāsana	Matsyendrāsana	Matsyendrāsana
	Dhanurāsana	Dhanurāsana	Dhanurāsana	Dhanurāsana
	Hanumanāsana	Hanumanāsana	Hanumanāsana	Hanumanāsana
	Mayūrāsana (B)	Mayūrāsana (B)	Mayūrāsana (B)	Mayūrāsana (B)
	Bakāsana (G)	Bakāsana (G)	Bakāsana (G)	Bakāsana (G)
<b>Group B Āsana</b>	Vakrāsana	Vakrāsana	Vakrāsana	Vakrāsana
	Kukutāsana	Kukutāsana	Kukutāsana	Kukutāsana
	Paścimottānāsana	Paścimottānāsana	Paścimottānāsana	Paścimottānāsana
<b>Pranayama</b>	Bhrāmarī	Bhrāmarī	Bhrāmarī	Bhrāmarī
	Śītalī	Sītkāri	Sadantā	Sadantā
<b>Kriya</b>	Kapalabhati	Kapalabhati	Seetkarma Kapalabhati	Danda Dhouti
	Jalaneti	Sutraneti	Danda Dhouti	Vastra Dhouti
<b>Mudra</b>	Shambhavi Mudra	Shambhavi Mudra	Shambhavi Mudra	Shambhavi Mudra
<b>Bandha</b>	Uddiyana	Uddiyana	Maha Bandha	Maha Bandha
<b>Dhyana</b>	Padmāsana	Padmāsana	Padmāsana	Padmāsana
<b>Jñāna</b>	Basic Knowledge of Yoga			

## 7. ASSESSMENT

- i. Suryanamaskara-Grace, a natural smile on the face, flexibility, and continuity.
- ii. Asana - Grace, relaxation, a natural smile on the face, flexibility, and maintenance.
- iii. Pranayama - Slowness, relaxation, grace, kevala kumbhak duration, sounds in Ujjayi, Bhramari, and Bhramar balance between the two nostrils.
- iv. Bandhas - Correctness, relaxation, effortlessness special bhavas
- v. Mudras - Special bhavas and a natural smile on the face
- vi. Kriyas - Ease of performance-mastery level.
- vii. Dhyana – Eye ball movement, body movement, Grace, natural smile
- viii. Theory Assessment - Basic Knowledge of Yoga

<b>Time to maintain each compulsory Asana in each level</b>				
<b>ASSESSMENT</b>	<b>Sub Junior</b>	<b>Junior</b>	<b>Youth</b>	<b>Senior Youth</b>
	<b>9 to 14 years</b>	<b>15 to17 years</b>	<b>18 to 25 years</b>	<b>above 26</b>
Taluk & Ward	20 Seconds	30 Seconds	40 Seconds	30 Seconds
District	30 Seconds	40 Seconds	60 Seconds	40 Seconds
State	40 Seconds	60 Seconds	80 Seconds	60 Seconds
National	60 Seconds	80 Seconds	90 Seconds	60 Seconds
International	60 Seconds	60 Seconds	60 Seconds	60 Seconds

<b>Time to maintain each Optional Asana in each level</b>				
<b>ASSESSMENT</b>	<b>Sub Junior</b>	<b>Junior</b>	<b>Youth</b>	<b>Senior Youth</b>
	<b>9 to 14 years</b>	<b>15 to17 years</b>	<b>18 to 25 years</b>	<b>above 26</b>
Taluk & Ward	10 Seconds	10 Seconds	10 Seconds	10 Seconds
District	10 Seconds	10 Seconds	10 Seconds	10 Seconds
State	15 Seconds	15 Seconds	15 Seconds	15 Seconds
National	20 Seconds	20 Seconds	20 Seconds	20 Seconds
International	30 Seconds	30 Seconds	30 Seconds	30 Seconds

### 7.1 SCORING

The marking scheme will include the performing, the holding, and the lasting of an asana. Expression of tension and trembling will also be noted.

The final pose will be accepted with a smiling face and pleasant expression.

- i. Suryanamaskara is compulsory. There will be no marks for Suryanamaskar
- ii. The first five asanas are compulsory. Assessment for compulsory asana will be out of 20 marks.
- iii. Three optional asanas need to be done from either A or B category.
- iv. A categories asana will be out of 20 marks and B categories asana will be out of 15 marks.
- v. Three referees, one scorer, a timekeeper, and one announcer will form a panel of referees. One chief referee will also be a part of the judgment and he has the power to alter the decision of one or all the referees for the sack of Justice.
- vi. The referee is free to observe the candidate on the carpet and if needed can order the competitor to perform the asana again. The referee is allowed to stand in front of the player in balance asanas.
- vii. Tracksuits will not be allowed while performing asanas. Slacks', shorts, or swimming costumes are compulsory during the asana. Participants are strictly instructed to put on tight underwear with elastics.
- viii. The marking system for a tie –

In case of equal marks, a performer's total marking given by all judges will decide the winner, if a tie still remains then a performer who has obtained more marks in optional asanas will be declared as the winner. Still there is more than one competitor with equal marks, they will be decided as joint winners. But if the tie is for first place then the winner will be decided by a toss of coin.

Each asana will be of 20 marks. The detailed distribution of these 40 marks will be given by the referee as under –

*	Asana		Marks
1)	Time consumed and process followed to reach the final position and reach back to the normal position of Yogasana.		4
	Points for Marking		
	Sthiti (Starting to Final Posture)		1
	Process/ Flow (Not showing other Asanas in between)		1
	Stages followed		1
	Time taken to be in final posture within 5 seconds		1
2)	Perfection of Posture		5
	Stretch/ Bend/ Curve/ Twist		2
	Palms/ Toes/ Fingers perfection		1
	Alignment (including head direction)/		1
	Distance betweenhands/ legs		
	Balance/ Symmetry/ Tilt lessness		1
3)	Stress-lessness (Face)- During asana and/or the process of flow		5
	Smile		1
	Eye position		1
	Closed Mouth		1
	Calmness		1
	Breath		1
4)	Holding Time		6
	100% Time	6	
	75% to 99% + time	4	
	50% to 74% + time	2	
	25% to 49% + time	1	
	(for the second attempt 1 mark will be deducted)		
	Total (for 1 Asana)		20
	Total (for 8 Asana)		8*20=160
			5*8= 40
	Pranayama		
	Bhrāmarī		8
	Smile		2
	Duration (Seconds)		
	30 and above	8	
	25 – 29	7	



	20 – 24	6	
	15 – 19	5	
	10 – 14	4	
	Below 10	2	
	Posture Padmasana Śītalī / Sadantā (5 round)		2
	<b>Grace and Presentation</b>		8
	<b>Total</b>		<b>20</b>
	<b>Kriya</b>		
	Kapalabhati	10	
	Jalaneti	10	
	Ease of performance-mastery level.		
	<b>Total</b>		<b>20</b>
	Shambhavi Mudra	10	
	<b>Total</b>		<b>10</b>
	<b>Bandha</b>	10	<b>10</b>
	<b>Total</b>		
	<b>Dhyana (Posture Padmasana)</b>		
	<b>Duration seconds</b>		
	30 Min. and above	30	
	25 – 29 Min.	25	
	20 – 24	20	
	15 – 19	15	
	10 – 14	10	
	Below 10	5	
	Eyes movement - for each movement 5 marks will be deducted Posture movement - for each movement 5 marks will be deducted Grace		
	<b>Total</b>		<b>30</b>
	<b>Jñāna</b>		<b>20</b>
	20 objective type questions will be there from the YIC book		
	<b>Grand Total</b>		<b>150</b>

## 7.2 IMPORTANT INSTRUCTIONS

1. All the participants are required to reach in time for all the programs including food. So they should start for the venue concerned as soon as they hear the bell.
2. Assessment will not be based on Individual, Boys and girls will be assessed separately.
3. The participants should wear the following costumes when they perform asanas, Pranayama, mudras, Bandhas and Kriyas
4. As Yoga brings harmony and order, let it manifest even in simple things. For example, sitting in order in the class, keeping the shoes in order etc.
5. Please maintain silence and harmony in the campus including the dining hall (except singing and chanting).
6. Please maintain cleanliness. Your room/toilets, etc. should be as clean when you leave as it was when you occupied it.
7. Switch off the lights and turn off the water taps when not needed, particularly, while leaving your room/toilets.
8. All the valuables should be deposited with the office. To play transistor etc in the room or in the campus is strictly prohibited.
9. All the lights in the rooms should be put off at 10.00 p.m.
10. Participants are not allowed out of the campus until the course is completed. All necessary articles for daily use are available at the counter and for those not available you can give the name of the article with money two days in advance.
11. Use of Alcohol, Tobacco in any form, drugs or betel leaves, etc is strictly prohibited.
12. Please maintain the decorum of Ashram and conduct yourself accordingly. Ladies and Gents are not to meet each other in their rooms or residence.
13. Only laundry area should be used to wash the clothes. Bath rooms should not be blocked for washing.
14. Please don't pluck flowers, or fruits. Enjoy them as and where they are.
15. Obtain valid money receipt for all the purchases, donations, payments, etc.
16. Please leave your suggestions in the box kept at the reception.
17. All the staff members are ready to serve. Please help us to serve you better.

18. Participants have to go for the prescribed dresses for the practice sessions.  
 During other times you must be in as simple dresses as possible.
19. Gurukula way of sitting in the class room (No chair).
20. The decision of the technical committee is final and binding in all matters of dispute in and during the HIMALAYA.

### 7.3 DETAILS OF ASANAS

SUB JUNIOR (9-14 YEARS) / JUNIOR (15-17 YEARS) COMPULSORY ASANA	
<p><b>1. Vrikshasana:</b></p> 	<ul style="list-style-type: none"> <li>• Athlete must be in one leg balance position</li> <li>• Balancing leg knee should be straight</li> <li>• Another heel should touch the perineum</li> <li>• Both hand in Namaskar mudra stretched completely above head</li> <li>• Biceps should touch the ears</li> <li>• Back maximum straight</li> </ul>
<p><b>2. Trikonasana:</b></p> 	<ul style="list-style-type: none"> <li>• Athlete should stand with 2 feet gap in between leg</li> <li>• Toes pointing forward</li> <li>• Bend sideways up to 90 degree</li> <li>• Hand should be in a single-line</li> <li>• Face should turn upward focusing on fingers</li> </ul>

### 3. Ustrasana :



- Athletes should stand on knees
- Knees should be together
- Palms should rest on Sholes
- Head should be hanging freely

### 4. Bhujangasana:



- Shoulder distance between the hands
- Knees straight
- Slight backbend – upper body perpendicular to floor

### 5. Sarvangasana:



- Athletes must be in forward bend
- body balance
- Shoulder distance between the elbow
- Both palms supporting the back
- Body perpendicular to the back
- Toes pointed , no arch in the back
- Knees straight Chin in contact with chest

## YOUTH (18-25 YEARS) COMPULSORY ASANA

### 1. Garudasana



- Athlete must be in one leg balance position
- Supporting leg slightly bend at knee
- Another leg overlapping to supporting leg
- Both hands in Garuda mudra in front of face
- Back maximum straight
- Waist should not twist sideways

### 2. Parivrtta Trikonasana



- Athlete should stand with 2 feet gap in between leg
- Toes pointing forward
- Bend and twist sideways up to 90 degree
- Place your palm firmly on the ground near the foot
- Hand should be in single line
- Face should turn upward focusing on fingers

### 3. Pada Hastasana



- Legs joint together
- Knee straight
- Chest stomach forehead in contact with legs- no gap between abdomen and legs
- Back maximum straight

#### 4. Salabhasana



- Athlete must lie down in prone posture with the fist under thighs
- Leg should be raised up to 60 degree
- Backward leg knee should be straight

#### 5. Cakrasana:



- Both legs and palm firmly placed on the ground with shoulder distance parallel to each other
- 1feet distance between palm and heels
- Your head placed in between arms

### SENIOR YOUTH (ABOVE 26) COMPULSORY ASANA

#### 1. Garudasana



- Athlete must be in one leg balance position
- Supporting leg slightly bend at knee
- Another leg overlapping to supporting leg
- Both hands in Garuda mudra in front of face
- Back maximum straight Waist should not twist sideways

## 2. Parsva Konasana



- Move the right leg to about one and half meter away from the left foot.
- Turn the right foot towards right side of the body so that the toes are pointing away from the body.
- Bend the right knee and bring the trunk to rest on the right thigh, place the right hand on the ground beside the right.
- Stretch the left arm over the head, biceps touching the left ear and look at the tips of the fingers of left hand.

## 3. Pada Hastasana



- Legs joint together
- Knee straight
- Chest stomach forehead in contact with legs- no gap between abdomen and legs
- Back maximum straight

## 4. Salabhasana



- Athlete must lie down in prone posture with the fist under thighs
- Leg should be raised up to 60 degree
- Backward leg knee should be straight

### 5. Cakrasana:



- Both legs and palm firmly placed on the ground with shoulder distance parallel to each other
- 1feet distance between palm and heels
- Your head placed in between arms

## OPTIONAL GROUP A

### 1. Matsyedrasana



- Body in complete twist.
- Any foot on the opposite hip joint.
- Other foot over opposite thigh, sole touching the floor.
- Knee under the arm pit.
- Extended hand will catch the toe of resting foot on the floor.
- Glute muscles in contact with floor.
- Folded knee in contact with the floor.
- Chin over the shoulder.
- Any hand should catch shinbone.

### 2. Dhanurasana



- The athlete should be in complete back bend.
- The whole-body balance should be maintained on abdomen.
- Both hands should stretch upwards parallel to each other.
- Elbows straight.
- Firm grip of hands on toes (front side).
- Shoulder distance between the feet.
- Knees extension.
- The balance should not tilt forward or backward.
- The head should relax between the hands.

### 3. Hanumanasan



- Athlete must be in 180° split position.
- Knees straight, toes pointed.
- Chest, abdomen facing forward.
- Both hands stretched up word in Namaskar Mudra.
- Elbow straight.
- Trunk should not be twisted.

### 4. Mayurasana



- Athlete should be in complete hand balance position.
- Palms on the floor fingers joined and facing backward.
- Body parallel to the floor.
- Elbows fixed on abdomen.
- Knee straight, toes pointed, both legs joined together.
- Face facing forward.

### 5. Bakasana



- Athlete should be in complete hand balance.
- Toes, throat and chin should be parallel to the floor.
- Shoulder distance between the hands.
- Both the knees should be under arms while keeping elbows straight.
- Face facing forward.
- Knees in the armpit without gap between stomach and thigh.
- Distance between both palms should not be more than shoulder distance.

## OPTIONAL GROUP B ASANA

### 1. Vakrasana



- Body in complete twist.
- Palm should firmly place aside of folded foot.
- Knee foot and hand should be in single line
- Extended hand will placed on the ground finger pointing backward
- Glute muscles in contact with floor.
- Folded knee in contact with the floor.
- Chin over the shoulder.
- Any hand should catch shinbone.

### 2. Kukutasana



- Both hands should be squeezed through gap between thigh and café
- Rise and balance your body

### 3. Pascimotasana



- Athlete must be in sitting forward bend position.
- Both legs tightly closed together.
- Toes pointing upward.
- 90degree angle at elbow.
- Stomach, chest, forehead in contact with legs.
- Back maximum straight.
- Heels, knees in contact with floor.
- Knees straight.

### 30 ADVANCED ASANAS FOR HIMALAYA

Advanced asanas have attracted a large number of physical culture specialists and young men and women from all over the world. Yogasanas introduced in many educational institutes and in competitions organised by various Yoga associations and institutes have promoted the basic notion that YOGA=YOGASANAS and progress in YOGA would automatically mean performance of advanced Yoga postures. The more the 'asanas' you perform, the more advanced you are in Yoga!

But what then is real Yogasanas and the meaning of advanced Yogasanas?

Yogasanas - from the physical to mental and beyond.

The third limb of the famous Astanga Yoga of Patanjali is termed YOGASANAS. They are physical postures featured by steadiness and bliss (Sthira sukham asanam). The ancient Rishis in India living in forests and natural surroundings had keenly observed various animals, birds etc., releasing all their strains and stress by assuming certain physical positions. They initiated them and understood that when the body is kept steadily in such positions, the mind gets automatically calm. Some like Padmasana, Siddhasana, etc, are congenial for meditation (by helping to retain the wakefulness and also helping the mind to still itself), while some postures induce maximum relaxation (relaxation postures - Shavasana and Makarasana) and others help to culture the personality of the performers (called cultural postures). In fact all postures, except those - meditative and relaxation, come under this heading.

'Gaining mastery over the mind' is YOGA and Yogasanas are tools for gaining that mastery. The congenial postures, it is understood by scientific research today, can induce deep rest and relaxation even more than what sleep can provide us with.

This is accomplished by lowering the muscle tone and thus reducing the energy consumption needed to maintain high muscle tone in 'stiff muscled bodies'. The increased flexibility and strength of muscle fibres are the offshoots of such fine energy management.

Patanjali gives the prescription for further advancement in Yogasanas. It is not enough if the body assumes the posture and the effort relaxed. The mind

should now be attended to an infinite object (Ananta samapatti) in the final position of the asana. So the advancement in asana will be through the following stages: Sthira : Stable position of the body attained by repeated trails initially with external help, if necessary and later without it.

Cira: Steady position of the body. Trick: Relaxation of effort while you stay longer.

Sukha: Blissfulness in the final position.

Achived by : Attuning the mind to an infinite object like the blue sky or the calm ocean.

Advancement in asanas, therefore, involves the techniques of relaxation of efforts and attuning the mind to the expansive vision of a calm ocean or an infinite beautiful blue sky. The longer we are able to stay, the better and deeper will be the result. By continued practice, using the two tricks given by Patanjali, we progress rapidly in Yogasanas.

Staying longer and longer in this state of Sukha in asanas, wards off all distractions and dualities in the mind and brings total mastery. The practitioner is not disturbed by the dualities any more, says Patanjali.

He gets the capacity to bear with ease the dualities of interactions which normally torture us and create stresses and tensions. Dualities like cold and heat, praise and 'brick bats' ; misery and happiness ; do not disturb him any more. As the bliss experienced in the final posture is so great, it percolates to each and every part of the body-mind complex, sanctifying the Yogasana expert with great peace, poise and continued bliss.

It is the belief of many deeper sadhakas and Rishis that if a person can maintain any pose for about three hours with ease and the mind attuned to an infinite object, he reaches the final stage in asana called 'ASANA SIDHI' featured by Samadhi, a state beyond the mind often turned Superconsciousness.

## **8.1 Complicated Postures-Advancement?**

If this true purport of asanas, that it is a fine, congenial physical posture, which helps to tranquillise the mind and brings mastery over the mind and emotions, etc., is kept up, we are on the right path of progress and

advancement. On the other hand, if the Yogasana practitioner finds himself getting more and more egoistic, often getting tense and stressed up, occasionally bursting out with anger, finding faults with all persons in his touch, there is something wrong with his practice. He should consult an expert in the field and change or rectify himself.

What then is the role of difficult and complicated Yoga postures which people believe, is the advancement in Yoga?

Specialisation is the order of the modern era. Each person harnesses the energies to specialise in one particular task. Repeated performance and speed qualifies him to become an adept in his field. He would be able to go deeper into the subtleties involved in the process and understand the basic mechanism and structure of the trade.

Each and every aspect of Yoga practice has thus been dealt with in great depth by the practitioners of Yoga. They have found that each specialisation takes the person to the ultimate position of 'perfection' Yoogasanas are no exception.

As the practitioner starts practising more complicated and difficult postures, the flexibility and strength of different groups of muscles start increasing. The amazing capacities of the physical frame also start emerging. To what extent one can bend and twist the body is evident by looking at these asanas. With continued practice, the initial strain and fatigue vanish and the practitioner becomes an adept in performing even the most difficult postures with such ease and effortlessness that the smile on the face is retained and hardly is there any perceptible change in his breathing rate. If properly harmonised and integrated, these set of asanas can keep all the organs and systems of the body in a state of excellent health.

A systematic and graded classification of the advanced Yogasanas is given below:

\* Advanced practice - first level medium grade - complicated set in each of these categories, the following classifications are further identified: Front bending asanas for the extremities. Topsy turvy postures and others.

A sample of these advanced postures prescribed for HIMALAYA are presented in this hand book.

Some Yogasana specialists are often tempted to lose track of the overall perspectives of Yoga and become fanatics of their schools. One should guard against such limitations and develop an open mind, work with the total understanding that the advanced Yagasanas should help them to master the body for gaining mastery over the mind which can make them extremely useful components of the society contributing more and more to the well being of the society.

### **31 Reference Books:**

- Light on Yoga by Dr. B K S Iyengar
- Pranayama - The Art & Science by Dr. H R Nagendra
- YIC Book S-VYASA and Himalaya Yoga Olympiad - Advanced Asanas

## 32 REGISTRATION FORM

1. Level of the competition: District / State / National/ International

2. Group: 1a / 1b/ 2a/ 2b/ 3a/ 3b /4a /4b

3. Name of the organization .....  
(with address) .....

4.Name of the coach / Teacher(if any) .....

	Name and Address of the participants	Age/ Sex	Full signature
1	..... ..... .....Pin..... District.....State.....		
2	..... ..... .....Pin..... District.....State.....		
3	..... ..... .....Pin..... District.....State.....		
4	..... ..... .....Pin..... District.....State.....		

**For Official Use Only**

1) Level :..... 2) Group .....

3) Entry Fee MR No..... 4) Date: .....

5) Age proof Enclosed: Yes / No For SVYASA  
Signature.....

## National Coordinators

Sl. No.	State	Coordinator	Email ID	Mobile Number
1	Andhra Pradesh	Mr. Brijbhushan		9440191179
2	Arunachal Pradesh	Mr. Joram Aniya Tana		9436896555
3	Assam	Mr. Suman Chandwadkar	<a href="mailto:csumant.111@gmail.com">csumant.111@gmail.com</a>	8638927293
4	Chandigarh	Amit Chal	<a href="mailto:acha071@gmail.com">acha071@gmail.com</a>	81461 67174
5	Chhatisgarh	Mr. Mejar Singh,	<a href="mailto:cgyogsports@gmail.com">cgyogsports@gmail.com</a>	90099 89674 / 75667 05888
6	Gujarat	Ms. Divya Dawn	<a href="mailto:umangdawn@gmail.com">umangdawn@gmail.com</a>	94264 59966
7	Haryana	Mr. Rudra	<a href="mailto:rk1000896@gmail.com">rk1000896@gmail.com</a>	8816983134
8	Himachal Pradesh	Mr. Raman Acharya	<a href="mailto:ramanyogi77@gmail.com">ramanyogi77@gmail.com</a>	9418362848
9	Karnataka	Mr. Sudarshan	<a href="mailto:sudarshanyoga@gmail.com">sudarshanyoga@gmail.com</a>	9844388250
10	Madhya Pradesh	Mr. Vashista Ji / Mr. Gulab Singh Chauhan	<a href="mailto:gsinfo11@gmail.com">gsinfo11@gmail.com</a>	9329628470
11	Maharashtra	Mr. Ravi Bhushan	<a href="mailto:ravi_bhushan1980@rediffmail.com">ravi_bhushan1980@rediffmail.com</a>	9403570358
12	Manipur	Mr Ganga Ningombam	<a href="mailto:ningobamg25@gmail.com">ningobamg25@gmail.com</a>	9774077155
13	Meghalaya	Mr. Bhaskar Vikram Chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
14	Mizoram	Mr. Bhaskar Vikram Chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
15	Nagaland	Mr. Bhaskar Vikram Chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
16	Odisha	Mr. Ramaballav	<a href="mailto:rama.orissa@gmail.com">rama.orissa@gmail.com</a>	9437091447
17	Puducherry	Mr Gopinath R K	<a href="mailto:gopinathrkp@gmail.com">gopinathrkp@gmail.com</a>	9894737013
18	Punjab	Dr. Sanjeev Tyagi	<a href="mailto:kavityagi@gmail.com">kavityagi@gmail.com</a>	9501934391
19	Rajasthan	Mr. Lara	<a href="mailto:sdmajmer@gmail.com">sdmajmer@gmail.com</a>	9414499727
20	Sikkim	Mr. Bhaskar Vikram Chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
21	Tamil Nadu	Ms Shelvi	<a href="mailto:dselvi2000@yahoo.com">dselvi2000@yahoo.com</a>	8608586862
22	Telangana	Mr. Phani Kumar	<a href="mailto:yoga_liyo@yahoo.com">yoga_liyo@yahoo.com</a>	9849373440
23	Tripura	Mr. Suman Dev	<a href="mailto:sumantadebayrs@gmail.com">sumantadebayrs@gmail.com</a>	7629956252
24	Uttar Pradesh	Mr. Ashish Tandon	<a href="mailto:ashutandon0006@gmail.com">ashutandon0006@gmail.com</a>	9565621651
25	Uttarakhand	Dr. Vinod Notiyal	<a href="mailto:vinodnautiyal123@gmail.com">vinodnautiyal123@gmail.com</a>	9411354989
26	West Bengal	Mr. Arup Bag	<a href="mailto:vyasacal@gmail.com">vyasacal@gmail.com</a>	6290244750



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