

INTERNATIONAL YOGA COMMITTEE

(International Non-Olympic Committee)



RULES & REGULATIONS FOR YOGA

Version' 2016

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INTRODUCTION: While addressing the 69 session of United Nations General Assembly (UNGA) on September 27, 2014, the Honorable Prime Minister of India Shri Narendra Modi urged the world community to adopt an International Day of Yoga.

"Yoga is an invaluable gift of ancient Indian tradition. It embodies unity of mind and body; thought and action; restraint and fulfillment; harmony between man and nature and a holistic approach to health and well-being. Yoga is not about exercise but to discover the sense of oneness with ourselves, the world and Nature. By changing our lifestyle and creating consciousness, it can help us to deal with climate change. Let us work towards adopting an International Yoga Day," Shri Modi said.

On December 11, 2014, the 193 member UNGA approved the proposal by consensus with a record 177 co-sponsoring countries a resolution to establish 21 June as "International Day of Yoga". In its resolution, the UNGA recognised that Yoga provides a holistic approach to health and well-being and wider dissemination of information about the benefits of practicing Yoga for the health of the world population. Yoga also brings harmony in all walks of life and thus, is known for disease prevention, health promotion and management of many lifestyle-related disorders. This booklet intends to give a brief overview about Yoga and Yogic practices to orient one towards comprehensive health for an individual and the community.

What is Yoga?

Yoga is essentially a spiritual discipline based on an extremely subtle science which focuses on bringing harmony between mind and body.

It is an art and science for healthy living. The word "Yoga" is derived from the Sanskrit root yuj meaning "to join", "to yoke" or "to unite". According to Yogic scriptures, the practice of Yoga leads to the union of individual consciousness with universal consciousness. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be "in Yoga" and is termed as a yogi who has attained a state of freedom, referred to as mukti, nirvāna, kaivalya or moksha.

"Yoga" also refers to an inner science comprising of a variety of methods through which human beings can achieve union between the body and mind to attain self-realisation. The aim of Yoga practice (sādhana) is to overcome all kinds of



sufferings that lead to a sense of freedom in every walk of life with holistic health, happiness and harmony.

Brief history and development of Yoga: The science of Yoga has its origin thousands of years ago, long before the first religion or belief systems were born. According to Yogic lore, Shiva has been seen as the first yogi or ādiyogi and the first guru or ādiguru. Several thousand years ago, on the banks of lake Kantisarovar in the Himalayas, ādiyogi poured his profound knowledge into the legendary saptarishis or "seven sages". These sages carried this powerful Yogic science to different parts of the world including Asia, the Middle East, northern Africa and South America. Interestingly, modern scholars have noted and marvelled at the close parallels found between ancient cultures across the globe. However, it was in India that the Yogic system found its fullest expression. Agastya, the saptarishi who travelled across the Indian subcontinent, crafted this culture around a core Yogic way of life.

Yoga is widely considered as an "immortal cultural outcome" of the Indus Saraswati Valley Civilisation – dating back to 2700 BC – and has proven itself to cater to both material and spiritual uplift of humanity. A number of seals and fossil remains of Indus Saraswati Valley Civilisation with Yogic motifs and figures performing Yoga sādhanā suggest the presence of Yoga in ancient India. The seals and idols of mother Goddess are suggestive of Tantra Yoga. The presence of Yoga is also available in folk traditions, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshanas, epics of Mahabharata including Bhagawadgita and Ramayana, theistic traditions of Shaivas, Vaishnavas and Tantric traditions. Though Yoga was being practiced in the pre-Vedic period, the great sage Maharishi Patanjali systematized and codified the then existing Yogic practices, its meaning and its related knowledge through Patanjali's Yoga Sutras.

After Patanjali, many sages and Yoga masters contributed greatly for the preservation and development of the field through well documented practices and literature. Yoga has spread all over the world by the teachings of eminent Yoga masters from ancient times to the present date. Today, everybody has conviction about Yoga practices towards the prevention of disease, maintenance and promotion of health. Millions and millions of people across the globe have benefitted by the practice of Yoga and the practice of Yoga is blossoming and growing more vibrant with each passing day.

The Fundamentals of Yoga: Yoga works on the level of one's body, mind, emotion and energy. This has given rise to four broad classifications of Yoga: Karma Yoga where we utilise the body; Jnāna Yoga where we utilise the mind; Bhakti Yoga where we utilise the emotion and Kriya Yoga where we utilise the



energy. Each system of Yoga we practice falls within the gamut of one or more of these categories.

Every individual is a unique combination of these four factors. Only a guru (teacher) can advocate the appropriate combination of the four fundamental paths as is necessary for each seeker. "All ancient commentaries on Yoga have stressed that it is essential to work under the direction of a guru."

Yoga practices for health and wellness: The widely practiced Yoga sadhanas are: Yama, Niyama, Āsana, Prānāyāma, Pratyāhara, Dhāraṇa, Dhyāna, Samādhi, Bandhas and Mudras, Shatkarmas, Yuktāhāra, Mantra-japa, Yukta-karma etc.

Yamas are restraints and Niyamas are observances. These are considered to be pre-requisites for further Yogic practices. Āsanas, capable of bringing about stability of body and mind, "kuryat-tadasanam-sthairyam", involve adopting various psycho-physical body patterns and giving one an ability to maintain a body position (a stable awareness of one's structural existence) for a considerable length of time.

Prānāyāma consists of developing awareness of one's breathing followed by willful regulation of respiration as the functional or vital basis of one's existence. It helps in developing awareness of one's mind and helps to establish control over the mind. In the initial stages, this is done by developing awareness of the "flow of in-breath and out-breath" (svāsa-prasvāsa) through nostrils, mouth and other body openings, its internal and external pathways and destinations. Later, this phenomenon is modified, through regulated, controlled and monitored inhalation (svāsa) leading to the awareness of the body space getting filled (puraka), the space(s) remaining in a filled state (kumbhaka) and it getting emptied (rechaka) during regulated, controlled and monitored exhalation (prasvāsa).

Pratyāhara indicates dissociation of one's consciousness (withdrawal) from the sense organs which connect with the external objects. Dhāraṇa indicates broad based field of attention (inside the body and mind) which is usually understood as concentration. Dhyāna (meditation) is contemplation (focussed attention inside the body and mind) and Samādhi (integration).

Bandhas and Mudras are practices associated with Prānāyāma. They are viewed as the higher yogic practices that mainly adopt certain physical gestures along with control over respiration. This further facilitates control over mind and paves way for higher Yogic attainment. However, practice of dhyāna, which moves one



towards self-realisation and leads one to transcendence, is considered the essence of Yoga Sādhana.

Śakarmas are detoxification procedures that are clinical in nature and help to remove the toxins accumulated in the body. Yuktāhāra advocates appropriate food and food habits for healthy living.

Theme of IYC: The theme for the IYC will be ‘Yoga for Peace’.

YOGA RULES

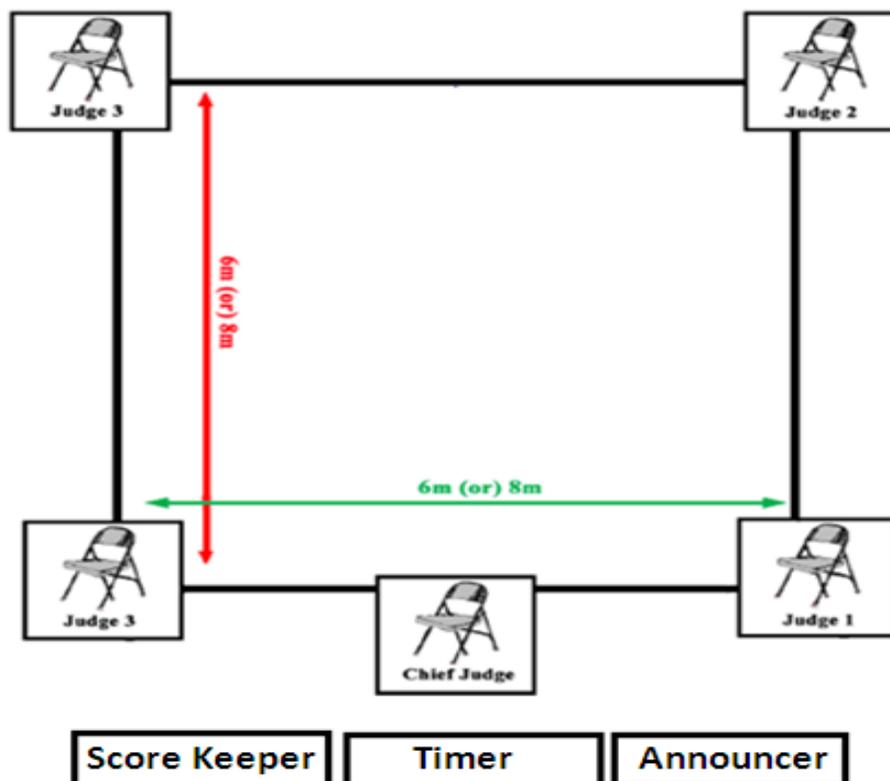
Section 1: YOGA SPORTS TO BE COVERED IN IYC

1. The “Asanas” will be covered into ‘International Yoga Committee-IYC’:

Section 2: YOGA COMPETITION AREA

1. The competition area must be flat and devoid of hazard.
2. The competition area must be of sufficient size to permit the uninterrupted performance of yoga.

MEASUREMENTS OF YOGA COMPETITION AREA





Section 2.1: AGE

1. IYC will be conduct competition for both Female and Male separately. For Yoga competition the allowed age groups are:



- Level 1 (**SUB JUNIOR GROUP**): Below 10 years
- Level 2 (**SUB JUNIOR GROUP**): 11-15 years
- Level 3 (**JUNIOR GROUP**): 16-20 years
- Level 4 (**SENIOR GROUP**): 21-25 years
- Level 5 (**SENIOR GROUP**): 26-30 years
- Level 6 (**SENIOR GROUP**): 31-35 years
- Level 7 (**SENIOR GROUP**): Above 35 Years

2. Age categories are the same for male and female competitors
3. Male and Females can be separated
4. Age divisions will be determined in the following manner: a competitor will be placed in an age division according to his year of birth, not his actual birthday, and he will be required to compete all year in this age category. Positive proof of age will be required at all events.

Section 3: OFFICIAL UNIFORM

- 3.1 **MALE STUDENT DRESS:** There is specific uniform for competitors. They can wear only IYC approved uniform i.e. Skin tight sports shirt and tight sports pant, which must be clean and decent with any color. Competitors are not allowed to wear any other kind of dress.



Skin Tight Shirt and Pant



3.2 FEMALE STUDENT DRESS: There is specific uniform for competitors. They can wear only IYC approved uniform i.e. Skin tight sports shirt and tight sports pant or sports shirt and pants, which must be clean and decent with any color. Competitors are not allowed to wear any jewellery or piercings or any kind uniform.



Shirt and Pant

3.3 REFEREES AND JUDGES UNIFORM: The official uniform will be as follows: A white shirt with Full Hand, Maroon tie, Plain Black trousers, black socks and black shoes for use on the match area. Female referees and judges may wear a hair bands.





Section 4: TYPES OF CATEGORY

4.1 There are three type of yoga category shall be as follows:

1. Individual Asana Category.
2. Group Asana Category.
3. Melodic Form of Asana Category.

Individual Asana Category consists of individual performance can be performed by Male and Female. The Group Asana Performance consists of competition between three person teams. Each team is exclusive male or female.

4.2 The Mark System will be applied for both each category.

4.3 The competitor can perform only IYC approved asanas but it should be perfect Timing, pattern, postures and grace & presentation.

Section 5: JUDGEMENT OF A MATCH

5.1 The judgment of a Match shall be made by a Five Panel or Three Panel of Judges and In addition, timekeepers, scorekeepers and caller/announcers will be appointed.

5.2 All Matches shall be conducted exclusively upon the instructions of the Chief Referee.

Section 6: CRITERIA FOR DECISION.

Yoga will not be deemed simply good or bad, but judged according in the essential elements of each basis of judgment based on two different criteria:

6.1 Basic performance: The basic points must appear in each performance of asanas i.e. Control of power, Control of tension and contraction, Control of speed and rhythm, Direction of movements, Understanding technique, Ceremony, Embusen, Vision, Stances, Coordination, Stability and balance, Perfection, Harmony, Pauses, Breathing, Concentration and Spirit.



Section 7: SCORING

Yoga performance five panel or three panel judges and timer, scorer and announcer.

IYC Approved asanas name will be announced by the announcer at the time just before the competition, whereas three asanas will be announced as optional as per the choice by the participating competitor. Each asana will be evaluated based on Vinyasa (pattern), Posture and Grace & Presentation. Marks of each criteria are given in Table 1.

Competitor Name:					
Judge	Asana Name	Vinyasa-pattern (03 Marks)	Performance of Posture (05 Marks)	Grace & Presentation (02 Marks)	Total (10 Marks)
1					
2					
3					
4					
5					
Total Mark (50 Marks)					

At the end of each performance, the judges make up their decisions according to the established criteria. The Scorer will give the mark list to announcer and announcer will announce the mark and entered into the score board. In case of a draw for first, second or third place, Chief Judge will announce IYC approved asanas to perform again for evaluation; the competitor with the highest score will be the winner.

Section 8 MINUS POINTS AND DISQUALIFICATION

- 1) **Minus points:** Points will be deducted in these cases:
 - a. 5 points will be deducted for incorrect asana name/incorrect asana performance.
- 2) **Disqualification:**
 - a. If the competitor use any drug, alcohol and any form of tobacco.
 - b. If the competitor stops the asanas.
 - c. If the competitor loses balance completely and/or falls.

Section 9: Special Effects

Any special effect, such as lasers, smoke, fire, explosions, etc. will not be tolerated. Infractions to the above-mentioned rule will lead to the immediate disqualification of the competitor. Five Panel Referees mark should be the final.



Section 10: SUMMARY OF YOGA RULES

The following rules are apply for Individual Asana Category, Group Asana Category and Melodic Form of Asana Category

- 1) The “points system” will be used for all yoga events, with the total score being announced on the completion of the asana.
- 2) Competitors can choose to perform only approved asana list of IYC.
- 3) In case, high number of competitor in one category, particular category will divided as two categories.
- 4) In the event of a drawn match for first, second or third place, Chief Judge will announce IYC approved asanas to perform again for evaluation; the competitor with the highest score will be the winner.

Section 11: CHIEF JUDGE SIGNAL



1. First whistle, announcer will announce the IYC approved asana name and competitor name.
2. Second whistle, the competitor will present in front of the judge and will say asanas name.
3. Third whistle, the competitor will perform the IYC approved asana.
4. Fourth whistle, the corner judges (1, 2, 3 and 4) will show their marks to chief judge and scorer will make a note.

Section 12: JUDGES SITTING POSITION (1, 2, 3, 4 & Chief Judge)

SEATING POSITIONS

