

# Yoga Teacher Training Handbook

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Yoga Vidya Gurukul



YOGA TEACHER TRAINING  
HANDBOOK

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## Introduction

*"The body is used to access the mind. Prana is used to access awareness and consciousness. Yoga is used to access inner spiritual harmony and balance."*

*Swami Satyananda Saraswati*

Yoga's main aim is to reach the highest planes but yogic practices give direct and tangible benefits to everybody regardless of their spiritual aims. Yoga always has something to offer people no matter what their age, health or disposition. Whether they want to increase their flexibility, maintain a healthy weight, reduce stress, receive peace of mind, treat health conditions, maintain health and wellbeing or so many other reasons, yoga is there. Beyond the individual needs yoga is also useful for the society. Yoga provides a means for people to find their own way of connecting with their true selves. Through this connection it is possible for people to manifest harmony in the current age and for compassion to emerge in places where it is lacking, benefiting individuals and the whole world.

Many different types of Yoga have been practiced for thousands of years; some important ones are Ashtanga Yoga, Hatha Yoga, Karma Yoga, Jnana Yoga and Bhakti Yoga. The Hatha Yoga and Ashtanga Yoga start with preparing the body for experiencing higher dimensions with the practices of Asanas and Pranayama.

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## Purpose of Asana Practice

Patanjali defines asanas as "Sthiram sukam asanam" or steady comfortable position. Patanjali believed the purpose of asana was to develop the ability to sit comfortably in one position for an extended period of time, a necessary requirement for meditation. It is said that to gain mastery over an asana we should be

able to remain in the position for a minimum of three hours. Hatha yogis say that when we are in particular asanas energy channels and psychic centres open. By developing control of the body through these practices they found that they could control the mind and energy. They say that asanas are tools to a higher awareness, providing the necessary foundation for exploring the body, mind and higher states.

We know that the mind and body are not separate entities even though there is a tendency to think and act as though they are. Asana practice integrates and harmonises the two. There are tensions in both the mind and body. Each mental tension has a corresponding physical tension and vice versa. Asanas release these tensions. A well chosen set of asanas, combined with pranayama, shatkarmas, meditation and yoga nidra is effective in eliminating tensions from both the mental and physical levels. It will release dormant energy, giving the body vitality and strength, the mind peace and calmness and increased confidence in all areas of life. If you correct the body through asana practice you can correct many emotional disturbances of the mind. For example practicing asanas that have an effect on the digestive system will help to relieve anger and anxiety.

The purpose of asana practice is to influence, integrate and harmonise all the levels of being or koshas – physical, pranic, mental, emotional, psychic and spiritual. Asanas have profound effects on every level of being if they are combined with awareness.

- 1) Annamaya Kosha Awareness – to remove physical blocks such as stiffness or tiredness and various diseases.
- 2) Pranamaya Kosha Awareness – to regenerate the different organs with Prana and revitalize the different systems.

- 3) Manomaya Kosha Awareness – to enter into a peaceful, happy state of mind, to harmonize the mind with the body and to understand the emotions.
- 4) Vijnanamaya Kosha Awareness – to recognize strengths and weaknesses, intuitive faculty – how to cultivate the strengths, remove weaknesses and develop strength of character and mind.
- 5) Anandamaya Kosha Awareness – to reach the blissful state of body and mind.

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### **The Yoga Teacher By Swami Satyananda Saraswati**

One of the most important qualifications of a yoga teacher is a steady mind and a balanced personality. If he is restless, unstable and caught within the storms of life and emotional upheavals, then at most he can only be a tutor. All over the world there are hundreds of thousands of yoga teachers, professors, lecturers, tutors and masters of yoga. Apart from transmitting knowledge, these teachers should also give forth their personal vibrations, magnetism and spiritual qualities. Otherwise when you attend classes, you may learn many things which you can discuss afterwards, but when you think about it, you feel that in your spiritual life, or in the realm of your inner personality, you have really gained nothing.

What can a yoga teacher give you? Knowledge and experience. Knowledge is confined to the intellectual domain. Experience is what enables us to imbibe what we have learned on a practical level. What is experience in yoga? Facing the situations of life with peace, courage and understanding. Life is not a flat plain or a simple path; it is a series of experiences of ups and downs which occur on the economic, emotional and spiritual planes.

There should be complete agreement between the two lobes of the brain. In most people, the right and left sides of the brain are always in conflict. What the right side thinks, the left side is discharging. What the left side accepts, the right side is always criticizing. That is the source of conflict in man's behaviour. In order to become a teacher of yoga there should be harmony between these two giants within the head.



### **Asanas and Breathing Practices In Yoga Sapan & Pravesh**

#### **Basic Movements**

These movements are designed to loosen the joints and align the ligaments, tendons and muscles to prepare the body for the practice of asanas. They should be practiced in a slow and controlled manner, correlated with the breath. These movements are beneficial for patients and those with less movement and flexibility. They are recommended when it is difficult for a patient to stand and also to decrease the stress on the back as many are done from the supine position. These movements are useful for all people. Sometimes it is recommended that certain movements be done to prepare the body before a certain asana, for example the neck and shoulder movements before practicing sarvangasana, the shoulder stand.

For all these basic movements:

#### **Do**

- Keep the breath relaxed.
- Close the eyes if its comfortable as it will help to relax more.
- Focus on the movement and on keeping the back and spine relaxed.

#### **Don't**

- Stress the muscles or become tense, remain relaxed.
- Push or repeat the movements when there is strain or pain.
- 

#### **Arm Movements**

These movements benefit the shoulder joints, the arms and the back muscles and are useful for releasing tension in these areas.

### Arm Movement Type 1

1. From the supine position take the arms slightly above the floor and rotate them along the floor and around the shoulders till they meet one another behind the head.
2. Put the right palm on top of the left and stretch the hands over the head and the toes down.
3. Repeat this stretch a few times.
4. Slowly rotate the arms back down to the sides.

### Arm Movement Type 2

1. From the supine position raise the arms upwards vertically.
2. Place the palms down onto the floor behind the head. The elbows will need to be bent a little for this.
3. Stretch the arms away from the body and the toes down.
4. Repeat this stretch a few times.
5. Slowly lower the arms back down to the ground from the front.

### Arm Movement Type 3

1. From the supine position slowly rotate the arms from the sides till they meet behind the head.
2. From here cross the arms over and as they cross over more bring them down over the head, chest and abdomen.
3. Release this cross and bring the arms down by the sides.
4. Repeat in the reverse order.

## **Knee Movements**

These movements stretch the lower back muscles, hips, knees, legs and buttocks.

### Knee Movement Type 1

1. From the supine position fold the arms over the head, holding the elbows.
2. Bend the left leg, bringing the heel towards the buttock.
3. Bend the left knee to towards the right thigh.
4. Straighten the left leg and return it to the floor.
5. Repeat with the right leg.

### Knee Movement Type 2

1. From the supine position fold the arms over the head, holding the elbows.
2. Bend the knees and bring both heels near the buttocks with the knees together.
3. Bend the knees to the left side, keeping the inner side of the right foot on the ground.
4. Turn the head to the right side.
5. Bend the knees and neck to the other side.
6. Straighten the head and knees.
7. Lower the legs back to the floor.

### Knee Movement Type 3

1. From the supine position fold the arms over the head, holding the elbows.
2. Bend the knees and bring both the heels near the buttocks but keep the feet hip width apart.
3. Press the left knee towards the right foot and at the same time press the right leg against the left.
4. Straighten the knees and repeat on the other side.
5. Lower the legs back to the floor.

## **Leg Movements**

These movements help to open up the hips, strengthen the legs as well as the back and the abdominal muscles.

### Leg Movement Type 1

1. From the supine position lift the left leg slightly off the floor and bring the heel close to the buttock.

Relax in this position for a few moments and then slowly lower the leg back down.

2. Repeat with the right leg.
3. Repeat with both legs together.
4. Repeat this cycle 3 to 5 times.

### Leg Movement Type 2

1. From the supine position lift the left leg up to 45 degrees, keeping the leg straight. Rotate the leg clockwise and then anti clockwise. (The amount of rotation will depend on each person. They may want to rest after one rotation and then repeat it.) Slowly lower the leg back down.
2. Repeat on the right side.

### Leg Movement Type 3

1. From the supine position bring the arms away from the body and parallel with the shoulders, palms down.
2. Exhale and inhaling lift the left leg up.
3. Exhaling bring the left leg over to the right side, keeping the right leg in the same position and turning the head to the left. Breathe normally and hold the position for a few moments.
4. Inhaling raise the leg back up.
5. Exhaling lower the leg back to the floor.
6. Repeat with the right leg.

## **Neck Movements**

These movements release heaviness, tension and stiffness in the head, neck and shoulder region. All neck movements should be done with natural breathing and a focus on the neck muscles. If there is cervical spondylitis then the forward bending of the neck should be avoided.

### Neck Movement Type 1

1. Sit in Vajrasana / Thunderbolt pose.
2. Bend the neck forward towards the chest.
3. Straighten the neck.
4. Bend the neck backwards.

5. Straighten the neck.
6. Bend the neck towards the left side without raising the shoulder.
7. Straighten the neck.
8. Bend the neck to the right side without raising the shoulder.
9. Straighten the neck.

### Neck Movement Type 2

1. Sit in Vajrasana / Thunderbolt pose.
2. Bend the neck forward towards the chest.
3. Rotate the neck towards the left side.
4. Rotate the neck towards the back.
5. Rotate the neck towards the right side.
6. Rotate the neck to the front, chin towards the chest.
7. Rotate the neck towards the right side.
8. Rotate the neck towards the back side.
9. Rotate the neck towards the left side.
10. Rotate the neck to the front, chin towards the chest.
11. Straighten the neck.

## **Shoulder Movements**

These movements strengthen the shoulder muscles as well as the neck and back muscles.

### Shoulder Movement Type 1

1. Sit in Vajrasana / Thunderbolt pose.
2. Raise the shoulders towards the ears keeping the head straight.
3. Lower the shoulders back.
4. Push the shoulders down.
5. Release and bring the shoulders back to the normal position.

### Shoulder Movement Type 2

1. Sit in Vajrasana / Thunderbolt pose.
2. Place the fingertips on the shoulders.
3. Bring the elbows together in front of the chest.

4. Slowly rotate the elbows, making big, slow and smooth circles. The elbows will part and circle behind the head, meeting again at the chest.
5. Repeat in the opposite direction.
6. Return the hands back to the knees.

### **Preparatory Movements**

These movements are designed to loosen the joints and align the ligaments, tendons and muscles to prepare the body for the practice of asanas. They should be practiced in a slow and controlled manner, correlated with the breath.

### **Preposition of Preparatory Movements:**

From standing position step the legs shoulder width apart.

### **Preparatory Movement Type 1:**

1. While inhaling raise both the arms over the head from the front.
2. Exhaling slowly bend forward at the waist, lowering the head towards the knees, bringing the palms to the floor.
3. Inhaling, straighten up and keep the arms over the head.
4. Exhaling, slowly lowering the arms down from the sides and return to the preposition.

Main Active or Stressed Areas – shoulders, lower back, hips, hamstrings

### **Preparatory Movement Type 2:**

1. While inhaling raise both arms from the sides until they are parallel with the floor.
2. Exhaling bend forward and twisting slightly place the left hand on the right foot, grabbing the big toe. Keeping the right arm straight above and the gaze on the right hand.

3. Inhaling, straighten up and keep the arms parallel to the ground.
4. Exhaling bend forward and twisting slightly place the right hand on the left foot, grabbing the big toe. Keeping the left arm straight above and the gaze on the left hand.
5. Inhaling, straighten up and keep the arms parallel to the ground.
6. Exhaling slowly lower the arms down from the sides and return to the preposition.

Main Active or Stressed Areas – neck, shoulders, chest, upper and lower back, hips, hamstrings

### **Preparatory Movement Type 3:**

1. While inhaling raise both arms from the sides until they are parallel with the floor.
2. Exhaling slowly twist to the left side in the waist, keeping the arms parallel to the floor.
3. Inhaling return to the front.
4. Exhaling slowly twist to the right side in the waist.
5. Inhaling return to the front.
6. Exhaling slowly lower the arms down from the sides and return to the preposition.

Main Active or Stressed Areas – neck, shoulders, entire spine, hips

### **Preparatory Movement Type 4:**

1. While inhaling bring both hands on to the waist.
2. Exhaling bend forward at the waist, trying to bring the head towards the knees.
3. Inhaling straighten the back, keeping the hands on the waist.
4. Exhaling bend backwards, you can support your lowerback with your palms.
5. Inhaling raise up and straighten the spine.
6. Exhaling, release the hands and return to the preposition.

Main Active or Stressed Areas – lower back, lower abdomen, hips and hamstrings

### **Preparatory Movement Type 5:**

1. While inhaling bring both the hands on to the waist.
2. Exhaling bend the body towards the left side from the waist.
3. Inhaling straightening up.
4. Exhaling bend the body towards the right side from the waist.
5. Inhaling straightening up.
6. Exhaling, release the hands and return to the preposition.

Main Active or Stressed Areas – entire spine, hips, waist area

### **Preparatory Movement Type 6:**

1. While inhaling bring both hands to the waist.
2. Exhaling bend forward from the waist.
3. Inhaling begin rotating to the left.
4. Continue inhaling and rotate to the back.
5. Begin exhaling, rotating towards the right.
6. Continue exhaling and bringing the head back in front of the knees.
7. Inhaling rotate to the right side.
8. Continue inhaling and rotate to the back.
9. Begin exhaling and rotate to the left.
10. Continue exhalation and bringing the head back in front of the knees.
11. Inhaling straightening the back.
12. Exhaling, release the hands and return to the preposition.

Main Active or Stressed Areas – entire spine, hips, waist area, abdomen and hamstrings



### **Preparatory Movement Type 7:**

1. Bring both the hands on the waist.
2. Bend the neck forward towards the chest.
3. Straighten the neck.
4. Bend the neck backwards.
5. Straighten the neck.
6. Bend the neck towards the left side without raising the shoulder.
7. Straighten the neck.
8. Bend the neck to the right side without raising the shoulder.
9. Straighten the neck.
10. Release the hands and come back into the preposition.

Main Active or Stressed Areas – neck and shoulders

### **Preparatory Movement Type 8:**

1. Bring both the hands on the waist.
2. Bend the neck forward towards the chest.
3. Rotate the neck towards the left side.
4. Rotate the neck towards the back.
5. Rotate the neck towards the right side.
6. Rotate the neck to the front, chin towards the chest.
7. Rotate the neck towards the right side.
8. Rotate the neck towards the back side.
9. Rotate the neck towards the left side.
10. Rotate the neck to the front, chin towards the chest.
11. Straighten the neck.
12. Release the hands and come back into the preposition.

Main Active or Stressed Areas – neck and shoulders

### **Preparatory Movement Type 9:**

1. While inhaling raise the arms up above the head from the front.
2. Exhaling bend forward from the waist bringing the palms together.
3. Inhaling begin rotating to the left, making sure that the head is between the arms.
4. Continue inhaling and rotate to the back.
5. Begin exhaling, rotating towards the right.
6. Continue exhaling and bringing the arms towards the ground in front of the body.
7. Inhaling rotate to the right side.
8. Continue inhaling and rotate to the back.
9. Begin exhaling and rotate to the left.
10. Continue exhalation and bringing the arms towards the ground in front of the body.
11. Inhaling straightening the back, bringing the palms apart and keeping the arms over the head.
12. Exhaling, lower the arms down from the sides and return to the preposition.

Main Active or Stressed Areas – shoulders, entire spine, hips, waist area, abdomen and hamstrings

### **Preparatory Movement Type 10:**

1. While inhaling raise the heels and the arms in front of the body, parallel to the ground.
2. Exhaling bend the knees, balancing on the toes and bringing the buttocks towards the heels.
3. Inhaling straighten the knees, keep the arms parallel and still balancing on the toes.
4. Exhaling bring the heels to the ground and lower the arms down from the front.

Main Active or Stressed Areas – knees, ankles, toes, thighs, lower back, shoulders

### **Preparatory Movement Type 11:**

1. Bend the left elbow to 90 degrees.
2. Grab hold of the left wrist with the right hand.
3. Make a fist with the left hand and rotate the hand clockwise and anti-clockwise.
4. Release the right hand.
5. Straighten the left arm, bringing it to the side.
6. Repeat on the opposite side.

Main Active or Stressed Areas – wrists

### **Preparatory Movement Type 12:**

1. Bend the left knee and raise the thigh to a 90 degree angle with the body.
2. Grab hold of the thigh with both of the hands.
3. Rotate the left foot clockwise and anti-clockwise.
4. Release the hands.
5. Lower the left leg back down, returning to the preposition.
6. Repeat on the opposite side.

Main Active or Stressed Areas – ankles

### **Common Do, Don't, Benefits and precautions for Preparatory Movements**

#### **Do:**

- Move in a steady, controlled and relaxed way.
- Correlate the breath with the movements unless specified otherwise.
- Keep the knees, back and neck straight unless specified otherwise.
- Keep the legs a comfortable distance apart, about shoulder width apart.

#### **Don't:**

- Bend the knees unless otherwise stated.
- Make fast or jerky movements.

#### **Benefits:**

- Warms up and prepares the body before the practice of asanas.
- Loosens the joints
- Aligns the ligaments, tendons and muscles.

### **Precautions:**

- Severe spinal problems or recent abdominal surgery, abdominal problems or pregnancy should not practice Preparatory Movement Types 4, 5, 6 and 9.
- Neck problems should not practice Preparatory Movement Types 7 and 8.
- Weak knee joints should practice Preparatory Movement Type 10 with caution.
- Severe spinal problems should practice Preparatory Movement Types 2 and 3 carefully.

### **Vajrasana Series**

This is a series of asanas formulated by Guruji (Vishwas Mandlik / Rishi DharmaJyoti) that are especially beneficial for those suffering from any type of back pain. The timing for the positions will vary depending on the patient and if they are comfortable. Each position can be held for ten seconds to begin with and increased up to a minute and even longer if it is comfortable.

It stretches and loosens the spine, hips, legs, shoulders. It is beneficial for slipped disc, sciatica, lower back pain and many spinal disorders. The chest is also opened and is therefore good for those with asthma, to let more air into the lungs.

1. The series begins in **Vajrasana / Thunderbolt Pose** (refer to information on this pose under the sitting section)

2. From Vajrasana bring the palms down on to the floor in front of the knees. Press the abdomen towards the thighs, push the chest forward and bring the shoulders and neck back, arching the spine. Breathe normally. This is **Januhastasana (Hand to Knee Pose)**.
3. From this pose bend the arms and back down, bringing the elbows to the floor in front of the knees. Cup the chin with the palms, wrists touching. The hands are supporting the head and the lower back is relaxed. This is **Hastashirasana (Palms to Chin Pose)**
4. Extend the left leg backwards so that the front of the left leg is touching the floor. This is **Ekapad Sahajahasta Bhujangasana (One Leg Easy Hand Cobra Pose)**.
5. Bring the right foot back so that the sole of the right foot is against either the thigh, knee or calf muscle. The hips are opened up and the head remains cupped by the hands. To get into the pose the arms may need to be placed on the floor and then returned when the legs are in place. This is **Ekapad Sahajahasta Bhujangasana Variation (One Leg Easy Hand Cobra Pose Variation)**.
6. Straighten the right leg so that both legs are together and the head is cupped with the hands. This is **Sahajahasta Bhujangasana (Easy Hand Cobra Pose)** and is a very beneficial when held for longer periods of time as long as there is no pain.
7. Returning back now from the other side, place the sole of the left foot against the right thigh, knee or calf muscle, coming into **Ekapad Sahajahasta**

### **Bhujangasana Variation (One Leg Easy Hand Cobra Pose Variation).**

8. Bring the left leg up under the chest and abdomen, coming into **Ekapad Sahajahasta Bhujangasana (One Leg Easy Hand Cobra Pose)**.
9. Bring the right leg next to the left leg, coming into **Hastashirasana (Palms to Chin Pose)**
10. Place the palms on the floor in front of the knees and stretch up into **Januhastasana (Hand to Knee Pose)**
11. Place the palms back on the knees in **Vajrasana**.

Main Active or Stressed Areas – neck, entire spine, hips, pelvis, knees and thighs

### **Suryanamaskar or Sun Salutation**

Suryanamaskar or Sun Salutations are a chain of seven asanas that can be practiced at the start of a Yoga session to warm up the body. Depending on the time that each asana is maintained, Suryanamaskar can be practiced as either exercise or asanas.

**Preposition of Suryanamaskar:** from the standing position bring the palms together, thumbs a 90 degree angle from the fingers, pressed against the sternum.

1. Inhaling, remaining in the preposition.

Main Active or Stressed Areas – entire spine, legs, feet and chest

2. Exhaling bend forward in the waist coming into the standing forward bend, trying to place the palms on the floor and head to the knees.

Main Active or Stressed Areas – lower back, hips and hamstrings

3. Inhaling step the left leg back into the half cobra position, keeping the foot erect and resting the left knee on the floor. Press the hips down towards the ground and bend the neck back. Push the chest forward, opening the chest and pulling the shoulders back. Try to bring the calf and thigh of the right leg close together.

Main Active or Stressed Areas – neck, lower back, one side of chest and abdomen and hips

4. Holding the breath, bring the right leg back, joining the legs together. Keep the arms, legs and back straight, creating a plank position. Feet should remain erect.

Main Active or Stressed Areas – abdomen, shoulders, back, elbows, wrists

5. Exhaling, lower the body down to the ground, in the Ashtanga position. First bring the knees on the ground and then the chest and finally the forehead. Keeping the thighs, abdomen and nose off the ground.

Main Active or Stressed Areas – neck, throat, middle back, chest, lower abdomen

6. Inhaling coming into the cobra position, straightening the arms, keeping the toes erect and legs together, knees on the ground. Push the chest forward and pull the shoulders back, gazing up towards the ceiling.

Main Active or Stressed Areas – neck, entire back especially lower part, abdomen, shoulders, chest and wrists

7. Hold the breath and raise the hips up into downward dog. Keep the arms and legs straight. Tuck the chin in towards the chest, push the body backwards and try to lower the heels to the floor. Push the forehead down towards the floor. Make sure not to move the feet forward in this position.

Main Active or Stressed Areas – lower back, shoulders, calves, hamstrings and wrists

8. Hold the breath and step the right leg forward between the hands coming back into the half cobra position.

Main Active or Stressed Areas – neck, lower back, one side of chest and abdomen and hips

9. Exhaling bring the left leg forward into the standing forward bend.

Main Active or Stressed Areas – lower back, hips and hamstrings

10. Inhaling straightening up and coming back into the preposition.

Main Active or Stressed Areas – entire spine, legs, feet and chest

**Do:**

- Keep the feet and hands in the same position throughout Suryanamaskar.
- Correlate each step with the breathing instructions.



**Don't:**

- Strain the breath.

**Benefits:**

- Warms up and prepares the body for asana practice.
- Lubricates and increases the blood supply to the joints.
- Can be practiced as Yoga or exercise. It is a good form of exercise if practiced in a fast manner.
- Strengthening of core area, abdominal muscles, lower back
- The whole body benefits and receives a stretch in this chain of asanas.

**Precautions:**

- Will depend on the individual but those with severe back and spinal problems, high blood pressure and heart problems, abdominal surgery or serious abdominal problems should not practice this series.

**Supine position –****Shavasana – Corpse Pose****Taking the Asana Position:**

1. Spread the legs one to two feet apart.
2. Bring the arms a little away from the body, palms turned upward.
3. Relax the neck and allow it to turn to the side if it is more comfortable.
4. Close the eyes and focus the attention on the body.
5. Begin focusing each body part and relaxing it, then moving on. Keep the mind focused on relaxation, the breath should be normal. Relax the whole body.

### **Releasing the Asana Position:**

1. Straighten the neck.
2. Bring the arms back next to the sides.
3. Bring the legs together and open the eyes.

### **Do:**

- Keep the mind focused.

### **Don't:**

- Go to sleep, let the mind wander or move the body.

### **Benefits:**

- Relaxation of entire nervous system, body and mind.
- Relieves stress on the body and mind.
- Removes disturbing thoughts and tensions.
- Relaxes the muscles which lead to a decrease in the demand for blood and oxygen, giving the circulatory and respiratory systems a break.
- Beneficial for all stress related ailments.

**Duration:** There is no time duration as it is a relaxation pose.

**Main Active or Stressed Areas** – entire body

### **Tadagasana – Pond Pose**

### **Taking the Asana Position:**

1. Bend both the legs bringing the heels near the buttocks, as close as is comfortable with the feet separated hip width apart.
2. Bring the arms over the head, forearms upwards and clasp the elbows if it is comfortable.
3. Close the eyes and relax.

### **Releasing the Asana Position:**

1. Bring the arms back down next to the body.
2. Straighten the legs and bring the legs together.

### **Benefits:**

- Relaxation.

- To practice deep breathing or meditation when it is difficult to sit or there is back pain.
- Relieves back pain.

**Duration:** There is no time duration as it is a relaxation pose.

**Main Active or Stressed Areas** – entire spine, abdominal area

### **Anantasana – Lord Vishnu Pose**

#### **Taking the Asana Position:**

1. Turn the body to the left side.
2. Raise the trunk slightly and support the left side of the head with the left hand, elbow on the floor.
3. Place the right hand on the floor, by the chest.
4. Lift and bend the right leg, placing the right foot on the left thigh.
5. Grasp the big toe of the right foot with the right hand.

#### **Releasing the Asana Position:**

1. Let go of the toe, place the legs back together and the right hand in front of the chest.
2. Lower the trunk back to the floor.
3. Turn back to the supine position.

#### **Do:**

- Find a point of focus

#### **Don't:**

- Let the body fall forward or backwards.

#### **Benefits:**

- Balances the body.
- Improves concentration.
- Strengthens the nervous system.
- Gives a gentle stretch to the hips.

**Duration:** Up to 1 minute

**Main Active or Stressed Areas** – neck, entire spine, pelvis, abdominal area

### **Ardha Chakrasana – Half Wheel Pose**

#### **Taking the Asana Position:**

1. Bend the knees and place the feet together near the buttocks.
2. Bring the arms over the head and clasp the elbows.
3. Exhale and inhaling raise the hips from the ground making a straight line from the shoulders to the knees.
4. Either stay in that pose or continue by shifting the weight to the right side and straightening the left leg. The knees will remain together.
5. If the body is comfortable raise the right foot so that all the weight is on the toes of the right foot. Stretch the toes of the left foot away from the body.

#### **Releasing the Asana Position:**

1. Lower the right foot back to the floor.
2. Bend the left leg and place the foot on the floor next to the right foot.
3. Lower the hips back to the floor.
4. It can be repeated on the right side at this point and then released in the same order.
5. Bring the arms back down to the sides.
6. Straighten the legs.

#### **Do:**

- Keep the raised leg straight.
- Try to keep a straight line from the shoulders to the toes of the raised leg.

#### **Don't:**

- Let the hips fall.
- Raise the leg too far, separating the knees.
- Come into the full position unless the body is comfortable.

- Overstretch in this position.

**Benefits:**

- Strengthens the hips, buttock, calf, thigh and lower back muscles.
- Reduces back pain (especially holding the pose in stage three) and is useful for lumbar spondylitis.
- Strengthens the spine.

**Main Active or Stressed Areas** – neck, shoulders, lower back, buttocks, thighs, core muscles and ankles

**Precautions:**

Those with serious hip or spinal problems should avoid this asana as well as those with high blood pressure and brain ailments.

**Duration:** 30 secs

**Dwi Pada Uttanpadasana –Two Legs Raise Pose****Taking the Asana Position:**

1. Exhale and while inhaling slowly raise the legs to a 90 degree angle from the floor. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the legs back to the supine position.

**Do:**

- Try and keep the legs straight and steady, toes pointed to the ceiling.
- Try not to raise the shoulders from the ground. The upper body including arms should be as relaxed as possible.

**Don't:**

- Bend the knees.

**Benefits:**

- Improves the tone and strength of the abdominal muscles and thigh muscles.
- Contraction of abdominal muscles produces a pressure on the abdominal organs thereby improving their function.
- Helps in the production of digestive juices and the process of excretion.
- Improves the tone of the muscles and ligaments of the uterus and the pelvic muscles.
- Helps the drainage of deoxygenated blood from the leg region towards the heart under the influence of the gravitational force.

**Main Active or Stressed Areas** – core muscles, hips, lower back and hamstrings

**Precautions:**

- Must be avoided if there is recent abdominal surgery as there is a lot of pressure on the abdomen.

**Duration:** 30 secs

### **Eka Pada Uttanpadasana–One Leg Raised Pose**

**Taking the Asana Position:**

1. Exhale and while inhaling slowly raise the left leg to a 90 degree angle from the floor. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the leg back to the supine position.
2. Repeat with the right leg.

**Do:**

- Try and keep the leg straight and steady, toes pointed to the ceiling.
- Try not to raise the shoulders from the ground. The upper body including arms should be as relaxed as possible.

- The leg on the floor should remain relaxed.

**Don't:**

- Bend the knees.

**Benefits:**

- Improves the tone and strength of the abdominal muscles and thigh muscles.
- Contraction of abdominal muscles produces a pressure on the abdominal organs thereby improving their function.
- Helps in the production of digestive juices and the process of excretion.
- Improves the tone of the muscles and ligaments of the uterus and the pelvic muscles.
- Helps the drainage of deoxygenated blood from the leg region towards the heart under the influence of the gravitational force.
- Due to only one leg being raised there is mutually opposing strain in the legs which gives different stretch to the legs and pelvic region.

**Main Active or Stressed Areas** – core muscles, hips, lower back and hamstrings

**Precautions:**

- Must be avoided if there is recent abdominal surgery as there is a lot of pressure on the abdomen.

**Duration:** 30 secs

**Sulabha Pawanmuktasana****Easy Gas Release Pose****Taking the asana position:**

1. Bend both the knees and bring the feet near the buttocks.
2. Bring the thighs to the chest.
3. Encircle the arms around the legs and press the knees to the abdomen.

### **Releasing the asana position:**

1. Release the arms and bring them to the sides of the body.
2. Bring the feet back down to the floor, near the buttocks.
3. Let the feet slide gently back down to the floor, straightening the legs.

### **Do:**

- Relax the body and breathe normally in the pose.

### **Don't:**

- Overstretch, trying to pull the thighs too close and causing strain.

### **Benefits:**

- The pressure on the abdomen releases any trapped gases in the large intestine.
- Blood circulation is increased to all the internal organs.
- Digestive system is improved.

### **Precautions:**

- Must be avoided if there is recent abdominal surgery as there is a lot of pressure on the abdomen.
- Anyone suffering from hernia or piles should avoid this asana.
- Pregnant women should not practice this asana.

**Duration:** Up to one minute

**Main Active or Stressed Areas** – abdomen, hips, lower back and knees

## **Pavanmuktasana – Gas Release Posture**

### **Taking the Asana Position:**

1. Exhale and while inhaling slowly raise the legs to a 90 degree angle from the floor.



2. Bend both legs at the knees and rest the thighs against the abdomen, keeping the knees and ankles together.
3. Encircle the knees with both arms, hands clasping opposite elbows.
4. Bend the neck and place the chin on the knees. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Straighten the neck and lower the head back on to the ground.
2. Release the arms and place them beside the body.
3. While inhaling straighten both of the legs, let them rest at 90 degrees from the ground.
4. Exhaling slowly lower the legs back to the supine position.

### **Do:**

- Try to touch the chin to the knees.
- Try to keep the legs together.
- Point the toes.

### **Don't:**

- Strain your neck.

### **Benefits:**

- The pressure on the abdomen releases any trapped gases in the large intestine.
- Blood circulation is increased to all the internal organs.
- Digestive system is improved.
- Stretches the neck and back.

**Main Active or Stressed Areas** – neck, abdomen, hips, lower back and knees

### **Precautions:**

- Must be avoided if there is recent abdominal surgery as there is a lot of pressure on the abdomen.
- Anyone suffering from hernia or piles should avoid this asana.
- Pregnant women should not practice this asana.

**Duration:** One minute

### **Noukasana (Supine) – Boat Pose**

#### **Taking the Asana Position:**

1. Exhale and while inhaling slowly raise the legs to a 45 degree angle from the floor,
2. Continue inhaling as the head and shoulders are raised. Place hands on legs and walk them up to the toes, holding the toes with both hands.
3. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Inhale and while exhaling release the toes and lower the body back down to the ground.
2. Continue exhaling and slowly lower the legs to the ground, coming back into the supine position.

#### **Do:**

- Keep the legs straight in the knees and inclined at a 45 degree angle with the floor.
- Try and keep the back as straight as possible.
- Eyesight fixed on the toes, this will help maintain the balance.
- You may start from sitting position if it is difficult to achieve the position from supine position.

#### **Don't:**

- Bend the knees.
- Bend the elbows.

#### **Benefits:**

- The pressure created on the abdominal organs improves their function.

- Tones the hip flexor, thigh, calf and abdominal muscles up to certain extent, stagnant blood is drained from the legs.
- Helps to improve balance and has a positive effect on the nervous system.

**Main Active or Stressed Areas** – lower back, buttocks, core muscles and hamstrings

**Precautions:**

- Must be avoided if there is recent abdominal surgery as there is a lot of pressure on the abdomen.

**Duration:** 15 secs

**Viparit Karni – Inverted Pose**

**Taking the Asana Position:**

1. Exhale and while inhaling slowly raise both the legs to a 90 degree angle from the floor.
2. Exhaling raise the waist and the hips from the floor and take the legs backwards over the head.
3. Inhaling place both hands below the waist for support and straighten the legs, toes pointed to the ceiling. The trunk of the body should be at a 45 degree angle from the floor. Fix the eyesight on the toes and maintaining the asana, continue normal breathing.

**Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the legs over the head, bring the arms back to the floor.
2. Inhaling slowly lower the waist back down to the floor keeping the legs at a 90 degree angle from the ground.
3. Exhaling slowly lower both legs back to the supine position.

**Do:**

- Keep the legs straight in knees with toes pointing to the sky.
- Head straight and eyesight fixed on the toes.
- The trunk of the body should be kept about at a 45 degree angle from the ground.

**Don't:**

- Bend the knees.
- Move the neck while in the position.

**Benefits:**

- Same benefits as Sarvangasana excluding the chin lock and effect it has on the thyroid.

**Main Active or Stressed Areas** –throat, neck, shoulders, lower back, elbows and wrists

**Precautions:**

- Same as Sarvangasana.

**Duration:** 2 minutes

### **Sarvangasana – Shoulder Stand Pose**

**Taking the Asana Position:**

1. Exhale and while inhaling slowly raise both the legs to a 90 degree angle from the floor.
2. Exhaling raise the waist and the hips from the floor and take the legs backwards over the head.
3. Inhaling raise the back and the legs up into a vertical position, placing the hands on the upper back for support. The chin should rest against the chest. The chest should lift to the chin, creating the chin lock. Fix the eyesight on the toes and maintaining the asana, continue normal breathing.

**Releasing the Asana:**

1. Inhale, and while bend in the waist and lower the legs over the head, releasing the hands from the upper back.

2. Inhaling Exhaling slowly lower the back to the floor, keeping the legs at a 90 degree angle from the floor. Option to inhale in Uttanpadasana.
3. Exhaling slowly lower both legs back to the supine position.

**Do:**

- Keep the legs straight in knees with toes pointing to the sky.
- Try and keep the body in a straight line from the chest to the tips of the toes.
- Head straight and eye sight fixed on the toes.
- Try and rest the chin against the chest. Chin and chest should contact.

**Don't:**

- Bend the knees.
- Move the neck or overstrain it in the chin lock position.

**Benefits:**

- Improves the function of the thyroid, parathyroid and pituitary glands. All of the other endocrine glands are regulated by these main glands and so the overall function of the endocrine system is improved. This results in the improved functioning of all other systems of the body.
- Stagnant blood from the lower regions of the body, i.e. legs and abdomen is drained to the heart thereby improving the supply of fresh blood to these parts and the whole circulatory system. Blood supply to the head area i.e. brain, eyes, ears, nose and throat is improved thereby improving their functioning.
- The lung capacity is increased as the diaphragm, which is the muscle of respiration, has to work against gravity in this posture, this helps in the abdominal respiration and is therefore helpful in the treatment of asthma. Toxins in the respiratory

system are drained thereby improving the respiratory system.

- Prevents and cures varicose veins.

### **Precautions:**

- Should not be performed by people suffering from high blood pressure or brain diseases, neck complaints or spinal injuries.
- Should be avoided during menstruation and pregnancy.

**Duration:** 3 minutes

### **Ashwini Mudra – Horse Pose**

#### **Taking the Asana Position: Initial Position –**

#### **Sarvangasana Position**

1. Bend both legs at the knees.
2. Fold the legs in the waist and let the thighs rest against the stomach. Knees should be just above the face.
3. In this position begin contraction and expansion of the anus muscles, keeping the breathing normal.

#### **Releasing the Asana Position:**

1. Stop the contraction and expansion of the anus.
2. Straighten the legs in the waist.
3. Straighten the legs in the knees and come to Sarvangasana position.

#### **Do:**

- Legs are bent at the knees and the knees are just above the head or towards the ears.
- Try and keep the back in a straight, vertical position.
- Try and rest the chin against the chest.

#### **Don't:**

- Bend the back.
- Let the knees come to the ground or away from the body.
- Let the knees touch the face or head.

- Move the neck or overstrain it in chin lock position.

### **Benefits:**

- Strength of the muscles of the uterus, rectum, large intestine and perineum region is increased.
- Useful in preventing the prolapse of the uterus, rectum and preventing piles.
- Function of abdominal organs (especially lower abdomen) is improved.

Note: It offers most of the advantages of Sarvangasana.

### **Precautions:**

- Any women suffering from severe problems of the uterus should not practice this asana.
- Should be avoided during pregnancy and menstruation, high blood pressure and brain diseases. Same as Sarvangasana

**Duration:** 3 minutes

### **Halasana – Plough Pose**

#### **Taking the Asana Position:**

1. Exhale and while inhaling slowly raise the legs to a 90 degree angle from the floor.
2. Exhaling raise the waist and hips, taking the legs over the head, keeping them suspended above the ground.
3. After exhaling fully, lower the leg further down and rest the toes on the floor. Keep the toes stretched and breathe normally.

#### **Releasing the Asana Position:**

1. Exhale and inhaling lift the toes up from the floor, keeping the legs straight in the knees.
2. Continue inhaling and slowly lower the spine back down to the ground, keeping the legs at a 90 degree angle with the floor.
3. Exhaling slowly lower both legs back to the supine position.

### **Do:**

- Keep the legs straight in knees with toes vertical on the ground over your head.
- Legs are in one straight line.
- As far as possible, the back remains straight and vertical.
- Arms straight with palms on the ground or hands interlocked.
- Shoulders resting on the ground.
- The chin resting against the chest.

### **Don't:**

- Bend the knees.
- Move the neck or overstrain it in chin lock position.

### **Benefits:**

- Improves the function of abdominal organs, particularly the pancreas which stimulates the secretion of insulin. The breathing movements of the diaphragm help to massage the abdominal organs.
- Improves the tone and strength of back muscles as the back is folded, as well as the leg muscles and abdominal muscles. It also removes the rigidity of the back muscles.
- Improves the working of the spinal nerves, putting pressure on the nerves in the neck region which are predominantly sympathetic.
- Improves the function of the thyroid, parathyroid and pituitary glands. All of the other endocrine glands are regulated by these main glands and so the overall function of the endocrine system is improved. This results in the improved functioning of all the systems of the body.

**Main Active or Stressed Areas** –throat, neck, shoulders, entire spine and hamstrings

### **Precautions:**



- Should not be preformed by people suffering from high blood pressure or brain diseases.
- Should be avoided during menstruation and pregnancy. As per Sarvanagasana

**Duration:** 30 secs

### **Matsyasana – Fish Pose**

#### **Taking the Asana Position:**

1. Spread the legs apart at about a distance of one foot.
2. Bend the left leg at the knee and place it on the right thigh.
3. Bend the right leg at the knee and place it on the left thigh.
4. With the support of the elbows raise the head, curve the neck backward and place the top of head on the floor creating an arch in the back.
5. Hold the toes of the feet with opposite hands and continue breathing normally.

#### **Releasing the Asana Position:**

1. Release the toes.
2. Using the support of the elbows, slowly release the neck and return the shoulders and head to the floor.
3. Straighten the right leg.
4. Straighten the left leg.
5. Bring both legs together, returning to the supine position.

#### **Do:**

- While taking and releasing the position, support the neck with the elbows.
- Try to rest the crown of the head on the ground.

#### **Don't:**

- Move, overstretch or turn the neck while you are in the position.

#### **Simple variations:**

- One can keep the legs straight instead of being in Padmasana.
- The legs can be folded in Swastikasana or Samasana or a simple cross legged position.

### **Benefits:**

- It causes a stretching on the thyroid gland, thereby improving the function of the same.
- It stretches the intestines, liver, pancreas, bladder and other abdominal organs which improves their functioning and efficiency.
- Reduces blood supply to the legs and redirects it to the reproductive and pelvic organs. Stagnant blood around vertebral column is drained. Improves supply to brain and face, also stretches the carotid artery.
- The reproductive system is improved due to the increased blood supply.
- Toning of abdominal, thigh and intercostal muscles.
- Toning of intercostals muscles help in deep breathing, so it is helpful in asthma and bronchitis.

**Main Active or Stressed Areas** –throat, neck, top of the head, chest, entire back, lower abdomen and knees

### **Precautions:**

- Should not be performed by people suffering from high blood pressure, heart diseases, hernia or ulcers.
- Should be avoided during menstruation and pregnancy.

**Duration:** 30 secs

**Prone position –**

**Makarasana – Crocodile Pose**

### **Taking the Asana Position:**

1. Fold the arms in front of the head and place the head either on the arms or the floor, turning the head to the side if it is comfortable.
2. Spread the legs apart 1 ½ to 2 feet apart with the toes pointing outwards, heels in.

### **Releasing the Asana Position:**

1. Bring the legs back together.
2. Return the arms back down by the sides.

### **Do:**

- Keep the mind focused.

### **Don't:**

- Go to sleep, let the mind wander or move the body.

### **Benefits:**

- Relaxation of entire nervous system, body and mind.
- Gives extra relaxation to the back region.
- Relieves stress on the body and mind.
- Removes disturbing thoughts and tensions.
- Relaxes the muscles which lead to a decrease in the demand for blood and oxygen, giving the circulatory and respiratory systems a break.
- Beneficial for all stress related ailments.

**Main Active or Stressed Areas** –entire body, especially entire spine

**Duration:** There is no time duration as it is a relaxation pose.

### **Ardha Shalabhasana – Half Locust Pose**

#### **Taking the Asana Position:**

1. Exhale and while inhaling raise the left leg from the waist, keeping the leg straight in the knees. Keep the toes stretched and continue normally

breathing. The right leg should remain on the floor, relaxed.

### **Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the leg back down to the ground and return to the prone position.
2. Repeat with the right leg.

### **Do:**

- Keep both the legs straight and together at the knees.
- Chin on the ground.
- Palms pressing on the ground.
- Toes pointing backwards.

### **Don't:**

- Bend the knees.
- Keep distance between the legs.
- Touch the forehead on the ground.
- Hold the breath.

### **Benefits:**

- Stimulates the parasympathetic nerves in the lower spinal region. Removes the pressure on the sciatic nerve and gives relief from backache and slipped disc (however it should be practiced with caution for those suffering from slipped disc).
- Improves the function of the abdominal organs especially the lower abdomen by improving peristalsis in the large intestine and especially in the large portion of the colon. Improves appetite.
- Improves the strength of the thigh and abdominal muscles and improves blood supply to the lower back and neck muscles, relieving stiffness in this region.
- There is less stretch and strain on the body compared to the full Shalabhasana however due to one leg being raised there is mutually opposing strain, effecting the lower back and pelvic region.

**Main Active or Stressed Areas** –buttocks, lower back and lower abdomen

**Precautions:**

- Practice with caution if there is slipped disc or any other severe spinal problems.
- Any recent abdominal surgery, hernia or prolapse.
- Pregnancy or menstruation.

**Duration:** 30 secs

**Shalabhasana – Locust Pose**

**Taking the Asana Position:**

1. Exhale and while inhaling raise both legs from the waist, keeping the legs straight in the knees. Keep the toes stretched and continue normally breathing.

**Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the legs back down to the ground and return to the prone position.

**Do:**

- Keep both the legs straight and together at the knees.
- Chin on the ground.
- Palms pressing on the ground.
- Toes pointing backwards.

**Don't:**

- Bend the knees.
- Keep distance between the legs.
- Touch the forehead on the ground.

**Advanced variation:**

- Arms inserted below the thighs with palms facing downwards to help raise the legs more.
- Hands together with fingers interlocked, supporting on the ground.

**Benefits:**

- Stimulates the parasympathetic nerves in the lower spinal region. Removes the pressure on the sciatic nerve and gives relief from backache and slipped disc (however it should be practiced with caution for those suffering from slipped disc).
- Improves the function of the abdominal organs especially the lower abdomen by improving peristalsis in the large intestine and especially in the large portion of the colon. Improves appetite.
- Improves the strength of the thigh and abdominal muscles and improves blood supply to the lower back and neck muscles, relieving stiffness in this region.

**Main Active or Stressed Areas** –buttocks, lower back and lower abdomen

**Precautions:**

- Practice with caution if there is slipped disc or any other severe spinal problems.
- Any recent abdominal surgery, hernia or prolapse.
- Pregnancy or menstruation.

**Duration:** 15 secs

**Bhujangasana (Saralahasta) –**

**Straight Hand Cobra Pose**

**Taking the Asana Position:**

1. Bring both hands near the chest and place the palms on the ground with the fingers together and thumbs pointed towards the body. Elbows should be raised towards the ceiling. Place forehead on the ground.
2. While inhaling raise the forehead, bend the neck backwards and then slowly raising the shoulders, chest and abdomen from the ground until the arms are straight in the elbows. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Inhale and while exhaling slower lower the abdomen, chest and finally forehead on the ground using the support of the arms.
2. Place the chin on the floor and return the arms back to the prone position.

### **Do:**

- Try and keep the arms straight, palms on the ground.
- Try and keep the knees and ankles together, toes pointed.
- Gaze towards the ceiling.
- You can lift the hips and thighs if the back is not flexible.
- Open the chest; pull the shoulders backwards and downwards.

### **Don't:**

- Have any distance between the legs.
- Let the shoulders hunch upwards towards the ears.

### **Benefits:**

- Helps to remove backache and keeps the spine supple and healthy. By arching the spine blood circulation is increased to that region toning the nerves along the spinal column and improving the communication between the brain and the rest of the body.
- Tones the ovaries and the uterus and helps to alleviate any gynaecological disorders.
- The pressure on the abdomen is also beneficial to the abdominal organs and in particular the digestive organs, it stimulates the appetite, relieves flatulence and constipation.

**Main Active or Stressed Areas** – neck, entire back especially lower part, abdomen, shoulders, chest and wrists

### **Precautions:**

- Same as Dhanurasana.

**Duration:** 1 minute

### **Bhujangasana (Vakrahasta) –**

#### **Bent Hand Cobra Pose**

##### **Taking the Asana Position:**

1. Bring both hands near the chest and place the palms on the ground with the fingers together and thumbs pointed towards the body. Elbows should be raised towards the ceiling. Place the forehead on the ground.
2. While inhaling gradually raise first the forehead, shoulders and chest from the ground. The support of this movement should be on the spinal column; the arms remain bent at the elbows and do not bear the weight of the body. Continue to maintain the asana, breathing normally.

##### **Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the chest, shoulders and finally the forehead on the ground.
2. Place the chin on the floor and return the arms back to the prone position.

##### **Do:**

- Keep the arms bent, with the elbows close to the body and pointed towards the ceiling.
- Try and keep the knees and ankles together, toes pointed.
- Gaze towards the ceiling.
- Open the chest; pull the shoulders backwards and downwards.
- Try and support yourself with the spinal column.

##### **Don't:**

- Have any distance between the legs.
- Let the shoulders hunch upwards towards ears.
- Let the elbows point away from the body.
- Support the body with the arms.



### **Benefits:**

- Helps to remove backache and keeps the spine supple and healthy. By arching the spine blood circulation is increased to that region toning the nerves along the spinal column and improving the communication between the brain and the rest of the body.
- Tones the ovaries and the uterus and helps to alleviate any gynaecological disorders.
- The pressure on the abdomen is also beneficial to the abdominal organs and in particular the digestive organs, it stimulates the appetite, relieves flatulence and constipation.

**Main Active or Stressed Areas** – neck, entire back especially middle and upper part and abdomen

### **Precautions:**

- Should be completely avoided if you are suffering from diseases of the backbone.
- If there is recent abdominal surgery, hernia or ulcer in the stomach this posture should be avoided.
- Must be avoided if suffering T.B.
- Pregnancy and menstruation.

**Duration:** 45 secs

### **Dhanurasana – Bow Pose**

#### **Taking the Asana Position:**

1. Bend both the legs at the knees and keep them at a distance of 6 to 8 inches from each other.
2. Catch both the legs firmly near the ankles.
3. Exhale and while inhaling pull the legs upwards with the hands and raise the chest, allowing the whole body to be stretched in a curve, raising the neck to gaze towards the ceiling. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Inhale and while exhaling bring both knees, shoulders and chin slowly to the floor.
2. Release the ankles and bring the hands beside the body.
3. Straighten the bent legs, bring them to the floor and return to the prone position.

**Do:**

- Try to balance on the abdomen.
- Keep the knees and thighs off the ground; keeping about 1 foot distance between knees.
- Raise the chest and shoulders off the ground.
- Open the chest and pull the shoulders back.

\* Note – there will be some rocking movement because of the diaphragm movements for breathing.

**Don't:**

- Bend the arms.
- Drop the head.

**Benefits:**

- The body weight is balanced on the abdominal muscles and they are given pressure so that the intra-abdominal organs, i.e. stomach, liver, spleen, pancreas and intestines are massaged by the change in pressure. It also improves the secretions of these organs. It improves the peristalsis of the intestine and relieves constipation. The blood flow to the abdominal organs is also improved. With regular practice it will reduce the fat around the abdomen and thigh areas.
- This asana creates strength in the muscles of the spinal cord and the nerves of the back. It also strengthens the muscles of the arms and thighs.
- It widens and opens the chest area thereby improving respiration, relieving asthma and bronchitis. It is helpful for breast development.
- There is an improvement in the circulation of lymph and blood throughout the body especially

the arms and legs due to the toning of the muscles.

**Main Active or Stressed Areas** –entire back, abdomen, shoulders, chest and thighs

**Precautions:**

- Should be completely avoided if you are suffering from diseases of the backbone.
- If there is recent abdominal surgery, hernia or ulcer in the stomach this posture should be avoided.
- Must be avoided if suffering T.B.
- Pregnancy and menstruation.

**Duration:** 30 secs

**Noukasana (Prone) – Boat Pose**

**Taking the Asana Position:**

1. Bring the arms in front of the head, resting them on the floor with the palms joined together. Forehead on the floor.
2. Exhale and while inhaling raise the arms, forehead and chest from the ground and at the same time raising the legs from the waist, keeping the legs straight. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower the shoulders, forehead, arms and legs to the floor. Keeping the forehead resting on the floor.
2. Return both hands to the sides of the body and the chin on the ground, coming into the prone position.

**Do:**

- Keep both the legs straight in the knees and toes pointed.
- Keep both the arms straight in elbows and palms joined in Namaskar position over the head.

- Keep the head between the arms throughout the asana, arms against the ears.
- Try to balance on the abdomen.
- Try to raise the thighs off the ground.
- Try to raise the shoulders and chest off the ground.

Note – there will be some rocking movement because of diaphragm movements for breathing.

### **Don't:**

- Bend the elbows or knees
- Keep distance between legs or knees

### **Benefits:**

- The effects are the same as Dhanurasana but are slightly increased as the stretch and pull is not transferred to the hands and legs but is carried by the abdominal area.

**Main Active or Stressed Areas** –entire spine, buttocks, and abdomen

### **Precautions:**

- Are the same as Dhanurasana

**Duration:** 15 secs

### **Sitting position – Swastikasana – Auspicious Pose**

#### **Taking the Asana Position:**

1. Spread both the legs apart 1 to 1 ½ feet apart.
2. Bend the left leg and place the sole of the left foot against the right inner thigh.
3. Bend the right leg and place the sole of the foot against the left inner thigh, a little between the calf and thigh.
4. Place the hands into dhyana mudra.

#### **Releasing the Asana Position:**

1. Place the hands back on the floor next to the hips.
2. Straighten the right leg.

3. Straighten the left leg.
4. Bring both legs back together.

**Do:**

- Keep the spine erect.
- Have the backs of the hands on the knees, not off the knees.

**Don't:**

- Strain the knees or ankles.
- Press the heel against the perineum.

**Benefits:**

- Strengthens the spine.
- Reduces stress on the muscles of the body which leads to decreased strain on the heart, decreased respiration rate and increased concentration of the mind.

**Main Active or Stressed Areas** – knees, pelvic region, erect spine

**Precautions:**

- Weak knees

**Duration:** 10 minutes

**Siddhasana/Samasana – Perfect Pose****Taking the Asana Position:**

1. Spread both the legs apart 1 to 1 ½ feet apart.
2. Bend the left leg and place the sole of the left foot against the right inner thigh and the heel against the perineum.
3. Bend the right leg and place the sole of the foot against the left inner thigh and the heel on top of the other heel and against the genital region.
4. Place the hands into dhyana mudra.

**Releasing the Asana Position:**

1. Place the hands back on the floor next to the hips.
2. Straighten the right leg.
3. Straighten the left leg.

4. Bring both legs back together.

**Do:**

- Keep the spine erect.
- Have the backs of the hands on the knees, not off the knees.

**Don't:**

- Strain the knees or ankles.
- Press the heel against the perineum.

**Benefits:**

- Strengthens the spine.
- Reduces stress on the muscles of the body which leads to decreased strain on the heart, decreased respiration rate and increased concentration of the mind.
- Is beneficial for redirecting sexual energy and stimulating mooladhara chakra.

**Main Active or Stressed Areas** – knees, pelvic region, erect spine

**Precautions:**

- Weak knees
- Those with hydrocele or enlargement of the testicles should not practice this asana.

**Duration:** 10 minutes

### Vajrasana – Thunderbolt Pose

**Taking the Asana Position:**

1. Bend the left leg in the knee and place the foot near the left thigh.
2. Bend the right leg in the knee and place it by the left foot, shifting the weight on to both feet.
3. Rest the knees on the ground, toes together, heels apart and sit between the heels
4. Place the palms of the hands on the knees.

**Releasing the Asana Position:**

1. Remove the hands from the knees and return them to the side.
2. Raise the knees and shift the weight to the toes of the feet.
3. Straighten the left leg.
4. Straighten the right leg and return to sitting position.

### **Do:**

- Fold the legs in knees and place them on the ground.
- Keep the knees together.
- Touch both the big toes together, let the heels fall outside.
- Sit with buttocks resting between both the heels.
- Keep the hands on the knees, palms facing downwards.
- Keep the back and neck straight, shoulders relaxed, gaze forward.
- Open the chest.

### **Don't:**

- Lift the buttocks.
- Sit on the heels.
- Bend the back or neck.
- Overstrain the knees.

### **Benefits:**

- Alters the flow of blood and nervous impulses in the pelvic region and strengthens the pelvic muscles.
- Increases efficiency of the entire digestive system.
- It aids in digestion immediately after eating. This is the only asana that can be practiced after a meal.
- It is an important meditation posture because the body becomes upright and straight with no effort.

**Main Active or Stressed Areas** – knees, ankles, pelvic region, abdomen and erect spine

**Precautions:**

- If there is pain in the thighs practice with care and separate the knees slightly.
- Those with weak knee joints should practice with caution.
- If there is any discomfort a pillow can be placed between the buttocks and the heels.

**Duration:** 5 minutes or more

**Vajrasana Yogamudra Type 1 –****Thunderbolt Gesture Type 1****Taking the Asana Position:****Initial Position – Vajrasana**

1. Take both hands behind the back, interlocking the thumbs, palms facing outwards.
2. Inhale and while exhaling bend in the waist and rest the forehead on the floor. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Exhale and while inhaling straighten the waist.
2. Place the palms back down on the knees.

**Do:**

- Take the arms behind the back, palms facing upwards and interlock the thumbs.
- Bend forward only as much as is comfortable. This should be a relaxing pose.

**Don't:**

- Lift the buttocks off the ground.
- Overstrain the neck while bending forward.
- Overstrain the knees.
- Stretch the arms up, they should be relaxed on the body.

**Benefits:**

- Applies pressure to the intestines, liver, spleen and other internal organs increasing the blood



circulation to those areas and therefore improving their function.

- Regulates the functioning of the adrenal glands.
- Tones the pelvic muscles and the sciatic nerves.
- Alleviates disorders of the female and male reproductive organs.
- Helps eliminate anger and is very cooling for the brain.
- Relieves constipation.

**Main Active or Stressed Areas** – knees and lower back

**Precautions:**

- Those with weak knees should practice this posture with caution.
- Slipped disk or severe spinal column problems should avoid this asana.
- Should be avoided by people suffering from vertigo.

**Duration:** 2 minutes

**Vajrasana Yogamudra Type 2 –**

**Thunderbolt Gesture Type 2**

**Taking the Asana Position:**

**Initial Position – Vajrasana**

1. Place the palms on the abdomen below the navel, keeping the right palm on top of the left palm.
2. Inhale and while exhaling bend in the waist and rest the forehead on the floor. Continue to maintain the asana, breathing normally. The elbows should be pointing towards the roof.

**Releasing the Asana Position:**

1. Exhale and while inhaling straighten the waist.
2. Place the palms back down on the knees.

**Do:**

- Put the arms in front of the abdomen, place one hand on top of the other, palms facing upwards.

- Bend forward only as much as is comfortable. This should be a relaxing pose.
- Keep the elbows pointing towards the roof.

### **Don't:**

- Lift the buttocks off the ground.
- Overstrain the neck while bending forward.
- Overstrain the knees.
- Let the elbows fall to the sides.

### **Benefits:**

- Applies pressure to the intestines, liver, spleen and other internal organs increasing the blood circulation to those areas and therefore improving their function.
- Regulates the functioning of the adrenal glands.
- Tones the pelvic muscles and the sciatic nerves.
- Alleviates disorders of the female and male reproductive organs.
- Helps eliminate anger and is very cooling for the brain.
- Relieves constipation.
- The benefits are the same as Vajrasana Yoga Mudra Type 2 but increased due to the pressure applied from the hands to the abdomen.

**Main Active or Stressed Areas** – knees, lower back, abdomen

### **Precautions:**

- Those with weak knees should practice this posture with caution.
- Slipped disk or severe spinal column problems should avoid this asana.
- Should be avoided by people suffering from vertigo.
- Abdominal surgery.

**Duration:** 1 1/2 minutes

**Padmasana – Lotus Pose**

### **Taking the Asana Position:**

1. Spread both of the legs about one foot apart.
2. Bend the left leg in the knee and place the left foot on the right thigh.
3. Bend the right leg in the knee and place the right foot on the left thigh.
4. Place both hands on the knees in Dhyana Mudra. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Release Dhyana Mudra and return the arms beside the body.
2. Straighten the right leg.
3. Straighten the left leg.
4. Join the legs and come into sitting position.

### **Do:**

- Sit with back erect, neck straight and shoulders relaxed, legs bent in knees.
- If it is difficult then one can keep only one foot on the opposite thigh and other foot on the floor, practicing Ardha Padmasana (Half Lotus Pose).
- One can fold left leg first or right leg first as per the convenience.

### **Don't:**

- Hunch your back.
- Strain the hands or arms, keep them relaxed.
- Overstrain the knees.

### **Benefits:**

- Stabilizes the body and mind.
- Allows one to sit steadily for a long period of time which is ideal for the practice of meditation and pranayama.
- Applies pressure to the lower spine which has a relaxing effect on the nervous system.

**Main Active or Stressed Areas** – knees, hips, ankles, pelvic region and erect spine

### **Precautions:**

- If the knee or ankle joints are weak this asana should be practiced with caution.

**Duration:** 10 minutes

### **Padmasana Preparatory Movements**

- Ardha and Purna Titali – Butterfly – the soles of the feet are together and the feet are as close to the body as possible. Press the knees down towards the floor with the hands or the forearms.
- One leg straight, one foot on thigh. First bring the knee to the chest then push the knee down towards the ground.
- In the same position rotation the knee, working on the hip also.
- Rocking the baby movement – encircle the leg with the arms and rock the leg to either side.
- Squatting position then palms together in namaskar, pressing the upper arms against the legs.

### **Padmasana Yogamudra Type 1-**

#### **Lotus Gesture Type 1**

#### **Taking the Asana Position:**

##### **Initial Position – Padmasana**

1. Take both hands behind the back, interlocking the thumbs, palms facing outwards.
2. Inhale and while exhaling bend in the waist and rest the forehead on the floor. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Exhale and while inhaling straighten the waist.
2. Restore the hands to the knees in Dhyana Mudra.

#### **Do:**

- Take the arms behind the back, place one hand on top of the other, palms facing upwards and interlock the thumbs.

**Don't:**

- Lift the buttocks off the ground.
- Overstrain the neck while bending forward.
- Overstrain the knees.

**Benefits:**

- Applies pressure to the intestines, liver, spleen and other internal organs increasing the blood circulation to those areas and therefore improving their function.
- Regulates the functioning of the adrenal glands.
- Tones the pelvic muscles and the sciatic nerves.
- Alleviates disorders of the female and male reproductive organs.
- Helps eliminate anger and is very cooling for the brain.
- Relieves constipation.

**Main Active or Stressed Areas** – knees, hips, ankles, pelvic region and lower back

**Precautions:**

- Those with weak knees should practice this posture with caution.
- Slipped disk or severe spinal column problems should avoid this asana.
- Should be avoided by people suffering from vertigo..
- Abdominal surgery.

**Duration:** 1 minute

**Padmasana Yogamudra Type 2 –****Lotus Gesture Type 2****Taking the Asana Position:****Initial Position – Padmasana**

1. Place the palms on the abdomen below the navel, keeping the right palm on top of the left hand.

2. Inhale and while exhaling bend in the waist and rest the forehead on the floor. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Exhale and while inhaling straighten in the waist.
2. Release the hands and return them to Dhyana Mudra on the knees.

### **Do:**

- Put the arms in front of the abdomen, place one hand on top of the other, palms facing upwards.

### **Don't:**

- Lift the buttocks off the ground.
- Overstrain the neck while bending forward.
- Overstrain the knees.

### **Benefits:**

- Same as Padmasana Yogamudra Type 1 but increased due to the increased pressure on the abdominal area.

**Main Active or Stressed Areas** – knees, hips, ankles, pelvic region, lower back and abdomen

### **Precautions:**

- Same as Padmasana Yogamudra Type 1.

**Duration:** 1 minute

## **Aakarna Dhanurasana Type 1 – Bow (Sitting) Pose Type 1**

### **Taking the Asana Position: (from the left side)**

1. Bend the left leg at the knee and place the foot on the thigh of the right leg.
2. Hold the big toes of each leg with opposite hands.
3. Exhale and while inhaling pull the left leg upwards with the right hand, trying to bring the left foot to the right ear. The right elbow should be pointing upwards. The trunk of the body and the neck

should be erect. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Inhale and while exhaling lower the left leg back down to the right thigh.
2. Release the hands.
3. Straighten the left leg and return to the sitting position.
4. Practice on the opposite side

### **Do:**

- Hold the toes with opposite hands.
- Keep the right leg straight and left leg folded at the knee.
- Try to pull the left foot to right ear with right hand. If it is painful to just grab hold the large big toe then one can hold all the toes together.
- Point the right elbow towards the ceiling.
- Try and keep the back as straight as possible.
- Open the chest and pull the right shoulder back.
- Keep the neck straight and gaze forward.

### **Don't:**

- Bend the neck forward or side ways.
- Bend the back.
- Bend the right leg at the knee.

### **Benefits:**

- Tones the muscles of the arms, shoulders and legs especially the calf muscles, inner and back side of the thigh, deltoid region and scapular. Tones the perineum region.
- Improves the efficiency of the knee and elbow joints.
- Improves the circulation in the legs due to contraction of the calf muscles.
- Pressure is created on the abdomen, this helps to relieve constipation and helps to improve the secretion of the glands in the abdominal region.

**Main Active or Stressed Areas** –hips, pelvic region and shoulder

**Precautions:**

- Any one having a weak hip or knee joints should avoid this asana.

**Duration:** 30 secs

**Aakarna Dhanurasana Type 2 –**

**Bow (Sitting) Pose Type 2**

**Taking the Asana Position: (from the left side)**

1. Bend the left leg at the knee and place the foot on the thigh of the right leg.
2. Hold the big toes of each leg with corresponding hands.
3. Exhale and while inhaling pull the left leg upwards with the left hand towards the left ear. The left elbow should be pointed upwards. The trunk of the body and the neck should be erect. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Inhale and while exhaling lower the left leg back down to the right thigh.
2. Release the hands.
3. Straighten the left leg and return to the sitting position.
4. Practice on the opposite side

**Do:**

- Hold toes with the hands of the same side.
- Pull the left foot to the left ear with the left hand. If it is painful to do this grab the large toe then one can hold all the toes together.
- Point the left elbow towards the ceiling.
- Try and keep the back as straight as possible.
- Open the chest and pull the left shoulder back.

**Don't:**



- Bend the neck forward or side ways.
- Bend the back.
- Bend the left leg.

### **Benefits:**

- Same as Aakarna Dhanurasana Type 1.

**Main Active or Stressed Areas** –hips, pelvic region and shoulder

### **Precautions:**

- Same as Aakarna Dhanurasana Type 1.

**Duration:** 30 secs

### **Ardha Paschimottanasana – Half Forward Bend Pose**

#### **Taking the Asana Position: (from the left side)**

1. Bend the left leg in the knee and place the sole of the left foot on the inside of the right thigh.
2. Inhale.
3. Exhaling hold the big toe of the right foot with the left hand and encircle the right hand around the waist.
4. Exhale out completely lowering the body further and resting the forehead on the knee. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Exhale and inhaling raise the head.
2. Restore both hands beside the body.
3. Straighten the left leg and take the sitting position.
4. Practice on the opposite side.

#### **Do:**

- Keep the right leg straight.
- Place the right arm behind encircling the lower back, palm facing outwards.
- Keep the back as straight as you can.
- Bend from the hips.
- Try to touch the forehead to the knee or shin.

**Don't:**

- Bend the right leg.
- Overstrain the neck while bending forward.
- Overstrain the knees.

**Benefits and Precautions:**

- Same as Paschimottanasana.

**Main Active or Stressed Areas** – entire back, hips, knees, lower abdomen and hamstrings

**Duration:** 30 secs

**Paschimottanasana – Forward Bend Pose****Taking the Asana Position:**

1. Inhale.
2. While exhaling take hold of the big toes of each foot with the corresponding hand.
3. Exhale out completely and fold forward keeping the back straight, try to rest the forehead on the knees or shin. Continue to maintain the asana, breathing normally.

**Releasing the Asana Position:**

1. Exhale and while inhaling raise the head.
2. Release the hands and return to sitting position.

**Do:**

- Hold the toes with the hands, keeping the legs straight.
- Keep the back as straight as you can.
- Bend from the hips.
- Try to touch the forehead to the knee or shin and elbows to the ground.

**Don't:**

- Bend the knees.
- Arch the spine whilst trying to bring the forehead down.

**Benefits:**

- It stretches the muscles of the back side of the body from head to the ankles. It contracts the muscles of the anterior part of the body.
- This creates pressure on the thorax and abdomen, improving the process of respiration and the functions of the intra abdominal glands, especially the secretions.
- Improves the flexibility of the lumbar region, the hips and thigh (back side of thighs and calves).
- Improves the blood circulation in the back region and tones the spinal nerves.
- Improves alignment of the vertebral column.
- Removes the fat from the hips, the abdomen and thigh region.

**Main Active or Stressed Areas** – entire back, abdomen and hamstrings

**Precautions:**

- People who suffer from slipped disc or sciatica should not practice this asana or those who have had recent abdominal surgery.

**Duration:** 30 secs

**Paschimottanasana Preparatory Movements**

- PM 6 and 9
- Grinding the mill movement 5 times each direction. From sitting spread the legs apart, straighten the arms in front and clasp the hands. Slowly rotate as if grinding a mill. Repeat in the other direction.
- From sitting spread the legs apart, bend forward and touch the right foot with the left hand looking over the right shoulder, repeat 5 times on each side.
- Padmasan Yogamudra Type 1 first to the left side, then the front and then the right side. Swap the legs over and repeat.

- Sit up from supine with the arms over the head. Contract the abdomen and come into paschimottanasan, repeat 5 times.

### **Vakrasana Type 1 – Twisted Pose Type 1**

#### **Taking the Asana Position: (from the left side)**

1. Bend the left leg at the knee and place the left heel near the thigh, keeping the sole of the left foot firmly on the ground.
2. Place the left hand and right hand on the ground near the right thigh with the fingers of both hands facing each other.
3. Twist the trunk of the body and the neck to the right, keeping the spine erect, looking back over the shoulder. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Turn the neck to the front.
2. Restore the hands beside the body.
3. Straighten the left leg and return to the sitting position.
4. Practice on the opposite side

#### **Do:**

- Keep the right leg straight.
- Turn to the right side in the spine, turn the shoulders and head to the right.
- Try to keep both the buttocks firmly on the ground.
- Try to keep the left foot close to the body.
- Place both the palms on the ground close to the right thigh with finger tips facing each other.
- Only twist as far as you can keep your back and neck straight.

#### **Don't:**

- Lift either of the buttocks off the ground.
- Let the bent leg fall away.
- Let the back or neck bend.

- Overstrain the knees.

### **Benefits:**

- The vertebral muscles of the back and abdomen are twisted laterally; especially the upper back and shoulder region. Improves the function of the spine as the blood flow to the spine, particularly the cervical and thoracic spine, is increased. Tones the spinal nerves, reduces stiffness, relieving backache. Helps reduce fat in the abdominal region.
- Internal organs are twisted and so it helps in draining the blood which is accumulated in the organs and the blood vessels of abdomen.
- Helps to drain the secretions which are remaining in the ducts of the abdominal organs.

**Main Active or Stressed Areas** – entire spine, abdomen and chest

### **Precautions:**

- Serious spinal column complaints should avoid this asana.
- Avoid if having recent abdominal surgery, hernia or prolapse.
- Pregnancy or menstruation.

**Duration:** 2 minutes

## **Vakrasana Type 2 – Twisted Pose Type 2**

### **Taking the Asana Position: (from the left side)**

1. Bend the left leg at the knee and place the left heel near the thigh, keeping the sole of the left foot firmly on the ground.
2. Place the right and left hand on the ground over the left leg, fingers facing away from each other, with about a foot distance between the hands.
3. Pressing the right arm against the left knee twist to the left side and turn the neck to look over the

left shoulder. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Turn the neck to the front.
2. Restore the hands beside the body.
3. Straighten the left leg and return to the sitting position.
4. Practice on the opposite side.

### **Do:**

- Keep the right leg straight.
- Turn to the left side in the spine, turn the shoulders and head to the left.
- Try to keep both the buttocks firmly on the ground.
- Press the left knee with right upper arm towards right and keep the left foot close to the body.
- Place both the palms on the ground close to the left thigh with finger tips facing away from each other.
- Only twist as far as you can keep your back and neck straight.

### **Don't:**

- Lift either of the buttocks off the ground.
- Let the bent leg fall away.
- Let the back or neck bend.
- Overstrain the knees.

### **Benefits:**

- Same as in Vakrasana Type 1.

**Main Active or Stressed Areas** – entire spine, hips, abdomen and chest

### **Precautions:**

- Same as in Vakrasana Type 1.

**Duration:** 2 minutes

### **Ardha Matsyendrasana – Half Spinal Twist**

#### **Taking the Asana Position: (From the left side)**

1. Bend the left leg and place the left foot on the ground over the right knee.
2. Bend the right leg and fold it so that it is resting on the ground with the right heel near the left buttock.
3. Bring the right hand over the left leg and hold the big toe of the left foot.
4. Twist the trunk of the body as much as possible, turning the neck so the gaze is over the left shoulder and encircle the waist with the left hand with the palm facing outwards. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Turn the neck back to face the front.
2. Release the hands and place them beside the body.
3. Straighten the right leg.
4. Straighten the left leg and return to sitting position.
5. Practice the same on the opposite side.

#### **Do:**

- With the right hand, hold the left big toe from the left of the left knee. If it is difficult to hold the toe then one can hold the ankle or raise the toes keeping the heel on the ground.
- Encircle the lower back with the left arm, palm facing outwards.
- Turn to the left side in the spine; turn the shoulders and head to the left.
- Try to keep both of the buttocks firmly on the ground.
- Only twist as far as you can and keep your back and neck straight.

#### **Don't:**

- Lift either of the buttocks off the ground.

- Let the bent leg fall away to the side.
- Let the back or neck bend.
- Sit on the right heel.
- Overstrain the knees and hips.

### **Simple variations:**

- Hold the left knee with right arm encircling around the knee.
- Put the left hand close to the body with palm on the ground supporting the torso.

### **Benefits:**

- Same as in Vakrasana Type 1 and 2.

**Main Active or Stressed Areas** – entire spine, shoulders, hips, abdomen, chest and knees

### **Precautions:**

- Same as in Vakrasana Type 1 and 2.

**Duration:** 2 minutes

### **Parvatasana – Mountain Pose**

#### **Taking the Asana Position:**

##### **Initial Position – Padmasana**

1. Take both hands in front of the body and interlock the fingers.
2. Raise the arms over the head, turning the hands so the palms face outwards. Stretch the body upwards. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Relax the body and lower the arms to the front of the body.
2. Release the hands and return them to the knees in Dhyana Mudra.

#### **Do:**

- Sit in Padmasana, Swastikasana or cross legged position.



- Interlock the fingers and stretch the arms over the head with palms facing towards the ceiling.
- Head straight and gaze forward.

### **Don't:**

- Lift the buttocks off the ground.
- Bend the elbows.
- Bend the neck forward.
- Overstrain the knees.

### **Benefits:**

- Stretching the muscles of the arms, back and abdomen.
- Improves the functioning of the spinal cord.

**Main Active or Stressed Areas** – shoulders, entire spine, pelvic region and knees

**Duration:** 1 minute

### **Sharanagata Mudra – Gesture of Surrender**

#### **Taking the Asana Position:**

##### **Initial Position - Padmasana**

1. Exhale and while inhaling raise the hands upward from the sides and join the palms.
2. Exhaling bend forward and touch the forehead on the floor, keeping the arms straight over the head. Continue to maintain the position, breathing normally.

#### **Releasing the Asana Position:**

1. Exhale and while inhaling raise the forehead from the ground and straighten the waist, keeping the arms stretched above the head.
2. Exhaling lower the arms down from the sides and place them in Dhyana Mudra on the knees.

### **Do:**

- Sit in Swastikasana or cross legged position if you are not comfortable in Padmasana.
- Touch the forehead on the ground by bending forward in the waist.

- Keep the hands in Namaskar position on the ground, head between the arms.

### **Don't:**

- Lift the buttocks off the ground.
- Bend the elbows.
- Overstrain the knees

### **Benefits:**

- Pressure on the internal organs increases the blood circulation to those areas and improves their functioning.
- This posture develops the attitude of surrender which has an effect on an emotional level.

**Main Active or Stressed Areas** – entire spine, knees, hips, abdomen and forehead

### **Precautions:**

- Those with weak knee joints should practice with caution.

**Duration:** 1 1/2 minutes

### **Standing Position**

### **Vrikshasana – Tree Pose**

#### **Taking the Asana Position:**

1. Exhale and while inhaling raise both arms up above the head from the sides and join the palms.
2. Lift the heels, stand on the toes and pull the whole body upwards. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Inhale and while exhaling slowly lower both arms down from the sides.
2. Lower the heels to the floor and return to standing position.

### **Do:**

- Pull the shoulders back, open the chest.

- Arms raised over head, palms joined in Namaskar position, upper arms touching the ears.
- Stretch the entire body in upward direction while maintaining the balance.

### **Don't**

- Bend the arms.
- Try not to lose balance.

### **Benefits:**

- All muscles are working in the same direction which helps to remove the spasm of every muscle.
- Helps bone development and proper alignment of the vertebral column.

**Main Active or Stressed Areas** – toes, ankles, balance and stretch to entire body

**Duration:** 1 minute

### **Veerasana – Warrior Pose**

#### **Taking the Asana Position: (from the left side)**

1. Step the left leg forward at a maximum distance from the right leg.
2. Bend the left knee at a 90 degree angle and place the hands on the knee, palms joined together.
3. Exhale and while inhaling raise the joined hands up over the head, let the neck fall back so the gaze is towards the ceiling and arch the spine backwards. Continue to maintain the asana, breathing normally.

#### **Releasing the Asana Position:**

1. Slowly straighten the body and the neck, lowering the arms back down so the hands rest on the knee.
2. Straighten the knee and release the hands.
3. Restore the left leg to its place and return to standing position.
4. Practice on the opposite side.

### **Do:**

- Place the right foot at a 45 degree angle to the left foot. (The angle may vary as per the convenience of every individual.)
- Keep the hips and torso facing the front.
- Bend the left leg to a 90 degree angle so the thigh is parallel with the floor.
- Raise the arms straight over the head with palms joined in Namaskar position.
- Take the arms backwards as far as possible.
- Pull the shoulders back, open the chest.
- Keep both the heels on the ground.
- Stretch the entire body in the backward direction while maintaining the balance.

### **Don't:**

- Bend the arms or the right leg.
- Try to align the left foot and right foot in one line.
- Lose balance.

### **Benefits:**

- Improves the strength and blood supply to the joints like the ankles, knees, hips, lumber region, cervical region and shoulders.
- Abdominal muscles are stretched so helps to remove fat from the region.
- Helps to maintain the proper balance of the body.

**Main Active or Stressed Areas** – knees, thighs, lower back and chest

### **Precautions:**

- The process of bending backwards should be slow and controlled in order to maintain balance.

**Duration:** 1 minute

### **Trikonasana – Triangle Pose**

#### **Taking the Asana Position: (from the left side)**

1. Step the left leg out to the side, away from the right leg.

2. Turn the foot of the left leg to the left.
3. Inhale and while exhaling bend the left leg in the knee creating a 90 degree angle and place the left palm beside the left foot.
4. Raise the right hand over the head so that it is near the right ear. Continue to maintain the asana, breathing normally.

### **Releasing the Asana Position:**

1. Inhale and while exhaling return the right hand to the side of the body.
2. Straighten the left knee and return the left hand to its original place.
3. Turn the left foot to face the front.
4. Return the left leg to the right leg and come back to the standing position.
5. Practice on the opposite side.

### **Do:**

- Left leg should be stepped out at a distance of about 4 to 5 feet. (Distance depends on individual height and ability to stretch the body).
- Bend the left leg in the knee so that the thigh and calf make 90 degree angle with each other, the thigh will be parallel with the ground.
- Keep the hips and torso facing the front.
- Raise the right arm over the head while keeping the arm straight.
- Try to align the head with the right arm.
- Place the left hand on the ground parallel and close to the left foot, fingers pointing the same direction as the toes.
- Pull the shoulders behind, open the chest.
- Keep both the heels on the ground.
- Stretch the entire body to left side while maintaining the balance.

### **Don't:**

- Bend the arms.
- Overstrain your left knee

- Bend the right leg.
- Try to align the left foot and right foot in one line.
- Lift the sole of the back foot off the ground.
- Lose balance.

### **Benefits:**

- Function of hips, knee, ankle and shoulder is improved as well as the abdominal, back side of thigh, calf and scapular muscles.
- Helps maintain proper balance of the body, removes fat from the waist.

**Main Active or Stressed Areas** – knees, hips, shoulder and side of the torso

### **Precautions:**

- People having any complaints regarding the hips or spinal column should practice this asana with caution.

**Duration:** 1 minute

### **Fast Breathing:**

#### **Types of Fast Breathing:**

- Type1: Inhaling and exhaling through both nostrils.
- Type2: Close the right nostril and inhale and exhale through the left nostril.
- Type 3: Close the left nostril and inhale and exhale through the right nostril.
- Type 4: Inhale through the left nostril and exhale through the right nostril.
- Type 5: Inhale through the right nostril and exhale through the left nostril.
- Type 6: Inhale through the left nostril, exhale through the right, inhale through the right and then exhale through left.

### **Procedure:**

1. Sit in any comfortable, meditative posture.

2. Begin with normal breathing, bringing awareness to the movement of the abdomen and the chest.
3. Place the right hand in Pranava Mudra and bring the hand to the lips.
4. Block the appropriate nostril depending on the fast breathing type being performed.
5. Begin fast inhalation and exhalation, building up speed.
6. Reduce the speed and return to normal breathing.

**Do:**

- Keep the body relaxed and steady.

**Don't:**

- Continue the practice if you feel dizzy.

**Benefits**

- Due to the fast inhalations and exhalations, the carbon dioxide levels in the blood fall and oxygen levels increase in the blood. Rich oxygenated blood is supplied to the vital organs, improving their function.
- Due to rapid exchange of gases on cellular level, toxins are removed and the cells are revitalized.
- The fast movement of the diaphragm gives massage to the digestive organs, lungs and heart, increasing their efficiency.
- Fast breathing is good for increasing the overall Prana and also heat in the body.
- This technique can get rid of excess mucus which helps in removing sinusitis and common cold etc.

**Precautions**

- Fast breathing should not be done by those who have high blood pressure, heart problems, ulcers or hernia.
- People who have undergone abdominal, heart or brain surgeries should consult a medical expert.
- This is not recommended during the pregnancy.
- Some students may feel dizziness or light headed due to fast breathing. If one feels uncomfortable

then he / she can stop the fast breathing and may hold the breath for about 10 seconds, or try to inhale and exhale in a paper bag, then continue normal breathing. (This dizziness is caused due to reduced carbon dioxide levels, which cause constriction of blood vessels in the brain, reducing blood flow to that part temporarily.)

### **Deep Breathing**

#### **Procedure:**

1. Sit in any comfortable meditative posture.
2. Begin with normally breathing, bringing awareness to the movement of the abdomen and the chest.
3. Inhale deeply and smoothly in counts according to the ratio you are following.
4. Exhale smoothly in the required counts. Continue this process.
5. Return to normal breathing.

#### **Do:**

- Breathe smoothly without any strain.
- Be aware of the abdomen rising and falling with the breath.

#### **Don't:**

- Breathe through your mouth.
- Breathe from the chest.
- Breathe in a strained or fast manner.

#### **Benefits:**

- Due to slowing of respiration rate (15 breathes/min to 4 breathes/min), the heart rate / pulse rate is reduced. The blood pressure is also reduced. So deep breathing is very good for stress and related ailments.
- More oxygen is made available per breath, making the breathing most efficient.
- Conscious deep breathing greatly affects the cortical activities, relaxing the nervous system,



which calms the mind by removing thoughts and emotions.

- Enhanced movement of the diaphragm gives a good massage to the internal organs as liver, pancreas, stomach, heart; lungs are attached to the diaphragm which is moved up and down during the breathing.
- It is observed that the animals who breathe slowly have a longer life span. So reducing the breath rate with deep breathing may help increase the life span of human beings.

### **Precautions**

- Breathing must be smooth and rhythmic and not in steps.
- The speed during inhalation and exhalation must be the same throughout.
- Instruct the students that if they are struggling to maintain the breathing ratio they must lower it to suit their need. They should never strain.

*“Teach yoga, heal everyone, help them, and when one realizes the Self, everything happens.”*

*Swami Satyananda Saraswati*

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## **Yoga Teacher Training**

### **Objectives of Yoga Teacher**

- Yoga as a lifestyle
- Bring meaning and purpose to Yoga practice
- Focus on balanced body and mind

- Increase will power and focus
- Increasing awareness of thoughts, emotions, body
- Strengthening body-mind relationship

### **Helping Relationship**

- Teacher has acceptance of his / her limitations
- friends role, NOT teacher & student or Guru to disciple relations
- Understanding and acceptance of the student with his/ her physical, mental emotional differences and limitations
- Teachers awareness of students health conditions, limitations and strengths, feedback from students, knowing precautions, Cultural feelings
- To be able to feel what student feel while practicing Yoga
- Ability to talk to the students, understanding their requirements & feelings
- Teacher's awareness of when a student can move to more advanced

### **Objectives of asana & pranayama practice –**

- ॐ Increasing awareness of body and mind
- ॐ Strengthening the body-mind relationship
- ॐ Disciplining the body and mind
- ॐ Physical and mental health

### **Aspects of Training**

1. Teaching the posture
2. Revision
3. Corrections & Alignment

### 1. Teaching the Posture

- **Introduction** - explain the name of the posture
- **Explain the preposition** i.e. standing or sitting or supine or prone position
- **Brief explanation** of the posture, if it is a backbend, forward bend, twist, side bend, inversion or balancing pose, the main areas, joints and other parts of the body affected in the posture. Brief explanation of steps in attaining and releasing the pose, and the minimum time duration that students need to hold it for gaining the benefits,
- **Benefits** - to make the students want to do the pose and maintain it, as well as for knowledge. Benefits can be explained at the beginning, during the demonstration if there is time and after the demonstration if there are many to tell.
- **Demonstration** twice from different angles, first demonstration is explaining ideal pose, dos and don'ts of the posture and in second demonstration explain different modifications or variations including various steps for taking and releasing the posture.
- **Precautions** - these should always be given after the benefits and demonstration and immediately before they practice the pose. Otherwise the students will forget the precautions once they hear about all the amazing benefits.

### Instruct the students to practice

- Give instructions for each stage of coming into the posture, with or without counts. If using counts

then give the description of what they have to do in the step and then say the count.

- Explain the final or ideal position and talk more about stressed parts, joints and muscles in the pose. However please note that the students should not hold the pose for more than 10 to 15 seconds as it is a NEW ASANA and student's body has no practice of doing this pose.
- Give instruction 'If students feel uncomfortable then release immediately but slowly'
- Give instructions for normal breathing
- Give instructions for releasing the asana

\* When learning a new asana it is recommended that the students practice it twice.

## 2. Revision

**There are different types of revisions that you may have to conduct in class.**

- New revision (First Time revision) – They learnt the asana in the last class. You need to give the same information as if you are teaching a new asana but without the demonstrations. So benefits, precautions, steps for attaining and releasing the pose as well as the ideal pose. The asana should only be held for a short time as it is still very new for the students.
- Preparatory or warm up revision – An asana that is preparatory or warm up pose for the next asana that they will be learning, for e.g. Viparita karni is a warm up asana for Sarvangasana. It is important to prepare the body for the more advanced pose, to warm up. Also mentally you need to prepare the students to take extra stress in the advanced pose. To achieve this, it is important that you explain the differences

between this asana and the new one that they will learn next. Also they do not need to hold the pose for very long. The time needed to hold the asana will depend on what you are teaching.

- Full time revision – They know the asana, they don't need to know anything except they should be counted into it if using counts otherwise by a description of each step. They should hold the pose for the required amount to gain benefits. Encouragement, benefits and relaxation techniques should be employed to help the student maintain the position.

### 3. **Corrections**

There are many different opinions on correcting and adjusting. Some teachers like to correct every person in every asana at every class, whilst other teachers never correct anyone or even walk around. Some teachers lightly touch, some push, pull and lie on you, some only need to come close and the student can correct themselves. To be able to correct well is an art. It is not something that can be learned directly from a book but comes from experience.

To correct we must look at the person and try to get in tune with what that person really needs and what is best for them. It is not necessarily going to be getting into the ideal pose. We have to realize that everyone's body is different. We don't all feel a stretch in the same place. We all have different levels of knowledge, experience, flexibility and awareness of our bodies. It's also important to be aware of the mental/emotional connection that the person is feeling whilst doing an asana and their boundaries. Look at the expression on their face; try to understand what they are feeling.

There are many ways of correcting. Ideally we want the student to be able to correct themselves but this takes time and they must build up their awareness for this to happen. It is not necessary to go and correct them straight away, let them find the position and align themselves, in this way they will become more aware. However if they are still not correct, especially if they could cause damage to themselves then it is necessary to correct them.

Ultimately we want a student to be able to practice without going to a class; they should be able to practice in their home safely without a teacher checking on them. They should feel comfortable and secure in their practice, without any dependence on a teacher. At the end of the day, this is our role as a teacher, for our students to have this awareness, understanding and knowledge, then we can say we have done our job well!

To understand how to correct properly we need to look at why we practice asanas and pranayama and why corrections may be needed.

### **Why correct?**

- ॐ Injury prevention – this is the most important reason
- ॐ Increase students awareness of what their body is doing
- ॐ Moving from simple to advanced poses – this is not so much a correction but guidance to give when we think the student could comfortably go a little deeper into a position.

**To correct well a helping relationship should be built between the student and teacher. Here are some points to consider -**

- ॐ Teacher has acceptance of his / her limitations - no teacher knows everything and all teachers can learn from their students, no person is the same.

- ॐ Taking the role of a friend, NOT teacher and student or Guru to disciple relation. As teachers we should not become egoistic, we should treat our students as friends who may also be following the yogic path. We should never be rude, dismissive, and abusive or look down on somebody; instead we should follow the Yamas. We should always be positive and encouraging.
- ॐ Understanding and acceptance of the student with his/ her physical and/or mental limitations. The teacher should have awareness of student's health conditions, limitations and strengths. We should continuously check on students, knowing precautions for all yogic practices and understand cultural feelings. We should be able to give modifications or alternatives to certain asanas if the person cannot practice certain poses.
- ॐ To be able to feel what student feel while doing asanas and to develop sensitivity. No ones' body is the same and we all have different areas that are strong or weak. We can never say that we know a student's body but we should be aware of their practice, how they feel, if there is pain, if there is a problem and when they are doing something incorrectly or not suitable for them. It may be that they are pushing themselves or holding a pose just a bit too long for them. As a teacher we should be connecting with them throughout the whole class, not just giving instructions and thinking something else.
- ॐ Both the teacher and student need to leave their expectations of what is an ideal pose. The teacher needs to reinforce this by their teaching and way of correcting. They should not expect that their student has to be a certain way, that there is only one way to do and experience the asana.
- ॐ Ability to talk with the student, understanding their requirements and feelings so they can gain maximum benefits from coming to your class.

- ॐ The teacher should have awareness of when a student can move to more advanced practices. This comes by monitoring students, talking with them, getting feedback and always paying attention.

### **There are three main categories for corrections.**

General Corrections by Common Instruction – If many members of the class are making a common mistake or even just one individual is performing incorrectly it's best to give a common instruction for correction. It is more effective for time management especially if there are many students performing it wrong. It also prevents the individual from feeling embarrassed. You will find that you give general corrections all the time as it increases student's awareness in each asana and reminds them of how we are trying to practice the asana.

Individual Verbal Corrections – If the individual has not followed the common instruction then you may need to give them direct, individual instruction for correction. You may come up close to the person and just softly whisper what they need to be doing and what they are actually doing. This can be a nice way to connect with an individual and you may also gain more understanding from that student. Sometimes you may tell them and they say they can't do it and from there you can understand their possible limitation. Maybe they will need to practice some other asanas a bit more, maybe they will have to slow down and not start practicing a new, more advanced asana next. The information all adds into our mental database of our students. You can even write down some of this information just to remind you.

Individual Physical Corrections – If the individual still does not understand and is not following the instructions then you may want to give an individual physical



correction. It is very important to be gentle here and not project your opinion of how the asana should look. Be respectful of your student's limitations and make sure they feel comfortable. Some people will love you correcting them and others will feel nervous, embarrassed and immediately tighten up. Remember the example of Halasan, Plough Pose. One student may have their feet very close to the floor, just one inch away. But that one inch is the difference between comfort and pain. Pressing those toes towards the floor by a teacher could seriously pull on the spine causing pain from the neck all the way down to the sacrum, not to mention the hamstrings. So care should always be taken and discussion with the student about how they are feeling is very important.

### Limitations of corrections

- ॐ Corrections are to prevent injury and increase awareness. If someone is continually making the same mistakes then the teacher needs to look at how they are teaching and what they are doing wrong. After practicing asanas a few times students should not be making any major mistakes. They should understand enough by this time.
- ॐ Some students become so addicted to getting corrections or adjustments that they feel the class is no good if the teacher doesn't come and correct them. This can be because the student wants personalised attention. Sometimes people just want to be touched in some form. As a teacher we should not correct just for the sake of giving someone attention, this is not yoga. Ultimately yoga practice should be a personal practice and we should encourage this in our students. Encouraging them to connect with their inner self, not with others in the room or the teacher.
- ॐ When correcting it is important to first look at prevention of injury. If someone will hurt

themselves by the way they are practicing they need attention as soon as possible. Major corrections should be done first. Later, after some time any minor ones can be done. It is not necessary on the day they learn a new asana to correct very minor mistakes. Ideally the student will understand and correct themselves with these. This should be shown by how you teach also. When you teach a new asana you will talk about all the main points and each time they practice that pose you will add a little more to it so they can go deeper into that pose, increase their awareness and maybe feel something more than they did to begin with.

### **Other points to consider**

- ॐ Sometimes you may choose to show the pose next to them. For example you are taking practice of ardha matsyendrasan, someone is hunching so they can reach their foot. Come next to them; demonstrate what they are doing and how they should be, plus any variation if necessary. Sometimes it is needed for them to fully understand what they are doing and it can be much more effective on the long run than a physical correction.
- ॐ When teaching a new asana showing what to do and what not to do is a great technique to increase students understanding of how they should practice the asana. This technique can also be used if they already know the asana but many people are making the mistake and you want to revise the asana with them.
- ॐ Feedback from the student – is there pain? discomfort? A stretching feeling? Do they know the difference? Do they feel it during the practice? After? The day after? Are they aware of their whole body? Sometimes we may think that we should feel the stretch in a particular area but as

we are all different we may all feel it in a different place, depending on our flexibility, previous injuries, emotional issues, strengths and so on. An example is Bhujangasan. Many people will feel it mostly in the back, yet some may feel it in their hands or arms, in their chest or even in their hips and fronts of the thighs. There is no right or wrong and this should be clearly taught and understood.

- ॐ Focus should be on awareness and relaxation. This is the yogic way and this is one of the points that makes yoga different from exercise.
- ॐ Remind students that yoga is not a competition. That body flexibility is not the aim but internal connection is what we are aiming for. Someone who is very flexible may not be connecting at all yet someone who has very less flexibility may be progressing much more internally.
- ॐ Always be aware of how your students are feeling, look at their faces, look at their skin colour, is it red or white? Are they tired? Are they releasing positions early? Are some students avoiding certain poses? Are students pushing and comparing themselves with others? Are they closing their eyes? How are they breathing? You need to be aware of everything. Overtime you will also start to be able to feel the energy, from the class as a whole and from each individual. All of this will help guide you with corrections. If needed make notes at the end of class to help you remember important points.
- ॐ We are trying to develop awareness and a connection with the body and mind. Too often peoples are connecting their minds with someone else's body – the teacher or students and not focusing on what they are doing. This is also caused by a competitive atmosphere and does not follow the guidelines of yoga.

- ॐ There is the view that by continuously adjusting and unnecessarily correcting we are bringing the students awareness back to the external world instead of encouraging the process of internalisation.
- ॐ Do not correct or adjust just for the sake of doing it. Only do it if you feel it is necessary.
- ॐ Respect your students - many students will believe in every word that you say and have complete faith in you. It is up to you to be the best teacher you can be, to share your knowledge correctly, to teach in a supporting, nourishing, safe and encouraging manner so that students will never have an injury and will gain the knowledge and understanding to be able to do their own practice and maybe even become a teacher later on.

### **Why do yoga teachers push people into asanas?**

- ॐ Lack of knowledge and understanding of yogic principles.
- ॐ To satisfy what the student thinks they need and to give personal contact.
- ॐ To feel superior to the student.
- ॐ Disrespect to students who may have complete faith in what their teacher says.
- ॐ To keep a competitive environment and encourage obsession with body image.
- ॐ To support the obsession with modified forms of yoga that cannot even be called yoga.
- ॐ They think of yoga as gymnastics.
- ॐ To put someone into an asana they feel is correct as per their idea.

### **And why pushing into asanas should be avoided?**

- ॐ Does not follow the yogic principles
- ॐ Does not take into consideration that each person is different and feels an asana differently. No teacher can ever say that they know someone

else's body, no matter how long they have been teaching.

- ॐ To avoid injury. A large proportion of people who have gone to a class have been pushed into an asana, adjusted or corrected incorrectly and this has led to an injury, either immediately or over time. There are now statistics to support this and the words 'yoga injury' have become more and more common when previously the two words would have never been in the same sentence.
- ॐ When we push someone into an asana their muscles immediately contract whereas if we focus more on getting the students to relax then they will find they can actually go further into that asana, in a comfortable manner, without someone forcing their body.
- ॐ Why feel the need to push someone into an asana? Are we a yoga teacher or a massage therapist? Do we want to work only on the physical body or do we want to explore the other aspects? What is our role? These are some things to think about.

### **Moving from simple to advanced asanas**

As a teacher we know our role is to increase our student's awareness but also to allow them to progress in their asana practice. Often students like to do the poses they can do well but not the ones they find difficult. They like to do the ones that make them feel good. Asanas bring up many emotions, especially the difficult ones. It is important to have a variety of asanas in the class and it's important to encourage your students to attempt all that you teach. Many students like to use props in a class. Props can have some value but often one becomes dependent on them and this limits their progress. The same applies to simplified versions of asanas. Often students like to do an easy variation because they can do it well, they don't want to move on to the traditional way the asana is practiced.

It's important to bring students out of this and encourage them to experiment and try other poses. As a teacher we should gain awareness to know when a student can advance.

### **Alignment in Asanas –**

#### **Principles of Alignment**

- Posture – natural left & right side
- Balance – center of gravity
- Range of movement
- Support to the posture
- Stress / discomfort / pain

#### **Important points while doing alignment -**

- Consideration to different level of flexibility in different students
- Different people will do poses differently
- Different people will have different body sizes
- Basic focus of asana
- Consideration to weaknesses in every student
- Stretching 70 to 80 % of the capacity and not stretching to 100 % or more of the capacity of the student
- There is nothing called a 'Perfect Body'

### **Alignment – Myth and Reality**

“Do not keep your arm here, it will harm you. You will lose alignment.” A very common statement made in yoga classes by yoga teachers. What is this alignment? Is it really that you will hurt yourself? What decides if my alignment is wrong or right?

First we need to focus as to why we practice yoga poses or asanas? The purpose is to maintain health of all our muscles, joints and internal organs. Stretching these parts within their limits and slowly building strength and flexibility is the purpose of yoga poses or asanas.

Naturally different muscles and joints in the body are designed to operate under different workloads and level of flexibility. Different muscles have different level of strengths. For example wrists are not designed to carry the weight of body all the time, ankles are doing this job. Neck is designed to carry the weight of our head and not the whole body weight always. Similarly lower back is designed to carry the entire weight of our upper body. It can bend forward, backwards, sideways and can twist as well. Some muscles and joints are more flexible than others.

Everyone has different proportionate length of various body parts. So we should keep in mind that no two people can do a yoga pose in exactly the same way. This is a well known anatomical reality. So a pose that I can do, other person will do it little differently or his / her pose will look different than my pose. Many times yoga teachers have certain fixed ideas of how a yoga pose should look and then they try and enforce it to students who do not have the same body.

Basic alignment is important in yoga poses as it will maximise the benefits of the pose. It will increase

the strength & flexibility without causing any pain, discomfort or injury.

Basic principles of various Asanas should be remembered while aligning in to the pose. It is important to remember the focus & purpose of asana. For example, while doing forward bends, one needs to keep the back as straight as possible and bend from waist, and not to hunch as the middle and upper back is not as flexible as waist joint. In back bends, one should be careful of the amount of stress that is put on the weaker part of the back especially lower back and neck. In twists, it is important to keep the spine erect and not bend to side. In standing poses, it is important to become aware of the stress, which is put on the knees. In balancing poses, it is important not to lose the balance and fall. We should take care of not overstretching the joints. Generally knees, ankles, wrists, elbows, shoulders, neck and waist joints are more likely to suffer because of improper alignment. Sometimes students keep stretching themselves to the maximum limits in asana, which causes micro tear to the ligaments, and over a period of time the injury becomes serious. If we are careful with these joints and not overstretching the muscles, it is easy to avoid pain and maximise the benefits of asanas. So if one shifts the leg little here or there does not make much difference as long as he/she is not causing the overstraining the part or causing fatigue and /or pain.

Another very important principle, that we follow in cardiac exercise is we calculate maximum heart rate ( $220 - \text{your age}$ ) and then about 70% of the maximum is reached during cardiac exercise. It is not advisable to reach maximum heart rate during workout. Similar principle applies to Yoga poses or asanas. Once we should see the maximum stretching we can do in a particular asana and then always practice 70% of the maximum posture. This will surely strengthen the body, make it more flexible and avoid injuries.



Many a times, rigid ideas of teachers about alignment cause more pain and injuries than not really paying attention to small corrections. Many people drop out of yoga classes because of pain caused by wrong understanding of alignment by teachers. If the person listens to his body and understands his / her limits then the pain and injuries can easily be avoided. It is always recommended by all wise men to let everyone try a yoga pose at his / her own pace, strength and flexibility than pushing him / her in to the pose in the name of alignment.

Human body is a miracle; you can build great strength overtime by stretching it just within its limits but without causing pain and injury. Even if you make a little mistake in the asana and if it is not causing any pain or micro tear in ligaments, muscles and joints then it will strengthen your body. The karate people slowly make their body stronger and they can even break rocks with bear hands after a long training. So Body has the ability to build the strength but we need to use it within the limits. Also this cannot be done in few days but we must allow at least 6 months before the body builds the strength.

Is there anything called a 'perfect body'? Yogic texts do not talk much about perfect body but instead talk about 'perfect mind'. Asanas play an important role in developing acceptance of our body and encouraging us to achieve healthy and strong body. This is more important than actually concentrating on how attractive and perfect the body looks in the mirror.

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### Injuries in Yoga class

#### What is injury?

- Physical damage to a part of the body
- Stress and strain beyond limits
- Trauma, accident
- Joints, muscles, ligaments and tendons can be damaged
- Irritation to the nerves

#### Types of injuries

- **Overuse & Misuse:** is caused by using a muscle too much, too often, also chronic tension in muscles causes overuse, sometimes it is known as Repetitive strain injury (RSI)
- **Sprain** - is an injury in a joint, caused by the ligament being stretched beyond its capacity.
- **Strain** - is an injury to a muscle or tendon in which the muscle fibres tear as a result of overstretching. A strain is also colloquially known as a pulled muscle.

#### High risk areas

- Joints especially knee, ankles, neck, elbow, shoulders and wrists
- Weak muscles including lower back muscles
- Ligaments in the joints
- Nerves

- Bones and risk of fracture

### **Healing injuries**

- RICE – Rest, Ice, Compression, Elevation to the part
- Relaxation and breathing awareness
- Gentle, slow and controlled movements to help blood circulation to heal
- Gentle massage
- Use of medication?
- Give 'TIME' to the body to heal itself.

### **What causes injury in Yoga class?**

- Trauma or accident in yoga pose
- Forcing oneself in pose, trying to achieve ideal pose losing the ease and comfort in it.
- Teacher forcing students in the pose
- No or less awareness of body pain and fatigue
- Not understanding the weaker links, joints, muscles in the body
- Not paying attention to important alignment principles in asana

### **Injury Prevention**

- Gentle and caring approach towards body
- Understanding the limits of the body and accepting those.

- Paying attention to the fatigue and pain or even tenderness of body parts during or after the practice.
- Warm ups for at least 5 to 10 minutes involving important joints and using warm up poses for advance asanas
- Using simple modifications / variations for difficult asanas and using progressive approach to the ideal pose.
- Using counter positions to release the excess strain
- Slow and controlled movements integrated with breath
- Trying to maintain the asana at 70 % of YOUR IDEAL that your body can reach.
- Understanding basic alignment principles.
- Moving from **simple to advanced**
- **No competitive environment**
- **Ideal pose and expectations of reaching it** – students and teachers expectations of ideal pose and how their students should look

### Micro Lessons

There are 11 Micro Lessons to be practiced before teaching the full 60 minute lesson:

<b>Micro Lesson 1</b>	Initial Prayer
<b>Micro Lesson 2</b>	Prepositions
<b>Micro Lesson 3</b>	Preparatory Movements
<b>Micro Lesson 4</b>	Revision Asana
<b>Micro Lesson 5</b>	Full Time Revision
<b>Micro Lesson 6</b>	Preparatory/warm up Revision
<b>Micro Lesson 7</b>	Teaching New Asana from Supine or Prone
<b>Micro Lesson 8</b>	Teaching New Asana from Sitting or Standing
<b>Micro Lesson 9</b>	Sun Salutations
<b>Micro Lesson 10</b>	Fast & Deep Breathing
<b>Micro Lesson 11</b>	Final Prayer

### **Micro Lesson 1      Initial Prayer**

1. Instruct students to sit in a meditative position and give examples.
2. Spine erect, eyes closed, relaxation and breath awareness instructions, make a resolve etc.
3. Chanting of omkar three times.
4. Chant initial prayer or your choice of relaxation or breathing exercise.
5. Releasing the meditative position.

\* Please note that you do not have to chant the initial prayer if you do not want to but can use your own prayer, relaxation, visualization or positive affirmations however it is necessary that you chant the omkar as you will be examined on omkar in the final lesson. The omkar should be chanted first by the teacher and then the student, not all together

### **Micro Lesson 2      Prepositions**

Teaching the transition from one preposition to another, and back to the first preposition – supine, prone, sitting, standing. e.g. Supine to standing, standing to supine.

1. Introduction.
2. Explain the first preposition that you have chosen for ML.
3. Explain the stages with or without counts to reach the next preposition that you have chosen.
4. Explain the other preposition.
5. Explain the stages with or without counts for moving back to the first preposition.
6. Demonstration – twice, from different angles (Once is enough if the position is easy. For example the prone position transition has more steps so students may feel comfortable with a second demonstration.)

7. Give instructions for the students to practice. Make sure your instructions are rhythmic and continuity is not lost. Correct the stages and position when required.

### **Micro Lesson 3      Preparatory Movements**

Teaching any one of the twelve Preparatory Movements or any movement from Yoga Sopan book.

Some important points to be explained:

- Slow and controlled movements.
  - Correlated with the breath.
  - AVOID – jerks, quick and hasty movements.
- 1) Introduction – purpose of P.M, their benefits and effects.
  - 2) Explain the stages with or without counts. (Rhythm is more important, whether you use counts or just instructions.)
  - 3) Demonstration – twice. (Take your own judgment for the PM you are selecting.)
  - 4) Explain the precautions.
  - 5) Instruct the students to practice the P.M. First explain the stage and then say the count or instructions if using. Repeat the practice.
  - 6) Correct the stages and position when required.

### **Micro Lesson 4**

#### **Revision Asana**

The aim of this lesson is to be able to get the students to focus and relax in the asana through various techniques and to encourage them to develop deeper connection of mind with body.

For this M.L. select any Asana from the Yoga Pravesh Course.

- 1) Introduction with a short explanation of the practice. Remember that they already know this asana.
- 2) Explain the purpose of the asana such as Bhujangasana is for spine and back muscles.
- 3) Instruct the students that they should release the posture if at any point they feel uncomfortable or pain.
- 4) Instructions for performing the asana, focusing on stressed parts of the body, joints. Instructions for breathing normally and relaxed way. Instructions for relaxation of the body parts which are not active in that asana.
- 5) Encouraging the students to maintain the asana, benefits, describing the ideal pose.
- 6) Instructions for releasing the asana.

### Micro Lesson 5

#### Full Time Revision

The aim of this lesson is to be able to get the students to relax through various techniques and to encourage them to hold the position for the full time.

For this M.L. select any Asana from the Yoga Pravesh Course. It is best to choose an asana with a longer full time duration, such as one minute, as you will gain more from teaching a longer duration asana.

- 1) Introduction with a short explanation of the practice. Remember that they already know this asana.
- 2) Explain the full time duration.
- 3) Instruct the students that they should release the posture if at any point they feel uncomfortable.
- 4) Instructions for performing the asana focusing on stressed parts, breathing and relaxation.



- 5) Encouraging the students to maintain the asana for the full time duration. Time remaining can be given, also telling benefits can encourage the students.
- 6) Instructions for releasing the asana.

### **Micro Lesson No. 6**

#### **Preparatory Revision / Warm up revision**

The aim of this asana is to prepare the student for a more advance asana by giving information on the differences between the asana they are practicing now and the asana they will be practicing next.

For this M.L select any Asana from the following:

Bhujangasana with straight hands, Shalabhasana with one leg or with both legs, Uttanapadasana, Viparit Karani, Sarvangasana, Padmasana Yogamudra Type 1, Vajrasana Yogamudra Type 1, Vakrasana Type 1 or 2, Ardha Paschimottanasana.

- 1) Introduction for the practice.
- 2) Explain the difference in the final position between the Asana the students are about to practice and the advance asana they will be doing.
- 3) Instructions for performing the asana (breath and brief description).
- 4) Again explain the difference in the final position between the Asana the students are practicing and the Advance Asana they will be doing if there is time.
- 5) Encourage the students to try for the ideal position.
- 6) Corrections of the asana.
- 7) Instructions for releasing the asana (breath and brief description).

\* They are not holding the position for the full time as this is PREPARATORY OR WARM UP REVISION. The time to hold the position will vary depending on the asana but generally between half to two thirds of the full time duration.

### Micro Lesson No.7

#### Teaching New Asana

Teaching a New Asana from either Sitting or Standing position from Yoga Pravesh e.g. Paschimottanasana - Forward Bend, Veerasana – Warrior Pose.

Some important points to be explained:

- Asana should be steady and comfortable.
- Movements are essential to obtain the asana.
- Movements must be slow and controlled.
- Breathing is correlated with the movement.
- Minimum time to receive the benefits of the asana.

Fast movements without maintaining the posture for a period of time will be EXERCISE and not ASANA!

- 1) Introduction with explanation of the name (Sanskrit meaning) and minimum time duration.
- 2) Brief explanation of the stages with counts.
- 3) Brief explanation the ideal final position.
- 4) Detailed explanation of the benefits of the Asana. Some benefits can be explained during the demonstration and any remaining can be explained after that.
- 5) Demonstration (minimum twice) In the first demonstration there should be a focus on the breath, detailed explanation of stages and ideal final position. In the

- second demonstration there should be a focus on the modifications, do's and don'ts.
- 6) Explain the precautions.
  - 7) Instructions for performing the Asana (breath and brief description).
  - 8) Corrections if required and highlighting benefits.
  - 9) Instructions for releasing the Asana (breath and brief description).
  - 10) Repeat the practice.

### Micro Lesson No. 8

#### Teaching a New Asana

Teaching a New Asana from either Supine or Prone position from Yoga Pravesha. e.g. Viparita Karni - Inverted Pose, Shalabhasana - Locust Pose.

Some important points to be explained:

- Asana should be steady and comfortable.
- Movements are essential to obtain the asana.
- Movements must be slow and controlled.
- Breathing is correlated with the movement.
- Minimum time to receive the benefits of the asana.

Fast movements without maintaining the posture for a period of time will be EXERCISE and not ASANA!

- 1) Introduction with explanation of the name (Sanskrit meaning) and minimum time duration.
- 2) Brief explanation of the stages with or without counts.
- 3) Brief explanation of the ideal final position.
- 4) Detailed explanation of the benefits of the Asana. Some benefits can be explained

during the demonstration and any remaining can be explained after that.

- 5) Demonstration (minimum twice). In the first demonstration there should be a focus on the breath, detailed explanation of stages and ideal final position. In the second demonstration there should be focus on the modifications, do's and don'ts.
- 6) Explain the precautions.
- 7) Instructions for performing the Asana (breath and brief description).
- 8) Corrections if required and highlighting benefits.
- 9) Instructions for releasing the Asana (breath and brief description).
- 10) Repeat the practice.

\* Some asanas only need to be practiced once if they are to be performed on two sides. Eg Ardha Matsyendrasana – Half Spinal Twist, Trikonasana – Triangle Pose

### **Micro Lesson No. 9** **Surya Namaskar (Sun Salutations)**

Some important points to be explained:

- Surya Namaskar as yoga asanas– one round in 45 – 50 seconds.
- Surya Namaskar as an exercise – one round in 10 – 15 seconds.

Select any ONE of these three options:

- Instruct and give a detailed description of each stage of Surya Namaskar but do not include breathing instructions.
- Instruct Surya Namaskar with breathing and counts only. No description.
- Instruct and give a short explanation of each stage of Surya Namaskar with breathing instructions. (This option is recommended as you

will gain the most by teaching both breath and description)

- 1) Introduction with explanation of Surya Namaskar. (chain of 7 asana, breath, mantra, surrendering to the sun, as yoga or exercise, benefits – warm up etc).
- 2) Explain the stages in detail with counts.
- 3) Demonstrate - twice. If you are doing option number three then first demonstrate with the instructions only and on the second demonstration demonstrate the breathing and a short description.
- 4) Explain the precautions.
- 5) Give instructions for practicing Surya Namaskar. First the mantra, then explain the stage or breath and then the count. It is essential that counts are used when teaching Surya Namaskar. If doing the third option then get your students to first practice with only the instruction, then practice with the breathing and instructions the second time.
- 6) Correct the stages as and when required. The students should practice surya namaskar twice.

### **Micro Lesson No. 10**

#### **Fast Breathing & Deep Breathing**

##### **Fast Breathing**

For this M.L. select any one of the Fast Breathing techniques: Types 1 to 6

- 1) Introduction for the Fast Breathing practice.
- 2) Explain the benefits.
- 3) Explain the precautions.
- 4) Instructions for a comfortable and relaxed meditative position. Students should have a relaxed body and mind before any breathing.

- 5) Bring awareness to the breath, breathing normally. Give relaxation instructions.
- 6) Instructions for the Fast Breathing practice, following the type selected – the speed should be raised and lowered steadily. Instructions should be rhythmic.
- 7) Concluding the practice.
- 8) Instructions for releasing the meditative pose

\* Demonstration is optional. The complete practice should take about three minutes with thirty seconds of practice for each round. Either two or three rounds should be practiced.

### Deep Breathing

For this M.L. choose one of the following ratios:  
4:4 / 4:6 / 4:8.

Some important points to be explained:

- Deep breathing is a technique which we practice in preparation for Pranayama.
  - Pranayama is an advanced practice that involves Kumbhak or breath retention.
- 1) Introduction to the Deep breathing practice.
  - 2) Explain the benefits.
  - 3) Explain the precautions. Explain the importance of steadiness, no strain and the correct ratio.
  - 4) Instructions for a comfortable and relaxed meditative position.
  - 5) Bring awareness to the breath, breathing normally. Give instructions for relaxation.
  - 6) Instructions for deep inhalation and exhalation.
  - 7) Instructions for deep breathing following the counts and clapping (optional). The instructions should be smooth and rhythmic.
  - 8) Concluding the practice.
  - 9) Instructions for releasing the meditative pose.

\* Demonstration is optional. This lesson should take about five minutes including instructions and practice of approximately two minutes.

### **Micro Lesson No. 11**

### **Final Prayer**

- 1) Instructions for sitting in any suitable meditative pose.
- 2) Bringing awareness to the breath, breathing normally, remember the resolve from the beginning of the practice.
- 3) Chanting the prayer, Omkar 11 times and then the Shanti Mantra 3 times.
- 4) Instructions for taking the position of Parvatasana and releasing it.
- 5) Instructions for taking the position of Sharanagat Mudra and releasing it.
- 6) Instructions for taking the position of Vrukshasana and releasing it.

\* Please note that you do not have to chant the final prayer if you do not want to but can use your own prayer, relaxation, visualization or positive affirmations however it is necessary that you chant the omkar as you will be examined on omkar in the final lesson. The omkar should be chanted first by the teacher and then the student, not all together.

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### Check list for Microlesson

#### **Preparatory Movement** (PM1-12 or Supine Movement from Sopan)

- Introduction
- Explanation
- Benefits
- Demo - 2 demos including do's and don'ts
- Precautions
- Instructions for practice
  - Slow and controlled movements
  - focus on the joints and muscles involved in movement
  - breathing with movements
- Corrections
  - General
- Voice
  - Confidence, clarity

#### **Revision of Asana (Micro lesson 4, 5 & 6)** Revision Asana, Full Time Revision & Preparatory/warm-up Revision

- Introduction
- Explanation
- Instructions for practice
  - Body Awareness (stressed parts, posture, focus area of the asana)
  - Alignment and basic principles of posture
  - Breath awareness (normal breathing, relaxed breathing)
  - Relaxation instructions(all other parts other than active parts)
  - Precautions, and or release instruction if uncomfortable in asana
  - Time instructions (Full time revision)



- Warm up or Preparatory revision(difference between warm up pose and advance pose)
  - Encouragement(may include personal or group encouragement, benefits of asanas etc)
- Variations
- Dos and Donts
- Corrections
  - General, verbal and physical
- Voice
  - Peaceful, relaxed
  - Confidence
- Body language

### **Teaching New asanas & Sun Salutations (Microlesson 7,8 & 9)**

- Introduction
- Explanation
- Benefits of asanas
- Demo - 2 demos from different directions
  - 1st demo ideal / Dos & Donts
  - 2nd Demo - variations
- Precautions
- Instructions for practice
  - Body Awareness (stressed parts, posture, focus area of the asana)
  - Alignment and basic principles of posture
  - Breath awareness (normal breathing, relaxed breathing)
- Corrections
  - General, verbal and physical
- Voice
  - Peaceful, relaxed
  - Confidence
- Body language

### Pranayama

- Introduction
- Explanation
- Benefits of the pranayam
- Demo
  - 1<sup>st</sup> with do's and don'ts
  - 2<sup>nd</sup> demo for better understanding of the procedure. (if needed)
- Precautions
- Instructions for practice
  - Correct sitting position - posture, comfort
  - Breath awareness - movement, diaphragm, speed
  - Pranayama – speed, proper rhythm, instructions for inhale & exhale, length of time
- Corrections
  - General, verbal
- Voice
  - Peaceful, relaxed
  - Confidence
- Body language

### Final Lesson

For the final lesson you will be divided into small groups of 6 to 8 people. Every person will conduct both a trial lesson and final lesson in the last week. The same examiner will be there for both lessons and they will be following a mark sheet, as enclosed in this booklet. For the trial lesson you will be given feedback, as per the micro lessons.

Before each lesson you will be given a list of practices to teach in your 1 hour lesson. Before you teach the lesson you will have to arrange the list in the correct order and write every practice into a lesson plan with the correct timings that you will follow. One of these lesson plans will be given to the examiner and one you will follow. Refer to the lesson planning section for more information on how to plan your lesson.

Here is an example –

A list similar to this will be given to you. Everyone will have a different list in your group.

1. Deep breathing 1:2 (ratio)
2. Fast breathing Type 4 (You will teach only this type)
3. Preparatory Movements Type 4 and 5
4. Trikonasana (New Asana)
5. Final prayer (This can also be some kind of relaxation or breathing exercise or another prayer)
6. Surya Namaskar 1, 2 and poorna (the complete) mantra (This means you must chant the first, second and full mantras, eg. Om Rham Mitraya Namaha. You must teach it three times, one with instructions only, then one with breathing instructions and one with a combination)
7. Ardha Matsyendrasana (New Revision)
8. Ardha Paschimottanasana (Preparatory Revision)

9. Guruvandana / Initial prayer (This can also be some kind of relaxation or breathing exercise or another prayer)

10. Paschimottanasana (New Asana)

11. Shalabhasana (Full Time Revision)

Please refer to the micro lesson section for the correct procedure to be taken for each of these.

As you can see this list is not in the correct order. So now we must organize these into a lesson. It is also necessary to put shavasana, makarasana or any counterpose into the lesson plan where required. There should be between 6 – 7 minutes for shavasana in the hour. You will be given blank lesson plans to fill in. Here is an example –

### Lesson Plan

Teachers Name – that's YOU

Date -

Co-teacher – if you would like a co-teacher you can use a student from your group. There is no penalty for using one.

Time – that you will conduct your class, e.g. 4.30pm

<b>Clock Timing Planned</b>	<b>Practices</b>	<b>Purpose</b>	<b>Time in min.</b>
4.30pm	Guruvandana	To calm the body and focus the mind	3
4.33	Preparatory Movements Type 4 & 5	Warm up body	5
4.38	Surya Namaskar 1, 2 & poorna mantra	Warm up and mobilize different parts of body	7
4.45	Shavasana	Relaxation	2
4.47	Shalabhasana	Full Time Revision	2

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4.49	Ardha Paschimottanasa na	Preparatory Revision	5
4.54	Paschimottanasa na	New Asana	5
4.59	Shavasana	Relaxation	2
5.01	Ardha Matsyendrasana	New Revision	4
5.05	Trikonasana	New Asana	7
5.12	Shavasana	Relaxation	3
5.15	Fast breathing Type 4	Clear air passages and preparation for pranayam	3
5.18	Deep breathing 1:2	Relaxation and preparation for pranayam	5
5.23	Final prayer followed by Parvatasan, Sharangat Mudra and Vrukshasan	Peace of mind, stretching and normalizing of body	7
5.30		TOTAL	60

It is important to check that you know how long you should give the duration of the asana. It will depend of whether it is new, full time or preparatory and this will determine how long you should give for each asana you teach.

The actual time will be written on the lesson plan by the examiner. It is not so important that the timing is followed exactly but the lesson should finish on time.

### **Important points to remember throughout the Micro Lessons and Final Lesson:**

1. Breathing – Students should be reminded to breath comfortably and without strain at all times.

2. Relaxation Instructions – Throughout the class, especially in Full Time Revision and Preparatory Revision, it is important to give the students relaxation instructions. The students can be instructed to focus on the main active or stressed areas of their body and relax through efforts and with the help of the breath.

3. Encouragement – The students should be encouraged throughout the class, especially in Full Time Revision when encouraging the students to maintain the asana. Encouragement supports the students and makes them feel that they are progressing.

4. Breath Awareness – When the students maintain the asanas, especially in Full Time Revision and Preparatory Revision. Breath awareness can be a very helpful tool in relaxing the body. It is also required before any Fast or Deep Breathing practice. The breath connects the body and the mind.

### **General Guidelines for Teaching:**

1. Quality of Voice – As a teacher you should try to have a calm, peaceful voice. Never speak in harsh, fast tones that might create tension in your students.

2. Rhythm and Consistency – There should be flow throughout the lesson, your way of speaking and your style should be consistent throughout E.g. if you choose to use counts or not.

3. Aims for the Class – Your aims for the class should be clear and reflected in your lesson plans. i.e. increasing flexibility, strength, to take and maintain the ideal position, to reduce pain and stress etc.

4. Making a Resolve – Before the beginning of each class it is helpful to ask the students to make a personal resolve in their mind – something they wish to accomplish through their practice, it may simply be to

relax, find inner peace, feel revitalized, or it may be more specific.

5. Confidence – You should be confident and comfortable with your knowledge of Yoga and your personal capabilities.

### **Tips for Effective Teaching**

- While teaching any practice it is important to instruct them to be in a relaxed sitting position.
- If using counts say them in a slow and relaxed manner.
- Always remind them to use slow, relaxed movements, being aware of the breath.
- Don't over complicate the teaching with too many words. Use simple but effective words.
- Always correct but remember to give general corrections first.
- Encourage the students.
- Remind them that the ideal position is not necessary. They should be aware not to overstrain and to always be comfortable in their position. However, if they have been in a variation for some time they should be encouraged to take the ideal position.
- Always be aware of the student's needs and any problems they may have.
- Don't bring your own issues into the class. Be both physically and mentally present in the class for the full time.
- Always be confident with your knowledge.
- Try to create interest and inspiration for yoga in the students.
- Don't criticize other styles of yoga.
- Try to practice what you preach. Behave in a yogic way and try to live the yogic lifestyle.
- Encourage the students to learn more about yoga and the different limbs of Ashtanga Yoga.

- Give individual guidance when needed.
- Maintain personal rapport with all the students.
- Plan and study your lesson before each class.
- Always continue to learn more.
- The most important factor for a yoga teacher is self development. Teaching is very rewarding due to all the positive experiences but it is also necessary for you to focus on yourself. We need to maintain our development so that we are more grounded, capable, and able to support the group and convey yoga. Ultimately we are always students.
- We need to know ourselves, our nature and capacity. Accepting ourselves is an inspiring quality. Being our self, in our yoga practice, in our life and bringing that into our relationships with others.
- Follow the SWAN theory and learn more about yourself.
- By teaching we learn the most.
- It is important that the teacher has a strong sankalpa to maintain yoga as a living flame in the heart. Then they will be a true model of yoga. A sankalpa transforms the intention into a living reality. It is what one needs to achieve as a yoga teacher, the true essence of yoga.
- We should always keep learning. The more deep knowledge we have the more it is expressed as a natural, spontaneous process of giving and relationship.
- The more we understand the mind and the minds of our students, the more comfort we will have in dealing with difficult situations.
- It is important for teachers to have ongoing support, self review, maintenance and enhancement of their skills.
- We need to manage the different needs of our students. We need to identify the different people in our group, develop the capacity to recognize



their needs and have a range of techniques suitable to handle their needs. The main issue facing teachers is that many classes will have a range of people with different levels of experience and skill. So it is important to get to know your students and tailor general principles to the individual. We need to develop our observational skills and adjust the practices according to their needs.

- We need to be aware of the energies of people and the general feel of the room, making it feel safe and calm.
- Be prepared for anything, be spontaneous, aware and creative. Many issues can come up for people during a yoga class and we need to know how to manage and deal with any situation.
- Be creative, relaxed, have fun, deal with the negative but focus on the positive.
- Accept yourself, have confidence, embody the yoga practices and teachings, respect yourself and others.

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### **Lesson Planning**

#### **How to start and end a Yoga lesson?**

Generally a positive resolve related to better physical and mental health, before the initial prayer and after the final prayer, helps to focus the mind on individual priorities. At the start a prayer, chanting omkar, mantra or brief relaxation can help students forget their anxieties, worries or stress related thoughts. These techniques should help the students to focus the mind on yoga, relax the mind, and get rid of the thoughts. Also at the end of the session, omkar chanting and/or a brief meditation or relaxation will help.

#### **How to select and design the Asana sequence?**

Hatha Yoga talks about asanas as disciplines of body and mind. The asanas are primarily focused on the physical body and through the body one can control the mind. Asanas involve stretching various parts of the body including muscles, ligaments, tendons and internal organs. These various movements are helpful for different systems of the body.

There are numerous benefits one can get by regular practice of asanas, like good physical health, maintaining proper weight, controlling metabolic activities of the body, better functioning of the heart, lungs, brain, digestive system, excretory system, reproductive system, respiratory system, muscular system, endocrine system and much more.

To get the most of these effects in a short asana practice of 1 hour or less than that involves great skill in designing and sequencing the asanas.

There are few basic principles and if followed properly one can get most of the advantages mentioned above:

1. Preparatory movements – One should always practice a few warm up movements to loosen the joints, and align the ligaments, tendons and muscles. It is essential as asanas exert stress on different joints and if they are not loose then one may overstretch. These movements should focus on various joints like the waist, knee, shoulder, wrist, ankle, neck etc. These movements should be done in a slow and controlled way. This slow and controlled movement helps gain better muscular control.
2. There is a simply structure to follow in order to create a balanced and effective lesson. The Asanas are best organized in the following order:
  - 1) Supine
  - 2) Prone
  - 3) Sitting
  - 4) Standing

This order follows our own natural progression as a baby first lays on its back, then moves on to its stomach, sitting and finally standing. We first need to find our core strength to begin and from there move on. Also the centre of gravity is closer to the earth so it puts less strain on the nervous system. If we begin a yoga practice by practicing shirshasana, the head stand, the body is under more stress and the brain finds it hard to connect with the musculo-skeletal system in a positive way. The further the body goes away from the floor the increased stress on the brain and nervous system. Therefore by starting from supine the nervous system is under less stress and can slowly prepare for standing poses. The balance mechanism is therefore under less stress if we begin from supine. From here we can

understand that we practice shirshasana at the end when the musculo-skeletal system and brain are prepared, less stressed and working well together.

- Note that Halasana and Sarvangasana are both supine asanas but it is recommended that they are practiced after sitting asanas in the beginning because the body needs to be sufficiently warmed up in order to practice these asanas without risk of damaging the neck.
- There is no specific order for sitting asanas however a recommended order is to begin with vajrasana or padmasana, yogamudra 1 or 2, then follow with forward bends and ending with twists. The yogamudras help prepare the body for the stronger forward bends and the twisting asanas relieve any tension after practicing forward bending asanas.

3. Within a Yoga class it is important to have different types of Asanas to balance the body. Asanas may fit into one or more of these categories.

These include:

- Forward bending postures use gravity to remove tension and pain. They are associated with chest compression and exhalation which induces relaxation and loosens the back.
- Backward bending postures are important because in our normal, daily life we are always bending forwards and never backwards so it is important to stretch the spine and strengthen the surrounding muscles. Backward bends are dynamic and move the body away from the confines of gravity.

- Twisting postures are necessary because in our daily lives we seldom twist our bodies and use these muscles in our spinal column.
- Balancing postures develop the brain centre that controls how the body works in motion. They induce physical balance and help to develop a more focused and balanced mind.
- Stretching postures are important for warming up the muscles, increasing the blood supply to those muscles and releasing tension.
- Side bends are important because we rarely bend sideways in our daily lives. These poses have a beneficial effect on the abdominal organs.
- Inverted postures reverse the action of gravity on the body, encourage a rich supply of blood to flow to the brain; flush out toxins and purify the body.
- Relaxation postures are required to release any strain or tension in the muscles from the Asana practice. The body seldom relaxes completely; even during sleep, as our body does not completely relax.
- Meditative postures are necessary to prepare the student to sit for extended periods of time without moving the body and without discomfort, for example in the practice of Pranayama and Meditation.

#### 4. Counterbalancing Poses:

Many Asanas require another pose to balance the body. General guidelines are:

- If we hold a forward bend for a longer period of time then it needs to be counterbalanced by a backward bending asana. Ideally the backward bending asana should be held for between one third and half the time that the

forward bend was held. This also applies for forward bends counterbalancing backward bends.

- All Asanas, if they have to be practiced on both left and right sides must always be done for the same duration of time to maintain a balance.
- Inversions and balancing postures should always be followed by Shavasana.
- Specific Asanas which require Counterbalancing Poses:
- Sarvangasana, Halasana and Viparita Karani (optional) need to be followed with Matsyasana in order to counter the chin lock.
- Shirshasana needs to be followed with Vajrasana Yogamudra Type 1 and Shavasana.

5. All the movements should be slow and controlled as it allows better control over the muscles and the mind is engaged in the movement which helps in relaxation.

The asana position should be maintained for at least 15 to 20 seconds. If you maintain any position and try to relax in it then the Golgi tendon or clasp and knife reflex is triggered, which further relaxes the muscles. One can stretch the muscles if they are relaxed. If you maintain the position and try to relax in it, one can easily stretch more effectively and take the ideal position. If you try to relax the muscles the stretch in the asana position is transferred to the internal organs which increases the blood supply and nervous activities in the region. This helps in improving the functioning of the organs and entire system.

### **How to design Pranayama practice?**

Yogic breathing involves three types of breathing, the first is abdominal breathing or diaphragmatic breathing, the second is chest breathing and the third is clavicular breathing. Diaphragmatic breathing is the most efficient breathing. In Yogic breathing the diaphragm is used to the maximum capacity.

Deep breathing is a very important practice. It has a calming effect on the entire nervous system, helps in effective absorption of oxygen, increasing the lung capacity, reducing blood pressure, heart rate and reducing stress.

Physiologically breathing can be of two types. The first is hyperventilation where the oxygen levels increase and carbon dioxide decreases in the blood. The second type is hypoventilation where oxygen levels drop and carbon dioxide increases. The pranayama practice should have a balance of hyperventilation and hypoventilation practices. Kapalbhathi, fast breathing and bhasrika are types of hyperventilation pranayama. Nadi shodhan, ujjayi, shitali, and sitkari with retention of air are hypoventilation pranayama.

Another aspect of pranayama is that some types increase the heat in the body and other types reduce excess heat in the body. Fast breathing, kapalbhathi and bhasrika increase the heat. Shitali and sitkari reduce the heat in the body. The practice of pranayama should consist of heating and cooling pranayama.

*"When we are able to help others, we will find peace in ourselves, because when we try to help ourselves, we will only open more doors for the accumulation of more desires that can never be satisfied. Therefore, the principle of yoga is give, give, give. Let us give and give, and not ask and demand."*

**Swami Niranjananda Saraswati**

### **Ethical Guidelines for Teachers**

1. Remember the basic objective of Yoga - "Yoga is a complete science leading to self enlightenment or self realization."
2. Yoga has the ability to cure many physical and mental problems; however yoga has limitations while used as therapy. As a yoga teacher, be aware of the limitations of Yoga.
3. As a Yoga Teacher, always be truthful to the role of being a teacher of true knowledge helping evolve people around you in the society.
4. Try to understand the real purpose of the science of Yoga and faithfully try to follow the basic principles of Yama while interacting with students. (Yama - non violence, truth, non possessiveness, celibacy and non-stealing.)
5. First follow the Niyamas before teaching to the students. (Niyama - purity, contentment, austerity, self study of yoga, faith in higher self.)
6. Yoga is for all, keeping this as objective try to give the right knowledge to all sections of the society without any discrimination based on caste, creed, color or any other criteria.
7. Do not criticize any other style of yoga, but try to deliver what you know as best for your students.
8. Health and well being of the students is the first objective as a yoga teacher.
9. Individual attention to solving problems of the students is an important responsibility.



10. As a teacher it is important to always improve your own practice and teaching to benefit all the students.
11. The social discipline in the society is binding. Always try to evolve yourself and become a better human being.
12. Try to cultivate absolute faith in the higher Yoga practices, including pranayama and meditation.
13. Remember that there is a difference between Yoga and Exercise.

*“Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow.”*

*Swami Satyananda Saraswati*

### Self Study

*"The time that you will be devoting to the practice of Yoga does not mean that you will be 'snatching' good time away from your life. On the contrary, you will be adding hours of blissful health and enjoyment to your life everyday."*

*Swami Niranjanananda Saraswati*

There is a particular breakdown that is recommended for your daily yoga timetable and practice. If you are having a one hour session it is recommended that 10 minutes of that is prayer, 15 minutes is pranayama and 35 minutes is asanas. It is recommended that once a week neti and vaman dhouti are performed, as well as Omkar Dharana for half an hour. Another breakdown that can be used is 50% asanas, 20% pranayama, 10% relaxation and 20% mantras or meditation.

While planning asanas, more time should be devoted to important asanas and less time for others. Daily asanas from all prepositions should be done, e.g. Supine, prone, sitting and standing. There should be a balance of asanas from all categories, such as backwards, twisting and inversions. Different asanas can be selected for different days. For example you can alternate your yoga practice every second day. There are some examples of suggested schedules in Yoga Pravesh and Yoga Parichay. In pranayama it is important that the ratios used are suitable for the person and it is always best if you can start with a lesser ratio and gradually progress. It is also important in the practice of pranayama that there is a balance of heating (kapalbhati, surya bedan, bhastrika) and cooling pranayams (sheetali, sitkali.) It is also recommended that agnisar and uddiyan bandha be practiced as they help to prepare the body for more advanced yogic practices such as nauli and also have great benefit on the digestive system.

A daily schedule should be planned according to the strengths and weaknesses of the person. See the SWAN principle in the next section for more information. The duration of each asana should also not be set as it will depend on each individual.

### **Tips for Effective Self Practice**

- Awareness should always be given to the breath and it should always be done through the nose unless performing a specific practice.
- There should always be awareness – in physical movements, the posture itself, breath, synchronization, mental counting, body sensations, prana movement, concentration on any areas or chakras and importantly, any feelings, thoughts or emotions that arise.
- Don't forget to practice shavasana or counterposes.
- The best time to practice is the two hours before and during sunrise or sunset.
- It is recommended that there is routine and practice is done at the same time everyday.
- A fixed time for going to sleep, waking up and eating is important.
- The place of practice should be well ventilated, pleasant, calm and quiet.
- Empty the bowels / bladder before practicing.
- Practice at least three hours after food, half an hour after drinking. Do not take any food for half an hour after practicing.
- A healthy vegetarian yogic diet is recommended for the best results.

### SWAN Principle

Swami Niranjanananda advises all teachers to use the SWAN principle, for their students and for themselves. SWAN is a technique which leads to overall development of a Yoga teacher, along with the physical benefits of yoga.

S-Strengths

W-Weaknesses

A-Ambitions

N-Needs

Strengths - One has to enlist and prioritize their strengths which one considers as positive points in their personality. One should try to cultivate these to be successful in life.

Weaknesses - Are the links in our personality which pull us down and which we need to overcome.

Ambitions - Give us inspiration, direction and help our lives to flow in a healthy way.

Needs - Are the basic attachments we require to live life.

Swamiji says that the practice of Yoga can help us evolve by helping us cultivate our strengths, remove weaknesses, achieve our ambitions and understand our needs. The practice of yoga should be approached from this point of view and not only the physical perspective.

Every month choose one strength to cultivate, one weakness to work on, one ambition and need to work on. The practice of yoga (asanas, pranayama, mudra and bandhas) will help you to reach your goals.

*"Yoga should be given, not for the sake of yoga, but for the sake of the human being. Yoga is actually a science for mankind, for body, mind and spiritual growth. You should teach yoga to others in the same humble and compassionate manner as you would give medicine to a sick person – 'he needs and I can give'. Supposing whenever I have a headache I take aspirin and it works. When I know that you have a headache, I will advise you to take aspirin. Now I'm not a missionary and I'm not an agent of the aspirin company, but I know aspirin relieves me of headache and it will also do the same for you. That should be the spirit in teaching, inspiring and guiding yoga."*

Swami Satyananda Saraswati

### Human Anatomy & Physiology

#### Cell

Human body develops from union of  
SPERM + OVUM=FIRST CELL OF HUMAN BODY

Group of cells

↓  
Tissues

↓  
Organs

↓  
Systems

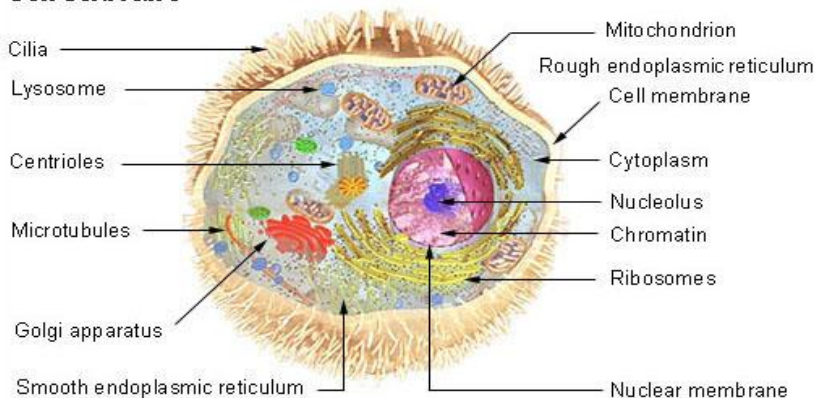
#### Structure of Cell

- Cell is a structural & Functional unit of human body, capable of carrying out functions of life independently.
  - Nucleus
  - Cytoplasm
  - Cell Membrane

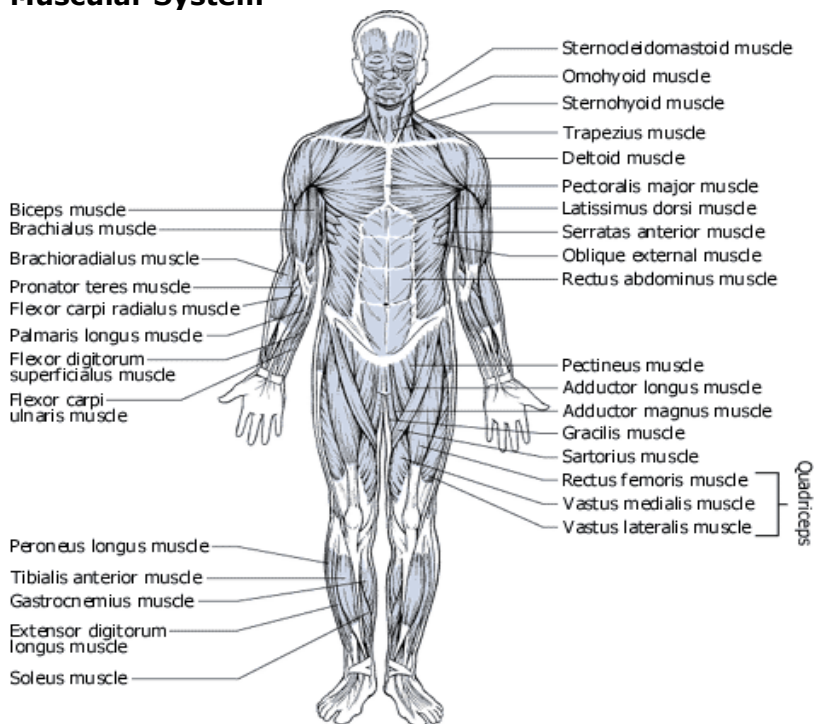
#### Functions of Cell

- Production of Bio-Energy
- Storage
- Multiplication
- Specific function according to location

## Cell Structure

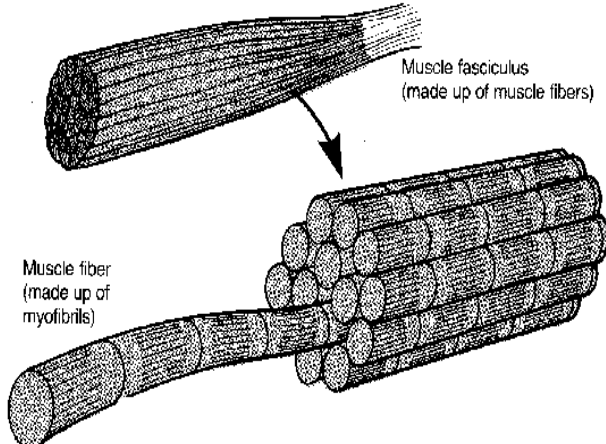


## Muscular System



### Types of Muscle Fibres

- White Muscle Fibre
  - Predominantly takes part in fast action
  - Requires more Oxygen
  - Heart & Lungs have to work more
- Red Muscle Fibre
  - Predominantly takes part in Slow action
  - Requires less Oxygen
  - Heart & Lungs have to work less
  - Presence of Myoglobin



### Types of Muscles

- Striped Muscle (Voluntary Muscle, Skeletal Muscle)
  - Movement controlled by will
  - Attached to bones, ligaments, cartilage & skin
- Unstriped Muscle (Involuntary Muscle, Smooth Muscle)
  - Movements cannot be controlled by will
  - Glands, Blood Vessels, Organs & Tubular structures are made of unstriped muscle
- Cardiac Muscle
  - Involuntary Control



- Interconnected fibres (forming a web)

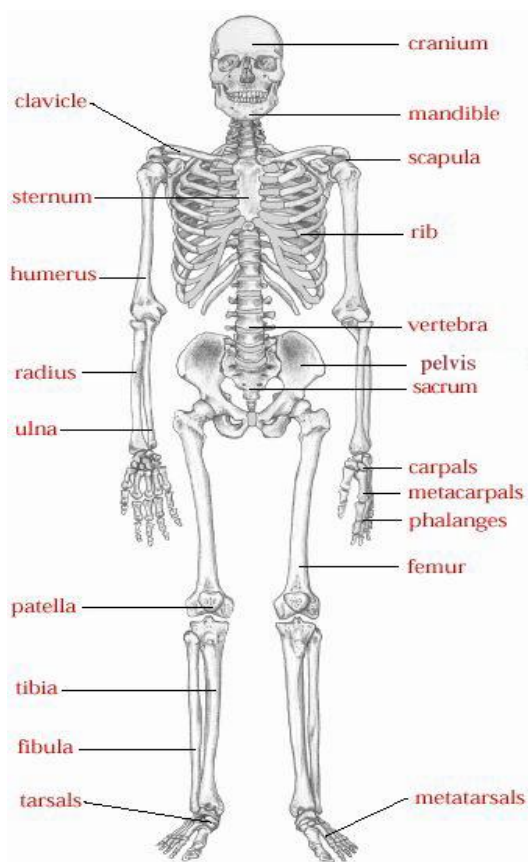
### **Properties of Muscles**

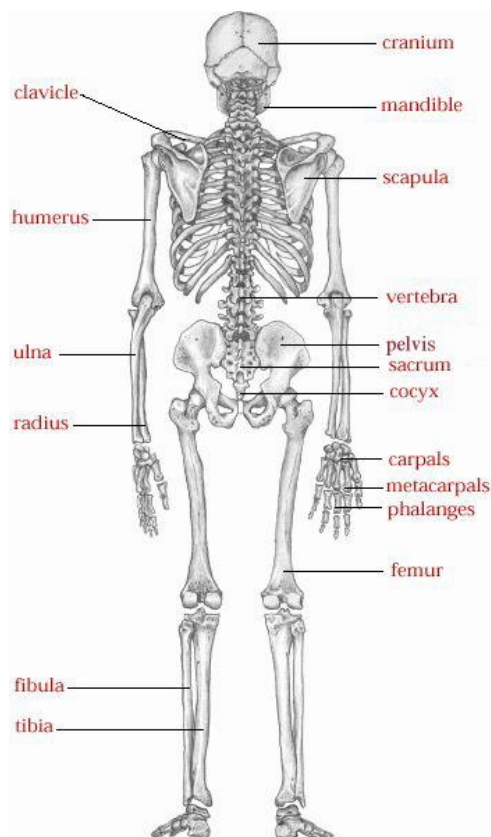
- Contraction & Relaxation
- Elasticity
- Muscle tone
- Fatigue
- Work of Muscle depends on
  - Speed of contraction and relaxation
  - Co-ordination of joints and muscle

### **Type of Work**

- Isotonic
  - Tone remains constant
  - Length changes
  - Requires more Oxygen
  - Taking initial state requires more time
- Isometric
  - Length remains constant
  - Tone changes
  - Requires less Oxygen
  - Taking initial state requires less time

### Skeletal System





### **Ossification**

A process of bone formation by depositing salts of calcium, magnesium and phosphorous

Membrane



Cartilage



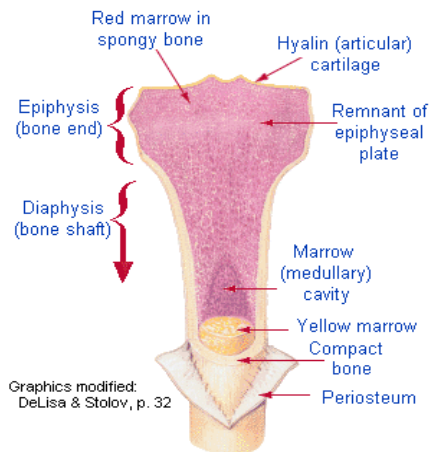
Bone

### Composition of Bone

- % calcium, magnesium & phosphorus salts (Inorganic matter)
- 30% Proteins, Fats, Carbohydrates (Organic matter)
- Children - Less amount of inorganic matter
- Old Age - Less amount of organic matter

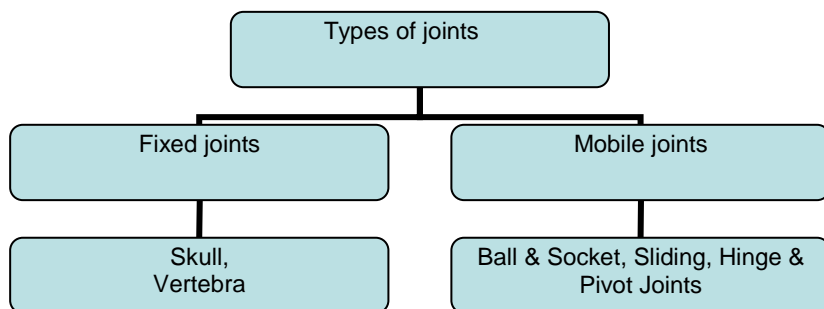
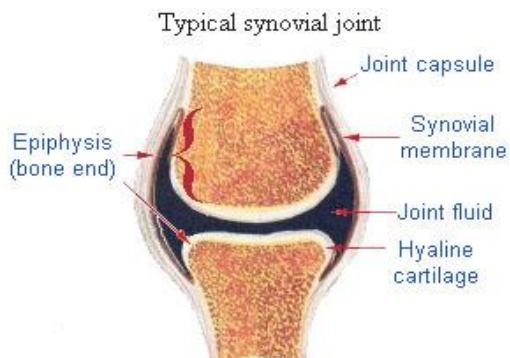
### Cavity in bone

- Cavity in bone:
  - Red bone marrow produces RBC
  - Yellow bone marrow is deposits of fats



### • Joints

- Bony ends covered with hyaline cartilage
- Ligaments bind the bone together
- Joint cavity enclosed by a capsule-synovial membrane
- Cavity contains lubricant fluid-synovial fluid



## Types of Mobile joints

### Ball & Socket joint



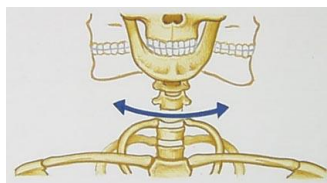
### Hinge joint

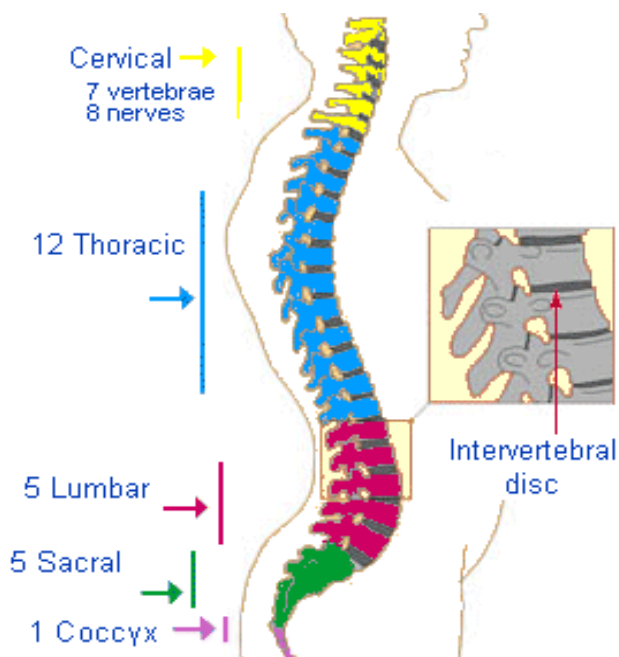


### Sliding joint

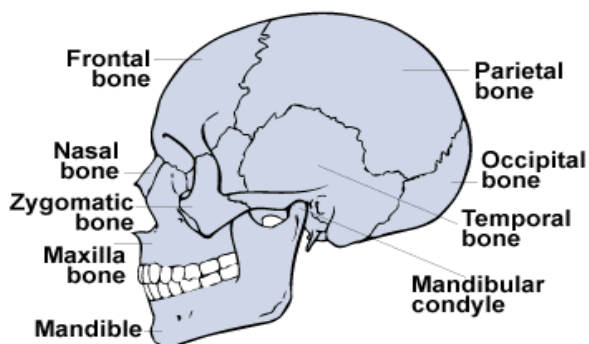


### Pivot joint

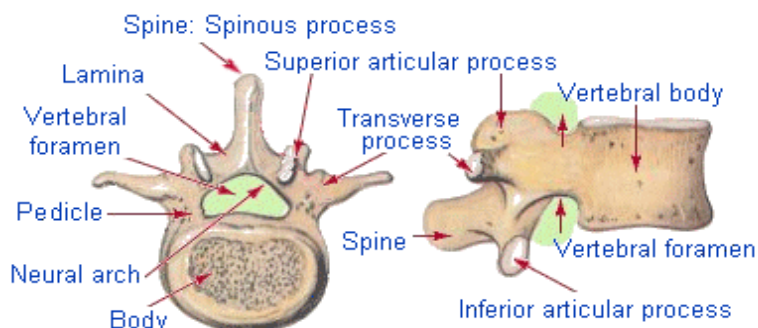




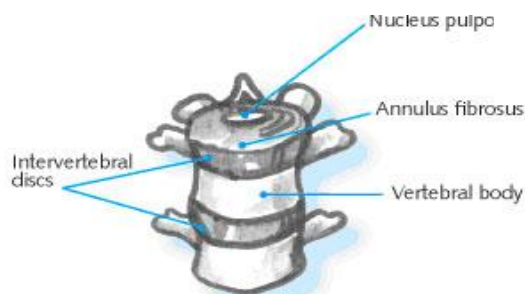
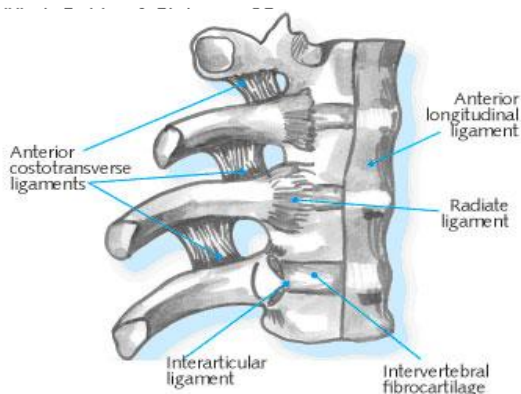
### Skull



Top (left) and side (right) views of a typical vertebra



The (inter)vertebral foramen contains the spinal cord. Spinal nerves exit vertebral canals through the vertebral foramina.



### **Functions of Skeletal System**

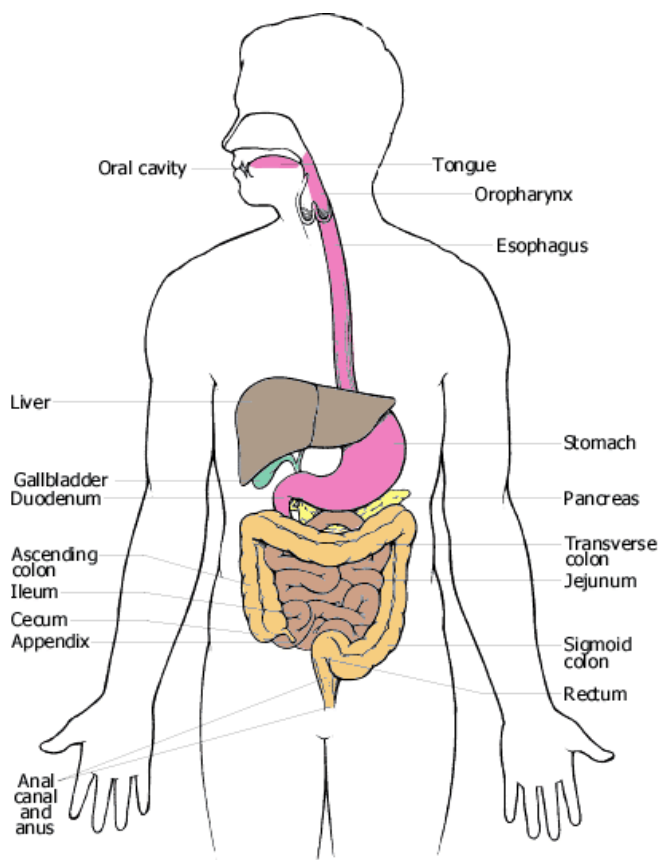
- Supports the body
- Protects the vital organs
- Helps to produce red blood cells
- Acts as levers in locomotion
- Provides surface for muscle attachment
- Storage of salts and minerals



### Digestive System

Digestion is chemical and mechanical process on the ingested food to prepare it for assimilation by the body.

- 

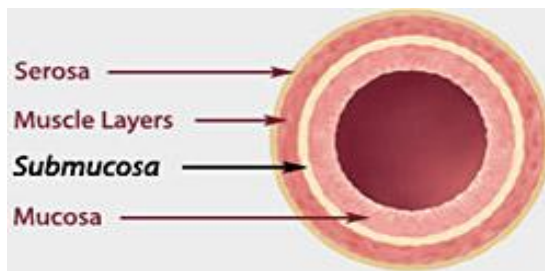


### Function of Digestive System

- Ingestion
- Chewing
- Swallowing
- Digestion
- Absorption
- Excretion of undigested food
- Organs of Digestive System
  - Mouth
  - Pharynx (Throat)
  - Oesophagus (Food tube)
  - Stomach
  - Small intestine
  - Large intestine
  - Rectum

### Layers of Digestive System

- Inner Epithelial layer
  - Secretion of enzyme and mucus
  - Soft and pink in color
- Middle Muscular layer
  - Outer layer (Longitudinal muscles)
  - Inner layer (Circular muscle)
  - Peristalsis (Segmental contraction)
- Outer Serous layer
  - Protective function
  - Diagram



- **Mouth** - Beginning of Digestive system
  - Lips, teeth, gums, tongue.
  - Palate (soft and hard), tonsils
  - Opening of Salivary glands
- **Teeth** - Total 32 in adults
- **Tongue** - Helps in mastication
  - Mixing all saliva with food
  - Swallowing
  - Sensation of taste
  - Speech
- **Salivary glands** - 3 pairs
  - Parotid in front of ear
  - Submandibular below lower jaw
  - Sublingual below tongue
- **Saliva** - Secretion of salivary glands
  - Secreted with ingestion, memory, smell of food
  - Ptylin converts starch into sugar
- **Pharynx (Throat)** - Posterior of nose, mouth & larynx, Musculo membranous tube
- **Swallowing** - Voluntary and Involuntary stages
- **Voluntary**
  - Bolus formation
  - By movement of tongue and cheeks
  - Bolus pushed into pharynx
- **Involuntary**
  - Soft palate raised up & closes nasal passage
  - Glottis contracts and closes
  - Larynx lifted upwards and forwards
  - Food passes to Oesophagus
  - Breathing ceases during this step
- **Stomach**
  - Dilated part of Digestive system

- Lies in upper abdomen below diaphragm
  - Slightly left to midline
  - Upper opening connected to Oesophagus
  - Lower opening connected to Duodenum
  - Both remain closed during gastric digestion
  - J shaped in standing position
  - Elastic muscular bag with capacity of 2 liters
  - 3 muscular layer- vertical, circular, oblique
- **Functions of the Stomach**
  - Storage of food for 3 hours
  - Partial digestion of proteins and fats
  - Semi digested food from stomach enters the Duodenum
- **Oesophagus**
  - 25cm long muscular tube
  - From pharynx to stomach
  - Behind trachea and in front of vertebral column
  - Major part passes to Thorax
  - Food passes to stomach by active muscular action
  - Solid food reaches stomach in 7 to 8 seconds
  - Liquids reaches stomach in 2 to 3 seconds
- **Small intestine**
  - 6 to 7 meter long, 2.5cm diameter
  - Lies in center of abdomen
  - Divided into 3 parts
    - First part – Duodenum
    - Second part – Jejunum
    - Third part – ileum
- **Alkaline Secretions** - Protects from acid contents of stomach
- **Small intestine** - Mucosa

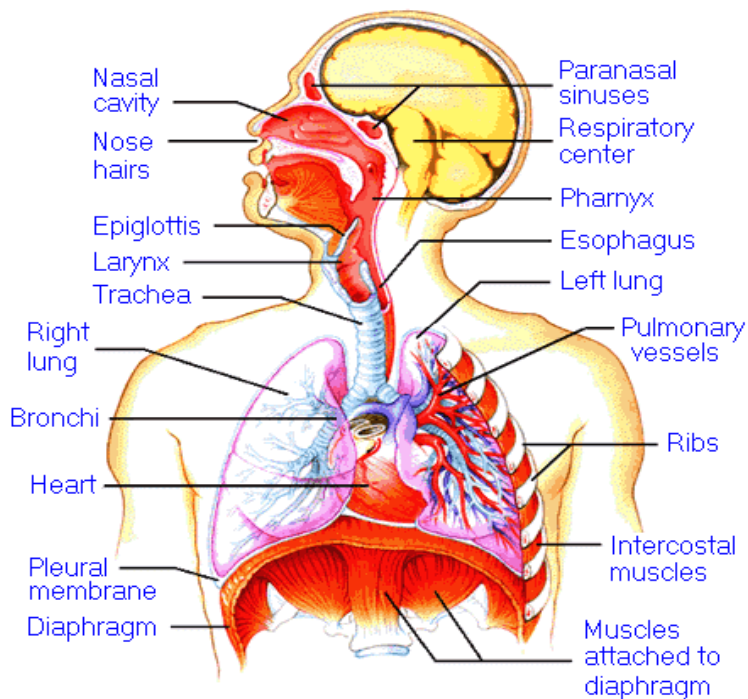
- Deeply folded to increase the surface area
  - **Helps in absorption of food.**
- **Large intestine**
  - 1.5meter long, 5 to 6cm diameter
  - Divided into 3 parts
    - Right ascending colon
    - Transverse colon
    - Left descending colon
- **Sigmoid Colon & Rectum**
  - Temporary storage of fasces
  - Anus is guarded by external & internal sphincter.
- **Liver**
  - Synthesis of bile
  - Formation of urea
  - Detoxification of drugs
  - Destruction of RBC
  - Storage of excess glucose in form of glycogen
  - Storage of Vitamin A & D
  - Storage of Hemoglobin
  - Manufacturing of blood proteins, albumin & globulin
  - Manufacturing of prothrombin & fibrinogen
- **Gall bladder**
  - Stores the liver bile (60ml)
- **Pancreas**
  - Located in upper abdomen behind the stomach
  - Right part in the C of Duodenum
  - Extends to the left up to the spleen
  - Manufactures digestive enzymes
  - Manufactures insulin
  -

### Respiratory System

Sign of Life

The **most vital** function

Respiration is INDEPENDENT but can be controlled to some extent (pranayama)



- **Functions**

- Supply of Oxygen
- To remove CO<sub>2</sub> and water vapors
- Purification of blood
- Protective function- coughing, sneezing
- Talking

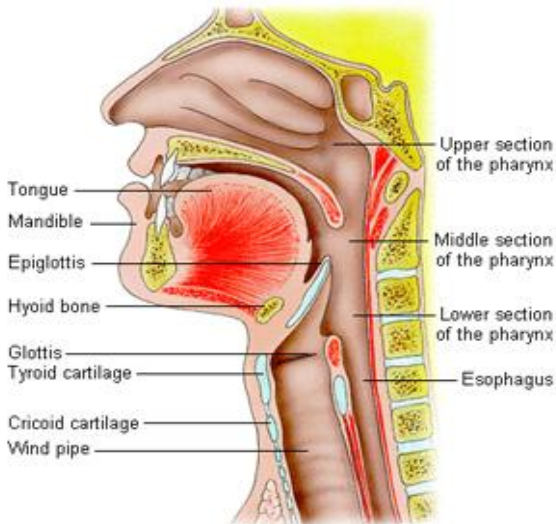
- **Organs of Respiration**

- Nose
- Throat

- Larynx
- Trachea with its branching system
- lungs
- (diagram of Respiratory System)

- **Nose**

- Two nasal cavities separated by nasal septum
- The Nasal Septum is made up of cartilage & bone



- **Function**

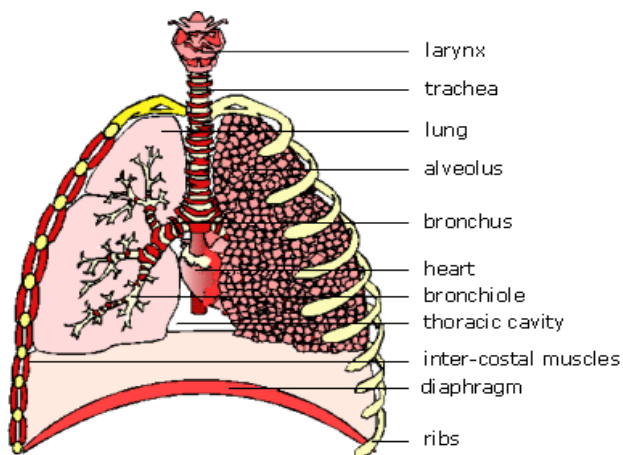
- Warming of Air
- Filtration of Air
- To keep nasal passage moist
- Sensation of smell

- **Throat & Larynx**

- Throat (seven passages)
  - Larynx
  - Oesophagus
  - Mouth

- Left Eustachian tube
  - Right Eustachian tube
  - Left nostril
  - Right nostril
- **Trachea**
  - Made up of cartilage and muscles
  - Two main branches- Left and Right bronchus
  - Branching and sub branching ending in alveoli
- **Inspiration**
  - Active process – by muscular action
    - Contraction of diaphragm
    - Increase in vertical diameter
    - Contraction of intercostals muscles
    - Elevation of ribs and sternum
    - Increase in antero-posterior and transverse diameter
    - Expansion of lungs due to negative pressure
    - Air drawn inwards
- **Expiration**
  - Passive process
  - Elastic recoil of the lungs due to Relaxation of diaphragm and inter costal muscle.
  - Positive pressure created in lungs
- **Control of Respiration** - by medulla oblongata
- **Lung Volumes**
  - Tidal capacity: 500c.c.
  - Dead space: 150c.c.
  - Vital capacity: 4500c.c.
  - Total lung capacity: 6000c.c.
  - Residual volume: 1350c.c.
  - Expiratory reserve: 1500c.c.
  - Inspiratory capacity: 3000c.c.



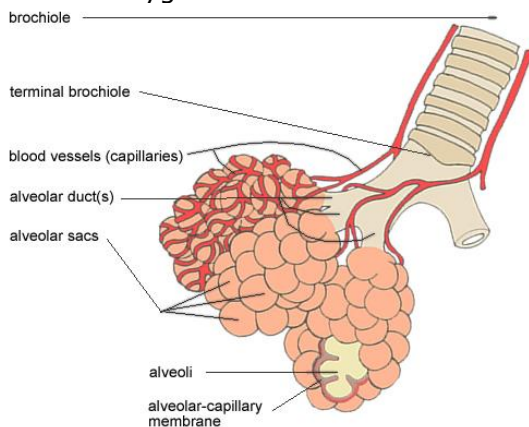


### Analysis of gases in respiration

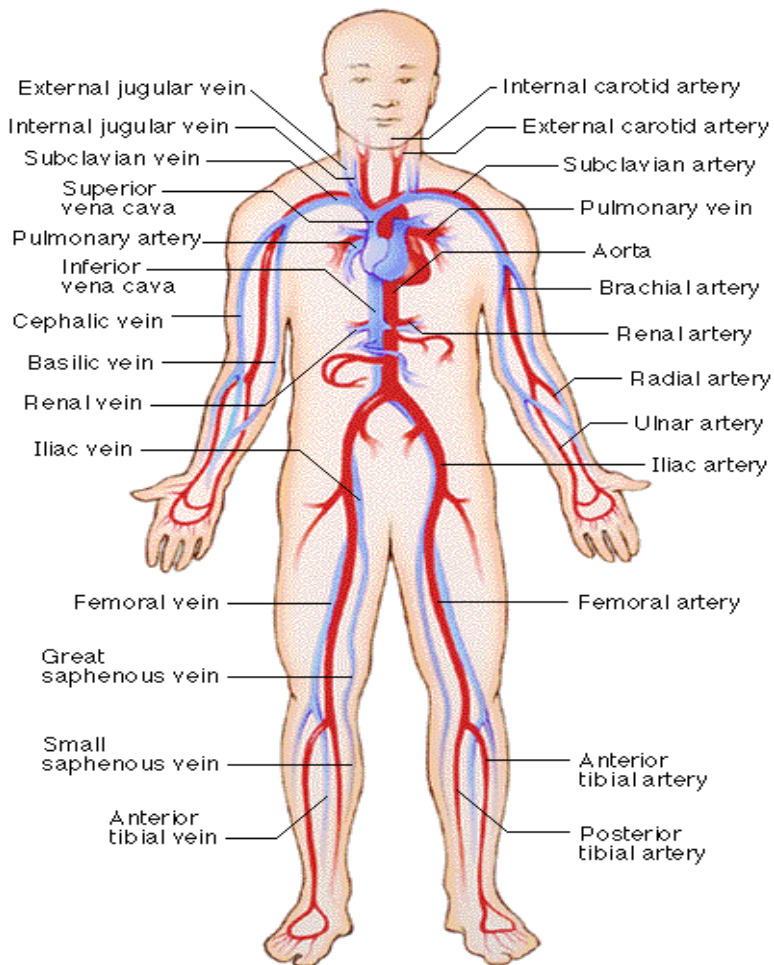
	<b>O<sub>2</sub></b>	<b>N<sub>2</sub></b>	<b>CO<sub>2</sub></b>
Inspired air	21%	79%	-
Exhaled air	16%	79%	5%

#### • Effects of Pranayama

- More oxygenation of blood
- Improvement in function of all organs
- Life span increases because of more supply of oxygen



### Circulatory System



#### Components of blood

- Total volume of blood - 5 to 6 liters
- Components
  - Plasma 55-60 %
  - Blood cells 40-45 %
    - RBC

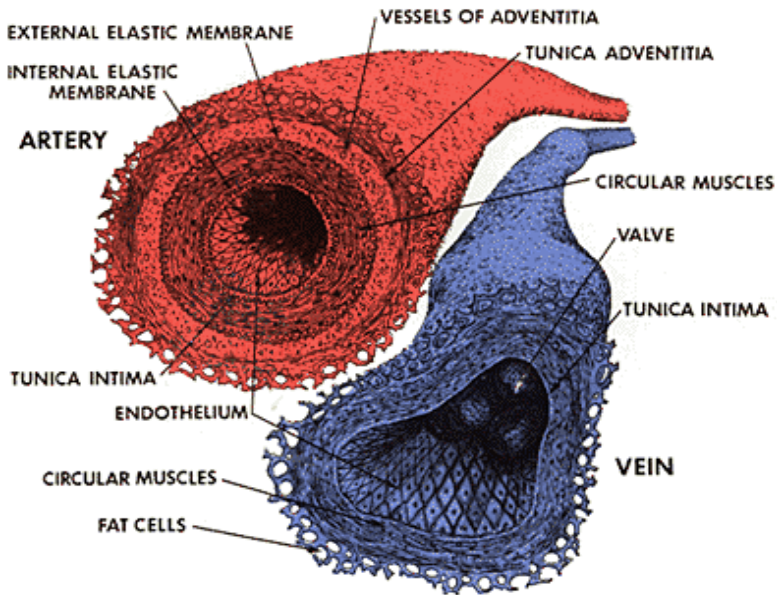
- WBC
  - Platelets
- R.B.C. (Red blood cells)
  - Colour of blood due to RBC
  - 4 to 5 millions / c.c.
  - Hemoglobin carry 90% Oxygen
  - Dumbbell shaped cells with no nucleus
- W.B.C. (White blood cells)
  - White colored
  - 6000 to 9000 / c.c.
  - Kills the bacteria (protective role)
  - No specific shape, with central nucleus
- Platelets
  - 1,00,000 to 2,00,000 / c.c.
  - Helps in clotting of blood (Enzyme Thrombokinase)
  - Circular shape
- Plasma
  - 90 to 92 % water
  - 8 to 10 % dissolved organic & inorganic matter (proteins, glucose, salts & hormones)
  - Presence of antibodies

### Functions of Blood

- To carry Oxygen from lungs to cells and to carry CO<sub>2</sub> from cells to lungs
- To carry nutrients from Digestive system to cells
- To carry excretory products (waste material) from cells to excretory organs
- To carry hormones
- To maintain water balance in the body
- To maintain body temperature
- To protect the body from infections
- Clotting the blood after injury

### Difference between Arteries & Veins

- Arteries
  - Carry blood from heart to other organs
  - Carry oxygenated blood
  - Have thick walls
  - Do not have valves
- Veins
  - Carry blood from other organs to heart
  - Carry de-oxygenated blood
  - Have thin walls
  - Presence of valves

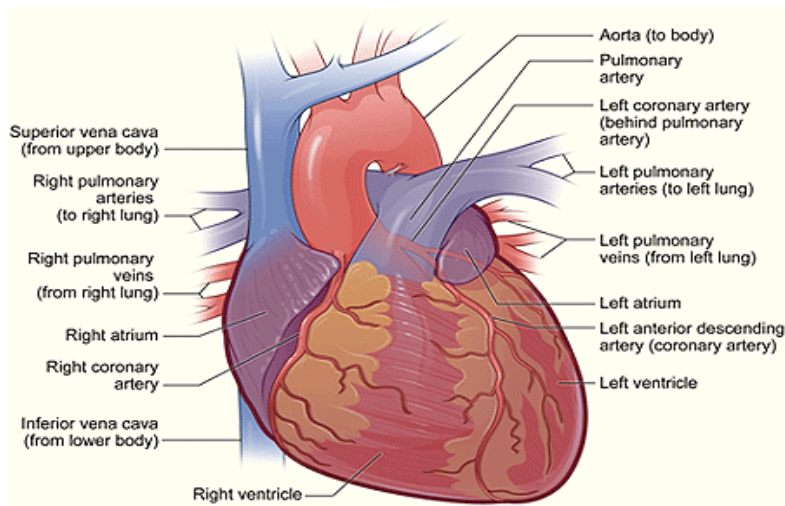


- **Heart**
  - Situated in the rib cage of chest on the left side
  - Embedded in lungs

- Size of heart is equal to the size of clenched fist
- Connected with many big (giant )blood vessels
- Made up of involuntary muscle
- Heart starts beating from 4th month of IU life.
- Duration of one heart beat is 0.8sec.

### • **4 Chambers of Heart**

- Auricles to receive blood
- Ventricles to pump blood
- Left side oxygenated blood
- Right side deoxygenated blood



### • **Circulation of Blood**

- Continuous circulation
- Force of circulation due to pumping action of heart
- From left ventricle → Aorta → Branches & Sub branches → Artery → Small artery → Arteriole → Capillaries → CELLS → Venouls → Small veins union of many veins →

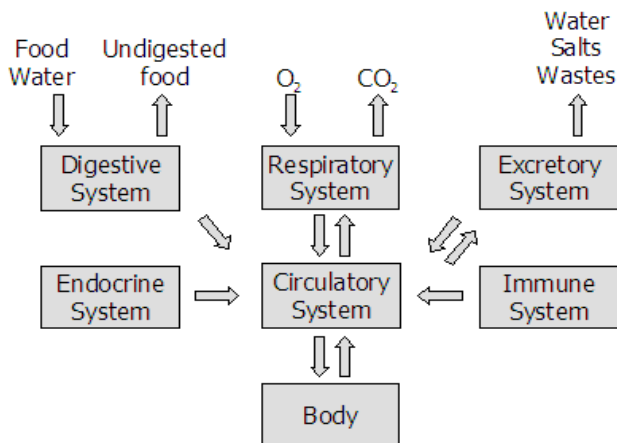
Superior & Inferior venacava → Right auricle → Right ventricle → Pulmonary artery → Lungs (oxygenation) → Pulmonary veins → Left auricle → Left ventricle

- **Spleen**

- Situated in abdominal cavity
- Left hypochondriac region, below the ribs
- Weight 100gm

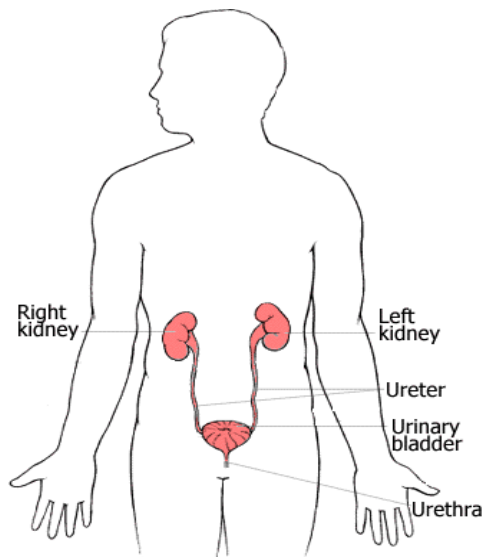
- **Function of Spleen**

- Production of blood cells
- Storage of blood
- Destruction of platelets
- To transport hemoglobin to liver
- Seat of some antibodies
- Extracts bacteria and dead cells from blood.



### Excretory System

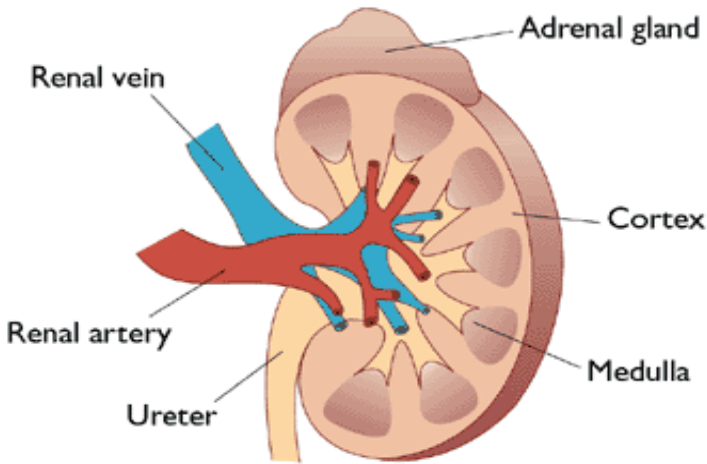
- **Excretion** - The process of expulsion of waste products & toxins out of the body
- **Excretory organs**
  - Urinary system
  - Skin
  - Large intestine
  - Lung
- **Organs of Urinary system**
  - Two kidneys
  - Two ureters
  - Urinary bladder
  - Urethra
- **Kidney**
  - Located at the backside of abdominal cavity, on either side of vertebral column
  - Bean shape
  - Size- length 13cm, breadth 6cm,thickness 3cm
  - Weight- 150gm



- **Functions of kidney**

- Expulsion of waste products and toxins
- Maintenance of water level in body
- To maintain reaction of blood
- Expulsion of toxic medicine
- To maintain balance of salts and minerals

### Diagram of Kidney



- **Functional unit of kidney** – Nephron

- 10,00,000 in each kidney

- **Ureters**

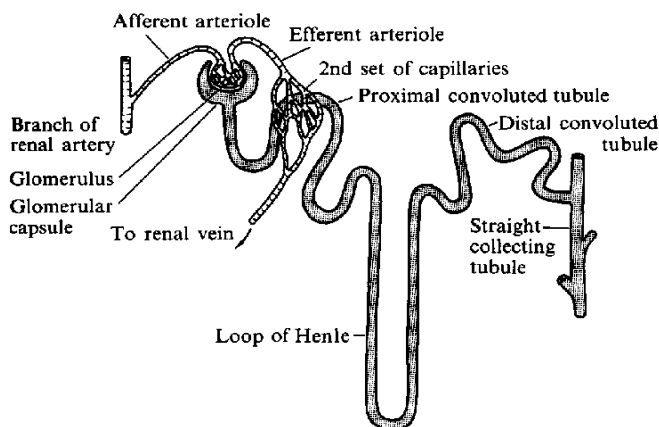
- Starts from hilum up to urinary bladder
- 25cms long, 4mm wide
- Carries urine to urinary bladder by peristalsis

- **Urinary bladder**

- Muscular bag



- In the pelvis anterior to rectum in case of male
- In the pelvis anterior to uterus in case of female
- Collection of urine
- Sphincter of bladder voluntary control
- 300 to 900 ml storage capacity
- After 1000 ml voluntary control is lost

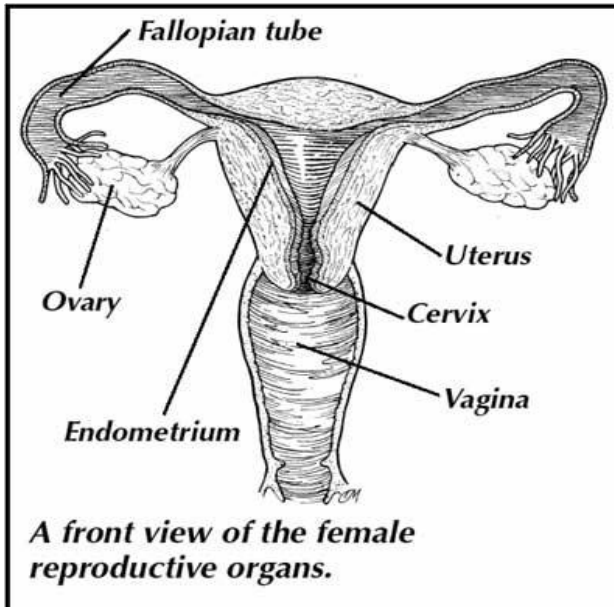


- **Urethra**
  - Male urethra passes through penis, length 25cm
  - **Female urethra opens anterior to vagina, length 2.5 cm**
- **Contents of urine**

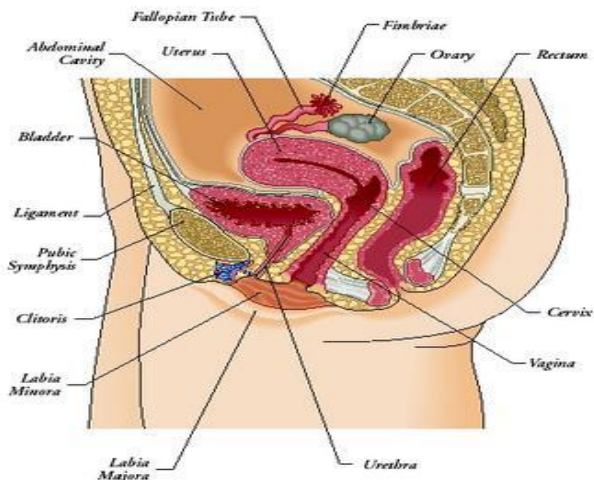
	Daily filtration	Actual excretion
<b>Water</b>	180 liter	1.5 liter
<b>Salts</b>	700 gm	15 gm
<b>Glucose</b>	170 gm	0
<b>Urea</b>	50 gm	30 gm

- **Urine**
  - Daily output 1200 to 1500 ml
  - 95 % water, 5 % salts & organic matter
  - Urea, uric acid, salts of potassium, magnesium and calcium
- **Functions of skin**
  - Protection from injury
  - Sensation of touch
  - Regulation of body temperature
  - Absorption of oil, ointments
  - Excretion
  - Regulation of water balance
  - Production of Vitamin D
  - To keep the skin & hair smooth, silky & shin

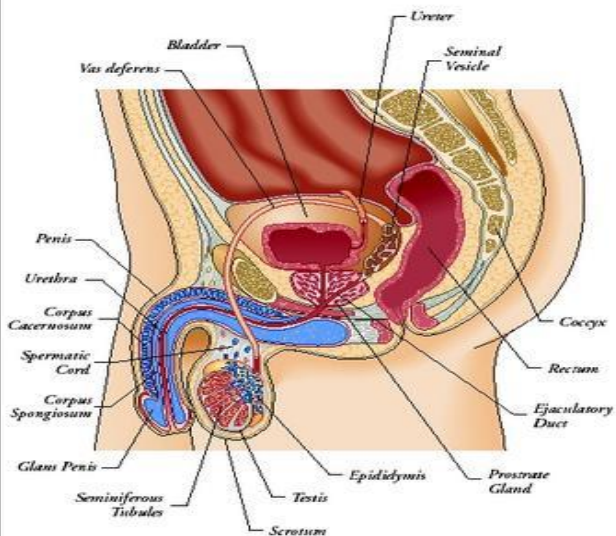
### Reproductive System



### *Female Reproductive System*

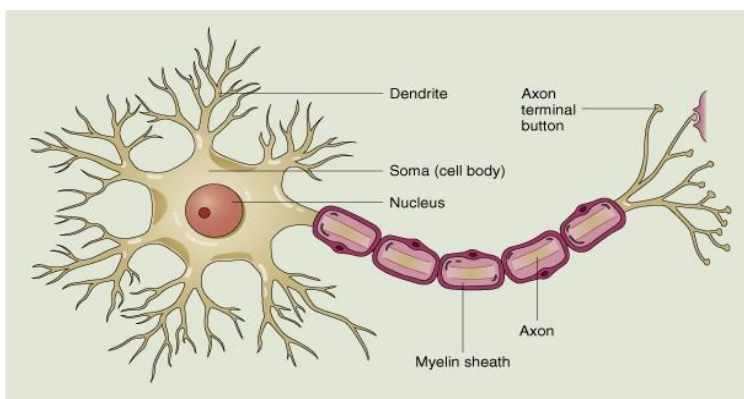
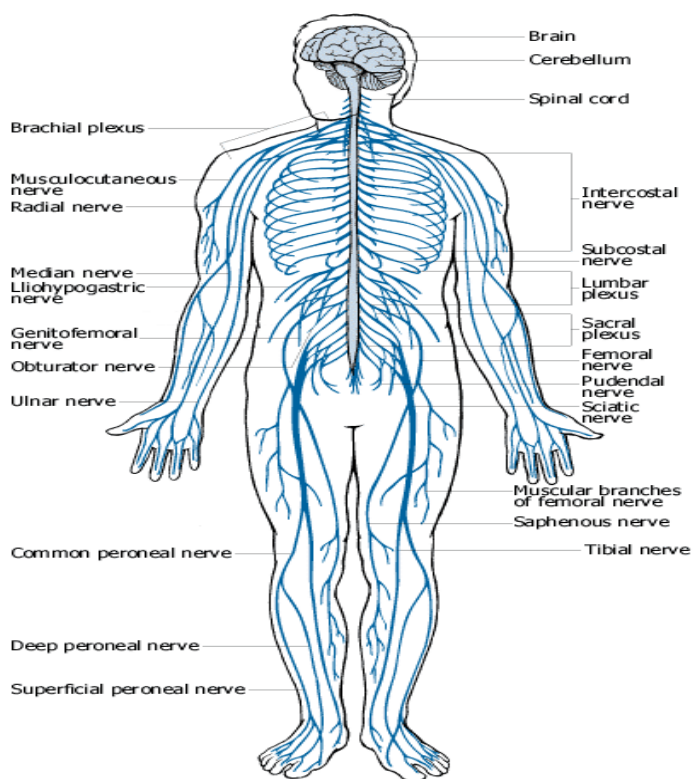


### *Male Reproductive System*



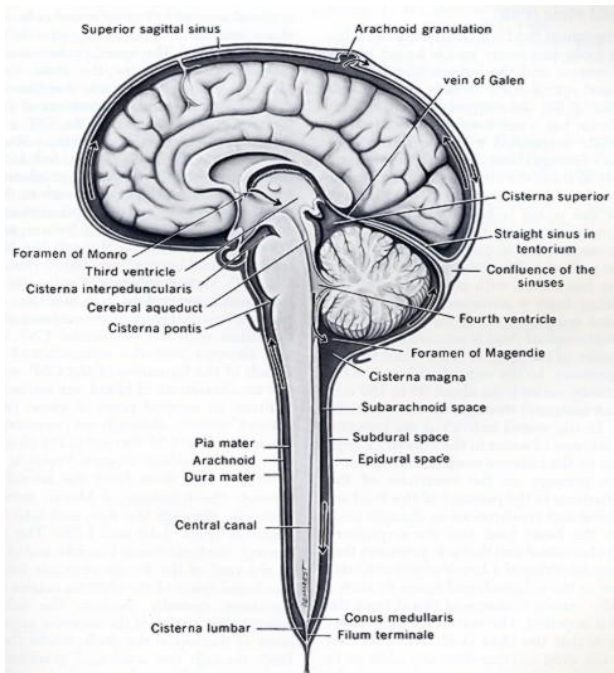
### **Nervous System**

- Central processing unit of body. Controls and balance of body functions.
- **Divisions**
  - Central nervous system (CNS)
  - Peripheral nervous system (PNS)
  - **Autonomic nervous system (ANS)**
- **Components**
  - Nerve cell
  - Sensory nerve
  - Brain
  - Motor nerve
  - End organ
- **Functions of Nervous system**
  - Control over voluntary and involuntary functions / actions.
  - To control body movements, respiration, circulation, digestion, hormone secretion, body temperature
  - To receive stimuli from sense organs, perceive them and respond accordingly
  - Higher mental functions like memory, receptivity, perception & thinking.
- **Parts of CNS**
  - Cerebrum
  - Cerebellum
  - Mid brain
  - Pons
  - Medulla oblongata
  - Spinal cord



- **Brain**

- Protected by skull
- Three coverings of brain called meninges
  - Dura
  - Arachnoid
  - Pia matter
- Cerebro spinal fluid (CSF) between the Pia meter and Arachnoid
- CSF acts as a shock absorber and provides nutrition to the brain

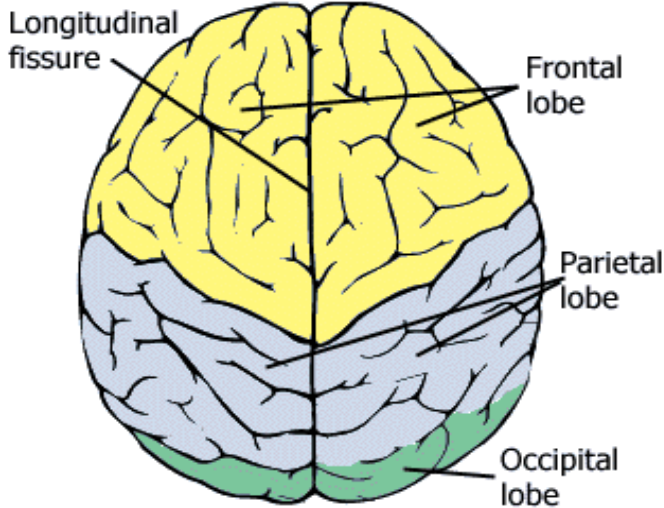


### **Cerebrum**

Biggest part of brain, divided into two hemispheres  
Contra lateral control  
Outer surface is grey due to cells  
Internally white due to fibers  
Surface is folded to increase the area

### Functions of cerebrum

Intellect, memory, will power, imagination, emotion & other psychological functions



Receive and perceive the stimuli

To give command for reaction with the help of past experience

To control over other parts of nervous system

- **Cerebellum**
  - Situated below and behind the cerebrum
- **Functions of cerebellum**
  - Controls tone muscles
  - Helps coordination of body movements
  - Helps balancing the body
- **Mid brain**
  - Underneath the cerebrum and above pons
- **Functions of mid brain**
  - To control involuntary functions
- **Pons**

- Below mid brain
- **Functions of pons**
  - Control of consciousness
  - Control level of concentration
- **Medulla oblongata**
  - Lowest part of CNS just above the spinal cord
- **Functions of Medulla oblongata**
  - Control of respiration
  - Control of circulation
  - Control of swallowing and vomiting
- **Spinal cord**
  - Located safely in spinal canal
  - Length is 45cm, which extends up to first lumbar vertebra
  - 31 pairs of peripheral nerves starts from spinal cord
- **Functions of spinal cord**
  - To propagate sensory stimuli from organs to the brain
  - To carry commands from the brain towards the organs
  - Reflex action
- **Reflex action**
  - Protective function of the spinal cord
  - Sensory organ
  - Afferent nerve
  - Sensory cell in posterior horn of spinal cord
  - Connector nerve
  - Motor cell in anterior horn of spinal cord
  - Efferent nerve
  - End organ of reaction



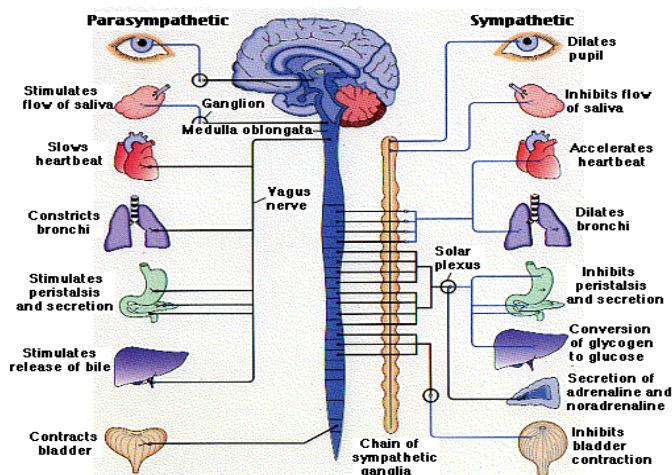
- **Autonomic nervous system**

(Involuntary nervous system)

- It has control over
  - Digestion
  - Respiration
  - Circulation
  - Hormone secretion
  - Maintenance of body temperature
  - Maintenance of water balance

- **Peripheral nervous system**

- 12 pairs of cranial nerves from brain (cranial nerves)
- 31 pairs of spinal nerves from spinal cord (spinal nerves)
- Billions of nerve cells
- Billions of connections
- Maximum utilization of brain is 10%
- 90 % brain is in dormant state
- Yoga can activate 100% of brain



### Hatha Yoga (Summary)

- ॐ A Science of Body purification and awakening of Pranic energy.

#### Hatha - Science of Body – Mind Balance

- ॐ Ha – Pingala nadi or sun principle or Physical energy or Body
- ॐ Tha – Ida nadi or moon principle or mental energy or Mind
- ॐ Hatha is balance between Pingala and Ida (Nadi is Pranic Energy channel or passage)  
Balance of Body & Mind
- ॐ Imbalance of physical and mental energies is state of disease.
- ॐ Imbalance is due to blockages in the 'nadis' or energy passages.
- ॐ Aim of Hatha Yoga - Purification of this 'nadis' or energy passages.  
Origin of Hatha Yoga

#### Origin in Tantras

- ॐ Development in 6<sup>th</sup> century AD to 15<sup>th</sup> Century AD
- ॐ Founded by Great Sage Matsyendranath and his disciple Gorakshanath.
- ॐ Reference books - Hatha Yoga Pradipika – Swami Swatmaram, Gheranda Samhita – Sage Gheranda, Goraksha Satakam – Guru Gorakshanath, Shiva Samhita, Yoga Taravali – Sage Adi Shankaracharya, Hatha Ratnavali

#### Contents of Hatha Yoga

- ॐ Shatkarmas – 6 cleansing techniques
- ॐ Asanas – body postures
- ॐ Pranayama – control of prana / breath

- ॐ Mudras – psychic gestures (inducing mental attitudes)
- ॐ Bandhas – Energy locks
- Shatkarma – Cleansing tech.
  
- ॐ To remove accumulated toxins in the body.
- ॐ Homeostasis – Balance of entire body and mind, especially the Nervous system and endocrine system.
- ॐ Removing blockages to Nadis.
- ॐ Awakening the psychic faculties.

### 6 Shatkarmas

- ॐ Neti – nasal cleansing
- ॐ Dhouti – internal cleansing
- ॐ Basti – yogic enema
- ॐ Nauli – abdominal massage
- ॐ Kapalbhati – frontal brain cleansing or cleansing of lungs
- ॐ Trataka – cleansing of eyes

### **Asana - Steady and comfortable postures**

- ॐ Aim of Asanas is to achieve healthy body by strengthening various systems and achieve peaceful and stable mind
- ॐ Asanas increase body awareness and connect mind to body
- ॐ Asanas promote relaxed and deep breathing
- ॐ Asana technique -
  - 70% of the ideal posture
  - Become aware of body posture & stressed parts (including muscles and joints)
  - Become aware of breath
  - Try and relax the stressed parts and develop steady and comfortable posture
- ॐ Various forward bends, back bends, side bends, twists, inversions, balancing asanas, stretches, and relaxation asanas strengthen all most all the voluntary and involuntary muscles.
- ॐ But purpose of Asana is to prepare for meditation so most important are 2 asanas, Padmasana (Lotus pose) & Siddhasana (Perfect or balance pose)
- ॐ Mastery of Asana – maintaining for 3 hours in steady and comfortable way.  
Pranayama

### **Pranayama – control & extension of prana (vital force)**

- ॐ Blockages in nadis dissipate energy, aim of pranayama is

to clear this blockages and purify nadis.

- ॐ Breath and mind connection
- ॐ Use of efficient breathing method (@ 60% abdominal + @ 35% chest + @ 5% clavicular breathing)
- Types of Pranayama
- ॐ Preparation - Nadi Shodhan or Anuloma Viloma or Alternate nostril breathing (purifying Pingala & Ida)
- ॐ Surya Bhedan – right nostril breath
- ॐ Ujjayi – Victorious breath / psychic breath
- ॐ Sitkari – Cooling breath
- ॐ Shitali – Cooling breath
- ॐ Bhramari – Humming bee breath
- ॐ Bhastrika – Bellows breath
- ॐ Murchha – Swooning or fainting breath
- ॐ Plavini – Gulping breath
- ॐ Mudras & Bandhas
- ॐ Mudras – Psychic gestures which induce a particular state of mind.
- ॐ Bandhas – Pranic Energy locks
- ॐ Mudras & Bandhas control the pranic energy, which is awakened with pranayama practice.
- ॐ 10 Mudras & 3 Bandhas in Hatha Yoga
- ॐ Jalandar Bandha – chin lock
- ॐ Moola Bandha – root lock
- ॐ Uddiyan Bandha – Abdominal lock

### Physiology of Yoga Poses

#### **Asana – Yoga poses or body postures**

Balancing body and mind, steady and comfortable posture, integrated with body and breath awareness

#### **Effects of Asanas:**

Strengthening different body systems

Awakening Deeper Awareness

Cleaning of nadis or pranic energy channels, chakras

Asanas or Yoga poses are divided Dynamic and Static practices.

#### **Dynamic Yoga Practice**

- Dynamic practices (including Vinyasa, Sun Salutations) – holding pose for less than 10 sec.
- Rhythm is natural and inherent to our body systems; any rhythmic movements increase the coordination and efficient use of energy of all body organs such heart, brain, lungs, and other organs.
- Brain -Higher brain cerebral cortex is involved in controlling of body movements, Dynamic practices make mind more calm, peaceful, emotions and thoughts are controlled.
- Slow & controlled movements
  - More control and stretching of muscles and joints
  - Increased neuromuscular coordination
  - Joints – increasing range of movements, making them more flexible
  - Protecting joints by stopping excessive and fast movements.
  - Preventing injuries in more advance poses and general day to day activities.
- Breathing with movements (Ujjayi or normal breathing)
  - Ujjayi breathing is relaxing and reduces stress
  - Breathing awareness promotes deep breathing which is bringing relaxed and peaceful state of body and mind.
  - Breathing awareness brings down thoughts and emotions, resulting in stress free and anxiety free mind.
- Muscular system – more white muscle fibers used, more useful to increase strength and power, Burn more calories, consume large amount of ATP and glucose

relatively little oxygen, protein and fat and produce large amount of lactic acid

- Secretion of endorphines, the natural pain killers bring positive state of well being.
- Temporary increase in BMR (Basal Metabolic Rate), but long term effects on BMR are not seen.

### **Static yoga poses**

- Static Yoga practice - Holding a pose for more than 15 to 20 sec
- Brain - Primary motor cortex involved in “Awareness of the posture” (Asana focusing on body parts, muscles, joints)
- Nervous system - Focusing on a body part increase the blood flow and nervous system activity in that area. Balancing the ANS, by stimulating Parasympathetic Nervous system.
- Endocrine system – yoga poses pressurize and stretch the glands, affecting secretion of hormones, making the glands stronger, and balancing the hormones which in turn affect every other organ and metabolism.
- Secretion of endorphines, the natural pain killers bring positive state of well being.
- Muscular system – more activity of red muscle fibers, which consume more of fats, carbohydrates and red muscle fibers specialize in long-duration, low-intensity movement, increased endurance

### **Static Yoga Poses**

- Digestive system - Superficial muscles (skeletal muscles) relax, so internal organs get more blood, they are pressurized, squeezed, and made efficient and stronger
- Respiratory system - Different static poses make the breathing more efficient, expand lungs, increase lung capacity, promote slow, deep and relaxed breathing.
- Blood circulation and heart – different static poses exert pressure on heart making it strong, impure blood is drained from various parts of body, entire circulatory system is affected positively.
- Static Yoga poses reduce the metabolic rate (BMR). Studies of humans living more than 100 + years have shown lower BMR.

### **Static Yoga Poses**

- Don't overstretch, only 70 % of your maximum
- Focusing on Alignment
- Focus on stressed part (muscles, joints)
- Focus on breathing
- Visualizing the posture
- Relaxing the posture
- Observing the mental activity
- Bringing in positive emotions
- Focus on chakra

### **Type of Static Yoga Poses**

- Forward bends, Back bends, Side bends – stronger core muscles, back muscles, joints
- Twists – best for spine and vital organs
- Inversions – strengthening heart, reproductive organs and endocrine glands
- Balancing – helping nervous system and brain, improving neuromuscular coordination
- Stretches – restoring tone of skeletal muscles
- Relaxation – affecting entire body, especially nervous system & mind
- Meditative – brain & mind



### Types of YOGA

#### Yoga – Different Perspectives

- Traditionally Yoga aims at spiritual development
- In 20th century yoga was seen as a tool to achieve healthy and strong body, focus was on Asana and Pranayama
- In 21st century yoga is gaining more importance as it provides overall balance. Balance of body and mind, balance of emotions, balance of thoughts, balanced behaviour, the focus is on Yoga lifestyle

#### Classical meaning of word Yoga

- Yoga – “YUJ” means to Join, Yoga means to join individual (“Jivatma”) with supreme consciousness.
- Bhakti Yoga- Yoga is becoming one with universe, everything in mother nature
- Jnana Yoga –Balance of wisdom, intellect
- Bhagawat Gita – Karma Yoga  
“SAMATVAM YOGA UCHYATE” – yoga is balance.  
“YOGA KARMASU KAUSHALAM” – yoga is skilled action.
- Ashtanga Yoga – Yogah Chitta Vritti Nirodhah- Yoga is to control the mind (Patanjali’s Yoga Sutras)
- Hatha Yoga - Balance of Pingala Nadi + Ida Nadi  
Body mind balance
- Yoga is ‘Awareness’.
- Yoga is ‘Understanding’.
- Yoga is ‘Discipline’.
- Yoga is ‘Flexibility’.
- Yoga is ‘No Conditionings’.

- Yoga is 'Acceptance'.
- Yoga is 'No attachment'.
- Yoga is Balance of material and spiritual life
- Yoga is 'Unconditional Love'
- Yoga is 'Blissful and Peaceful me'.

### **Yoga - Importance**

- Yoga shows the pathway to self realization
- Yoga is practical approach to achieving ultimate goal of life of permanent joy and peace.
- Yoga alleviates man's sufferings
- Yoga is a science of personality development

### **Types of Yoga**

- Ashtanga Yoga – Discipline of Mind
- Hatha Yoga – Discipline of Body and Prana
- Bhakti Yoga – Discipline of Emotions
- Karma Yoga – Discipline of Actions
- Gyan Yoga – Discipline of Intellect

### **Tantra tradition –**

- Mantra Yoga

- Kundalini Yoga
- Swara Yoga, Nada yoga, Laya yoga etc.

### **Patanjal Yoga / Raja Yoga / Ashtanga Yoga**

- Yama
- Niyama
- Asana
- Pranayama
- Pratyahara
- Dharana
- Dhyan
- Samadhi

### **Hatha Yoga**

- Ha (PINGALA nadi) + Tha (IDA nadi)
- Balance of Body & Mind
- Hatha yoga practices purify Energy Channels

- Shatkarmas (6 types), Asanas, Pranayama, Mudra & Bandha

### **Bhakti Yoga**

- **Yoga of Devotion / Unconditional love**
  - Path of self surrender
  - Experience of Unity within and around
  - Every living and non living being is treated as equal and having the same God or energy within
- **Methods of Bhakti**
  - 9 methods (Shravan, Sankirtan, Smaran, Vandan, Archan, Padasevanam, Dasyam, Sakhyam, Atmanivedan)
- **Unconditional love -**
  - Removes all stress, gets rid of anger, hatred, jealousy
  - Develops no expectation as a result of our action, and acceptance of everything
  - Strengthens connection with mother nature
- **Easiest but most powerful Yoga**

### **Karma Yoga**

- Karma Yoga – Described in “Bhagwat Geeta”- It is the dialog between Lord Krishna and King Arjuna
- **3 dimensions of Karma yoga –**
  - **Nishkam** – without any attachment to the fruit of action
  - **Niranhakar** – Self less work

- **Dharma** – Following the right path, fulfilling responsibility, role, duty towards one self, family, society, culture, mother nature
- **Karma yoga** – work with awareness but without attachment to fruits or outcome of it.
- **AUM** – Acceptance, understanding & merging in the action
  - **Acceptance** allows us to get over past, guilt.
  - **Understanding** promotes right awareness and attitude necessary for the present moment
  - **Merging** in to action without attachment to the fruit of action relieves all the stress and anxiety, and no attachment frees the awareness from future
- **Karma Yoga teaches to live in present**
- **Gives meaning and direction to life**

### Jnana Yoga

- Yoga of knowledge, wisdom and intellect
- Jnana yoga is a path to channelize the energy of thoughts, intelligence and develop the awareness of the eternal truth.
- The state of balanced mind and balanced intelligence.
- SWAN principle of Swami Niranjanananda

### Head, Heart & Hands - Swami Sivananda

- Integration of Head (thoughts, intelligence), Heart (emotions, faith, devotion) & Hands (action, dynamic)

energy, manifest energy)

- Every action with HHH has a balanced and best outcome.

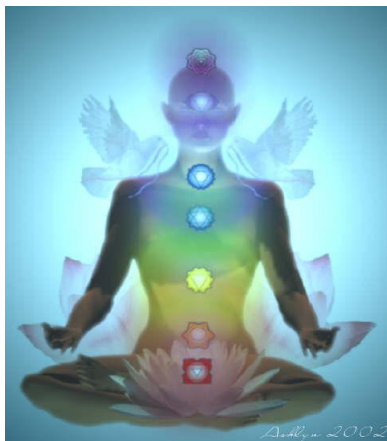
### TANTRA Yoga

- WHAT IS TANTRA? Tan – expansion , tra – Liberation
- Tantra means expansion of awareness and liberation of energy
- Awakening of energy (Shakti) and taking it to meet consciousness (Shiva) (Union of Shiva & Shakti)
  - RIGHT HAND TANTRA - MANTRA YOGA, KRIYA YOGA, HATHA YOGA, KUNDALINI YOGA
  - LEFT HAND TANTRA –USE OF LIQUOR, MEAT SEX ETC, BLACK MAGIC, EVIL TECHNIQUES, VASHIKARAN (CONTROL OF OTHER OBJECTS)

### Yoga - Need

- Bhakti Yoga – Purifying Emotions / passions (Emotional personality)
- Karma Yoga – Dynamic Self for actions (Dynamic personality)
- Raja Yoga / Patanjali Yoga / Hatha Yoga – Healthy body and mind
- Mantra Yoga – Developing power of concentration
- Gyan Yoga – Knowledge of supreme. (Rational personality)
- Tantra – Swara, Nada, Kundalini yoga – Knowledge of various aspects of human existence

### Kundalini Yoga



#### Kundalini Energy

- Higher Prana
- Dormant / sleeping energy
- Huge potential for body and mind.
- Talks about changing the quality of awareness, experience, intellect and of the mind.
- To awaken true potential, superhuman qualities and abilities..



### Serpent Energy

- Symbolically represented as 3 ½ coiled serpent.
- 3 spheres of existence – conscious, subconscious, unconscious.
- 3 dimensions of GOD – generation, operation, destruction.
- Past, present, future and beyond
- ½ is transcendental dimension – beyond.

What is this Energy?

- Represented as pranic energy, energy of the divine, link between human and supreme consciousness.
- Controls physical and mental dimensions, but kundalin is considered as the spiritual dimension.



- Awakening – travels up the Sushumna nadi (physiological comparison is spine)
- It starts from the root of spine (Mooladhar chakra) to the crown (Sahasrar chakra) crossing 7 chakras all together
- Awakening can be compared with samadhi, self-realization, nirvana.

What is a Chakra?

- Means wheel, energy wheel.
- Energy vortex
- Switch for distribution
- Main energy points
- 7 main chakras, located all along the spine.



### *Mooladhar* (root support)

- Emotions – fear, survival instincts, security
- Earth principle
- Bone
- Anus & excretory system.
- Sense organ – nose & smell



*Swadishstan* (self awareness)

- Joy, happiness, pleasure, sexual desire.
- Water principle
- Reproductive & Urinary organs.
- Sense organ - Tongue & taste



### *Manipur* (City of jewels)

- Self-esteem, vitality Ego, Anger, hatred, jealousy, willpower
- Fire principle
- Digestive system
- Flesh
- Sense organ - Eyes and sight



### *Anahata* (unaudible)

- Compassion, indiscriminate or unconditional love
- Air principle
- Heart, lungs, circulation, respiration
- Blood
- Sense organ – skin & touch



### *Vishuddhi* (purification)

- Communication & purification centre
- Vocal chords, thyroids
- Space principle
- Skin
- Sense organ - Ears & hearing



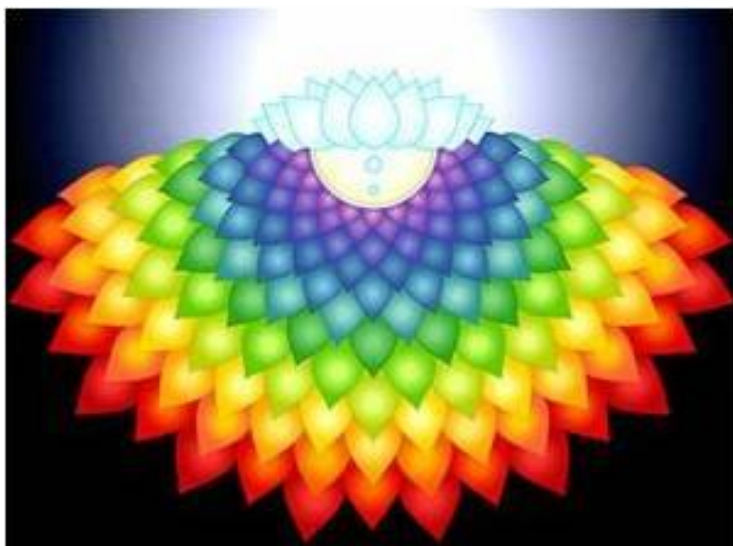
### *Ajna* (command)

- Command centre of mind, center for intuition, intelligence
- Mind principle
- Controls pituitary gland



*Sahasrar* (Thousand rays of light)

- Last chakra in human evolution
- When kundalini reaches this chakra, it is self realization or highest achievable state for humans
- Kundalini shakti (energy) meets Shiva (Consciousness) in sahasrar
- Receiving station for cosmic energy





### Techniques to awaken kundalini

- Kundalini / chakra meditations
- Kriya yoga, Mantra Yoga, Hatha Yoga
- Grace of the Guru (Shakti pat)
- Austerities or Tapas
- Devotion or Bhakti

### Steps in awakening

- The process is a complete purification of body-mind-spirit
- Purging of impurities is the first result
- Steps in process
- Purification of nadis, the energy channels
- Purification & awakening of chakras
- Awakening of kundalini
- Rise of kundalini

### References

- Kundalini Tantra – Swami Satyananda (Bihar school of yoga)
- Kundalini Yoga – Swami Sivananda (Divine life society)
- The Serpent power – Sir John George Woodroffe (Arthur Avalon)
- Hatha Yoga Pradipika – various translations

### Yoga: The Science

#### Yoga

**Yogi – The Yoga Practitioner Practicising Yoga in the caves of Himalayas; i.e. far away from common life.**

**But Yoga can be practiced by common man also.**

Two Extreme Views:

- ⊙ Yoga is highly difficult & complex
- ⊙ Yoga is too simple

YOGA IS TO BE STUDIED IN ITS  
TRUE FORM

### Yoga: The Science



Yoga is highway for happiness & Prosperity.



Material pleasures cannot give satisfaction or joy.



There is no limit to our expectations & desires.



Go on doing your duties without expectations



## Yoga Teacher Training Handbook

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Such impartial attitude towards the duties of life is YOGA

Yoga is to JOIN

JOIN Atman with Paramatman

PARAMATMAN

The controller of the total Universe

ATMAN

The controller of the Self

Paramatman is ocean & Atman is a drop of that water,  
kept in a container (Body)

Atman is confined to body mind complex with its  
separate identity

Atman can merge with Paramatman when it totally  
looses its identity  
This is the aim of Yoga

Tools Available

✳️ **Body (Perfectly Healthy)**

✳️ **Mind (Totally Purified)**

✳️ **Intellect (Properly Trained)**

Present Condition

✳️ **Body (Not Healthy)**

✳️ **Mind (Not Purified)**

✳️ **Intellect (Not Trained)**

Yoga Practices help in this Evolution

**Yogic practice can be used for:**

- 1      Correcting the disorders in the body**
- 2      Keeping the body in healthy condition**
- 3      Improving the mental capacities**
- 4      Developing the Intellect**

### **Patanjali Yoga Ashtanga Yoga (Eight Fold Yoga)**






- ◈ Yama: Social Discipline
- ◈ Niyama: Self Discipline
- ◈ Asana: Posture
- ◈ Pranayama: Breathing control
- ◈ Pratyahara: Withdrawal of Sense organs
- ◈ Dharana: Concentration of Mind
- ◈ Dhyana: Meditation
- ◈ Samadhi: Union with God

**Yoga is a science of Personality development**

- ✧ **Physical Condition**
- ✧ **Mental Control**
- ✧ **Emotional Balance**
- ✧ **Intellectual Development**

### **YAMA Social Discipline**

- 1) Ahimsa – Non Violence**
- 2) Satya – Truthfulness**
- 3) Asteya – Non Stealing**
- 4) Brahmacharya – Sex Control**
- 5) Aparigraha – Non Possessiveness**

-  The first component of Ashtang Yoga
-  Rules for Social Discipline  
(Guidelines to behave in the society)
-  These are universal laws respected everywhere  
(Laws of Nature)
-  These are natural instincts
-  These are easy to follow

### **Ahimsa – Non Violence**

- \* Mode of behavior towards all living creatures
- \* Absence of harmful intentions whatsoever
- \* This is to be followed on three levels
  - i) Physical
  - ii) Oral
  - iii) Mental
- \* Control your actions, words & mind

- \* Generate love & compassion towards all living creature

### **Satya – Truthfulness**

- ▣ Fact is fact  
There is no other way then to accept
- ▣ We try to hide the fact
- ▣ We do not accept the fact
- ▣ One lie requires number of other lies for its support
- ▣ Untruthfulness in all its various forms creates all kinds of unnecessary complications in life
- ▣ Truthfulness is absolutely necessary for the unfoldment of reality

### **Asteya – Non Stealing (Honesty)**

- ✕ Stealing means to take anything without the permission of the owner
- ✕ Yoga sadhaka should not take anything, which does not belong to him
- ✕ He should not take even such intangible & yet highly prized things as credits for things he has not done.

### **Brahmacharya – Sex Control**

- \* In its real sense it means the absence from sex indulgence & for higher yoga no compromise is possible
- \* One cannot get real bliss & transcendental knowledge of higher yogic life & the sexual pleasures at the same time
- \* One may not be required to give up the sex life at once but he has to give it up completely before he can start the serious practice of higher yoga.

### **Brahmacharya – Sex Control (Contd.)**

- \* The real yogi should prepare to give up completely not only physical indulgence but even thoughts & emotions connected with pleasures of sex,
- \* In wide sense Brahmacharya means freedom from cravings of all kinds of sensual enjoyments,
- \* Attitude of mind is responsible for these cravings

### **Aparigriha – Non Possessiveness**

- ✦ The tendency to accumulate worldly goods is considered to be the basic instinct in human life
- ✦ Necessities – comforts – luxuries (These are subjective & there is no limit for these)
- ✦ One needs to satisfy the childish vanity & desire to appear superior to other fellow men
- ✦ One has to spend time & energy in the accumulation of things, which he does not really need.

### **Aparigriha–Non Possessiveness (contd.)**

- ✦ Maintaining & guarding the things accumulated
- ✦ Constant fear of losing them
- ✦ Pain of actually losing some of them
- ✦ Regret of leaving them behind, while bidding goodbye to this world
- ✦ We spend from our limited resources, time & generate a constant source of disturbances
- ✦ Hence cut down your needs to minimum
- ◆ Yamas are to be followed fully irrespective of place, time, caste or exception
- ◆ For higher yoga practice – Yamas are required to be followed 100%
- ◆ For preliminary yoga practice try to follow Yamas as much as you can
- ◆ If you follow Yama & Niyama you can perform Asana & Pranayama better
- ◆ If you practice Asana & Pranayama better you will automatically start following Yama & Niyama
- ◆ Following Yama & Niyama will help to attain the goal of yoga i.e.

**“ CHITTA VRITTI NIRODHANA ”**



### **Niyama Self Discipline**

- **Shoucha – Cleanliness, Purity**
- **Santosha - Contentment**
- **Tapa – Austerity**
- **Swadhyaya – Self Study**
- **Ishwara Pranidhana - Surrender to God**



Second component of Ashtanga Yoga



Rules for self discipline



Yamas are moral & prohibitive whereas Niyama are disciplining & constructive



Yamas provide ethical foundation & niyamas provide physical & mental foundation for further studies of Yoga



Yamas can be practiced, only in society but Niyamas can be practiced anywhere irrespective of society



Yamas are reactive & Niyamas are active

### Shoucha – Cleanliness, Purity

- Purity of body, mind & intellect
- These instruments become impure because something is added to them. Shoucha helps to eliminate these additions
- Hatha yoga prescribes many practices for the purification of the body internally
- All these cleansing practices are divided in six major categories as follows

### Shatkarmas

- |           |          |         |            |
|-----------|----------|---------|------------|
| 1) Dhouti | 2) Basti | 3) Neti |            |
| 4) Tratak | 5) Nauli | 6)      | Kapalbhati |

### Shatkarmas

- 1) Dhouti – Cleaning of digestive tract
- 2) Basti – Cleaning of rectum
- 3) Neti – Cleaning of Nasal passage
- 4) Tratak – Cleaning of the eyes
- 5) Nauli – Improving the digestion
- 6) Kapalbhati – Cleaning of the lungs  
&

For purification of Mind – Mantra Sadhana

### Santosha – Contentment

- ★ This is a mental attitude that keeps the mind in a condition of equilibrium
- ★ Circumstances create impacts on mind & the mind has to react. These reactions disturb the equilibrium of the mind & also disturb the physical condition of the body

- ★ To avoid these disturbances train your mind to react with contentment

### **Say always "How Nice!"**

- ★
- ★ Constant practice of ashtang Yoga & training of the mind through Mantra Sadhana is necessary to develop this attitude

### **Tapa – Austerity, Self Discipline**

- This includes various practices, the object of which is to purify the body mind complex of sadhaka for further study of Yoga
- This may include fasting, observing vows of various kinds. This is to control the functions of the body & mind.
- Systematic practice begins with simple exercise, which requires the exertion of willpower & is continued by progressive stages with more difficult ones. This loosens the association of consciousness & body mind complex.

### **Swadhyaya – Self Study**

- Study is the process to acquire knowledge, theoretical as well as practical
- The explanation given by Patanjali of the study is as follows:

Deerghakaal – for long period

Nairantarya–continued, uninterrupted

Satakarasevito – with full & unconditional faith

- Type of study will have to be selected according to the individualself.

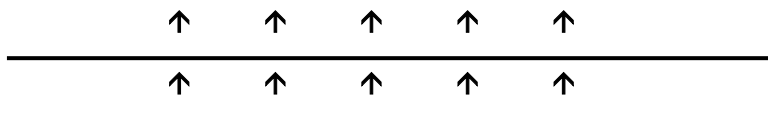
### **Ishwarpranidhana - Total surrender to God**

- \* The progressive practice of Ishwarpranidhana will definitely lead to samadhi, the union.
- \* Ishwarpranidhana is a process of transformation from human to God.
- \* Ishwarpranidhana starts from the concept of loosing the identity of self & imerging it with Ishwara the God.
- \* This effort may take many forms according to the temperaments & the previous Sanskaras of the sadhaka.
- \* The details are explained in Bhakti Yoga

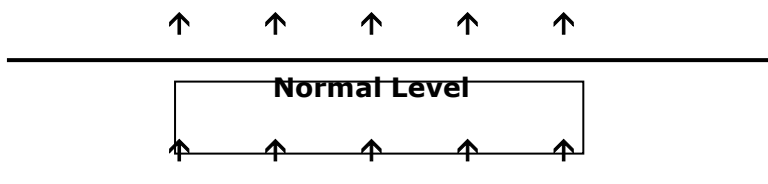
## ASANA YOGIC CONCEPT - I

**Yoga = Evolution**

### YOGA



Positive Level



Negative Level

Ashtanga Yoga of Patanjali

**Yama, Niyama, Asana, Pranayama, Pratyahara,  
Dharana, Dhyana, Samadhi**

- ◆ Isotonic Movements of Muscle – tone is constant & length changes i.e. all types of exercises.
- ◆ Isometric Movements of muscles – tone is changing & length is constant i.e. Yoga Asana
- ◆ Red muscle fibres are active during slow movements & they consume less oxygen
- ◆ White muscle fibres are active during fast movements & they consume excess oxygen

## Teacher Training Handbook

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💧 Oxygen consumption increases during exercise.

💧 Oxygen consumption decreases during Yoga Asana

Yoga Asana is not an exercise but Yoga Asana is relaxation

Action	Exercise	Yoga Asana
Movements	Dynamic	Steady
Movements	Speedy	Slow
Movements	Isotonic	Isometric
Heart Rate	Increases	Decreases
Resp. Rate	Increases	Decreases
Blood Pressure	Increases	Decreases
B. M. R.	Increases	Decreases

Asana does not mean EXERCISES

Asana means POSTURE

Asana means EXISTENCE

EXISTENCE – without doing anything

There is no movement in ASANA

A steady posture is ASANA

Hence the definition...

|| STHIR SUKHAM ASANAM || ||2:46||

Steady & comfortable posture is Asana

Asana is a posture without movements. But to attain this posture movements are essential.

Performing the Asana

Pre- Position

1 Attaining the Asana posture with movements

2 Asana posture – Maintaining

3 Releasing the asana posture with movements

Note:

Step No. 2 is Asana

Step No. 1 & 3 is not Asana

Steady & comfortable posture is Asana. But movements are essential to attain.

The movements must be very slow.

The movements must be under control

The movement must be accompanied with correct breathing method

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**||STHIR SUKHAM ASANAM || 2:46||**

Steady & comfortable posture is asana

➤ **Steadiness & comfort must be in**

- Physical body(Mainly Muscle)
- Mental Condition

➤ Steadiness & comfort are also interdependent

|| PratyatanaShaithilya AnantaSamapattibhyam ||  
||2:47||

“Relaxation with efforts & Concentration on Infinite”

|| Tato Dwandanabhighatah ||  
|| 2:48 ||

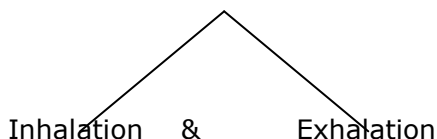


### PRANAYAMA SADHANA

Control of Prana is through the control of Breathe

- \* Breathing is the continuous process, from the birth to the death (Indication of Life)
- \* Breathing is automatically controlled by the Autonomic Nervous system
- \* Breathing can be controlled by our will
- \* We can get control over the Autonomic nervous system through pranayama practices.

#### Breathing Process



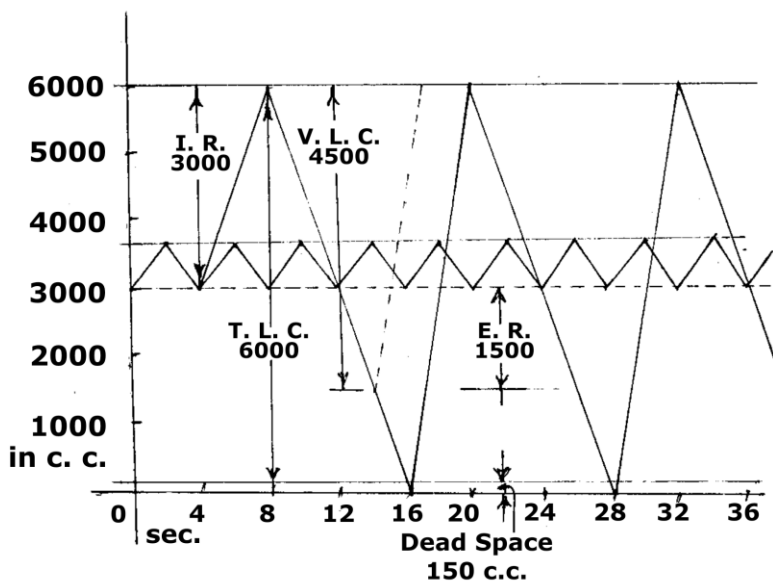
#### Roll of oxygen in body

Tidal air ----600 c.c.

Air utilized ----450 c.c.

Dead space ----150 c.c.

Oxygen content is 21%



### Breathing Air Analysis

**Total Lung Capacity 6000 c.c. (a + b + c + d)**

**a. Inspiratory Reserve 3000 c.c.**

**b. Expiratory Reserve 1500 c.c.**

**Vital Capacity of lung 4500 c.c.  
(a + b)**

**c. Residual Volume 1350 c.c.**

**d. Dead Space -150 c.c**

### **Breathing Rate**

**Normal –15 to 18 breathes/min.  
i.e. Inhalation 2 sec.  
Exhalation 2 sec.**

**Deep Breathing Ratio 5:10**

**Breathing Rate – 4/min.**

**Life span increases because of more supply of  
oxygen**

### **Pranayama – Kumbhak**

Inhalation (Purak) – Pause (Kumbhak) – Exhalation  
(Rechak) – Pause (Kumbhak)

Practice of Pranayama is practice of Kumbhak

Practice of Kumbhak needs the practice of purak &  
rechak

Practice of Purak & rechak is easy & effective

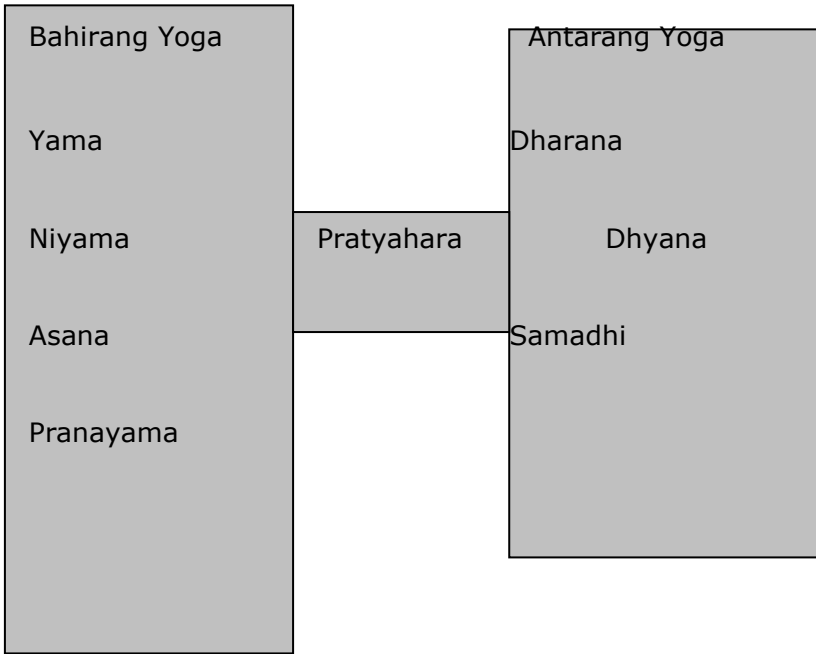
The practice of Kumbhak is difficult & dangerous

### **Study of Purak & Rechak**

**Control must be**

**SLOW  
SMOOTH  
UNIFORM  
STEADY**

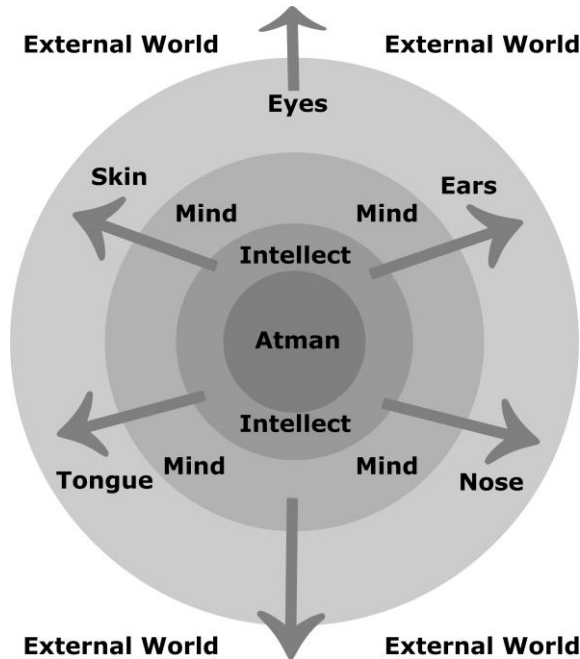
### ANTARANG YOGA (INTERANAL YOGA)



#### **Pratyahara as defined by Patanjali**

Swavishaya sanprayoge chittaswaroopanukar  
ivendriyanam pratyahara ||2-54||

Meaning: Isolation of mind from sense organs



### Antarang Yoga

#### Mind functions on 3 Levels

- i) Mind keeps constant contact between sense organs & intellect in **present**
- ii) Mind remains busy with memories in **past**
- iii) Mind remains busy in imagining the **future**

The object of Pratyahara is to eliminate (I) completely so that the connection of the external world will be cut off totally.

#### CUTTING OF THE EXTERNAL DISTURBANCES

## Yoga Teacher Training Handbook

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**Yama:** Helps to cut off the disturbances due to interaction with other people

**Niyama:** Helps to eliminate the disturbances due to body & mind.

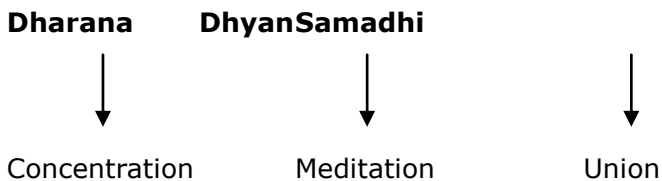
**Asana:** Helps to eliminate the disturbances due to limbs of the body

**Pranayama:** Helps to eliminate the disturbances caused by the irregular or insufficient flow of vital force in Pranic sheath.

**Pratyahara:** Helps to eliminate the disturbances caused through the five sense organs.

### **THE MIND BECOMES READY FOR THE ADVANCE STUDY**

#### **ANTARANG YOGA**



#### **DHARANA**

**Desh bandhaha chittasya dharana ||3-1||**

Meaning: Limiting the activities of the mind within the limited sphere allowed by the object

#### **DHYANA**

**Tatra pratya ekanata dhyanam ||3-2||**

**Meaning:** Further, in the process of Dharana the mind should concentrate on any one aspect of the object instead of many aspects of the objects as in the case of Dharana is called Dhyana.

Dhyana is the advance stage of Dharana.

### **SAMADHI**

Tadev arthmatra nirbhasa swarup shoonayam eva  
Samadhihi || 3-3 ||

**Meaning:** Further, in the process of Dhyana nothing else but the only awareness (pratyaya) of the object is present & apparently the identity of the consciousness is dissolved totally.

This is the last state of Ashtang Yoga

### **Trayam ekatra Samyama ||4-4||**

Meaning: All above three practices together is Samyama

### **Tat jayat Pradnyalokaha ||4-5||**

Meaning: After mastering the Samyama one is enlightened by the Pradnya.

Ordinary Thiking... Dharana... Dhyana... Samadhi...

A S D E R T O H K L N Y M W – Ordinary Thinking

A3 A2 A4 A1 D1 A7 A3 W6 -Interrupted Dharana

A2 A4 A3 A4 A8 A6 A7 A5 A9- Perfect Dharana

A5 A5 A5 A3 A5 A5 A7 A5- Interrupted Dhyana

A5 A5 A5 A5 A5 A5 A5 A5- Perfect Dhyana

A5 A5 A5 A5 A5 A5 A5 A5- Interrupted Samadhi

A5 A5 A5 A5 A5 A5 A5 A5- Perfect Samadhi

Underline alphabet indicates the presence of self i.e.  
"I"



### Patanjali's Yoga Sutra

Patanjali – Pioneer in Yoga

- *Sutras* are in Sanskrit – an ancient language of India.
- One *sutra* forms one statement.
- *SUTRA*: Compact combination of words with meaning in compressed form.
- Mostly there are no verbs in *sutra*.
- This formation makes it easy to recite but difficult to understand.

The Text

- Written in year 400 B.C.
- Total *Sutras* are 196
- They are divided into four chapters.
- I - *Samadhi Pada* – 51 *Sutras*.
- II – *Sadhana Pada* – 55 *Sutras*.
- III – *Vibhuti Pada* – 56 *Sutras*.
- IV – *Kaivalya Pada* – 34 *Sutras*.

### I - SAMADHI PADA

Text starts with first *sutra*

- *Atha Yoga anushasanam* ( I – 1 )  
*Atha* means Now  
*anushasanam* means discipline.
- Definition of Yoga  
*Yogaha chitta vritti nirodhah* ( I – 2 )  
*chitta* means mind,  
*vritti* means modifications of mind *nirodhah* means to control
- Results of Yoga  
*Tada drashtuh swarupe awasthanam*  
( I – 3 )  
*Tada* means - after that  
*drashtuh* means – the seer  
*swarupe* means – state of self or soul  
*awasthanam* means - resides
- Patanjali explains five types of *vritties*
- There are seven paths to achieve the target of *Chitta Vrittie Nirodhaha*.

- One of these paths is Omkar chanting
- Patanjali explains the different types of Samadhi
- *Sabija Samadhi & Nirbija Samadhi*
- *Sabija* is further subdivided in two
- *Sampradhnayat & Asampradhnayat*
- *Sampradhnayat* is further subdivided in four types
- *Savitarka*
- *Savichara*
- *Sananda*
- *Sasmita*

Nirbija Samadhi is the end of Yoga.

### II - SADHANA PADA

- In the second chapter, Patanjali explains the tools to achieve the target of Yoga.
- He explains five types of *Kleshes*, as a result of uncontrolled vritties.
- Patanjali indicates the ultimate stage of Yoga is *Kaivalya*.
- To attain the stage of *Kaivalya* Patanjali explains Ashtang Yoga.
- *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana & Samadhi*.
- First five angas are explained in this chapter.

### III - VIBHUTI PADA

Remaining three angas are explained in this chapter.

- *Dharana, Dhyana & Samadhi*
- All three together is called *Samyam*
- *Samyam* on different objects leads to *Siddhis* (psychic powers)
- *Kayarupa samyamat tad grahyashaktihi sthambheh chakshuhu prakash asamprayoge antardhanam.*(III – 21 )  
Samyam on the body it self, seizes to absorb the light and the body becomes invisible.
- *Baleshu Hasti baladini* ( III – 25 )
- Samyam on the elephant gives you the strength.
- *Buvandnyam surye samyamat* ( III – 27 )
- Samyam on the Sun gives total knowledge of the solar system
- *Nabhichakre Kaya vyuha dnyanam*

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- Samyam on the naval gives the knowledge of the body systems.
- *Kantha kupe kshutpipasa nivritti* ( III – 31 )  
Samyam on the throat seizes thirst and appetite.
- *Tad vairagyadapi doshbijakshye kaivalyam* ( III – 51 )
- The Yoga Practitioner, going beyond these siddhies can achieve *Kaivalya*

### IV - KAIVALYA PADA

- *Janmaushadhimantratapaha samadhijah sidhayaha*  
(IV – 1 )  
Five ways to achieve Siddhies
  - 1) By birth
  - 2) With herbs
  - 3) *Mantra* chanting
  - 4) Practicing Tapa (Austerity)
  - 5) Attaining *Samadhi*

Hari Om !

### YOGANIDRA

The most simple but most effective technique

- Beyond Shavasana
- Total relaxation with Awareness
- Mentioned in Yoga Taravali.
- Developed by Swami Satyanand Saraswati, founder of Bihar School of yoga.
- Based on ancient Tantric technique of NYAS.
- Story behind Yoga Nidra:
- Guarding duty of Swamiji in hostel.
- The prayer listened during sleep was remembered when awake.
- The knowledge listened in sleep can be registered in the mind.
- This principle was used to teach a naughty boy of 4 years in the Ashram.
- He further became the successor of Swamiji & is spreading the message of Yoga through out the world.
- His name is.....  
SWAMI NIRANJANANAND SARASWATI
- Nidra is sleep but  
Yoga Nidra is not Yogic sleep
- It is not an Awakened State  
Awakened State      Sleep State  
It is on the borderline of sleep & awakened state.

The MIND functions on 3 levels.

1. Conscious mind: Connects the outer world to the brain.
2. Subconscious mind (Memory): Storage of all experiences.
3. Unconscious mind: The real self or Atman.

Direct access to subconscious mind, bypassing the intellect.

Normal function:

Sense Organs – Conscious mind – Brain – Subconscious mind.

In Yoganidra:

Ears – Conscious mind – Subconscious mind.

Recasting Personality

There are fixed programs in subconscious mind

- Reactions
- Behavioral patterns
- Habits
- Addictions

These programs can be changed through Yoganidra.

Steps

- Shavasana-relaxation
- Pratyahara
- Sankalpa
- Rotation of awareness
- Breath awareness
- Opposite sensations
- Visualization
- Sankalpa
- End

Varieties- many variations can be developed

Difference in sankalpa & visualization.

Yoganidra in Pregnancy

- Lowering down the blood pressure
- Stress free pregnancy,
- Easy delivery
- Better mother & child health.

Yoganidra for Students

- Reliving the stress for examinations.
- Improving the memory.
- Improving the concentration.
- Developing the confidence.

Yoganidra for Patients.

- For Hypertension
- For Diabetes.
- For Spine problems.
- For Insomnia.
- For Menstrual disorders.
- For Obesity.

- For many other diseases.

### Effects

- Complete stress relief
- Personality development
- Purification of mind
- Freedom from addictions
- Healing
- Better learning
- Relief from the diseases

### Yoga Nidra is useful for:

- Busy people
- Highly stressed people
- People with diseases
- People with addictions
- Students
- Pregnant women
- Children

### Awakened State-

Connected with outer world

Connected with inner world

### Preparation

- Controlled environment
- Dim light
- Quiet atmosphere
- Loose garments ,comfortable mat
- No - specs, wrist-watch, belt.
- Shawl or thin cotton sheet

## Yoga for Pregnancy

### What yoga to practice?

- Asanas
- Pranayam
- Cleansing
- Meditation
- Relaxation & Visualisation
- Yogic philosophy
- Mantras

### Benefits – before conception

- Prepares the women physically, emotionally and spiritually for conception.
- Creates a positive environment for a baby.
- Promotes physical and mental health.
- Helps a women to overcome any barriers and fears they may have in preparation for having a child.
- Increases the pranic level, vitality and opens energy blockages.
- Helps the women to develop spiritually so that she will be ready to bring a baby into the world.

### Benefits - Physical

- Strengthens the abdominal muscles which support the uterus and baby for nine months and also to help with the birthing process.
- Strengthens the spine and muscles of the back which are put under a lot of stress during pregnancy.
- Improves posture and helps to correct any postural defects that can come from pregnancy
- Strengthens the pelvic floor muscles as well as making them flexible. Teaches women how to relax on a physical level which is necessary throughout pregnancy and birth.
- Helps to stabilise and strengthen muscles of the pelvis
- Tones all muscles used in birthing
- Increases oxygen level for mother and baby

### **Benefits - Physical**

- Helps the women to gain more control over her respiratory system which can be helpful during labour
- Removal of metabolic wastes
- Improves general fitness
- Improves blood circulation and strengthens the heart
- Balances and regulates the blood pressure
- Improves immunity
- Prevents and relieves back pain
- Helps to promote a smooth stress free delivery
- Can prevent and relieve fluid retention
- Helps to prevent leg cramps and varicose veins
- Helps prevent constipation
- Increases energy levels
- Helps to calm the nervous system
- Helps to create more space in the pelvic region and reduce stress placed on abdominal organs
- Helps to open the chest and create more space
- Helps to promote a natural and healthy birth without intervention and drugs
- Can help prevent and overcome morning sickness
- Helps to keep weight gain under control
- Improves balance, stability and co-ordination
- Prevents prolapse and helps prevent haemorrhoids
- Helps with pain management during labour

### **Benefits – Emotional & Spiritual**

- Removal of fear, anxiety, conflicts, tension and stress.
- Promotes relaxation and stress management, emotional wellbeing
- Increases mental peace, calmness
- Relaxation and learning to relax and control the mind, witness
- Helps to create a bond and connection between the mother and child.
- Helps to change the quality of thoughts
- Helps to balance and stabilise the emotions which can be unstable due to hormones
- Creates the mental strength needed to cope with any



- problems during pregnancy and birth
- Creates positive feelings of love, compassion, appreciation, gratitude and peace.
- Helps one to find the balance in life, with the struggles, obstacles and so on that may come up during this time, pregnancy related or not.
- Creates trust and faith in ones body.
- Empowers a women
- Encourages women to honour themselves and enjoy the special time of pregnancy
- Improved concentration and clearness, which can decrease for some women during pregnancy
- Creates yogic awareness so the women can birth in a conscious and powerful manner

### **Post natal benefits**

- Tones abdominal muscles and brings things back into shape
- Helps bring the uterus back into its pre-pregnancy shape and position
- Helps to prevent post natal depression
- Balances the emotions
- Improve overall well being
- Promotes a fast recovery

### **Benefits for baby**

- Creates a more peaceful atmosphere and positive energy
- Makes the baby feel more secure
- Helps in the spiritual development of the baby
- Improves blood circulation, removal of metabolic wastes and increased nutrition to the baby.
- Promotes a peaceful delivery for the baby

### **Important guidelines for practice**

- NO COMPRESSION, STRAIN OR OVERSTRETCHING OF THE BELLY – this is the most important principle to remember.
- Yoga should be practiced with the baby's safety in mind at all times.
- Yoga should not be practiced in the same way or just for

the benefits of the women.

- Pregnancy is not a time to learn new, more difficult or advanced poses. It is a time to be gentle and caring, with respect and love for oneself and baby.

### Asana guidelines

- Asanas should work on creating space and openness.
- All asanas should feel comfortable, there should never be any strain or over-exertion. Each person is different and each pregnancy is different.
- Overstretching - relaxin
- No strong twists (open ones only)
- No abdominal contractions
- No strong backbends
- Avoid prone positions from 2<sup>nd</sup> trimester
- Avoid lying on the back from 2<sup>nd</sup> trimester if it feels uncomfortable or causes dizziness
- Avoid inversions
- Avoid holding positions for extended periods of time
- Care should be taken for moving from supine to sitting and to standing positions and should always be done very slowly.

### Asanas

- Classic pregnancy asanas such as supta vajrasana, supta bitaliasana, shashankasana with knees apart, gentle squats, horse pose, simple ugrasana, marjariasana
- Open spinal twists, open gentle forward bends, simple standing positions
- Joint freeing movements such as pawanmuktasana series 1

### Pranayama

- Deep yogic breathing – to learn quick relaxation, important during pregnancy, birthing and postnatally
- Anulom vilom – balance left & right
- Bhramari – vibrations benefit baby
- Ujjayi – tranquilising, soothing, fast relaxation
- Sheetali/sitkari – especially if morning sickness

### **Cleansing**

- Vaman dhouti – in first trimester for morning sickness
- Neti – throughout, esp as there is a tendency to congestion at this time
- Lagoo shankarprakashalan – for constipation in first trimester
- Tratak – focus, concentration, relaxation

### **Meditation/Visualisation/Relaxation**

- Yoga nidra – the ultimate relaxation!
- Meditation – on the mind/emotions/breath
- Visualisation of a healthy pregnancy and birthing
- Visualisation of baby to deepen connection between mother and baby
- Relaxation techniques for body and mind

### **Mantras**

- Om chanting – positive vibrations to create a positive environment, healthy pregnancy and good development of baby
- Mahamrityunjaya – to promote healing and overcome obstacles and struggles
- Gayatri – to increase energy levels and intelligence of baby

### **Mudras & Bandhas**

- Moola Bandha – very important during pregnancy and post natally
- Mudras such as yoni mudra to focus energy in pelvic region
- Prana Mudra to increase prana and to direct to baby

### **Resolve, Affirmations and Positive thinking**

- Essential to help overcome fears, anxieties and tensions.
- Promotes positivity and faith in the women
- Resolve of a healthy baby, pregnancy and birth, to remember throughout the day.
- Avoid negative thinking and situations as they can affect the baby.

### Labour/birthing

- Yogic positions will prepare the mothers body. Some yoga poses can also be used for labour such as marjariasan and supported squat.
- Deep breathing, bhramari, ujjayi
- Om chanting
- Visualisation of a flower opening, esp in combination with birthing breath

### Common Problems

- Morning sickness
- Heartburn
- Low energy, tiredness
- Emotional instability, over-sensitiveness
- Constipation, increased gases
- Back pain, sciatica
- Hip pain
- Generalised aches and pains
- Decreased balance and co-ordination
- Restless legs, leg cramps

### Post Natal Yoga

- When to start will depend on how the birth went and if there were any interventions. Its best to ask students to check with their doctor when they recommend starting yoga practice.
- Moola bandha can be started soon after birth.
- Gentle yoga practices can be started 6 weeks after birth if no complications and normal yoga routine after 3 mths.
- If caesarian then a minimum time of 8 weeks or until wound has healed and normal yoga routine after 6 mths.
- Stabilising asanas that strengthen the abdomen, back and tone the uterus – marjariasan, vyghrasan variations, leg movements, plank, downward dog, closed twists.
- Focus more on pelvic closing, prenatally it was on opening.
- Chest opening asanas that help to balance the body from breastfeeding – backbends, gomukhasan, right angle pose, arm movements

### **OBESITY & YOGA**

Obesity is defined as an abnormal growth of the adipose tissue and enlargement of fat cell size (Hypertrophic) or increase in fat cell number (Hyperplastic).

- Android Type. ( Abdominal )
- Gynoid Type. (Gluteal )
- Excess ability to store energy = Obesity.
- BMI of 30 = Threshold of obesity.
- BMI 25+ = Overweight.
- BMI 18.5 to 23 = Normal.

### **Etiology**

- Age/Sex : Framingham heart study(1948-68)
- Men=29 to 35 year.
- Women = 45 to 49 year.
- Familial tendency :Habits,Food and Behavior pattern.

### **Physical inactivity:**

- Eating habits:
- Preference to sweet refined food and fats.
- Consumption and periodicity of diet.
- Eating in between meals.
- Unnecessary consumption of calories.
- Saturated is from animal fats.
- Polyunsaturated is from vegetable oils.
- LDL(Low density lipoprotein)atherogenic .
- VLDL(Very low density lipoprotein) atherogenic.
- HDL(High density lipoprotein) Protects from atherosclerosis and CHD.
- 1gm fat=9 cal & 1gm protein/carbohydrate=4cal.
- 0.3% positive intake for 3 years will increase 9 kg of body weight.
- 100 cal less/day helps 5kg weight reduction in 1 year.
- 1kg body weight( fats )=7500 cal.

### **Psychosocial factors :**

- Emotional disturbance .
- Depression .

- Anxiety.
- Frustration.
- Social eating.
- Loneliness.

Endocrine cause:

- Drug induced:
- Energy Expenditure
- RestingBMR(Heart,Lungs,Intestine
- Brain,kidney etc working).
- Conversion of food in Liver.

Effects of physical and environmental adaptation.

- Average total daily expenditure in obese people is more so they take more food.
- Weight loss → Appetite increased □ Energy consumption decreased.
- Weight gain □ Appetite decreased
- Energy consumption increased.
- Fails because food is abundant and physical activity is less.

- **Appetite**

Secretion of adipose tissue:

- Adiponectin(insulin sensitivity increased).
- Resistin(insulin resistance).
- Leptin(effect on hypothalamus and appetite center).
- Angiotensinogen(increased B.P).
- Cytokines(tumor, necrosis factor).
- Plasminogen activator inhibitor.
- Intra abdominal obesity is more dangerous→(Insulin resistance, H.T,Hyperlipidiamea, Hyperandroganism in female)
- Liver damage because of release of free fatty acid in the portal circulation.

### **ASSESSMANT OF OBESITY**

- Body Mass Index / Quetelet's Index:
- Normal = 18.5 to 23
- Broca Index:
- Normal Weight = Height(cm)-100

- Lorentz's Formula:
- Skin fold thickness.
- Waist : Hip Ratio
- More then 1 in Men.(Obesity)
- More then 0.85 in Women.(Obesity)
- Total body water.
- Body density.
- Total body fats.

### **COMPLICATIONS / HAZARDS**

- Gall stones.
- Arthritis of weight bearing joint.
- Infections.
- D.M,H.T,& CHD.
- Chest wall insufficiency.
- Increased work of respiration,
- increased RMV,
- but T.V & V.C decreased.
- Lowers life expectancy.

### **Prevention and r<sub>x</sub>**

- Appetite suppressing drugs.
- Excision of fats.
- Gastric bypass.
- Jejunoileal bypass.
- Jaw wiring.

### **YOGA FOR OBESITY**

- Dietary Change & Increased Physical Activity

### **Special Diet Program**

- Day 1 raw food
- Day 2 lemon juice
- Day 3 juices

### **Yoga nidra**

- Motivation.
- Reduce stress.
- Tension

- Metabolism.
- Sun salutation
- 32 sun salutation in 8 minutes .

### **Yoga position**

- For Endocrine system
- Vipareetakarani asana.
- Sarvangasana.
- Mastsyasana.
- To reduce Abdominal fats
- Ardhmatsyendrasana.
- Paschomottanasana.
- Bhujangasana.
- Dhanurasana.
- Shalabhasana.

### **To reduce fats on Thighs**

- Ushtrasana.
- Supta vajrasana.
- Uttanpadasana.
- Veerasana.
- Trikonasana.
- Garudasana.
- Ugrasana.
- Veerbhadradasana

### **Pranayama**

- Suryabhedan(right nostril breath),
- Bhastrika(bellow's breath).
- Cleansing methods
- Agnisar 100 times.
- kapalbhati 120 in 1 minute, total 600 times in 5 minutes .
- Uddiyan bandha 5 times.



### **HATHA YOGA – GLORY OF THE NATH TRADITION**

#### **BY- GANDHAR MANDLIK (RISHI DHARMACHANDRA)**

There are many texts on Hatha Yoga where we can find many references to its glorious tradition and the lineage of Gurus who taught this wonderful and complete set of techniques for the evolution of its followers. Some of these texts include the Hatha Yoga Pradipika by Swami Swatmaram, Goraksha Shatakam, Goraksha Samhita, Siddha Siddhanta Paddhati by Gorakhnath, Gherand Samhita by sage Gheranda, Yoga Taravali by Adi Shankaracharya, Hatha Ratnavali and Shiva Samhita.

This tradition was founded by Sage Matsyendranath and his disciple Sage Gorakhnath. Matsyendranath founded the "Nath" sect and laid the spiritual guidelines for its followers. They designed wonderful techniques from the Tantras, leaving aside some of the ritualistic parts which had many socially unacceptable methods. They systematically put these techniques together to make a very logical but safe approach to achieving higher states of consciousness and attaining perfections.

Science of Hatha Yoga developed during 6th and 15th century A.D. The practices mentioned seem to have influence of the Tantras, and other tantric traditions like the Shakta tradition, Buddhist Bajrayanis, Kapaliks and Kauls. But Sage Gorakhnath emphasized the values of celibacy, ethics and morality, character and noble deeds in life which had less importance in many Tantric traditions. Hatha yoga gained popularity over a period of time and many sects merged in to this tradition and even the originators started calling Gorakhnath their Guru.

Before the rise of Hatha Yoga, there was a lot of influence of Buddha's teachings on many sections of the society in the Indian subcontinent. They were trying to follow the ethics and morality as preached by Buddha and Mahavir (the founder of the Jain religion). The systems of meditation were also in practice. But a disadvantage of these systems was that the preparatory practices were ignored and ethics were overemphasized. The Hatha Yoga system addressed this issue in a logical way, creating room for body purification and mental stability before

starting with meditation and other higher practices. To learn and practice meditation, one needs to have physical health and stability. The mind can only be focused to experience higher states if the body is healthy and is in harmony with the mind. These became the theme of Hatha Yoga and the cause of its popularity.

Many Asanas (body postures), Pranayama (breathing control and retention), Shatkarmas (cleansing techniques), Mudra and Bandhas (psychic gestures and energy locks) are mentioned in the Hatha Yoga tradition. Their effects on the body and mind are magical. The techniques create balance between the body, mind and energies. The practice helps maintain a youthful body, gives extra sensory powers and awakens higher states of consciousness but the main purpose of Hatha Yoga is to achieve the same higher states of samadhi, nirvana or self realization. Hatha Yoga Gurus have always highlighted this purpose. All the Hatha Yoga texts also emphasise on this achievements as the objective of practices.

Ashtanga yoga starts with ethics & morality (Yama is social discipline - non-violence, truth, celibacy, non- stealing, non possessiveness and Niyama is self discipline - purity, contentment, austerity, self study, faith). Patanjali, the founder of Ashtanga Yoga, was contemporary to Buddha and his teachings show the influence of Buddhist philosophy. That may be one of the reasons why ashtanga yoga starts with ethics and morality.

Interestingly Hatha Yoga does not start with Yama and Niyama. If you look at the ethics and morality they are nothing but higher values in life. These values should come from within as transformations but if you try to force yourself to follow these then it creates more inner conflict than helping you on the higher path. Those who try to follow them religiously and forcefully may find themselves in trouble creating imbalance in their personality and losing peace of mind. Many religions have preached these same values but how many people follow these guidelines? So if you want to follow these self discipline and self control you must prepare yourself.

The Hatha Yoga approach is simple and logical - you must purify your body first. There are three types of waste products in the body, mucus (kafa), gas (vata) and acidity (pitta). Ayurveda says if these three types are balanced then perfect health can be maintained. So Hatha Yoga recommends six cleansing techniques to balance these 3 secretions in the body. Neti (nasal cleansing), Dhauti (Internal cleansing), Basti (Yogic enema), Noul (Abdominal massage), Kapalbhati (Frontal brain cleansing) and Trataka (cleansing of eyes) are the six types recommended. When these 3 secretions (energies) are balanced, all the systems of the body like the respiratory, digestive, excretory, nervous and other systems work in perfect balance. As per Hatha Yoga the cleansing techniques remove the blockages in the nadis which create obstruction to the flow of prana (vital force) and results in various physical and mental problems. So cleansing gives perfect health and vitality.

After the cleansing techniques, asanas are the first step in Hatha Yoga. The purified body is then subjected to the discipline of asanas. Asana is a steady and comfortable posture which is essential for meditation and higher practices. The sanskrit word asana comes from the verb "asa" which means "to be established in". So a body posture which is maintained for a long time can only be termed as "Asana". The longer practice of postures balances prana (vital force) in the nadis.

In asanas you subject your body to different stretches and strains. Then you try to maintain the posture in a relaxed manner. This practice builds the strength and stamina. Especially muscular system is strengthened, which is the support for all other systems. Functioning & efficiency of the internal organs is improved. This affects all other parts of the body in positive manner.

In asanas, you try and connect the mind to the body. You try increasing the awareness of body parts, focusing on stressed joints and muscles, maintaining awareness of the breathing. One needs a lot of skill in trying to relax the muscles and different parts under stress during asana practice. This is strengthening of Body- Mind relationship.

A healthy and peaceful body is the starting point for advance practices. This is the purpose of Asanas.

The next step is pranayama, which literally means control of prana (vital force). Prana is the vital force or energy in the universe, all the actions is a result of movement of prana. This same energy also moves through the body and mind. If one can control the prana then all the functions of the body and mind can be controlled. So the purpose of pranayama is to control this energy to control the body & mind. With the practices of pranayama all the chakras (psychic energy centres) are purified and awakened. The sushumna nadi is awakened which is the pathway for kundalini energy(Kundalini is dormant potential force in every living being).

### **Mudras & Bandhas in Hatha Yoga**

Mudra means a gesture showing a particular state of consciousness, emotion or attitude. Bandhas are energy locks used to control the flow of prana. Mudras and Bandhas are very important discoveries by Yogis and Rishis. They used them to successfully alter the state of mind, thought process, emotions and control the higher awakenings of Prana. Some of these mudras allow the mind to become more focused, some are to deepen the awareness and to awaken the dormant energy, dormant potential or kundalini energy. Some of the mudras are described for achieving psychic powers and extrasensory perceptions.

In Hatha Yoga, many mudras are described with a purpose to awaken the dormant kundalini energy and channelize it to reach the higher states of consciousness. These mudras have been described as destroyers of old age and death and to realize a state of consciousness beyond the time and space barrier. The body is made up of matter (earth) and will change to original earth form one or other day and there is no immortality to the body but the awareness, consciousness or mind can reach higher dimensions where there is no death and old age. This idea which is related to the concept of time and space barrier is the subject of interest for the yogis. They described this state as total freedom or immortality, the same state was described by Buddha

as Nirvana or Samadhi by Patanjali. In this state there is no binding of the time barrier which makes past, present and future for a normal state of consciousness, and no space barrier which binds us to a particular place in the universe. Going beyond this is described as a blissful and eternal state of existence in all the Yogic texts by many great Rishis and Sages. Mudras in Hatha Yoga are used for this purpose.

Mudras and bandhas have a profound effect on the body and mind. They affect the body in a positive way by bringing balance to the nervous system and endocrine system. They regulate the stimulation to sympathetic and parasympathetic nervous system, also affecting involuntary functions of the nervous system. When the nervous system is balanced the endocrine system is in harmony and in balance. Different organs are also affected by the practice of mudras and bandhas as different mudras and bandhas concentrate the pranic energy in particular body parts. These techniques have a positive effect on the entire body-mind complex. They can be used to treat various health conditions, ailments and diseases.

Mudras in Hatha Yoga are recommended after mastery over Asana and Pranayama. A certain level of proficiency is needed to practice mudras. Basic requirement is healthy body, stronger nervous system, better neuromuscular coordination and an ability to concentrate. This is achieved with Asana and Pranayama practices which leads to being able to control the flow of prana and to strengthen the mind which are the keys to success in the study of Mudras and Bandhas.

Interestingly Hatha Yoga does not emphasise on meditation except Nada (subtle eternal sound awareness) meditations. The practices of mudras and Bandhas naturally bring a deep state of meditation without any conscious efforts. So we can say that Hatha Yoga is the science of Body purification, strengthening of body –mind relations & pranic awakenings.

Prana – Vital Force or life force

Mudra – Gesture indicative of particular state of consciousness, attitude or emotion

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Bandha – Pranic Energy locks

Asana – Physical posture

Pranayama – Control of Prana or vital force

Rishis – Seers or Yogis who discovered higher dimensions of consciousness

**Kundalini** – Dormant Potential Force assumed to be present in every living being and associated with higher spiritual awakenings.

**Hatha** – Ha – Sun, Tha- moon Hatha yoga is a discipline consisting of practices such as Asanas, Pranayama, Mudra and Bandhas to reach the states of balance or harmony or self realization.

### **HATHA YOGA PRADIPIKA** **(A text on Hatha Yoga by Swami Swatmarama)** **By Guruji - Rishi Dharmajyoti**

Hatha Yoga Pradipika is one of the most authentic text books on Hatha Yoga, written in 1200 AD by Swami Swatmarama, a great Yoga Guru who formulated the principles of Hatha Yoga and systematically explained various techniques, its effects on body, mind and states of consciousness. This is a comprehensive text on Asanas, Pranayama, Cleansing techniques, Mudras (Mental attitude or gestures), Bandhas (Energy locks), Nada (Sound) Meditation and many more guidelines for following the path of Yoga.

Swami Swatmarama was the follower of the Nath Tradition, (followers of Adi Nath or Lord Shiva), taught by great Gurus like Gorakshanath and then Matsyendranath. This is the tradition of sages who live in caves or Himalayas and renounce material life adopting sannyasa (sannayasa – renunciation of material life, sannayasi - a monk).

Let us see the meaning of the word Hatha, it is made up of Ha + Tha. "Ha" means Pingala Nadi (sun principle) or right nostril and "tha" means Ida nadi, (moon principle) or left nostril. Nadi means psychic passage of energy which can be compared with nerves in the physical body. Hatha means balance of Ida and Pingala Nadis, or balancing of mental energy of Ida and Vital energy of Pingala Nadi. Ida Nadi can be compared with the Parasympathetic Nervous system and Pingala nadi can be compared with the Sympathetic Nervous System. So Hatha Yoga practices result in balancing the entire nervous system. The basic purpose of Hatha Yoga is to purify the Ida and Pingala Nadis and then uniting these two forces with the third Psychic Nadi Sushumna, which carries Kundalini at Ajna Chakra (eyebrow centre).

Hatha Yoga Pradipika starts with the Shatkarmas or cleansing processes, these processes are to remove the blockages in Nadis (psychic / pranic energy channels). A particular disorder or disease is due to a blockage in the pranic channel supplying vital / bio energy to the particular organ related to disorder. Cleansing techniques remove these energy blocks

and the pranic energy starts flowing without hurdles, thus balancing the entire body and mind. The purification is the first in Hatha Yoga, once the body is free of disease, the next step is recommended and that is asanas.

Hatha Yoga Pradipika outlines the purpose of asanas, which says that "One can achieve sound health, stability, lightness of body and mind with asana". Asanas result in disciplining the body and mind.

After the asanas comes Pranayama, it is made up of Prana + Ayama, which means the control and extension of the Prana or vital energy or bio energy. Pranayama, if practiced correctly can cure all types of physical and mental disorders and also an increase in pranic energy can increase the functioning of the brain and may result in Siddhis, perfections or extra sensory perceptions. Pranayama is used to control the mental energy and mind. But if pranayama is not done properly it invites all diseases. So it must be done under the guidance of Guru.

Pranayama is considered as a fast way to awaken the kundalini. But if one is not prepared to take on this high level energy awakening then this may have negative effects on the mind and body. So Pranayama is always practiced under the guidance of Guru.

Bandhas are necessary for practice of Pranayama, Bandha means energy lock. There are three main types of locks, first is Jalandhar Bandha or Chin lock, second is Moolabandha or anus lock and third is Uddiyan Bandha or abdominal lock. These locks are essential while doing the Kumbhaka that is retaining the air inside or outside of the lungs. If Kumbhaka or retention is done without Bandhas it may have a very negative effect on the digestive system, excretory system, nervous system, brain etc. Hatha Yoga also describes Mudras or gestures or Mental attitude which induce the state of Pratyahar (Sense withdrawal) and results in the spontaneous state of meditation. Several mudras are mentioned in the Hatha Yoga which include, Vajroli Mudra, Sahajoli Mudra, Khechari Mudra, Shambhavi Mudra, Vipariti Karani etc.



### **ASANAS**

#### **Classification, Levels and Methods of Mastering the Asanas**

**By Yogacharya Shri Vishwas Mandlik**

**(Rishi Dharmajyoti)**

The oldest scriptures of "Vedas" found are about 5000 years old. Vedas mention Yoga and Asanas, but the first complete text on Yoga was written by Patanjali, 500 years BC. Asana is the third step in Patanjali Yoga (Ashtanga Yoga) and the first step in the Hatha Yoga Pradipika written by Swami Swatmarama (One of the original Texts on Hatha Yoga).

The word asana is derived from the Sanskrit verb 'Asa' which means existence or 'to be established in to' and state of existence is Asana or Position. Here Asana means the position of the body as well as the state of mind.

If you consider the Asana, there are 3 steps, first is taking the position, second is the Asana or position itself and third is releasing the position.

Patanjali defines Asana as a steady and comfortable position so the first and third step that is taking the asana and releasing the asana should also be supportive to the definition. Hence it is necessary that the movement involved should be slow and steady, one should avoid fast and speedy movement and also jerks and strains.

When there is conscious movement of muscles the cerebral cortex (higher brain) is mostly used in the process. The cerebral cortex is the more evolved part of the brain. Over a period of time this process allows greater cortical control which has profound effects on our nervous system & general wellbeing.

The positions practiced in aerobics or other forms of exercises, where fast movement is involved cannot be called as asanas. There is no steadiness involved, no comfort is experienced in the position, in fact the focus is on performing more positions in a short time interval and stretching the body to the maximum limits without comfort. These techniques are also

good for body if performed without hurting the body, but they cannot be called as asanas or yoga.

Asanas on the other hand, are different as far as taking the position (slow and controlled movements), maintaining the position (steadiness, comfort & relaxation) and releasing the position are concerned. The asanas (physical positions) can be mastered progressively through following four levels.

1. Asana / Position which involves stability, the body is maintained in a particular Asana for a longer duration while achieving the stability of the all the muscles, whether stretched or relaxed. The effort in this is to stabilize the body and its processes. This is the first level in Asanas as per the classical definition.
2. Once the stability is achieved for a certain period of time in any asana, the next level is to feel the comfort in this position. One should be able to maintain the asana comfortably and feel the ease.
3. After steadiness and comfort, one should try to progressively relax the muscles, with the practice of relaxation, one can experience greater stability and comfort in the position. Once the body is relaxed, the mind also becomes calm and relaxed, which can be introverted or easily focused.
4. And finally this mind can be easily focused on an object of meditation and higher stages of experience can be realized, this level of asana is related to higher mind, the physical experience is transcended.

If one practices Asana with these four levels in progression then one is said to have mastered the Asana, which results in perfection on physical and mental aspects. Ideally if one can maintain an Asana for three hours without discomfort, it is mastery on physical level, if one can focus the mind on one object during this practice then it is mastery on mental level.

The natural condition of the body and mind is a relaxed state. By regular practice of Asana this relaxed condition is achieved without efforts. So if you are just sitting in the office

chair, try and make your body relaxed and let the mind become calm & peaceful. Then there will not be any stress or strain on physical level and no thoughts in the mind. Now we can easily understand what an asana is.

The similar description of Asana is found in Hatha Yoga Pradipika which says that "One can achieve sound health, stability, lightness of body and mind with Asana".

In Gherand Samhita (Another text on Hatha Yoga), the author describes the effect of asana as "The result of Asana is perfecting the stability of body and mind."

We can see the other effects of asana in day to day life such as increased efficiency, stamina, increased immune capacity, quiet and calm mind, easy control over emotions and improvement in attitude.

The asanas can be classified depending on the application of the asanas.

**Meditative asanas** - Asanas like Padmasana (Lotus pose), Siddhasana (Perfect pose), Swastikasana (Auspicious pose) Vajrasana (thunderbolt pose), Samasana (balance pose) etc are called as meditative asanas. The purpose of this asana is to stabilize the body for advanced practices of Pranayama and Meditation.

**Asanas for Improving health** - Asanas have a good effect on various systems in the human body, such as Matsyendrasana (spinal twist pose) has a good effect on the digestive system and a good effect on the pancreas for improving the insulin production, Sarvangasana (shoulder stand pose) has good effects on the endocrine gland system particularly the thyroid glands. So the asanas which have a complementary effect on various organs can be classified in this category.

**Relaxing asanas** - Shavasana (corpse pose) and Makarasana (crocodile pose) are relaxing asanas, which give complete rest to the body and mind.

Another way of classifying the asanas is depending on the pre position required for a particular asana, for example shoulder stand is performed from supine position so it can be classified under supine position.

1. **Supine position** - Lying on back in sleeping position, asanas like Sarvangasana (shoulder stand), Halasana (plough pose), Chakrasana (wheel pose) etc.
2. **Prone position** - Asanas like Bhujangasana (cobra pose), Shalabhasana (locust pose), Naukasana (boat pose), Dhanurasana (Bow pose)
3. **Sitting position** - Asanas like Padmasana (lotus pose), Matsyendrasana (spinal twist pose), Paschimottasana (forward bend pose), Vajrasana (thunderbolt pose) etc.
4. **Standing position** - Trikonasana (triangle pose), Veerasana (warrior pose), Vrikshasana (tree pose) etc.

There can be many other ways to classify asanas. There are in all 8.4 millions asanas as per Gherand Sanhita (a text of Hatha Yoga), but the book describes 32 asanas, Hatha Yoga Pradipika describes 15 asanas, Hatha Ratnavali mentions 34 asanas, Goraksha Samhita talks about 84 asanas etc.

So studying the asanas is a subject of research, this is just an introduction to the views on asanas to encourage more and more efforts in this field.

### PHYSIOLOGY OF MEDITATIVE POSITIONS GANDHAR MANDLIK (Rishi DharmaChandra)



ASANA POSITION

Meditation is a state of concentration of mind leading to higher states of awareness resulting in heightened perceptions. To achieve this state one needs to still the mind, control the thoughts, balance the emotions. The process of meditation takes long preparations, one needs to be comfortable for longer time duration. So the meditative postures should help the practitioner steady the body and mind.

All the Hatha Yoga reference books recommend padmasana (Lotus pose), Siddhasana (Perfect pose) as best meditative positions. They are considered the most important of all Asanas. Some easy variations of this meditative poses are Swastikasana (Auspicious pose), Ardha Padmasana (half lotus), Sukhasana (simple cross legged position), Vajrasana (thunderbolt pose). All other asanas are practiced to prepare the body and mind for sitting in these meditative positions for longer duration. Typically the time recommended is half hour to 3 hours or even days without any discomfort. This is called the mastery of asana in Hatha Yoga (which is the ability to maintain any asana for more than 3 hours, without any trouble). There are Yogis who have sit in these meditative poses for years without moving. They have shown great achievements in yoga.

The above mentioned meditative positions are sitting postures with legs crossed in different ways, offering a firm triangular base to the spine. The spine is erect and all the body parts are relaxed. Hands are kept in Dhyana Mudra or Chin mudra resting on knees comfortably. (Dhyana or Chin mudra is gestures which help the mind become relaxed and concentration is easily achieved.)

These postures offer following important advantages required for meditation.

1. In these positions spine is erect which allows all the physiological activities go on normally. Physiology says that erect postures create proper balance for digestive organs, heart and lungs. These vital organs function at optimum level resulting in increased efficiency and reduced stress.
2. To maintain the balance in these positions, brain and other parts (hypothalamus, pyramidal tract, extra pyramidal tracts, cochlea, neuro-muscular junctions) have to work less. Gravity & Anti gravity muscles need not work hard to maintain the pose as the firm triangular base provided by crossed legs reduces the work. Closing the eyes is also possible without losing the balance.
3. Abdominal muscles, diaphragm and muscles in the chest are stressed to the minimum extent. Production of carbon dioxide is minimized so that process of breathing is minimized and continuous movement of diaphragm and ribs do not disturb the state.
4. These positions are such that the brain and nervous system has minimal stress, so that mind can be peaceful and relaxed.
5. The mind remains alert but relaxed.
6. Only the supine position or lying down position is more relaxed than the meditative positions, but there is danger of falling asleep in horizontal positions.
7. The pelvic region gets the rich supply of blood; it may result in toning up of sacral and coccygeal nerves. (may be assisting the 'Awakening of kundalini' which is located in same pelvic region. The reason is may be because of the specific physiological advantages offered by meditative positions. But it is still a subject of research and nothing concrete is known as yet.)
8. The blood from the legs can easily reach heart reducing the efforts of heart and lungs.
9. Yoga psycho-physiology says that erect spine position offers least resistance to the Pranic energy traveling up to the brain which is awakened through the meditation.

One should start practicing with basic crossed legs position for few minutes and then carefully learn the advance

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positions like padmasana, siddhasana, swastikasana etc. There is always a danger of damaging your knees if you stress your self too much.

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2. Meditation - Yogacharya Vishwas Mandlik (Rishi Dharmajyoti), Yoga Vidya Gurukul, Nasik.

### **PRANAYAMA FROM THE HATHA YOGA PRADIPIKA As Mentioned in Hatha Yoga**

**By Yogacharya Shri Vishwas Mandlik  
(Rishi Dharmajyoti)**

Note - The following types of Pranayama should only be practiced under the direct guidance of an expert Guru. Please DO NOT Practice by reading the following article, it may be harmful to your health.

#### **Pranayama in Hatha Yoga Pradipika -**

Prana is vital energy, and ayama is control and extension of the Pranic energy. Swami Swatmarama in Hatha Yoga Pradipika talks about Pranayama as the way to awaken the kundalini, regular practice of Pranayama can lead to spiritual awakening and self realization. He describes various types of Pranayama which have different effects on the body, mind and spirit.

Considering the physiology of Pranayama, Swami Niranjananda of Bihar School of Yoga has classified Pranayama as hyperventilation and hypoventilation. Mainly Kapalbhathi and Bhasrika Pranayama are considered as Hyperventilation types of Pranayama, this type of Pranayama revitalizes the body. Bhramari, Shitali, Sitkari, Ujjayi etc are considered as hypoventilation. Though kapalbhathi is described as a cleansing technique in Hatha Yoga, it reduces the carbon dioxide (CO<sub>2</sub>) percentage in blood so it can be classified as hyperventilation Pranayama.

Kumbhaka (Retention of air) along with Bandhas (energy locks) is very important in Pranayama and has long lasting effects on nervous system, brain and other parts of the body. So guidance of Guru is essential for practicing Pranayama. The practice of Kumbhaka increases the CO<sub>2</sub> in the blood which stresses the nervous system and continuous practice results in the nervous system becoming tolerant. Some of the Yogis have



displayed unique capacity to survive without O<sub>2</sub> with regular practice of Pranayama.

**Nadi Shodhan Pranayama (Nadi purifying Pranayama) -**

Balancing the Ida and Pingala, the mental force and vital force is one of the main objectives of Pranayama. Left nostril (Ida) and right nostril (Pingala) if balanced can awaken Sushumna (the psychic nadi or channel carrying kundalini) nadi. Swami Swatmarama recommends Nadi Shodhan Pranayama (alternate nostril breathing with Kumbhaka and Bandhas) for purifying Ida Nadi and Pingala Nadi.

**Surya Bhedan** - Surya is sun, in the body pingala nadi represents energy of Sun or vital energy, Surya Bhedan Pranayama increases vital energy in the body and it is a revitalizing Pranayama. It is practiced by inhaling with the right nostril, then performing kumbhaka with bandhas (Jalandhar Bandha or Chin Lock, Moola Bandha or Anus lock and Uddiyan Bandha or Abdominal Lock) and exhaling through left nostril. This pranayama increases heat in the body.

The simple variation of this pranayama is inhalation through right nostril and exhalation through left nostril. One can deeply, slowly & continuously inhale and deeply, slowly & continuously exhale the breath.

This Pranayama stimulates the sympathetic nervous system and the left part of the brain. It eliminates wind or gas related trouble (Vata Dosha as per Ayurveda) and balances Mucus (Kapha as per Ayurveda) and Bile / acidity (Pitta Dosha as per Ayurveda). This pranayama is recommended for weight loss. One can practice this pranayama for 15 minutes in one sitting and at least 3 sittings in a day. Also this pranayama energises the body, the people who complain weakness and have low energy can be benefitted.

**Bhasrika (bellow's breath)** - This literally means one has to operate the lungs like the bellow, fast inhalation and fast exhalation, followed by inhaling through right nostril and performing kumbhaka (retention of breath) with bandhas (energy locks) and exhaling through left nostril, this is Bhasrika

Pranayama. This is a vitalizing type of Pranayama. This rhythmic inhalation and exhalation stimulates the circulation of cerebral fluid, creating compression and decompression in the brain. Rhythmic diaphragm movements stimulate the heart and lung muscles improving blood circulation. Accelerated blood circulation and the rate of gas exchange in each cell produce heat and washes out gases.

Simple variation of this pranayama is 1 cycle of fast breathing (about 25 to 40 rounds with both nostrils inhalation and both nostril exhalation) followed by long and deep inhalation through right nostril and long deep exhalation through left nostril. This is 1 cycle of Simple Bhastrika pranayama.

This pranayama is considered as the most powerful one. It is reenergising and increases the prana. It also reduces the weight and brings overall health to all the systems. It affects the nervous system and makes it stronger. But if practiced wrongly can result in many problems related to nervous system.

**Bhramari (Humming Bee Breath)** - In this Pranayama one has to make sound like humming bee while exhalation. This Pranayama increases psychic sensitivity and awareness of subtle sound vibrations which proves to be useful for Nada (subtle sounds) Meditation. This is useful in removing stress and mental problems like anxiety, depression, anger etc.

This is used as a preparation for meditation or when ever concentration is needed, one can practice this pranayama. This pranayama also lowers the Blood pressure and is useful for heart patients as well.

**Ujjayi (Victorious breath)** - This is also called psychic breath. This type of Pranayama is done with inhalation via nostrils then performing Bandhas and exhaling through both nostrils. During inhalation and exhalation a typical sound (Ujjayi Sound) should be created by compressing the epiglottis in the throat. It is similar to hissing sound but created in throat with lips closed. Ujjayi sound can be combined with So-Ham or Guru Mantra for better awareness of Mantra. Ujjayi Pranayama has therapeutic applications, especially useful in insomnia, tension and heart

diseases. This pranayama lowers the blood pressure but it can lower the blood pressure below normal limits so this should not be by people with low blood pressure.

**Sitkari (Cooling breath)-** This is done by opening lips, keeping the upper and lower teeth touching each other, then inhaling through mouth with a hissing sound, then performing kumbhaka with bandhas and then exhaling with nostrils. The air passing via tongue cools the blood, lowering the temperature of the blood. This type of Pranayama removes excess heat in the body and the diseases like acidity, hypertension etc. This Pranayama harmonizes the secretions of the reproductive organs and all the endocrine system. Also it improves digestion, lowers high blood pressure and purifies the blood.

**Shitali - (Cooling Breath)** Tongue is rolled and inhalation is done via mouth followed by Kumbhaka with Bandhas and then exhalation with nostrils. The effects of the Shitali are the same as Sitkari Pranayama.

**Moorcha - (Swooning Breath or Fainting)** This type of Pranayama induces a state of "conscious unconsciousness" (in the words of Swami Satyananda of Bihar School of Yoga). One should inhale through both the nostrils, the kumbhaka with Bandhas, but while exhaling the Jalandhar Bandha (Chin Lock) is kept intact and then exhalation is done with the Jalandhar bandha (Chin lock). Excess pressure is exerted on carotid sinus during exhalation with Jalandhar bandha, which further reduces blood pressure and one can experience a state of unconsciousness with practice.

This Pranayama involves high risks so should not be practiced without the Direct Guidance of Guru.

**Plavini - (Floating breath)** After inhalation the air is filled in to the stomach and kept inside for some time. Swami Satyananda mentions that one can inhale the air via mouth while practicing this. The text of Hatha Yoga Pradipika mentions that one can float easily on water with this Pranayama. This Pranayama helps remove most of the ailments of the stomach or digestive system.

### **PHYSIOLOGY OF CLEANSING TECHNIQUES FROM HATHA YOGA**

**By Dr. Prafulla S. Dorle**

Shatkarma or Cleansing techniques are the important part of Hatha Yoga tradition, they are mentioned in various books of Hatha Yoga. Cleansing processes are six in number which help to clean the body internally. It cleans our body and removes the toxins, excess of metabolic by-products and prepares the body for higher attainments in yoga. As it is a cleansing process it is not necessary to practice daily like we practice yogasana and pranayama. It is to be practiced only when the toxins in the body increase, so as to wash them out. Typically excess of Tridoshas as per Ayurveda i.e. Kafa (Mucus), Pitta (Bile) & Vata (wind) are removed and body is balanced, which makes the mind calm and peaceful.

Toxins start accumulating in the body from the first breath of the child after its birth in this polluted world. These toxins, metabolic waste products go on accumulating in the body as we grow. We only clean the body externally, but do not pay attention for internal cleaning of body. Some time we need to clean it internally.

Nature tries to keep our body internally clean. We sneeze when dust enters our nose, we vomit when we swallow some irritating or poisonous substance. But in this polluted world, nature herself becomes helpless, we need to assist her, we need to support her in cleaning the body.

Cleansing processes help us in that direction.

1. Some of the cleansing process is directed towards the body systems which are directly exposed to environmental pollution. (Digestive and respiratory system) These systems receive from external environment.

2. Some cleansing process are helpful in cleaning those organs where there is accumulation of waste products. E.g. Rectum and nose.
3. Some of them are directed towards special sense organs of our body eyes (tratak – Concentrated gazing), ear (karnarandhra – Ear cleansing), nose (neti – nasal cleansing), tongue(jivhamula – tongue cleansing ).
4. Some of them help in improving the normal function of body. E.g Jalabasti (Water enema) relives constipation. Agnisar (Fire stimulating technique) improves digestion.

So by practice of cleansing process----

1. We clean the body from toxins and metabolic waste products accumulated in the body.
2. We improve the functions of our special senses.
3. We help nature to improve our normal body function.

So help nature to keep the body internally clean as the lion eats grass and vomits when his stomach is upset.

Note - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

## **Yoga Teacher Training Handbook**

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### **KAPALBHATI – (Frontal Lobe Cleansing) Dr. Prafulla S. Dorle**

“Kapalbhati” is one of the “shatkarma” which has been mentioned in the “Gherand Samhita” & “Hatha Yoga Pradipika”. The literal meaning of “kapal” is cranium and “bhati” is light or shining. So kapalbhati means increasing the efficiency of the organs situated in the cranium. So we can say that kapalbhati improves the function of brain. Another name for kapalbhati is “bhalbhati”.

In processes of kapalbhati exhalation is fast and with jerk while inhalation is slow, passive and without any efforts. Emphasis is given more on the processes of exhalation.

In natural respiration, emphasis is on inhalation, it is active and exhalation is passive. In kapalbhati the processes is exactly reversed, giving more importance to exhalation and less importance to inhalation.

About the benefits of kapalbhati it can be said that it helps to clear and purify the mucus, dust, carbon particles from the respiratory tract.

Physiologically during natural respiration the cerebro-spinal-fluid around the brain is compressed and decompressed. This happens 14 times a minute, the natural respiratory rate. In kapalbhati the exhalation is with jerk and inhalation is passive, so the compression – decompression effect is enhanced. Further the process is fast, 120 times a minute which increases the effect. Because of this the brain is being massaged which will improve the blood supply to the brain and increase the function of brain.

The circulatory system is also affected by contraction and relaxation of diaphragm and the abdominal muscles. While exhaling the blood from abdominal region is pushed towards heart. During inhalation the venous return from legs to abdomen increases and in next round same blood is pushed towards the heart. So kapalbhati improves venous return to the heart and helps to improve circulation.

Apart from above mentioned benefits, kapalbhati helps to improve digestion, the function of liver and pancreas. It also increases the strength of abdominal muscle and the diaphragm.

**Note** - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

## Yoga Teacher Training Handbook

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### NETI (Nasal Cleansing)

By Dr. Prafulla S. Dorle

There are 3 types of Neti as mentioned in Hatha Yoga, we will only discuss Jala Neti that is Neti with water.

Prepare lukewarm water along with a small amount of salt in it. Use the “neti lota” or pot. Stand with legs apart. Tilt your head in one direction, place the nozzle of the neti lota in the upper nostril and allow the water to flow in. Adjust the angle of your head to allow the water to flow out from the lower nostril. Avoid the water entering into the throat. Practice the same procedure from the other nostril. After Jal Neti it's important to practice bhasrika or kapalbhati.

Jal neti helps to remove the accumulated nasal mucus and the pollutants from the nasal mucosa. It removes obstructions from the nostrils and helps to create proper air flow through the nostrils. It helps to improve the secretion and functioning of the nose, throat and ear. It opens up the inner ear and eustachian tubes as well as the nasopharynx, thus improving hearing and preventing ear infections. It helps to get rid of and prevent tonsillitis, allergies, cough, cold, hayfever etc. It also helps to remove the accumulated mucus from the sinuses and gives relief to migraine.

The nasal mucosa has various nerve endings as well as the olfactory nerves. The nasal mucosa is one of the most sensitive parts of the body. The nerve endings are a part of the autonomic nervous system and jal neti gives a proper balance to these nerves. It also helps to improve brain function and regular practice helps to reduce anxiety, depression and other conditions affecting the mind.

And what everyone wants to hear, it helps to maintain a youthful and beautiful appearance of the face.

#### **Caution:**

If you have nasal bleeding, burning or irritation in the nose stop the practice of Jal Neti. If you have sensitive nasal



mucosa it is recommended that you place a drop of pure ghee or olive oil in each nostril the night before practicing.

People suffering from deviated nasal septum should not practice Jal Neti.

**Note** - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

### VAMAN DHOUTI (Kunjali Kriya – Regurgitative Cleaning) By Dr. Prafulla S. Dorle

Vaman dhauti helps to increase the efficiency of the abdominal muscle. As we consume large amount of water it stretches the stomach muscles and the gastric folds (mucous membrane folds in stomach) become straight and stretched. It helps to remove excess mucus and acid secretion. The oesophagus and stomach can be cleaned with this process. It also helps to remove the trapped gases and the fermented food in the stomach. Due to this the pressure on heart is also relieved. As the water is salted it will not be absorbed, instead water along with toxins from the blood will come in the stomach and will be vomited out. So, it is a processes which helps in digestive problems, improves digestion, improves the strength of abdominal muscles, and to relieve the pressure on heart.

As a preparation for the practice of this processes trim your finger nails and wash your hands properly. Prepare two liters of luke warm water and add two tea spoon of salt to it.

Start the process by drinking the lukewarm water. Drink at least six to eight glasses of salted water and continue drinking until you feel the stomach is full and heavy. It is important that you drink the water fast and do not keep sipping it. After this the urge to vomit will occur. Lean forward and put the index, middle, and ring finger of your right hand in the mouth. Rub gently at the base of the tongue near the throat and induce vomiting. Try to empty the stomach completely.

#### **Vyaghra kriya (tiger practice)**

It is the same as vaman dhauti, but it is practiced when the stomach contains undigested food.

#### **Gaja karan kriya (elephant action)**

It is the advanced form of vaman dhauti. In this the abdominal muscles are contracted and pressure is increased on the stomach so that the water comes out of the mouth with force.

**Note** - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

### **PHYSIOLOGY OF SHANKHA PRAKSHALANA**

**(Master Cleansing Process)**

**By Dr. Prafulla S. Dorle**

Suffering from constipation or Bloating abdomen or Indigestion or Heaviness of stomach?

Do all of these problems make you uneasy throughout the day? Here is a solution for you- Master Cleansing or Shankha Prakshalan. This is also called as Varisar Dhauti. This technique is described in “Gherand Samhita”, a text on Hatha Yoga written by Sage Gherand in 13th Century. Even diseases like diabetes, IBS, Colon related problems can be effectively treated with Master cleansing.

In the process you consume two glasses of salted water with lemon followed by 2 set of 6 exercises. Continue the process till you have consumed 12 to 18 glasses of water. Whenever you feel like, you can empty your bowels in between. The process continues till one sees the clear water coming out of colon. Generally this process should be done in presence of medical expert as there are few risks involved in it. Also salt can increase blood pressure during the practice and people suffering from haemorrhages, ulcers of all kinds, pregnancy or menstruation should also not practice this technique.

The water one drinks is not completely absorbed in the stomach and intestines due to increased osmotic pressure of the salty and acidic water. So you may feel dehydrated during the process. But one should not drink plain water as this will be opposite to what we are trying to do.

#### **Cleaning of the digestive system –**

The salt added to the water increases Osmotic pressure in intestine. It causes cellular water to flow from intestinal cells into the lumen of the intestine. This cellular water carries along with it, toxins and other harmful substances accumulated over years in the intestinal cells. This is called Reverse Osmosis which helps removing toxins from the blood. It normalizes the blood sugar level and blood pressure.

The additives, preservatives and chemicals in the food remains stuck up in the mucus of the intestinal cells. It goes on for years together and interferes in the process of enzyme secretion and absorption of food. Master cleansing helps in removal of this contaminated sticky mucus.

Master cleansing helps in normalizing the peristaltic movement by stimulating the intrinsic nerve plexus of the intestine and the intestinal muscles.

As it is very intensive process on the digestive system, one must give rest to the digestive system by following few of the following restrictions for next 7 days.

1. Do not consume milk or milk related products for next 5 days.
  2. No fruits should be consumed for next 5 days.
  3. Spicy, oily and fat rich food should be avoided.
- For more details on the process and exercises to be performed, refer to following URL

### TRATAKA (Eyes Cleansing)

By Dr. Prafulla S. Dorle

Looking intently and to gaze at a small, single point until tears are shed from the eyes is known as trataka.

There are two forms of trataka. The first is bahiranga (external) trataka & the second is antarang (Internal) trataka. Here we will talk only about the bahirang trataka.

The symbol / object selected for gazing is candle flame, because even after closing eyes the impression remain for long time in front of the closed eyes other objects like a crystal ball, a yantra, a chakra or even the moon can be selected for trataka. The different objects leave different impressions on the mind .so commonly a candle flame is to be used, unless your “guru” advise you to use a different object.

For the practice of trataka sit in a dark room in a meditative pose. Place the candle flame at the eye level at a distance of two to three feet. It is important that the candle flame does not flicker and remains still through out the practice.

Keep the eyes open and gaze at the candle flame continue for 5 to 10 minutes till the eyes start watering. Then slowly close the eyes and try to keep the impression of the candle light in front of the closed eyes. Avoid any thoughts coming in the mind.

Trataka helps to improve the function of the eyes. It gives relief from eyes strain, headache & myopia & the early stages of cataract. The eyes become brighter by the practice of Trataka.

More importantly, trataka has an effect on the mind & brain. It is useful in cases of depression, insomnia and also will help to increase memory & concentration.

Gazing in trataka restricts the awareness of mind only to one unchanging sense stimuli that is the eyes. The mind becomes absorbed in a single perception which withdraws the mind from the external world the thoughts process in the mind is stopped. Because of this it is said that the sixth sense is

stimulated capacity of the mind can be increased by trataka because the inherent energy of mind can be channel zed in the dormant areas of consciousness.

**Note** - Cleansing techniques are to be practiced only under the guidance of Yoga Expert.

### Yoga During Menstruation

By Sannyasi Bhakti Ratna (Kate Woodworth)

Yoga practice during menstruation is a controversial issue. There are those who say that no woman should practice yoga during her menstruation, others say practice everything. Some say practice inversions, others say avoid. Some say a strong practice is useful, others say to practice restorative asanas.

All women are different with regards to menstruation. Some may not have any side effects, low energy or feel at all different than they do during the rest of the month, while others have such extreme pain, mood swings, fatigue, bloating, irritability and so on that they have to stay in bed for the first few days. Because no woman is the same there are no set rules regarding what to practice during menstruation but there are some general guidelines that can help. What is important is that we listen to our bodies during this time.

The menstrual cycle is very delicate. If we are stressed, travel; change our diet and so on then our cycle can change. It is very important to be aware of our cycle and to listen to our bodies. Those who do not may often have irregular periods or no periods along with many other symptoms. The state of our menstrual cycle reflects the state of our physical and mental health. Therefore it is not just asanas that can have an impact on it but also the mind, making meditation and reflection an important practice.

The menstrual cycle is very delicate. If we are stressed, travel; change our diet and so on then our cycle can change. It is very important to be aware of our cycle and to listen to our bodies. Those who do not may often have irregular periods or no periods along with many other symptoms. The state of our menstrual cycle reflects the state of our physical and mental health. Therefore it is not just asanas that can have an impact on it but also the mind, making meditation and reflection an important practice.

Menstruation time is a time of heightened awareness and sensitivity. Often the problems that we have during the month



become more real at this time and affect us more strongly. At this time it is particularly useful to examine these problems and find solutions. Menstruation is a time to explore and look within. It is a time to nurture and heal the body and mind.

Again the way we look at our menstruation greatly differs between women. Some women prefer to ignore it as much as possible, to pretend or detach themselves from what is going on. These are generally the ones who are more competitive and out to prove that they are just as strong as men. Strength is good but we should also have the awareness of our bodies and give time to listen to them. It is not to say that we can all hang around the house not doing anything but we can treat our bodies with care and respect. We should put in efforts to remain balanced and therefore cultivate inner strength.

Some associate guilt, uncleanliness or other negative emotions. These may have come up due to the culture one has grown up, the views of one's parents or some other events in life. Relaxation techniques such as yoga nidra can be very beneficial for these women in clearing away these negativities and instead bringing acceptance and positivity of one's self.

The main reason why we may choose not to practice may be due to the associated symptoms of menstruation. If a woman is having very extreme menstruation then even the thought of practicing will cause negative emotions. The best practice at this time is then yoga nidra and some gentle pranayam such as bhrumari (humming bee breath), anulom vilom (alternate nostril breath), ujjayi (victorious breath) and deep breathing. Om Chanting will also be very beneficial.

If we are not feeling too uncomfortable then a yoga practice can be useful to help alleviate any period pain or back pain, balance the emotions - mood swings, anxiety, anger, depression, irritability and gently open the pelvic region, relieving any congestion. Menstruation is a time to vary one's yoga practice to look within and find the peace and tranquility.

Asanas to avoid

In a yoga practice there are certain asanas that should be avoided during menstruation. The main type of asanas are inversions. These should be avoided throughout the menstruation. The reasoning for this is that when we practice inversions one type of prana, known as apana, which normally flows in the downward direction from the manipur chakra (naval centre) to mooladhar chakra (cervix), is reversed. This is useful to help increase the prana in the body and to help awaken the kundalini but when menstruating it goes against the natural flow. It can therefore stop or disturb the menstruation at this time and lead to other reproductive problems later on. Another reason is that during inversions the uterus is pulled towards the head and causes the broad ligaments to be over stretched which cause partial collapse of the veins, leaving open arteries to continue pumping blood. This can lead to vascular congestion and increased menstrual bleeding. Previously people used to think that inversions could cause endometriosis and infections but it is now thought not to be the case.

Secondly, any very strong asanas particularly strong backbends, twists, arm balances and standing positions that put a lot of stress on the abdominal and pelvic region should be avoided, especially if the woman is going through a lot of pain at the time. The reasoning for this is very logical. If the pelvic region is causing spasm and pain why cause more contraction and pressure to the area. Also these positions need more physical strength and exertion which can be lacking during this time and can be depleted further by the practice. Strong vinyasa and power yoga should be avoided for the same reasons. Surya namaskar, when done slowly and gently, can be useful, however it should be avoided if there is a lot of pain or heavy bleeding.

Thirdly, bandhas should be avoided for similar reasons. On a pranic level they move the apana upwards instead of down and physically they add more contraction to an already tight region and in the case of uddiyan bandha increasing the heat which can lead to heavier bleeding. It may seem like there are many positions that cannot be practiced however this is not the case. Many positions can still be practiced and many more positions that may not be in ones daily practice can be incorporated and explored. It's all about listening to the bodies needs and

accepting that this is a time of introversion, acceptance and balance.

### Asanas To Practice

Do remember that it is not necessary that you have to practice asanas during your period. For the first two days you may have a break from asanas. That doesn't mean you cannot practice other techniques such as pranayam, yoga nidra and meditation. All will have benefits. It is important that if you decide to practice that you should be aware of and listen to your body. Do not push or strain and instead do some more gentle poses but hold them a little longer. Generally it is good to practice positions that allow one to become more grounded, to alleviate any emotional disturbances and to gain inner strength.

To warm up one can practice the preparatory movements 1 to 12, arm movements, leg and knee movements. The pawanmuktasan series 1, 2 and 3 from Swami Satyananda are also recommended. Surya namaskar (Sun Salutation) can be practiced if there is no heavy bleeding or cramping. But it should not be performed in a fast manner. Chandra namaskar (Moon Salutation) is another alternative which is more soothing, harmonizing and calming at this time and helps to cultivate the feminine aspects.

Gentle forward bends give a light massage to the abdominal and pelvic region, helping to relieve congestion, heaviness, cramping and heavy bleeding. They also bring calmness to the mind. Examples include Paschimottanasan (Forward Bend), Ardha paschimottanasan (Half Forward Bend), Ugrasan (Ferocious Pose), Vajrasan Yoga Mudra Type 1 (Child's Pose), Shashankasan (Hare/Moon Pose) and Janu Bhalasan (Standing forward bend). Practice these positions to 50-60% of your capacity or with the support of cushions or bolsters. Do not strain or do strong forward bends. Vajrasan Yoga Mudra Type 1 and Shashankasan can be practiced with the knees further apart. Gentle twisting positions can remove back pain, cramping and congestion. Examples include leg movement type 2, vakrasan (Twisted Pose) type 1, preparatory movement 2 and 3 and gentle twists in sitting positions. Avoid very strong twisting positions.

Gentle backbends, especially when supported, can alleviate back pain and pelvic discomfort. Examples include Supta Vajrasana (Sleeping Thunderbolt) (sitting on heels or with heels apart) and Supta Titaliasana (Sleeping Butterfly) supported with bolsters. The Vajrasana series is also useful especially for removing tension from the back and to remove pelvic congestion. The whole series can be practiced or just a few of the poses. Avoid strong backbends.

Leg up the wall poses help to remove stagnant blood from the legs without lifting the pelvic region and help to open up the pelvic region. Legs can be straight up the wall or separated to a comfortable distance or with the soles of the feet together.

Other useful positions include Marjariasana (Cat Pose) and Vyaghrasana (Tiger Pose) which both help to remove back pain and pelvic tension. Titaliasana (Butterfly) to tone the pelvis, Sulabh Pawanmuktasana (Simple Gas Release Pose), with knees apart, to relieve back pain, Sulabh Koormasana (Simple Tortoise Pose), Simple Pigeon and simple supine spinal twists. This is not a complete list as there are thousands of asanas to choose from but just remember the guidelines and main points when choosing and practicing asanas.

### Pranayam

Pranayam is very useful during menstruation as it helps to balance the emotions and calm the mind. It can also help one to deal with any pain. Do remember that there should be no strain with the breath and also no kumbhak and bandhas as these will increase the heat and redirect the prana in the upward direction. Deep breathing is very beneficial, especially when practiced in Tadagasana (Pond Pose) or Shavasana (Corpse Pose). Bhramari (Humming Bee Breath), Anulom vilom (Alternate Nostril Breathing), Ujjayi (Victorious Breath), Sheetali (Cooling breath through the tongue) and Sitkari (Cooling breath through the teeth) are all useful practices.

Avoid fast breathing, Bhastrika (Bellow's Breath), Surya Bedha (Right Nostril Breathing) and Kapalabhati (Frontal Brain Cleansing) as they will increase the heat which may cause heavier bleeding

and will also put excessive pressure on the abdominal region.

### **Meditation**

Meditation is another useful practice at this time particularly as one is more sensitive and aware at this time. Om chanting and meditation on Om can be used. Antar mouna, the practice of inner silence is a technique where one observes ones thoughts. Chanting of personal mantra or mahamrityunjaya will give benefits as will simple meditation on the breath or ajapa japa. Yoga nidra is also strongly recommended at this time.

### **Cleansing Practices**

Some cleansing practices can be done at this time but most should be avoided. Jal neti and Danda neti can be performed as can Tratak but avoid Kapalbhati, Vaman, Lagoo Shankarprakhshan and Purna Shankarprakhshan.

### **Going to a Class**

Many teachers say it is better to do your home practice during menstruation instead of going to a class. This is because many times during class one may feel compelled to follow all of the teacher's instructions. One may push themselves more when their body is not ready for it and one may practice inversions when these should be strictly avoided. The main reasons for this are that one does not want to be the odd one out and many women don't want others to know that they are having their period. Many teachers will give options to practice instead of inversions but if not just substitute one or more of the recommended asanas for during menstruation. Remember that you are practicing for yourself, not for your teacher or a friend, so it's always better to follow what you feel.

Example of a private practice during menstruation  
remember you can change it, add and remove positions, hold some for longer or shorter, just listen to the body...

#### **1 Hour Practice**

Tadasan (Palm Tree Pose)

Tiryak Tadasan (Swaying Palm Tree Pose)

Kati Chakrasan (Waist Rotating Pose)

## Yoga Teacher Training Handbook

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Preparatory Movements 1 - 12 Once

Shavasana (Corpse)

Arm Movements 1, 2, 3

Knee Movements 2 and 3

Ardha Pawanmuktasan (Half Gas Release Pose)

Supta Titaliasan (Sleeping Butterfly) - 2 minutes with  
bolster behind back

Supta Vajrasana (Sleeping Thunderbolt) - 2 minutes with  
bolster behind back

Vajrasana Series - holding for 20 seconds each position

Vajrasana Yoga Mudra Type 1 (Child's Pose) - 5 minutes  
with knees apart and cushion under head if needed, plus  
releasing arms to the side

Titaliasan (Butterfly) as an asana and as a movement

Sulabh Koormasan (Simple Tortoise)

Ardha Paschimottanasana (Half Forward Bend) - with  
cushion or bolster

Paschimottanasana (Forward Bend) - with cushion or  
bolster

Ugrasana (Ferocious Pose) - with cushion or bolster

Marjariasana (Cat Pose) - 5 repetitions

Vyaghrasana (Tiger) - 5 repetitions on each side

Vakrasana Type 1 (Twisted Pose)

Swastikasan (Auspicious Pose) and twist to side

Shavasana

Deep Breathing in Tadagasana (Pond Pose)

Bhramari (Humming Bee Breath)

### Om Chanting

Yogic practices for the rest of the month to balance the menstrual cycle

Many yoga techniques can be practiced throughout the month to help balance the hormones, the menstrual cycle and to prevent pre menstrual syndrome, period pain, emotional disturbances and other associated symptoms of menstruation.

Asanas - Surya Namaskar (Sun Salutation), Sarvangasan (Shoulderstand), Halasan (Plough), Matsyasan (Fish), Kandharasan (Shoulder Pose), Ardha Chakrasan (Half Wheel), Chakrasan (Wheel Pose), Bhujangasan (Cobra), Shalabhasan (Locust), Dhanurasan (Bow), Paschimottanasan (Forward Bend), Ushtrasan (Camel), Viparit Karni (Inverted Pose), Sirshasan (Headstand), Ashwini Mudra (Horse Gesture), Aakarna Dhanurasan (Archer's Bow), Marjariasan (Cat), Garudasan (Eagle), Veerasan (Warrior), Trikonasan (Triangle).

### **CLEANSING TECHNIQUES AND MIND**

**By Gandhar Mandlik (Rishi Dharmachandra)**

Cleansing techniques are considered very important in Hatha Yoga, the effects of these on body and mind are profound. Body –mind balance can be achieved with the regular practice of these techniques. Many health problems also can be treated using these techniques.

In nature cleansing is a natural process. Every living being has its own ways to clean the body. All the animals, even the little birds have a bath and clean themselves. Human beings are a little more intelligent and particular about cleansing. Every day we take a shower, clean our teeth, evacuate our bowels etc. Many of us like to take a shower, and we enjoy that. But when it comes to Hatha Yoga Cleansing techniques such as Neti (nasal cleansing), Dhouti (vaman–vomiting, cloth eating etc.) people are reluctant to practice those.

The first reaction is “No”, ‘I don’t want to do it. It does not feel nice’. Why do so many people, who like to clean themselves not like these Hatha Yoga Cleansing techniques? There are many reasons which probably are responsible for this negative reaction to the cleansing.

The first reason can be in the social acceptability of these techniques; in society we are taught not to display the negatives or waste products that our body and mind produce. We often think that it is not proper to do it in front of people or in society. What will people think about me? Society will think that I am a manner less person. So the fear of criticism can be obstructing the acceptance of these cleansing techniques.

The second reason is related to our own emotional makeup. We often suppress our emotions, we may not express ourselves and this creates an emotional stress in the deeper mind. Memory of sad events and negative experiences can create similar experiences in the mind. As the body and mind are closely related, when we are trying to bring the waste products from inside of the body, the mind resists this as it is scared of letting the negatives accumulated come out. Sometimes when



sudden death of a close friend creates emotional strain it is better to cry and release this trapped energy in this situation. Cleansing is a similar release of these emotional stresses on the physical level which affects the mind in a positive way.

Everyone wants to be in control of their body and in cleansing techniques people have very little control. One of the reasons why people are reluctant to practice cleansing techniques is this lack of control during the practice of these techniques.

Sometimes we have various thoughts and emotions but we express them in a totally different way. There is a split between what is inside and what we show outside. The cleansing techniques bring out what is inside on a physical level, and as the body and mind are connected, we are scared of letting these internal experiences from the mind come out.

In life, we always want more and different to what we have, we are never really satisfied. This leaves a gap between what we have and what we actually want. The unhappiness related to what we have may be causing the resistance to the cleansing techniques, which will bring out what we have in reality.

If we look at these problems, we understand that actually cleansing techniques may help us overcome all these mental and emotional problems. Cleansing techniques surely affect the body and mind to bring purification which leads to physical health, a strong mind and controlled emotions. Regular practice of both internal and external cleansing is necessary to maintain this state of health on both a physical and mental level.

## **PRANAYAMA**

### **THE SCIENCE OF BREATHING -1**

**By Gandhar Mandlik (Rishi Dharmachandra)**

#### **Breath and Prana**

Breathing is a vital process which starts at the time of birth and stops at the death. The important Oxygen is provided to all the parts, organs and cells of the body. The maximum time a person can survive without oxygen is about 4 minutes. All the metabolic processes require oxygen. Oxygen is life, a vital force. This vital energy is called Prana.

#### **What is Pranayama?**

The process of controlling the Prana is called Pranayama. So pranayama is the science related to vital force supplying energy and controlling the body mind complex.

Breathing is the process of taking in this vital energy and removing the waste products out of our body and mind. Generally breathing includes inhalation and exhalation but pranayama includes retention of breath (known as “Kumbhaka” in Sanskrit) as well. This is a very important process. The air can be retained in the lungs or out of the lungs. The ancient texts say that retention of air, increases the level of prana (energy) in the body, also it regulates the flow of pranic energy through out the body. So pranayama helps remove all the ailments and also can stop the aging process of the body.

#### **Mind and breath**

The mind, consisting of thoughts and emotions is closely related to the breath. When the mind is calm and relaxed, the breathing is smooth and slow. If you are stressed breathing is fast & shallow but mostly through chest. When one gets angry, the breathing becomes fast and forceful, in depressed states sighing, when in pain gasping, in anxiety shallow and rapid. In this way, the mental and emotional states affect breathing.

#### **Rhythmic Breathing is Pranayama –**

All the processes and organs like heart, brain, digestive organs, endocrine glands in the body have rhythms. Also the breathing has specific rhythms. Pranayama is Rhythmic breathing, bringing the breath in natural rhythm by controlling the process of inhalation, exhalation and retention.

### **Physiology of Yogic breathing –**

In process of breathing, one uses diaphragm, intercostals muscles in the chest. The diaphragmatic breathing is called vertical breathing and is considered a more efficient way to inhale air than inhaling while expanding the chest which is called horizontal breathing. .

In pranayama, one should utilize the diaphragm efficiently to get more oxygen without making more efforts. The diaphragm is attached to the organs like heart and lungs, also the liver, spleen, pancreas and stomach from the bottom side. Efficient movement of the diaphragm makes the functioning of these organs more efficient.

### **BHARAMARI OR (HUMMING BEE BREATH)**

**By Gandhar Mandlik (Rishi Dharmachandra)**

The word "Bhramari" comes from the sanskrit name bhramar which is Humming black bee. The practice of bhramari breathing calms the mind, reduces the stress or fight - flight response. It reduces cerebral tensions, anger, anxiety, insomnia, The blood pressure is also lowered. This pranayama is very effective in speeding up the healing of body tissues and may be practiced after surgeries.

The purpose of the Bhramari breathing is to reduce throat ailments. This may have positive effect on the endocrine glands specially thyroids and nervous system. In ancient text of Hatha Yoga Pradipika, Swami Swatmaram says that person becomes Lord of Yogis and mind gets absorbed in the supreme bliss. It has a calming effect on entire nervous system, especially it stimulates the parasympathetic nervous system, which induces muscular relaxation and is very effective in stress management. So this pranayama is very effective for relaxation of body and mind.

In this pranayama one needs to create a sound while exhaling and inhaling in the throat. The sound is similar to chanting of Om, especially the long mmm.. in Omkar. The sound should be deep, steady and smooth

**Practice - Note (Practice of Bhramari breathing should be done with a Yoga Expert Only)**

- Beginners can start with deep breathing practice in sitting position (Padmasana - Lotus, Swastikasana- Auspicious, Vajrasana - Thunderbolt, Any Cross legged position in which the body can be relaxed and spine is erect.)
- Then start inhaling through both nostrils, and then start creating sound while you exhale.
- Initially 4 seconds inhale through both nostrils while creating sound while exhaling for 6 seconds through both nostrils, this can be practiced for about 5 minutes.

- With practice one can increase the counts to 4:8, or 5:10 or 6:12 seconds
- Once the exhalation sound is mastered, one can start trying to create similar sound while inhaling. The inhalation sound is very difficult, but is possible with constant efforts.

### **Precautions -**

- You may feel little cold or tingling sensation in the throat due to sound but this is normal.
- Under No circumstances the proportion of the breathing should be forced.
- If you feel dizzy then please stop the practice and continue normal breathing.

### **DEEP & FAST BREATHING**

**BY Gandhar Mandlik (Rishi Dharmachandra)**

The total capacity of our lungs is about 6000 c.c., but during normal breathing we only breath about 600 c.c. air per breath in to our lungs. In deep breathing the practitioner can inhale up to the total capacity of the lungs, which increases breathing efficiency per breath. The normal breath rate is 15 to 18 breaths per minute but in deep brething this rate is reduced to about 4 to 8 breaths per minute.

The air is inhaled mostly using diaphragm or muscle of respiration and expanding the chest. The movement of abdomen helps the movement of diaphragm. The inter costal muscles help the movement of chest. In this the diaphragm movement requires less efforts than the rib movement and more air can be inhaled as the diaphragm can be vertically moved up and down to about 6 inches. So Deep breathing involves efficient movement of abdomen.

Following are the benefits of Deep breathing -

- Due to slowing of respiration rate (15 breaths/min to 4 breathes/min), the heart rate / pulse rate is reduced. The blood pressure is also reduced. So deep breathing is very good for stress and related ailments.
- More oxygen is made available per breath, making the breathing most efficient.
- Conscious deep breathing greatly affects the cortical activities, relaxing the nervous system, which calms the mind by removing thoughts and emotions.
- Enhanced movement of the diaphragm gives good massage to the internal organs as liver, pancreas, stomach, heart, lungs are attached to the diaphragm which is moved up and down during the breathing.
- It is observed that the animals who breathe slowly have more life span, so reducing the breath rate with deep breathing may help increase the life span of human beings.

**Practice** - Beginners can start with deep breathing practice in sitting position or lying down position.

- Initially the ratio of 1:1, that is inhalation and exhalation counts are same. For example - 4 seconds inhale and 4 seconds exhale or 5 sec inhale and 5 sec exhale. You may practice it for 5 minutes initially, and gradually increase the time duration.
- After practicing it for 10 minutes everyday, one can increase the ratio to 1:2 that is exhalation is twice of inhalation. For example - 4 seconds inhalation and 8 seconds exhalation or 5 sec inhale and 10 sec exhale.

**Note-** If one feels short of breath then he / she can reduce the counts of deep breathing.

### **Fast Breathing**

In fast breathing, one needs to increase the rate of respiration to about 100 breaths per minute. But the breathing is not shallow. One should breathe with equally forceful inhalation and forceful exhalation. This involves fast movement of diaphragm by moving abdominal muscles and chest muscles.

### **Benefits of Fast breathing -**

- Due to the fast inhalations and exhalations, the carbon dioxide levels in the blood fall and oxygen levels increase in the blood. The rich oxygenated blood supplies to the vital organs, improving their functioning.
- Due to rapid exchange of gases on cellular level, toxins are removed and the cells are revitalized.
- The fast movement of diaphragm gives massage to the digestive organs, lungs and heart increasing their efficiency.
- Fast breathing is good for increasing the overall Prana in the body.

- This technique can also get rid of excess mucus, helps in removing sinusitis and common cold etc.

### **Precautions (Contra indications) –**

- Fast breathing should not be done by those who have High Blood pressure, heart problems, ulcers, hernia.
- People who have undergone abdominal surgeries, heart surgeries, brain surgeries should consult the medical expert or consultant.
- This is not recommended during the pregnancy.

### **Practice Instructions -**

**Note** - Some students may feel dizziness, light headed due to fast breathing, if one feels uncomfortable then he / she can stop the fast breathing and may hold the breath for about 10 seconds, or try to inhale and exhale in same plastic bag, and then continue normal breathing. (This dizziness is caused due to reduced carbon dioxide levels, which cause constriction of blood vessels in the brain, reducing blood flow to that part temporarily.)

- Initially one should start slowly by 30 Inhalation and exhalations in 1 minute, and slowly build the speed to 60 rounds in 1 minute. You may practice it for about 3 minutes.
- After practicing for 15 to 20 days, one can increase the speed to about 80 rounds per minute and then you may even do 120 rounds in 1 minute.



### NADI SHODHAN OR ANULOMA VILOMA (ALTERNATE NOSTRIL BREATHING) By Gandhar Mandlik (Rishi Dharmachandra)

Right nostril is Pingala Nadi (Sun principle or body), left nostril represents Ida nadi (moon principle or mind). In alternate nostril breathing, one inhales through right and exhales through left then inhales through left and exhales through right nostril. This purifies the Ida and Pingala nadis. This purification brings balance to body and mind. The metabolic processes are balanced.

The purpose of the Alternate Nostril Breathing is to balance the physical energy and mental energy. It is recommended for all types of problems. As Hatha Yoga principle says that the health conditions are due to imbalance between this Ida and Pingala. Alternate nostril breathing balances this two forces.

Following are the benefits of Alternate Nostril Breathing -

- Proper supply of oxygen is ensured and carbon dioxide is effectively removed.
- More oxygen is made available per breath, making the breathing most efficient.
- Blood is purified of toxins.
- Very effective for stress management.
- Helps reducing the anxiety, depression and other mental illnesses. Also it reduces hyperactive disorders related to mind.
- Balancing Ida and Pingala removes all the blockages in the pranic energy channels, which may lead to spiritual awakenings.
- It gives all the benefits of Deep breathing as well.

**Practice - Note (Practice of Anuloma - Viloma or Nadi Shodhan should be done with a Yoga Expert Only)**

- Beginners can start with deep breathing practice in sitting position (Padmasana - Lotus, Swastikasana- Auspicious, Vajrasana - Thunderbolt, Any Cross legged position in which the body can be relaxed and spine is erect.)

- Make Pranav Mudra of right hand, right hand thumb will help close the right nostril and ring finger can close the left nostril alternately.
- Initially 4 seconds inhale through left and exhale for 6 seconds through right nostril, then inhala through right for 4 seconds and exhale through left for 6 seconds can be practiced for about 5 minutes.
- With practice one can increase the counts to 4:8, or 5:10 or 6:12 seconds

### **Precautions -**

- If you feel little bit of discomfort then you can reduce the ratio of breathing.
- Under No circumstances the proportion of the breathing should be forced.
- People who have undergone abdominal surgeries, heart surgeries, brain sugeries should consult the medical expert or consultant.
- Please do not rush to increase the proportions, as it will not help, but trying to practice easy ratio (4:6 seconds) for little more time may help.
- Initially one should start slowly with 1:1 ratio with proportions of 3 sec inhalation to 3 sec exhalation or 4 to 4 sec or 5 to 5 sec or 6 to 6 sec. Once you are comfortable with this 1:1 ratio, you can increase it to 1:2 or 3 sec inhalation to 6 sec exhalation or 4 to 8 sec or 5 to 10 sec and so on.
- You should never rush in to increasing the ratios or proportions. After practicing for 20 to 30 days, one can increase the ratios but you must make sure that you can continuously practice pranayama with ease and comfort for about 10 minutes with the ratio you have chosen.

### **SHEETALI OR (COOLING BREATH)**

**By Gandhar Mandlik (Rishi Dharmachandra)**

The word "sheetali" means cooling in Sanskrit, it is taken from the original word "Sheetal" which is soothing or cold. The practice of sheetali breathing calms the mind, reduces the stress or fight - flight response. It cools the body and mind, The blood pressure is also lowered. This pranayama is very effective in hyperacidity or even ulcers.

The purpose of the Sheetali breathing is to reduce the body temperature. This may have positive effect on the endocrine glands and nervous system. In ancient text of Hatha Yoga Pradipika, Swami Swatmaram says that person becomes young and attractive by practicing this pranayama. Also he says that this pranayama removes excess heat accumulated in the system, reduces the excess biles, corrects the disorders of spleen, works on fever. This pranayama gives control over hunger and thirst. It has a calming effect on entire nervous system, especially it stimulates the parasympathetic nervous system, which induces muscular relaxation and is very effective in stress management. If you are stressed then 10 minutes of Sheetali breath can calm you. So this pranayama is very effective for relaxation of body and mind.

In this pranayama the tongue is rolled in a specific manner as shown in figure. But many people can not roll their tongue in this fashion. For these people alternate Sitkari Pranayama gives very similar effects.

**Practice - Note (Practice of Sheetali breathing should be done with a Yoga Expert Only)**

- Beginners can start with deep breathing practice in sitting position (Padmasana - Lotus, Swastikasana- Auspicious, Vajrasana - Thunderbolt, Any Cross legged position in which the body can be relaxed and spine is erect.)
- Then start inhaling through mouth by rolling the tongue, make sure that the air passing in is cooled via tongue.

- Initially 4 seconds inhale through mouth while rolling the tongue and exhale for 6 seconds through both nostrils, this can be practiced for about 5 minutes.
- With practice one can increase the counts to 4:8, or 5:10 or 6:12 seconds

### **Precautions -**

- If you have Low Blood pressure then this pranayama can bring it further down. So you must be careful.
- You may feel little cold or tingling sensation in the throat due to cold air but this is normal.
- Under No circumstances the proportion of the breathing should be forced.
- If you feel dizzy then please stop the practice and continue normal brathing.

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### **SURYA BHEDAN (RIGHT NOSTRIL BREATHING OR REVITALIZING BREATH)**

**By Gandhar Mandlik (Rishi Dharmachandra)**

Right nostril is Pingala Nadi, which represents physical energy and body. The breath through right nostril is important for many important metabolic processes.

The purpose of the Right nostril breathing is to increase the Pranic energy, the physical energy, to revitalize the body. It increases the efficiency of digestive system, also boosts the nervous system, especially the sympathetic nervous system.

Following are the benefits of Right Nostril Breathing -

- It increases the body temperature, which removes the Kafa (mucus) imbalance. This is very effective in obesity. Regular practice of Right nostril breath is used for weight loss.
- Prana increases in the body, increasing the vitality.
- Very effective for depression, low energy.
- Helps reducing the anxiety, depression and other mental illnesses.
- It gives all the benefits of Deep breathing as well.

**Practice - Note (Practice of Right Nostril breathing should be done with a Yoga Expert Only)**

- Beginners can start with deep breathing practice in sitting position (Padmasana - Lotus, Swastikasana- Auspicious, Vajrasana - Thunderbolt, Any Cross legged position in which the body can be relaxed and spine is erect.)
- Pranav Mudra of right hand, will help close the left nostril while inhaling through right nostril .
- Initially 4 seconds inhale through right and exhale for 6 seconds through right nostril or left nostril, this can be practiced for about 5 minutes.

- With practice one can increase the counts to 4:8, or 5:10 or 6:12 seconds

### **Precautions –**

- If you feel little bit of discomfort then you can reduce the ratio of breathing.
- Under No circumstances the proportion of the breathing should be forced.
- People who have undergone abdominal surgeries, heart surgeries, brain surgeries should consult the medical expert or consultant.
- Please do not rush to increase the proportions, as it will not help, but trying to practice easy ratio (4:6 seconds) for little more time may help.

### UJJAYI OR (PSYCHIC BREATH)

By Gandhar Mandlik (Rishi Dharmachandra)

The word Ujjayi means victorious in Sanskrit, it is difficult to see why this pranayama is called victorious's breath. Practice of Ujjayi results in high energy state of mind. But this is also called psychic breath. So this pranayama can be very effectively used in therapy. Especially psychosomatic diseases and stress related ailments can be effectively treated with Ujjayi breath.

The purpose of the Ujjayi breathing is to increase the psychic sensitivity, it also helps bring down blood pressure & heart beats. Also it makes the mind calm and peaceful by removing the stress. It has a calming effect on entire nervous system, especially it stimulates the parasympathetic nervous system. If you are stressed then 10 minutes of Ujjayi breath can reenergise you. So this pranayama is very effective for relaxation of body and mind.

#### **Practice - Note (Practice of Ujjayi breathing should be done with a Yoga Expert Only)**

- Beginners can start with deep breathing practice in sitting position (Padmasana - Lotus, Swastikasana- Auspicious, Vajrasana - Thunderbolt, Any Cross legged position in which the body can be relaxed and spine is erect.)
- Then start creating hissing sound with breath, this sound is NOT produced in vocal chords but produced by contraction of throat or epiglottis. Or you may contract the throat and make frictional sound.
- Initially 4 seconds inhale through both nostrils while creating Ujjayi sound and exhale for 6 seconds through both nostrils creating sound, this can be practiced for about 5 minutes.
- With practice one can increase the counts to 4:8, or 5:10 or 6:12 seconds

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- This Ujjayi sound can also be created while doing Asanas. This helps release the stresses faster and makes the mind focused easily.

### Precautions -

- If you have Low Blood pressure then this pranayama can bring it further down. So you must be careful.
- You may feel little warm or tingling sensation in the throat due to friction but this is normal.
- Under No circumstances the proportion of the breathing should be forced.
- If you feel dizzy then please stop the practice and continue normal breathing.

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2. Pranayama - Yogacharya Vishwas Mandlik (Rishi Dharmajyoti), Yoga Vidya Gurukul, Nasik.
3. Pranayama - Swami Kuvalayananda (Kaivalyadham, Mumbai)



### **Sanskrit Words, Asana Names, Mantras and Devotional Songs related to Yoga**

**Yoga** – Union (original verb Yuj is to join) Yoga is to join Atman (individual consciousness) with Param Atman (universal consciousness)

**Yogi / Siddha** – One who has reached the state of Union.

**Yogini** – word used for woman who has reached the state of Union

**Swami** – One who has mastered himself (body + mind)

**Mantra** – (Mananat Trayate) One if repeated in mind protects / saves the person

**Beeja mantra** – Seed syllables, which do not have any literal meaning but create powerful vibrations of energy in mental and pranic body.

**Japa** – Repetition of mantra

**Guru** – Dispeller of darkness, who brings light / right knowledge to disciple

**Guruvandana** – Salutations to the Teacher.

**Omkar** – Universal sound / mantra.

**Yoga Nidra** – Yogic Sleep

**Sadhaka** – Disciple, practitioner or seeker of yoga

**Atma** –Soul, individual consciousness.

**Paramatma** – The universal consciousness

**Shiva** – pure consciousness, Lord Shiva (the master of universe), the destroyer

**Shakti** – pure energy, Goddess (the energy in the universe)

**Vishnu** – the operator of the universe, Lord Ram or Lord Krishna are incarnations of Vishnu

**Bramha** – the creator of the universe

**Bramhan** – true nature of consciousness

**Ganesha** – God of wisdom (God represented with elephant head)

**Hanuman** – The god of strength and intelligence (The monkey God)

**Durga** – Goddess or Cosmic mother, energy principle, depicted as beautiful goddess with 8 hands, riding on lion, carrying armour.

**Kali** – primal form of energy (violent form of energy), often depicted as black colored, wearing rosary of skulls, blood dripping from the tongue, having arms and thrashed head in hands.

**Tantra** – **Tan = Tanoti + Tra = Trayati** expansion of mind and liberation of energy

**Karma yoga** – yoga of selfless action

**Bhakti yoga** – yoga of devotion

**Jnana yoga** – yoga of knowledge

**Raja Yoga** – ashtanga yoga or eight fold path

**Hatha Yoga** – yoga of balancing body and mind. 'Ha' means 'Pingala Nadi' or pranic energy on physical level and 'Tha' means 'Ida Nadi' pranic energy on mental level. Balance of physical and mental energies is Hatha

**Kundalini Yoga** – Yoga of awakening of Pranic energy (it is in dormant condition and practices of yoga awakens the energy)

**Swara Yoga** – Yoga of alternate nostril breathing, yoga of Pranic energy science

**Nada Yoga** – Yoga of sound

**Kriya yoga** – yoga of various techniques from Tantra to lead to the higher states of awakening

**Ashtanga Yoga:** – The eightfold path of yoga.

**I. Yama** – Social ethics/discipline.

-**Ahimsa** – Non violence.

-**Satya** – Truth.

-**Asteya** – Non-stealing / non theft.

-**Brahmacharya** – Celibacy, sexual abstinence.

-**Aparigraha** – Non-hoarding, non possessiveness

**II. Niyama** - Self discipline.

- **Shaucha** – Purity/cleanliness.

- **Santosha** – Contentment.

- **Tapa** – Austerity.

- **Svadhyaya** – Self study

- **Ishwara Pranidhana** –Surrender to God.

**III. Asana** – Posture, position

***Sthira Sukham Aasanam*** ||– Steady stable and comfortable state of the body

**IV. Pranayama** – Breath Control/ Control of the prana or vital energy, life force.

**V. Pratyahara** – sense withdrawal.

**VI. Dharana** – Concentration.

**VII. Dhyana** – Meditation.

**VIII. Samadhi** – The union of individual consciousness and universal consciousness, self realization, salvation, nirvana.

- **Prana** – Vital energy or life energy, on physical level  
Bio energy

- **Nadi** – psychic passage of pranic energy,

- **Ida Nadi** – Moon Nadi / left nostril / moon principle controlling mental energy.
- **Pingala Nadi** – Sun Nadi / right nostril / sun principle controlling pranic energy.
- **Sushumna Nadi** – Energy passage carrying kundalini energy along spinal column.
- **Kundalini** – Pranic Energy in 3 & ½ coiled form lying dormant at the root of spine.
- **Chakra** – Whirlpool of pranic energy or Vortex of pranic energy
- **Mooladhar Chakra** – (Root Support) Root chakra located in the perineum region sacral plexus, related to perineal body.
- **Swadhisthan Chakra** – (center of self) 2<sup>nd</sup> chakra located at the tail bone or coccyx or pelvic plexus, related to testes or ovaries.
- **Manipura Chakra** – (Jewel city) 3<sup>rd</sup> chakra located at Solar plexus, related to adrenal glands.
- **Anahata Chakra** – (Unbeaten Sound) Chakra located at cardiac plexus, related to thymus glands.
- **Vishuddha Chakra** – (purification center) Chakra located at laryngeal plexus, related to thyroid glands.
- **Ajna Chakra** – (Command Center) chakra located at cavernous plexus, related to pineal gland.
- **Sahasrara Chakra** – (Seat of Infinite) located along hypothalamic – pituitary axis, related to pituitary gland.

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### YOGA SOPAN

#### Names of Postures

- **Shavasana** (The Corpse pose)
- **Tadagasana** (The pond pose)
- **Sulabha Pavanamuktasana** (The easy gas release pose)
- **Ardhachakrasana** (The half wheel pose)
- **Anantasana** (The pose of Lord Vishnu)
- **Vajrasana** (The thunderbolt pose)
- **Januhastasana** (The hand to knee pose)
- **Hastashirasana** (The hand to head pose)
- **Ekapad Sahajahasta Bhujangasana** (Easy hand cobra pose with one leg)
- **Sahajahasta Bhujangasana** (Easy hand cobra pose)
- **Makarasana** (The crocodile pose)
- **Adhvasana** (The reverse corpse pose/ the prone salutation pose)
- **Dattamudra** (The gesture of Lord Datta)
- **Swastikasana** (The auspicious pose)
- **Parvatasana** (The Mountain pose)
- **Vrikshasana** (The Tree pose)
- **Padmasana** (The Lotus pose)
- **Dnyanmudra** (The gesture of meditation)
- **Bhramari** (The humming bee breathing)
- **Shitali/kaki mudra** (The cooling breath/ the crow's beak)

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### YOGA PRAVESH

#### **Names of Postures**

#### **Suryanamaskara**

(Salutation to the Sun)

#### **Suryanamaskara Mantra**

OM RHAM MITRAYA NAMAHA (Rham is the Beeja Mantra,  
Salute to the friend of all)

OM RHIM RAVAYE NAMAHA. (...to the shining one)

OM RHUM SURYAYA NAMAHA. (...to one who induces  
activity)

OM RHAIM BHANAVE NAMAHA. (...to one who illumines)

OM RHOUM KHAGAYA NAMAHA. (...to one who moves  
quickly in the sky)

OM RHAH PUSHNE NAMAHA. (...to the imparter of  
strength)

OM RHAM HIRANYAGARBHAYA NAMAHA. (...to the  
golden cosmic self)

OM RHIM MARICHAYE NAMAHA. (... To the lord of the  
dawn)

OM RHUM ADITYAYA NAMAHA. (...to the son of Aditi, the  
cosmic mother)

OM RHAIM SAVITRE NAMAHA. (...to the Lord of  
creations)

OM RHOUM ARKAYA NAMAHA. (...to the one who is fit to  
be praised)

OM RHAH BHASKARAYA NAMAHA. (...to the one who  
leads to enlightenment)

OM SHRI SAVITRE SURYANARAYANAYA NAMAH

The complete Mantra:

OM RHAM RHIM RHUM RHAIM RHOUM RHAH,  
MITRA RAVI SURYA BHANU KHAGA PUSHAN  
HIRANYAGARBHA  
MARICHI ADITYA SAVITRU ARKA BHASKAREBHYO  
NAMO NAMAHA.

- **Asanas in Prone position**

- **Saralahasta Bhujangasana**

- (The straight hand cobra pose)

- **Vakrahasta Bhujangasana**

- (The bend hand cobra pose)

- **Ardha Shalabhasana** (The half- locust pose)

- **Shalabhasana** (The locust pose)

- **Dhanurasana** (The bow pose)

- **Naukasana** (The boat pose)

- **Makarasana** (The crocodile pose)

- **Asanas in Supine position**

- **Ekapada Uttanapadasana**

- (The one leg raised pose)

- **Dwipada Uttanapadasana**

- (The two legs raised pose)

- **Viparitamakarni** (The inverted pose)

- **Sarvangasana** (The shoulder stand pose)

- Jalandhar bandha (The throat / chin lock)

- Matsya bandha (The fish lock)

- **Ashwini Mudra** (The horse gesture)

- **Matsyasana** (The fish pose)

- **Halasana** (The plough pose)

- **Naukasana** (The boat pose)
- **Pavanmuktasana** (The gas-release pose)
- **Shavasana** (The corpse pose)
  
- **Asanas in sitting position**
  - **Dhyana Mudra** (The meditation gesture)
  - **Swastikasana** (The auspicious pose)
  - **Samasana** (The balance pose)
  - **Padmasana** (The Lotus pose)
  - **Baddha Padmasana** (The tied lotus pose)
  - **Utthita Padmasana** (The lifted lotus pose)
  - **Parvatasana** (The Mountain pose)
  - **Aakarna Dhanurasana**  
(The stretched bow pose)
  - **Padmasana Yogamudra**  
(The lotus pose in a yogic gesture)
  - **Vakrasana** (The twisted pose)
  - **Ardhamatsyendrasana** (The half spinal twist)
  - **Sharanagata Mudra** (The gesture of  
surrender)
  - **Vajrasana** (The thunderbolt pose)
  - **Vajrasana Yogamudra**  
(The thunderbolt pose in a yogic gesture)
  - **Ardha Paschimottanasana** (The half-Forward  
bend pose)
  - **Paschimottanasana** (The Forward bend pose)
  
- **Asanas in standing position**



- **Vrikshasana** (The tree pose)
  - **Veerasana** (The warrior's pose)
  - **Trikonasana** (The triangle pose)
- 
- **Preparation for Pranayama** - Controlling the vital energy/ breath control.
    - **Puraka** – Inhaling
    - **Rechaka** – Exhaling
    - **Kumbhaka**– Breath retention
    - **Abhyantara Kumbhaka** – Breath retention after inhaling.
    - **Bahya Kumbhaka** – Breath retention after exhaling.
    - **Pranava Mudra** – The gesture used for Pranayama.

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## YOGA PARICHAY (Part I)

### Names of Postures

- **Asanas with Suryanamaskara**

- **Janubhalasana** (The Forward bend in standing pose)
- **Ardhabhujangasana** (The half-cobra pose)
- **Hastapadasana** (The plank pose)
- **Ashtangasana** (8 body parts pose)
- **Bhujangasana** (The cobra pose)
- **Adhomukh Shavasana** (The downward dog pose)

### **Asanas in Prone position**

- **Niralamba Bhujangasana** (Cobra pose without support)
- **Niralamba Shalabhasana** (Locust pose without support)
- **Dhanurasana** (The bow pose)
- **Naukasana** (The boat pose)

### **Asanas in supine pose**

- **Sarvangasana** (The shoulder stand pose)
- **Matsyasana** ( The Fish pose)
- **Halasana** (The plough pose)
- **Vistrutapada Halasana** (The plough pose with spread out legs)
- **Karnapeedanasana** (The knee to ear pose)
- **Ardha Chakrasana** (The half wheel pose)

- **Chakrasana** (The wheel pose)

### Asanas in sitting pose

- **Padmasana** (The Lotus pose)
- **Siddhasana** (The perfect pose)
- **Ardhamatsyendrasana** (The half spinal twist )
- **Simhasana** (The Lion pose)
- **Kukkutasana** (The cockerel pose)
- **Garbhasana** (The Foetus pose)
- **Padangushtasana** (The single toe balancing pose)
- **Merudandasana** (The spinal column pose)
- **Utkatasana** (The balancing on both toes pose)
- **Tolangulasana** (The weighing scale pose)
- **Ekapadahastana** (The hands to foot pose)
- **Ugrasana** (The ferocious pose)
- **Paschimottanasana** (The back stretching pose)
- **Ardhapadmabandhasana** (The half lotus-leg stretch pose)
- **Hansasana** (The swan pose)
- **Ekapadashirasana** (The one leg to head pose)

### Asanas in Standing pose

- **Shirshasana** (The head stand pose)

- **Parivarta Trikonasana** (The inverted triangle pose)
- **Ekapadahastasana** (The hands to foot pose)
- **Ugrasana** (The ferocious pose)
- **Sankatasana** (The difficult pose)
- **Garudasana** (The Eagle pose)
- **Mridanga Bandh** (The drum pose)

### **Bandha**

- **Jalandar Bandha** (The throat lock/the chin lock)
- **Uddiyana Bandha** (The abdominal lock)
- **Mool Bandha** (The root/anus lock)

### **Shuddhikriyas** (The cleansing techniques) or **Shatkarmas** (6 techniques)

**Neti** – Cleansing of nasal passage,

**Dhouti** - Cleansing of alimentary canal,

**Basti** – Enima,

**Nouli** – Abdominal massage,

**Kapalbhati** – Frontal brain cleansing,

**Trataka** – Concentrated gazing

- **Jalaneti** (Cleansing of Nasal passage with water)
- **Kapalabhati** (Cleansing of lungs & wind pipe)
- **Agnisar** (Churning digestive fire technique)
- **Vamandhouti** (Cleansing of stomach and esophagus)

- **Nasagra Drishti** – Nose tip gazing (Trataka-concentrated gazing)

### **Pranayama**

- **Nadishuddhi Pranayama** – The psychic network purification.
- **Ujjayi Pranayama** – The psychic breath.
- **Bhramari Pranayama** – The humming bee breath.

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**SANSKRIT VERSES FOR RECITATION**

**Om - AUM**

- Symbol of the supreme energy.

**Mantras for daily practice -**

Morning Mantras -

**Mahamrityunjaya mantra (11 times)** : For increasing self healing quality of Body and Mind, protecting from negativities of death and pain.

***Om tryambakam yajamahe sugandhim  
pushtivardhanam I  
Urvarukamiva bandhanat mrityormukshiya  
mamritat II***

Meaning – I offer my regards to Lord with 3 eyes, please give me best of Health (physical, mental and spiritual). Free me from all the bondages and give me immortality by saving from untimely death.

**The Gayatri Mantra (11 times):** For increasing creative energy for Body and Mind, increasing pranic energy.

Meaning - We meditate on the adorable sun of spiritual energy. May it inspire our higher intelligence.

***Om bhur bhuvah swah I Tat saviturvarenyam  
bhargo devasya dhimahi I Dhiyo yo nah  
prachodayat II***

**Durga Namavali (3 times)** – For protection from downfall and ensuring constant evolution.

***Durga Durgartishamani DurgaPadminivarani  
Durgamachhedini Durgasadhani Durganashini  
Durgatoddharini Durganihantri Durgamapahaa  
Durgamadnyanada DurgadaityaLokaDavanala  
Durgama Durgamaloka Durgamatmaswaroopini***

***Durgamargaprada Durgamavidya Durgamashrita  
DurgamaDnyanaSansthana Durgamadhanabhasini  
Durgamoho Durgamaga Durgamarthaswaroopini  
DurgamaSuraSanhantri DurgamaYudhdharini  
Durgamangi Durgamatha Durgamya  
Durgameshwari  
DurgaBhima DurgaBhama Durgabha Durgadarini***

**Initial prayer (while starting asana class)**

**Guruvandana – Salutations to Guru**

***Gurur Brahma Gurur Vishnuh Gurur Devo  
Maheshwarah I  
Guruh Sakshat Parabrahma tasmaie shri (Gurave  
namah)3 II***

Guru is the creator (Brahma), Guru is Operator (Vishnu), Guru is Destroyer (Maheshwara), Guru is supreme consciousness, I am offering my regards to Guru.

**Final prayer (while ending asana class)**

**Salutations to the Cosmic Mother / Mother nature -**

***Durge smruta harsi bheetim, ashesha jantoho I  
Swasthaiee smruta matimateeva shubhandadasi II  
Daridrya dukkha bhaya harinee ka tvadanya I  
Sarvopakar karanaya sadardra chitta II***

***Sarva mangal mangalye shive sarvartha sadhike I  
Sharanye tryambake Gauri Narayani Namostute II***

O Cosmic Mother (Goddess Durga) Those who remember you, are free from fear. You impart wisdom to those who contemplate you. You shower love and affection upon all beings. Who else would free us from the bondages of poverty, sorrow and fear other than you

O Cosmic mother of beauty and creation! Your auspicious presence fills the universe with divinity and your kindness fulfills all our wishes. O mother of three eyes, we surrender to you and offer our salutations.

- May there be peace peace peace!...

### **Prayer for Universal Peace –**

***Om asato ma sadgamaya I  
Tamaso ma jyotirgamaya I  
Mrityorma amritam gamaya II***

- Let the truth destroy untruth
- Let the light destroy darkness
- Let the immortality destroy mortality or death

***Sarvesham Swastirbhavatu I  
Sarvesham shantirbhavatu I  
Sarvesham mangalam bhavatu I  
Sarvesham poornam bhavatu II***

- May all become auspicious
- May all attain peace
- May all attain joy
- May all become complete / reach the state of completeness

***Loka samasta sukhino bhavantu I  
Loka samasta sukhino bhavantu I  
Naham karta hariri karta I  
Harihi kartahi kevalam II***

- Let everybody be happy.
- Let everybody be happy.
- I am not the creator.
- God / pure consciousness is doing everything.

***Om Shantih! Om Shantih! Om Shantih!***